

From Freedom to Postmodern Retraditionalization; Laicism and the Fourth Political Theory as New Walls

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SUMMARY

Social liberties, social progress, then the moral zeitgeist as usually determined in the west, it is often problematic in the social context, on the one hand, the assertion about morality as biologically conditioned and morality as a philosophical-logical entity that is realized in freedom since the time of Kant, are only two polarities that reflect strength in discussions semantics, often contradictions that can often be characterized as good cognitive theoretical explanations of naturalists and their opponents vice versa of the origin of morality as social phenomena that regulate relationships in society and the world. In light of Dugin's theological statism and French laicism, we will try to show the influences of the Enlightenment through the prism of current theoretical discussions about the state, morality, international law, and postmodernist alternatives, the necessity of deciphering politics and theology throughout history and the new "excursion" of the fourth Russian political theory and the so-called of the new order which often characterized by major world events.

The problem of knowledge (hikma) as such, between social, natural and spiritual sciences is everything less important in postmodern research that has crossed a development path that is just about irreversible, in an effort to explain human development, socialization, behavior, cognition processes and new aspirations that pretend to create a "humane machine" that will lose its basic divine purpose and all that is characteristic of homo sapiens

Keywords: Political theory, freedom, moral zeitgeist, wisdom, new order.

SAŽETAK

Društvene slobode, društveni napredak, zatim moralni zeitgeist kako se obično determinira na zapadu često se problematizira u društvenom kontekstu, s jedne strane tvrdnje o moralu kao biološki uvjetovanom i moralu kao filozofsko-logičkom entitetu koji se ostvaruje u slobodi od vremena Kanta, samo su dva polariteta koja u raspravama odslikavaju snagu semantike, nerijetko kontradikcije koju često možemo okarakterizirati kao dobra spoznajno-teorijska objašnjenja naturalista i njihovih oponenta vice versa porijekla moralnosti kao društvene pojave kojom se reguliraju odnosi u društvu, i svijetu. U svjetlu Duginovog teološkog etatizma i francuskog laicizma nastojat ćemo prikazati uticaje prosvjetiteljstva kroz prizmu trenutnih teorijskih rasprava o državi, moralu, međunarodnom pravu, i postmodernističkim alternativama, neophodnosti dešifriranja politike i teologije kroz istoriju te novi „izlet“ četvrte ruske političke teorije i tzv. novog poretka kojim se često karakteriziraju veliki svjetski događaji.

Problem spoznaje (hikme) kao takve, između društvenih, prirodnih i duhovnih znanosti sve je manje važan u postmodernim istraživanjima koja su prešla jedan razvojni put koji je gotovo nepovratan, u nastojanju da objasne ljudski razvoj, socijalizaciju, ponašanje, spoznajne procese i nove težnje koje pretendiraju kreirati „humani stroj“ koji će izgubiti osnovnu božansku svrhu i sve što je svojstveno homo sapiensu.

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FREE OR TRAPPED WORLD

Where are the limits of human freedom? How to understand them correctly, and how to live them, especially toward others. As stated in the holy books, one of the slaves is that of God, and it really stands as a form of transcendent freedom that frees us from the shackles of this world and brings us closer to one transcendent essence. However, when we leave that space, we will meet people and situations that claim our personal space, life, and rights. This is where all the freedoms often lead to fragmentation, restriction, humiliation, and ultimately to end violence.

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All of the above is the product of our feelings, passions, superficial thoughts, and personal dilemmas that are often dry generalizations.¹ Usually, what is true for a citizen, a believer, or a person with a disability, we think is also true for others. Hence, such a dry insistence on certain points of view has no basis in a one-dimensional understanding of identity and man. That this "other" is not what we think it is or cannot reduce to our limited perception. The essence is reflected in the multidimensionality of human existence and multiple identities, we can say that we are not generally determinable, so no one has the right to abstract or leads to conclusions about someone's private and socio-ecological space, which is a struggle of natural and unnatural projections about someone else.²

Although we are never completely free, this boundary manifests an inner feeling, an experience of oneself in some social environment.

Since the "intimate freedom" that technology and social networks are taking away from us is getting out of the "personal dust" of the transient, it also opens the question of social freedom as such. Are we living in some kind of complete evil or good for which we will find no justification or confirmation?³

Getting rid of yourself is a great skill and a challenge that requires effort. How, then to go from a free individual to a free society of a somewhat utopian conception?

The metaphysics of evil is always ahead of the order we are fighting for, so one who is oppressed for one reason or another will always find a reason for his own undesirable actions and the limitations for which he has woven a web. Even where God's law does not apply, it is not abstracted from the individual if he wants to adopt it but is a rehearsal for what he and others do, sometimes just to satisfy selfish desires or misunderstand the messages that individuals or groups represent.⁴

The point is lost in which religion is understood only as a polarity between the public and the private to the detriment of the "private," but its public part is the right of every individual to self-determination without restrictions. The problem arises in the lack of political organization and models of government that primarily Muslims, but also other groups allow a freeway to practice and exercise rights, and sacred messages in their own and especially in Western countries, although not necessary to achieve an eschatological purpose.

THE STRUGGLE AGAINST RELIGION OR DOGMA

This topic is far from the superficial and often-proclaimed attitude of secularism in the institutional and political sense. The foundations of understanding this issue around dogma, schism, and religion through the prism of different views in philosophy and the church, respect for authority, and daily political and national relations, usually in a scientific sense to some extent, are useless. The teachings in the

church distinguished lay people, ordinary people, peasants, and workers from the church clergy, which belongs to the so-called ecclesiastical state, though with these claims would not agree with the reformers Calvin and Martin Luther, who set out from the inner sphere to change their view of the dominant social role of ecclesiastical authorities.

On the other hand, the clumsy term "Political Islam" creates confusion and uneasiness in the west, religiously and profanely including and excluding all good and bad, thus shifting the struggle from the universal to the sociopolitical struggle for supremacy and influence.

Islam does not know this polarity because life and its totality without the political are not concepts or practices of the life of the Prophet (peace and blessings of Allah be upon him), and thus the lives of ordinary people for whom politics determines the conditions and way of life in this case.^{5,6}

Dr. Richard T. France (1989) of the University of Cambridge:^a "Jesus spoke some powerful truths about the Old Testament:" Do not think that I have come to abolish the law or the prophets; I did not come to abolish but to fulfill. He goes on to say: "Some of her harshest condemnations are directed at those who have tried to evade God's clear commandments (written in the Old Testament Law) by replacing them, however honorable, with purely human traditions."

The question arises of institutional religious activity, especially in the west, and its justification. The established social institution of the church for centuries with a clear hierarchy and enormous influence, the emergence of the enlightenment lost its significance, while the French Revolution remained without influence in state and political life. An important detail in the west or predominantly Judeo-Christian tradition, which does not take religious law as something that changes, especially with Jesus himself, who does not pass any new law but only confirms the old law, which essentially becomes a completely new paradigm. This will be confirmed by the words of the Quran: "Say: We believe in Allah and in what he has revealed to us and in what has been revealed to Ibrahim, Ishmael, and Isaac, and Jacob, and grandchildren, and what is given to Musa and Jesus and the Prophets. From their Lord; we do not make any difference between them, we only sincerely obey him" (3; 84).^b

Redefining these issues would significantly improve the position of the Muslim community precisely because of religious worship, which is no longer relevant in secular society, which phobically defends its own identity, which is fading in the new millennium, as well as other identities.⁷

CHANGES IN EDUCATION

Reforms and changes in education are slowly pushing religion from public and educational life to the private sphere. The dark period of the Middle Ages in Europe, in the East, was a

^aPat., D., & Alexander, Biblical Handbook, Small Encyclopedia, Spiritual Reality, Zagreb

^bNames according to the Qur'anic Revelation Musa as (Moses) Isa as (Jesus)



kind of renaissance. The dogma and practice of the church fathers led to the absurdity and final breakdown of its influence, the ideas of Jean-Jaque Rosseau, Voltaire, Pierre Waldeck-Rousseau, and other French reformers.

The slight pushing of the religious and religious out of public life opens up space for the capitalist bourgeois model and perhaps for a somewhat more aggressive secular discourse that elevates state interest over individual and religious freedoms.

Laicism directly confronts such aspirations from the sphere of private and individual rights, which contains the profane-sacral mode of the human being and create intolerance and conflicts. When you include education, that is, the right to education according to your own beliefs, but not the exclusive relationship and correlation in the order of modern existence, we shape what is not a democratic principle.

Also, the institute of IDGMA (ijma) of the Muslim consensus is important in choosing a new ruler, but the question of human nature aspires, as much as we want, just rule as the ideal of the ummah, can not be realized in the sense that the democratic majority does not want justice as such.

From the linguistic point of view, it is interesting to note that the Arabic language itself does not know the word democracy, although the practice of Muhammad (peace and blessings of Allah be upon him) speaks volumes about democratic principles such as the Hudaybiyyah agreement, the Jewish community, and the Medina Christians. Insufficient knowledge of Islam and its universal teachings passes without the dogmatic into the sphere of religious and practical life, conflicting with the basic concepts of human, and egalitarian rights that are supposedly advocated by republicans after the revolution.⁸⁻¹⁰ Lack of self-questioning and self-reflection often leads even the smartest people to some form of alienation where reliance on "reason" is not a reference for what extends, especially in a rapidly changing world that has grown up with unfortunate events in the past.¹¹

FOURTH POLITICAL THEORY

If we really live in a time of post-truth where we are often unable to determine what is a lie and what is true, in the world of social networks and the upcoming metaverse, does not such a world need a code to orient itself to, so to speak, and back to basic settings. The seemingly certain theological framework of postmodern existence through the return to a kind of monarchist rule embodied in the Russian leader, I think, opens the door to delusion. We are witnessing that ideology and real leaders have little in common or even nothing in common. Power and politics realize all the benefits of the economic-geopolitical cake that is offered or should be conquered, while the ideologist remains closed to his own world of interpretation of eschatological principles in a leader or state that is not.

In order to realize such potential and even the produced conflict with Western values as incompatible with traditional teachings in Christianity, the potential of that state, and the

establishment of value systems in that society would be a glaring example of something that has no basis in current practice that he will not have in the future.

In this case, we see an ideologue, a leader, and a people who are more or less unable to discern what is good and what is bad if we are talking about the legal. Even the religious sphere, and the return to the nomos of Nazi Party member Carl Schmitt, to whom Dugin refers. The argument that leads from the values of tsarist Russia to Hitler's arguments is truly a postmodern twist in which the fourth theory and its unfounded political messianism "liberates" us from postmodernism, liberal thinking, postindustrial society, especially globalization based on technology, and the unipolar world.¹²⁻¹⁶

CONCLUSION

As for our country, where world geopolitical interests usually collide, one should be careful, have enough wisdom in profiling oneself according to world events and the end of history in which we do not have a special role if we do not design it ourselves, based upon completely new constitution created by all relevant structures within the country.

Images of dehumanization by Western countries have become explicit with the arrival of refugees and migrants from the Middle East and Ukraine that need no further argument.

Attempts from the East to package eschatology into a theory that corresponds to the time and space of a state or the development of social thought in liberalism point to insufficiently read characteristics and messages of sacred revelations, desecration of basic moral postulates through interpretation on a daily political level, supporting anthropomorphic picture imagination, i.e., saving man from himself by moving towards the noumenon.

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