

## Explaining Perceptual and Cognitive Disorders in Social Relations and Interactions Using the Qur'an: A Case Study in the Communicative Interface of Culture and Economy

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### Introduction

One of the most significant theoretical and practical challenges in the domains of economy and culture today is the unresolved comparison between these two spheres in terms of their respective importance and influence. At times, culture is regarded as the arena-setting force, while at other times it appears subordinate to economic forces; similarly, the economy is sometimes viewed as an outcome and at other times as the agent shaping culture. The cognitive and perceptual sciences may either generate errors in vision and judgment or, conversely, produce clarity and accuracy. They thus play a decisive role in forming a variable and meaningful, or a fixed and foundational, perspective on the relationship between economy and culture. The mutual influence of these two concepts has become a tangled conceptual knot that frequently results in terminological overlap and confusion. The present article aims to establish a principled equilibrium and a sound model of interaction between the cultural and economic systems by drawing upon the Qur'an.

### Methodology

The conceptual corpus discussed in this article was gathered through library research and analyzed using qualitative content analysis, framed within a *tadabbur*-centered interpretive logic of the Qur'an. Concrete and conventional instances related to the definitions were identified through lexical-semantic analysis and then traced back to Qur'anic usage. Corresponding Qur'anic terms were extracted with attention to their semantic spirit and with reference to 'Allāmah Ṭabāṭabā'ī's commentary *al-Mīzān*. The validity and reliability of the findings were examined in detail.

### Findings

Despite the complexity of the concepts of economy and culture-owing to their wide functional scope and the multiplicity of context-dependent definitions-they may be reduced to their simplest analytic form: culture as the faculty for managing spiritual and symbolic resources, and economy as the faculty for managing material resources. By "spiritual resources" the study refers to social and moral capital, whereas "material resources" denote physical capacities and human labor.

The study highlights three foundational components:

1. Economy and material capital (with emphasis on economic weight);
2. Culture and spiritual capital (with emphasis on cultural weight);



3. Cognitive sciences and perceptual disorder (with emphasis on impairment and soundness in perception and cognition).

With accurate perception-free of perceptual disorder-the relationship between economy and culture emerges as a continual and reciprocal interaction. This relationship begins with the precedence of culture, which acts as the initial catalyst, accelerator, and structural shaper. It subsequently extends into the economic dimension because culture constitutes the cognitive and imaginative background of individuals and societies, guiding direction and enabling proper utilization of resources. This upward cycle ultimately shapes collective beliefs and behaviors. In this hierarchy, every type of culture produces its corresponding economy, and the economy in turn creates a particular cultural atmosphere.

However, when cognitive sciences operate incorrectly, they introduce ambiguity and systematic error into the conceptual relations. Such distortions can shape the audience's mental field in a way that disrupts the mutual alignment, presenting economic pursuits-particularly capital accumulation-as the exclusive path to security, comfort, and success. In contrast, sound cognition continually reminds individuals of their genuine needs and mobilizes all capacities toward nurturing growth-seeking and satisfaction-oriented dispositions.

### Conclusion

The findings propose a model for the proper interaction between economy and culture. According to this model, perceptual disorders-whether *sarābī* (mirage-like) or *lujajī* (obstinate)-create imbalance between the two spheres, generating an intellectual disequilibrium that leads to flawed decision-making. The article therefore introduces *thaqal ābī* and *thaqal nūrī* as two foundational constructs for restoring cognitive clarity and recalibrating the relationship between culture and economy.

Two distinct perspectives on the interaction between economy and culture thus emerge: one shaped by perceptual and cognitive disorder, and the other by perceptual and cognitive soundness. Each has unique characteristics examined in detail in the article. *Sūrat al-Zukhruf* presents resources and provisions available to society and also identifies groups who-through misuse and wrongful control-cause inequality and resource loss. It likewise highlights prophets who possessed a sound understanding of resources and employed them to advance the spiritual welfare of their communities. *Sūrat al-Nūr* addresses various perceptual disorders and outlines methods for resolving them, thereby reforming attitudes toward material and spiritual resources and cultivating "remembering households" in which the divine Name of Light descends.

### Keywords

cognitive and perceptual sciences, culture and economy, *ikhtilāl sarābī*, *ikhtilāl lujajī*, *Sūrat al-Zukhruf*, *Sūrat al-Nūr*.

### Ethical Considerations

**Compliance with research ethics.** The authors observed the ethical principles in conducting and publishing this scholarly research, and this is confirmed by all of them.

### Conflict of interest

The authors declare that they have no conflict of interest.

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