



Anthropology and the Geopolitical Danger of Man

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Abstract

The main material of anthropological research is history because man is cause of movement in history and changes in nations and governments based on understanding of perfect man and history is place of human emergence in various cultural forms and story of changes in human culture has been recorded in history of governments and societies. Therefore, man is always subject of human studies for control man as a constant geopolitical threat. Including theme called Dealing with dangers of perfect man, this is a common historical phenomenon fame between universal religions. Research hypothesis is that still conflicting views on nature of perfect man because anthropology has complex and different philosophical, practical, and technical layers and philosophical anthropology is able to resolve this contradiction. In ancient times, nature of perfect man was disputed between Iranians, Arabs, Romans, Chinese, Africans, blacks, yellows, and whites. In middle ages, perfect Jewish, Christian, Islamic, Buddhist, and Confucian man was at loggerheads between these claimants of universal morality. And Medieval philosophy is progress in anthropology because AL-Farabi and the three Andalusian philosophers portrayed rational type of perfect man. In modern period Kant spoke about universal morality of humanity, but process of human movement moved away from Kant's universal morality and reached Nietzsche's philosophical despair of universal morality. Finally, in contemporary period, theory of superhuman evil versus superhuman good was introduced after second world war and replaced theory of perfect man. And a variety of superhumans have been introduced to deal with evil, and recently a league of superhumans has been in charge of dealing with evil. This shows that anthropology today is still a modern scientific anthropology that examines one-dimensional man and ignores philosophical dimension of man, and that there is still a big gap between philosophical anthropology and applied scientific anthropology. It is a matter of politics. And it is a means for creating a global culture to control human geopolitical danger because man can be affected by a perfect man at any time and place. The question is whether anthropology should be the science of examining similarities and differences of man based on philosophical anthropology. Past and contemporary schools of thought are not able to present a true picture of man, So a fixed base is needed as source that provides a realistic relationship between philosophical and pragmatic anthropology by providing real definition of man. In Islamic teachings, man is inherently culturally diverse and each individual and society behaves according to it, and therefore it is possible to evaluate human behavior based on the transcendent models of the perfect man and there is logical and systematic relationship between philosophical anthropology and pragmatic anthropology in Qur'an and only this form of Qur'anic anthropology able to really understand man and provide instructions for evolution and current anthropology can use Qur'anic teachings in analyzing and explaining theories. Qur'an mentions inherent phenomenon of culture and global diversity of culture with various words such as character and etiquette and provides a dynamic system of cultural anthropology.

Keywords: Anthropology; Culture; Man

Abbreviations: F(X) = E; E=Evolution of Man; X= S + B + H + C

Introduction: Different Layers of Anthropology in History

Historical Anthropology - Historical and Philosophical Behavior of Man

Anthropology is study of historical behavior of man, which is still being explored with different and very wide layers of culture [1]. The problem is that layers of anthropology are philosophical anthropology, cultural anthropology, religious anthropology, historical anthropology [2]. However, anthropology is now product of evolution of various sciences in nineteenth century [3]. There are types of anthropology in prehistoric and ancient periods, medieval period and modern period, but modern anthropology is a distinct product of human civilization and a kind of technology in humanities. The present study has thoroughly examined anthropology as a modern science that has distanced itself from philosophical anthropology. Twentieth-century anthropology has passed many restrictions and is a stage of a kind of science that, despite having much in common with its predecessors, has completely different methods and goals and definitions and results. The layers of anthropology in past and present have a common theme, goals, results, methods and origins, But in a detailed study of contemporary human personality, they are far from each other, but are still close in recognizing common patterns governing human societies. But the main layer of modern anthropology is cognition of contemporary man by using other sciences, including philosophy. So that many researchers have mistakenly put human philosophical knowledge instead of anthropology and in its line.

Motivation for Formation of Anthropology

All man have geopolitical behavior with different degrees. Among these, behavior of some man and population groups has profound and far-reaching effects. Therefore control of human geopolitical behavior by governments has been pursued through mass population migration and urban planning throughout history, This was done by empires and superior powers, including in ancient period of Achaemenid and Sassanid empires, they had a similar policy to control geopolitical behavior of man on their borders and followed it with construction of new cities. This policy was followed in Middle Ages [4], but there are common moments in history of political power where ruling power has acted to avert geopolitical danger of perfect man and has devised measures, including ruling power doing everything in to prevent birth of a savior. research hypothesis is that man is always a geopolitical danger and rotation of power in

history is for control man and these measures have led to anthropology and in twentieth century the most developed form of anthropology has emerged in Western civilization [5]. Against this anthropology is philosophical anthropology, which is theoretical root of anthropology [6] and has manifested itself in Poland, for example, in Malwinski school of anthropology, which has criticized and rejected Western anthropology [7]. In his philosophical view, each type of man has its own culture that can be identified and it is not possible to globalize culture to determine human behavior. Motivation of this school is different from motivation of Western anthropology.

The Historical Concept of Permanent Geopolitical Danger of Man

Fear of emergence of perfect man and its civilizational effects is a universal religious, historical concept and it is a common phenomenon between Abrahamic religions [8]. The measures of ruling power to prevent birth of a perfect man have been narrated in heavenly books of these religions. This phenomenon is very accurately and colorfully depicted in three heavenly religions of Judaism, Christianity and Islam, It is famous in mystical and Sufism and popular literature and it is one of the most famous in history of religions and details of its story have been published in dozens of books, articles and films in media and journalism. What is said in Judaism is that Pharaoh and supreme power of time tried to prevent birth of Moses, as a perfect man and miraculously Moses was separated from his mother and grew up in Pharaoh's palace and returned to him. This separation and concealment of perfect man that other man can no longer tolerate was repeated in prophets of Israel between Jacob and Joseph, and Joseph as a perfect man whose existence was a geopolitical danger for Pharaohs was hidden, and grew up in Pharaoh's palace [9]. In case of Jesus, fact of human hiding, which is a geopolitical threat for pharaohs power, has reached its peak. Jesus was hidden from birth, and his birth and Mary's pregnancy became an unseen and hidden. The Bible takes its name from this anthropological event [10]. This was repeated about Islam Prophet, and strict security measures were taken by Muhammad's guardian to protect his life. After the death of Islamic Prophet perfect man was in conflict with ruling power, and finally last of them was forced to hide forever from human community because existence of these twelve perfect men was geopolitical danger for Umayyad and Abbasid caliphates. Henry Carbone likens these twelve to apostles of Christ. The uprising of Imam Hussein (680 μ) against Umayyad government when they were in power and sought to conquer the world is one of the most famous cases in history of geopolitical danger of perfect man for ruling power. Imam Hussein's actions against Umayyads have been studied by dozens of orientalist, including Kurt Felischler of

Germany [11]. He thinks that Hussein's departure from Hejaz to Iran could lead to return of Iranian power. He described geopolitical Hussein's behavior in face of Umayyad tyranny. The American historian and orientalist Toynbee also refers to Hussein's geopolitical behavior towards power of Umayyads and writes: Hussein's treatment of Umayyads occurred when Umayyad government deprived Prophet Grandson from consequences of Islamic conquests and sought to Repeat Alexander's world conquests and become world's supreme power. In this way, geopolitical danger of perfect man has been considered in evaluation of these two historians. He discusses emergence of perfect man throughout history and writes: And now this fear of man was repeated in New World in America, when Aztecs and Incas lost to Spain and Spanish conquerors sought to establish a world government, [12] In Islamic beliefs, actions of Abbasid Caliphate as ruling power to prevent the birth of perfect man, began a new era of history based on great occultation and absence of perfect man. Contemporary orientalist McDermott has examined this [13]. The similarity of birth and absence of perfect man in Islamic belief with birth and absence of Jesus is one of the case study of Orientalists.

The Possibility of Objectivity in Anthropology

Impossibility of Objectivity in Contemporary Anthropology

One of the most important drawbacks of anthropology is impossibility of objectivity in theoretical, practical, and functionalist anthropologies. The anthropologist cannot exclude cultural interests, origins, and individual tendencies in his reports, and therefore absolute objectivity is not possible because the researcher An anthropologist cannot set himself aside and describe man with neutral objectivity,

Surah Al-Ansan, Objectivity in Anthropology and Quran

Objectivity is yet the most problem in history, sociology and anthropology while many historians and Sociologists and anthropologists claim to have reflected reality of man. They claim to know human reality and they provide a practical plan to solve human problems, but this is not case and various schools of anthropology have not yet been able to provide a proper plan for man. And they have not agreement on reality of man. . Qur'an, third book published in Europe since invention of printing press, has introduced itself as book of man. One of aspects of importance of Qur'an in field of anthropology is objectivity in describing human behavior. There is possibility of absolute objectivity in description of man in fixed teachings of Qur'an. Qur'an has analyzed and

explained nature of man and has examined its function in history and has provided practical solutions. The word man and its derivatives and related concepts are used everywhere in Qur'an, But in particular, The word "man" has been used sixty-five times in Qur'an, and word of " mankind " thirty-five times, and word of "adam" twenty-five times. These applications can be analyzed and explained in context of anthropological concepts because man able to communicate with other human through mechanism of culture. Therefore, there is a logical relationship in anthropology of Qur'an between philosophical cognition of man and pragmatic description of human behavior. Qur'an after philosophical analysis of man, has categorized and explained a series of similarities and differences between human behavior in different societies. Most of Qur'an is in form of historical stories of prophets and any peoples. Qur'an describes a variety of tribes and peoples along with explanations of their behavior [14], and in this historical collection, history of cities and rules of society, birth and death of cities have been studied. It is because Qur'an refers to contemplation in mass of historical material about man [15].

Adaptation of Anthropological Features of Qur'an with Principles of Contemporary Anthropology

The anthropology of Qur'an in many ways, materials and purposes is in accordance with any schools of contemporary anthropology. Qur'an, in a manner similar to contemporary anthropological methods, explains dimensions of human existence and inherent diversity of culture in human societies in order to control lasting relationships in societies. The rational principles of anthropology are mentioned in some verses of Qur'an, including verse 13 of Surah Al-Hujurat- (O mankind! Indeed, we created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another.) [16]. In this verse, focus of analysis and explanation of Qur'an is word mankind and people and general structure of cultural anthropology is based on people and general public in form of nation, tribes and in shape of male and a female. Qur'an has analyzed cultural nature of human existence throughout history, and Qur'an's approach to human beings is development in anthropological knowledge. Qur'an explains human structure of societies and say Sustainable development in human society depends on recognizing set of similarities and differences that exist between man and human societies and its individuals, and recognizing similarities and differences in human societies is one of modern definitions of anthropology. Indeed this verse of Qur'an provides a complete definition of anthropology and this definition is mentioned in specialized anthropological sources and it is reason for convergence between Qur'an and modern definitions of anthropology

[17]. This approach has been considered by contemporary European scholars of Quran. They have extracted specific topics of anthropology and sociology in Quran separately and adapted it to contemporary sociology. Sociology and anthropology is fruitful topic in Quran that can be used in contemporary humanities. Adaptation is in general rules and theories of anthropology. Some of Adaptation and convergences between Qur'an teachings about anthropology and modern and current anthropology in method, material, goal, nature of anthropology are as follows:

Nature and Definition of Anthropology of Qur'an

Anthropology is a part of the practical and theoretical wisdom of Qur'an and is presented in two theoretical and practical forms.

- A. Philosophical Anthropology: philosophical study of human species without place and time
- B. Pragmatic ethnography and methods of human education teach process of modifying and changing behavior. Providing practical instructions for correcting and changing human behavior

Gender is one of the main issues in applied and theoretical anthropology and there is still extensive research on it. Gender is theoretical basis for organizing groups in society [18]. Many contemporary European Quranologists have paid attention to this approach to Quranic anthropology. Ms. Barbara Freyer Stowasser has studied the personality, function and behavior of women in the Quran in a systematic way of cultural anthropology. She also examines the character and behavior of Khadijah, who has three religious, economic, economic and socio-political functions. Islamic ideas about women and their role in society spark considerable debate both in the Western world and in the Islamic world itself. Despite the popular attention surrounding Middle Eastern attitudes toward women, there has been little systematic study of the statements regarding women in Qur'an. Stowasser fills the void with this study on the women of Islamic sacred history. By telling their stories in Qur'an and interpretation, she introduces Islamic doctrine and its past and present socio-economic and political applications. Stowasser establishes the link between the female figure as cultural symbol, and Islamic self-perceptions from the beginning to the present time. In this Qur'anic style, she has studied the exemplary and supreme wife of Khadijah, wife of Prophet, who is supreme wife of Prophet [19]. The behavioral patterns and cultural manner of Prophet's wives have been identified and criticized in Qur'an [20] and has been compared to the behaviors and culture of non-Islamic women. The Qur'an compares cultural differences between wives of Prophet and ignorant women and points to their obvious [21].

Anthropological Materials of Quran

History and Society are Materials for anthropology in Qur'an. Qur'an says: Look at human history and learn, that is, human history is source of practical wisdom and means of acquiring empirical intellect that must be studied to achieve happiness. The existence of historicism in Qur'an is evident in many chapters of Qur'an. As story of Moses, Jesus, and some of prophets of Israel is found in much of Qur'an, and image of perfect man is recorded in Qur'an in its historical accounts. The anthropology of Qur'an is in fact a historical and philosophical process for understanding man.

Purpose of Anthropology in Qur'an

There are any aims for anthropology in Quran as: the reform and guidance of man and society and the salvation of man from the evils of the world and is the control of the individual and society and the creation of sustainable development and cultural excellence in society.

Anthropological Method of Quran

Learning Lessons and Improving Culture and Habits: Criticism of human condition and behavior by stories of prophets, saints and perfect human beings is essence of anthropology of Qur'an. A large part of Qur'an tells story of life of perfect human beings. This Qur'anic method is based on premise that similarity of human behavior is like similarity of water to water, and similar behaviors, customs and cultures are repeated throughout history. General rules govern human behavior. The anthropological method of Qur'an is to discover powers of hakim on human behavior. And in many cases has recommended need to implement these laws for human growth and development. The perfect man is a model with title of Abrar, that is, chosen, honest and pious human beings, This method of applied and philosophical anthropology of Qur'an has appeared in Persian and Arabic literature in form of mysticism. Quran referred to this method to correct human behavior as a lesson.

Anthropological aims of Qur'an in Persian and Arabic literature:

- A. Fusus al-Hakam Mohi al-Din Arabi [22] This book is a feature of world mysticism and describes the character of perfect man from Adam, first prophet, to Muhammad, last prophet.
- B. The Mathnawi of Jalal ud-din Rumi, Translated and edited in English by orientalist Reynold Alleyne Nicholson [23]. It has presented it as a special theory about human evolution. This book is familiar with Persian Quran in Persian literature and brings anthropological concepts of Quran by poetry.

Self-Assessment of Degree of Humanity in Man Behavior in Qur'anic Method:

- A. Surah Al-Ansan, which is a comprehensive definition of anthropology, its laws, goals, methods and objectives, has tested human nature, behavior in form of communication with society and in relation to individuals.
- B. Surah Zumar. It measures the degree of humanity in man by testing of emotion

Qur'anic Hypothesis of Anthropology: Current and modern anthropology is the science of studying the cultural similarities and differences of societies, and the Qur'anic hypothesis of anthropology is based on this principle of modern anthropology. The anthropological Qur'anic hypothesis is based on the premise that humans are inherently different in culture. Cultural diversity is inherent in human beings, and diversity follows fixed general rules that, like Theory of Plato's forms are fixed and superior models for identifying human behavior in all places and times. The Qur'an defines, word culture in several ways to understand human behavior. For example, he has defined a paradigm of culture used in anthropology:

- A. **Etiquette:** Qur'an says about the inherent diversity of culture: "We have drawn for mankind in this Quran every kind of example, so that they may take admonition". Qur'an mentions word culture in its true sense to describe inherent diversity of human behavior and habit, which is repeated over and over again with word etiquette. And he says, like habit and etiquette of Pharaoh's household.
- B. **Character:** And word of character and Quran Say, 'Everyone acts according to his character. Your Lord knows best who is better guided with regard to the way' [24].
- C. **Ignorance, Islam:** The Qur'an in a very general way has divided behavior of individual and society into two forms, Islamic and ignorant. Ignorance and Islam are two forms of culture that Ignorance behavior versus Islamic behavior. Many contemporary orientalist have equated the word Islam with culture. Cohen, a contemporary French orientalist, examines 1400-year history of Islamic culture in a book entitled *L'Islam* [25].
- D. **Ethic and everyday life and life sciences and style life in Quran:** A large part of Qur'an describes behavior of man and societies as ethic [26] and examines and criticizes lifestyles of different groups of man [27] including, Qur'an has adapted capitalist lifestyle to Korah behaviors.
- E. **The formula for the rate of change in behavior:** Therefore, cultural diversity and clash of cultures and their development and degeneration is in line with reality and can be identified, categorized and formulated and so it is natural to have a wide-ranging conflict and a constant deep cultural clash. By identifying, classifying and formulating the effective factors in this

cultural approach, human cognition is possible and the anthropology of Qur'an has been set in the form of this comprehensive cultural approach. An efficient and useful form of this formula is the follow:

$$F(X) = E$$

E=Evolution of Man

F= (reform in human behavior and its control for correction)

X= Fixed variables as: (S + B + H + C)

X= S= (Belief in superior patterns of behavior) +B= (Recognizing example and form of man - Which is called Abrar in Qur'an as chosen and pious and perfect man,) + C (culture [character, Etiquette]).

The Geopolitical Danger of Man in Religious Anthropology

Anthropology of Primitive Religions

Among the important topics in the history and science of religions is the knowledge of primitive religions. This is also the issue of anthropology today among the yellow, red and black races. By recognizing these primitive religions, anthropologists provided the right conditions for the gradual conversion of their followers to the universal religion of Christianity, and prevented the emergence of superior human examples in their traditional religious patterns. Contemporary theologians do this by defining Christ as the supreme man and announcing the coming of Christ among them. Among the Indian tribes of North and South America, there is the action of a savior who appears in the form of the new Christ, and this man must appear in the form of Christ, and therefore the anthropological orientation is still to repel the strategic danger of human beings who may appear among the followers of these religions [28].

Jewish, Christian, Modern, Postmodern Man

One of the most important commonalities between universal celestial religions is story of creation. story of creation of man in form of God shows constant participation of man in work of creation and on this basis in books of celestial religions man is higher than ancients. And there is fall and evolution and progress. But waves of eighteenth-century humanist ideas changed traditional views of man in Christian and Jewish thought, and belief in a savior, one of pillars of Abrahamic beliefs was contrasted with Western anti-religious humanism, and communist humanism, utilitarianism, and Freud. Yasm and existentialism replaced it [29]. A common point in Western anthropology in Middle Ages and modern period is human nature and search for a cure for human suffering. This situation is due to fear of emergence of a new human being, recognition and control of which requires a new understanding of human beings,

including modern anthropological solutions, initiative of superhumans against that perfect human being who may emerge. In modern philosophy in Christian West, human beings have been analyzed and explained in two completely opposite ways. . Kant's analysis of possibility of universal morality contrasted with Nietzsche's postmodern analysis of despair of universal morality. Modern and postmodern Hollywood analysis in age of end of philosophy, which is a political approach to man without a clear philosophical basis. This approach is based on political and economic requirements of Western world after experiencing two world wars

Paradigm of Man in Islamic Civilization

In Islamic civilization three forms of human beings are presented in religious teachings and Islamic philosophy:

1. Mohammadi, Mahdavi Man upon Paradigm of Prophecy and Imamate.
2. Awake man based on paradigm of independence of intellect.
3. Philosopher man (that is called in Islamic philosophy, Al-Mutavahid based on intrinsic separation of philosopher man from society, he has fallen alone and he is connected to society through a special mechanism with titles of Tadbir Al-Mutavahid [30]. Since advent of Islam, geopolitical danger of man has taken on a new and final form with birth of Muhammadan man and man waiting to appear, and dozens of Orientalists have dealt with this concept of Muhammadan man. A man like Jesus has posed a geopolitical danger to contemporary authoritarian governments. The historical existence of this man rejected three authoritarian caliphates and opposed Rashidun caliphate, Umayyads and Abbasid caliphate. This Mohammadi man is agent and source of Islamic civilization and culture. This man believes in possibility of universal morality based on perfect man. . Contemporary French scholar Henri Carbon has studied this form of man in systematic Islamic and Shiite theology. The Orientalist Henry Carbone deals with a man who, like Jesus, poses a geopolitical threat to contemporary authoritarian regimes [31].

Toynbee and Chomsky' Report on the Geopolitical Danger of Man

The process of fear of man and the culturalization of the world to deal with the emergence of a new man is a long process in human history, which Toynbee. has described in his book War and Civilization. Toynbee begins the book with the ill-fated world of war and writes that the symbolic confrontation between Goliath and David at the dawn of Syrian-Palestinian history was actually repeated twenty-three centuries later in the evening of the same history,

except that this time both sides of the war The cavalry played their part, not on foot, but the result was the same. Toynbee has studied the behavior of the superior human beings, David, Solomon, Goliath, and Alexander the Great, as saviors of the sword. Toynbee 's work examines the behavior of war-torn superhumans in civilization, who once again draw their swords of war in front of the general public, who consider them barbarians [32]. Chomsky has also expressed this position about the superior contemporary man. And he writes that this situation has been human behavior since the beginning of history and is repeated in two rules. Two rules, one is that the powerful do whatever they want And the incapable suffers as it should, and secondly, any use of force in the world has been accompanied by glorious speeches in support of the suffering. Fear of the emergence of a new man still dominates the course of anthropological history . And the atmosphere in the humanities is to create new superhumans to deal with that human. As the course of human philosophy in the West and the East shows, many philosophical efforts have been made for the status of the individual in society and his status as a person.

Conclusion

Anthropology is the science of building cultures for globalization, and the development of power is global. This project of Western unification has always been developed throughout history, but ultimately failed because man is always rebuilding himself according to the model of the perfect man. The Polish anthropologist has technically explained the reason for the failure of anthropology in cultural assimilation. But the philosophical cause is the failure of the transcendent and metaphysical nature of man, which does not agree with the destinies of science and pragmatic philosophy in any of the modern anthropologies. Philosophical anthropology still seeks a firm foothold in the definition of man, and applied anthropology is examined with the problem of objectivity and waves of popular opposition. Therefore, it is necessary to change the insights and basic structures of anthropology. Thus, modern anthropology is in fact a contrasting relationship with philosophical anthropology and can be further classified in the field of political science. The article proved that cognition and change in human behavior (F) and human development and evolution (E) are a function of fixed variables (X) that govern personality of the individual and society and the Qur'an has expressed these variables in rational and philosophical language and in language of superior intellectual examples.

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