

Surveying basic facts of anthropology from Sohrevardi's point of view and educational deductions resulted from it

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Abstract: The aim of this study to investigate basic facts of anthropology from Sohrevardi's point of view and educational deductions resulted from it. Sohrevardi's anthropological basic facts are theism, contemplation, seeking for maturity, seeking for society. The methodology of the present study is descriptive and it is an applied research. Statistical population includes works of and other experts (about Sohrevardi's thoughts). Data were gathered by interviewing with professionals in this field, note taking on cards from library information. In this direction, strategies have been suggested to develop above mentioned basics and their application can shift educational settings from external knowledge transfer to knowledge production (creativity).

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1. Introduction

Since human being is an intricate creature and has somniferous entity dimensions, each field of knowledge which engages in recognizing one dimension and aspect of human being, indeed that field has inspected the knowledge about man, and can be entitled as anthropology. So anthropology is surveying and analyzing human being (Mahruzade, 2007, p.28). The word "anthropology" is derived from Greek words "Anthropos" and "logos" that mean "human being" and "inspection" respectively. The literal meaning of the word "Anthropology" is; "to study man and his features". From Gerald Weiss's point of view, Anthropology is the science of studying a series of phenomenon that are related to human beings in every place and all the time (Valv and Robert, ghobadi hamedani, 1999, p.1). Aristotle use the word Anthropology for the first time, and his view about Anthropology was a science which its purpose was knowledge about human beings (Farbod, 2001. P.3). such an interpretation about the Anthropology did not have any concept till the renaissance, so that the concepts of "man and individual" had been paid new and different attention. In the early 19th century, Paul Brocca applied Anthropology as a concept of knowing man physically and naturally, and he chose the natural man as the subject of this science (Naragi, 2000, p.88). Anthropology is a science through which we can study man and his manners of living (Kneler, Ahanchiyan, 2009, p.1). In descriptive lexicon of educational science, Anthropology is studying man,

specially his cultural, physical and social customs and relations. As a whole, Anthropology should be considered as a science which study man or humanity (farmahini farahani, 1996, p.30). On the other hand, every kind of knowledge system which inspects human beings, one or some dimensions of the human being or some special group of human being, is called Anthropology (Rajabi, 2001, p.16). Human being, as a subset of world of being, is not condensed in the material dimension of body, but he has a non-material dimension called soul (Alavi, 2007, p.113). So human being is very different from other creatures. Man has special characteristics which let him have physical and spiritual ability and capability that are special to him. These characteristics and capabilities give man an especial position among other creatures (Shamli, 2005, p.10). In this research since the subject of Anthropology is important, we have surveyed the basic facts of Anthropology including theism, contemplation, seeking for maturity, seeking for society and its resulting educational deductions from Sohrevardi's point of view.

General Objective

Surveying basic facts of anthropology from Sohrevardi's point of view and educational deductions resulted from it.

Specific Goals

- 1- Surveying the subject of "seeking for maturity" from Sohrevardi's point of view and its resulting educational deductions.
- 2- Surveying theism from Sohrevardi point of view and its resulting educational deductions.
- 3- Surveying the subject, of "seeking for society" from Sohrevardi's point of view and its resulting educational deductions.
- 4- Surveying the subject of "contemplation" from Sohrevardi point of view and its resulting educational deductions.

Research Significance and Necessity

The most important question that the philosophy, as a branch of the huge tree of humanity recognition during the history of life, tries to answer is the issues of "man" and "man entity". On the other hand, to change human being without having any description and image about mankind is not possible. So description of man is a head stone in every educational system, because administration of educational system, such as; concepts, exemplifications, aims, principals, courses and education process control man's statues in some way (Bagheri, 2007, p.15). One of the special characteristics and differences of man from other creature is his being inspired by God's soul. Man is prostrated by angels, he is God's deputy on the earth, and has covenanted with God and also he has accepted a fideism from God, while all other inanimate creatures; such as earth, heaven and mountains, apprehend accepting this duty (Alavi, 2007, p.15). All elements of Education system including objectives, principles, factors and obstacles of pedagogy testify human status so it is necessary to know human being and his being aspects (Beheshti, 2000, p 45-46). Also human being is the basic axis of the education system, because he has many unique features which make him different from other creatures, so the basic subject of this research is emphasizing on anthropology and educational deductions resulted from it.

Methodology

This research is aimed to study basic facts of anthropology from Sohrevardi's point of view and these anthropological basic facts named theism, contemplation, seeking for maturity, seeking for society are variables. Another variable is educational deductions resulted from anthropological basics In descriptive research, the researcher pay attention to describing and writing report about the situations and incidents, based on information which have descriptive aspect merely (Naderi & Saif Naraghi, 2011, p.40). So the methodology of this research is descriptive and it is an applied research. The

population of this research consists of Sohrevardi's writings and some other authorities' writings about the ideas of, we have chosen and inspected the subject of anthropology from these writings.

In this research, the sample conforms to the population, because of selecting subjects from available references; we have not an especial selection in this research. so the sample group has been chosen from an available statistical population, the method for gathering data is using library including note taking from domestic and foreign sources. In addition, we have used fiche and interviewed authorities and masters of this field. The criteria of analyzing data are just reasons and documents. We also used descriptive statistics (assorting and categorizing ideas and stating differences and similarities).

The basic facts of anthropology from Sohrevardi point of view: intellectualization and contemplation, seeking for maturity, seeking for sociality and theism (seeking for God)

1) Principle 1: Intellectualization and

Contemplation: intellection and contemplation about universe, blessings of God and order of universe have important rule in training of man; because, not only rationality training depend on thinking permanently, but also innate purity is pending to intellectualization and contemplation (Nasr, 1993, book 3, p.396). The basic facts of intuition philosophy of soul are; reasoning, intellectualization, contemplation, ratiocination, purification of soul, expelling innate from materiality and paying attention to intellectuality (Imam, 1974, p.16). From Sohrevardi point of view, intellect is a decisive proof, and what is rejected is considering superstition as reasoning and abusing ratiocination. So the intuition philosophy of the soul is a field of knowledge which never is equal to mysticism (Ebrahimi Dinayi, 1987, p.49). The way for the philosophy of illumination of the soul has been shown by the lord of uprights, Imam Ali (peace be upon him) says: « we never see something unless we see God before, after and beside it» (Imam, 1974, p.18).

Although, from Sohrevardi's viewpoint, philosophers are owners of intuition, not the disciples of reasoning and proof, he prizes reasoning, intellectualization and contemplation, and tries to offer his intuitional ideas relying on proof and ratiocination, which has been gained under the protection of mortification (Beheshti, 2000, p. 80-82). Emphasizes about intellectualization, contemplation, and ratiocination and admires a philosopher who matures debate philosophy in the first instance and then

reaches enthusiasm philosophy. Such a personality can transfer to the rational language of meditation that has been gained through intuition (Naghizade, 2006, p.165). Although he respects philosophers such as; Plato, neo-platonics and the philosophers of ancient Iran, his criterion for accepting or rejecting their ideas is reasoning not the prominence of their science and knowledge. He recommends thinkers as follow: "never imitate me or others, but think base on reason, never accept an action without reason, because the reason is a criterion for realization and accepting". Sheikh Eshragh should not be considered as a mystic, because, although like mystics he considers innate purification as basic knowledge, he accounts the mystical traits as being misled, and gives serious importance to the intellectualization and contemplation, without philosophical reasoning and thinking (Beheshti, 2000, p.80-82).

In his most important work called "Hekmat-ol-Eshragh", which emphasizes on philosophical school and enthusiasm philosophy, and was an inspiration from God based on his own words, Sohrevardi tried to write it based on intellectualization, reasoning and ratiocination (Nasr, 1993, p 300). His ideas in two forms: one method is through reasoning, the other through story and parable. He used the method of reasoning in writing his book, Hekmat-ol-Eshragh, and used the second method for writing books such as; "the red reason", "the sign of Jabreil's feather and "the story of nostalgia of stranger" (Naghizade, 2006, p.165).

Explicitly says; if somebody is not expert in the field of intellectualization, contemplation and ratiocination sciences, he will not reach intuitional philosophy and it won't be possible for him to understand facts. Although have had disagreement with Mashayi scientists, and had criticized them, the reason for his disagreement with them never was his disagreement about their reasoning, intellectualization and ratiocination (Ebrahimi Dinayi, 1987, p.48-49).

The threefold stage which cites in the introduction of his book "Hekmat Eshragh"¹ and the story that he says about the connection between reasoning and intuition, has three stages as following: the first stage is rationalism, in this stage, recommits the aspirants of enthusiasm philosophy and the lovers of mysticism to learn the philosophy of mashayi, that is, learning the philosophy of reasoning-ratiocinative, and he also emphasizes on this kind of education till he makes clear this matter that the philosophy is a background for mysticism, and those

who are not completely satisfied with reasoning and ratiocination, will not reach the shore of knowledge and love. He believes that intuition is the best stage of reasoning and he also says: "the best seekers of knowledge are those who seek both for intuition and mysticism and also those who search for debate philosophy or rational philosophy" (Dabe, 2007, p.24). The second stage is intuition, from Sohrevardi point of view; in this stage those, who have gained maturity in the stage of reasoning- ratiocination, access the stage of mysticism and the high rank of reasoning (Dabe, 2007, p.24). The third stage is returning to the reason. In this stage, speaks about returning to the reason and ratiocination and says: "after discussing the intuition of the facts, I paid attention to deliberation and gave reasons to the affirmation of the facts about intuition"(Dabe, 2007, p.24). Also notices to the reason in the theism and his thesis "fi eeteghadel hokama" show his attention to the subjects of reasoning and rational ratiocination in the knowledge about God (Taheri, 2007, p.15).

Principle2: Seeking for maturity .Sheikh Eshragh points to the most important feature of man called "seeking for maturity". He believes that all men are seekers of maturity and beauty. Sohrevardi considers this feature special to mankind and believes that all creatures are found of maturity and try to reach high rank of goodness. God is mere good and mere maturity and even knowing him is one of the innate sciences that man confesses it not with a reason, but through awakening God's presence. The other features of men are seeking for virtue and fact and tendency to the self-preservation, we can consider these features as ramifications of seeking maturity. Maturity has several ranks and man get various ranks according to their grade of maturity. In spite of this, man did not get his final maturity in this world; they can get the final maturity while getting rid of darkness of this world and reaching to the afterlife.

From Sohrevardi point of view, maturity is; "getting rid of darkness and abandoning belongings and everything unless God", calls this action as "annihilation". In this stage man understands that he is mortal and abandons both worlds, and his heart gets full of God's love and he did not see anything unless God. Such a man reaches the source of light and fact and enjoys from unbounded sciences of God and highest gratifications. This position, which is the position of annihilation, has several ranks. In the first stage the mortal mankind can hold both him and the world. In the second stage, which is called "the great annihilation", man forgets himself completely and only attends to God, but this stage is incomplete yet, because man is aware of this action of forgetting. In the third stage, that is "the annihilation within annihilation" stage, the seeker not only forgets

Hekmat-ol-Eshragh, shahab-ol-din sohrevardi: Mosnagat sheikh eshragh (2), edited by : Hanri crien, the research center of humanity sciences and cultural studies, 2001, p. 12, 13.

himself but also forgets this forgetting action, and intuitively God, without awareness of his joining to the absolute rank (Beheshti, 2000, p.90-91).

In short, from Sohrevardi's point of view, the ways for gaining maturity are as follow:

1) **Awareness of one's own expatriation:** the first step for getting maturity is being aware of one's own expatriation and loneliness. If man knows that he has got prisoned in this world for a limit time and has been deprived from associating with heavenly natures and intuiting facts and light, and his original home is the world of God, he will understand that he is stranger in this world and so will seek for a solution.

2) **Abandoning interests:** one condition for gaining maturity is abandoning sensualities and materiality. For getting maturity, man should unveil dark material and body and get rid of every kind of attachments to non-God. If man seeks for materiality and world attachments, he won't get maturity.

3) **Observing divine law:** if man wants to gain maturity, he should observe God's commands and obey Koran. Religion consists of Koran and law and the seeker of maturity should settle these as criteria for detecting right and false. recommends to the seekers of maturity as follow: thou, my brothers, I recommend you for guarding religious precepts and leaving unlawful things, paying attention to God, leaving nonsense behavior and clavering and abandoning Satan (masnafat, book 2, p. 257-258).

Principle 3: Contemplation. The seeker of maturity should always deliberate about the secrets of order of universe, earth and heaven. If they always think about spiritual deeds, heavenly sparkles and divine intuition will descend to them.

4) **Love of God:** gaining maturity isn't possible without love; it is love that joins the lover to beloved, the extreme limit of loving is agape. Two basic requisite of getting love of God are amour and sapience (canon of Mosnafat, fi haghgte eshgh, book, 3, p.284-286).

Recommends following values, for getting maturity which are between God and mankind: Pietism, cutting off from everything unless God, praise of God, worshipping God, saying prayers and supplicating (Beheshti, 2000, p.101).

In addition to above mentioned values, there are some other values which are related to human, and man should pay attention to these values for getting maturity, these values are: abandoning oneself, reckoning deeds, undergoing mortification, eating, speaking and sleeping less, resisting, depletion, epiphany.

- 1) **sociality:** in the case of "sociality", which is one basic fact of anthropology, believes that: "God created man and made him different from other creatures and made humans dependent on each

other in their technical works, because, if a man wanted to do every needed works lonely, it would not be possible. Since man have many needs and one person cannot do them lonely, so man should arrange the works with the help of his fellow creatures, for example one grows wheat and the other makes instruments of bakeshop and etc., so human being should not be one person, but groups and individuals so that they can go living. Such kind of societies and living in groups lead man to found cities and make instruments of living in those lands. And when the system of world were like this and man is forced to have communion and bargain with his fellow creature for self-preservation, as a result man is also forced to have law and tradition based on just and laws, so that they can live under the production of that. (Haeri pur, 2006, p.45).

Principle 4: Theism (seeking for God): From Sohrevardi's point of view, God is devotee and God's willing is innate. Sohrevardi's meaning about the God's innate willing is equal to the translation of Ebne Sina who refers to the willing as the contentment because of its relation to innateness. So, like Sheikh-ol-Raeesi, he also considers contentment and love of God as the real meaning of God's willing. So this theory paves the way for expanding theoretical mysticism among the theosophists following him, and also, this theory shows the theosophical thoughts of and Buali Sina (sajadi, 2005, p.58). One of the most important philosophical issues is theism or believing in the reality of God's presence, there are many proofs in this regard, but Sheikh eshragh, citing the question of light, have different view to the question of theism. In the philosophy of, light has special position. From his point of view light is apparent innately and is the symbol for other creatures. Comments God as the light of lights, and founds his system of philosophy based on verbal science. From his point of view, reasons and souls have ranks and the highest rank is God, and the lightness of all the lights is the grace of his light. « because God grants live and bestows light». (Nurbakhsh, 2004, p.46). The word "nur-ol-anvar" (light of lights) is derived from the verse 35 of surah Nur: "Allah o nurol samavate valarz" that is; "God is the light of heavens and earth". And God's light is apparent because of his nature, and the other creatures get light from him and get apparent, so God is the light of all lights and the lightness of every lighted is under the shadow of God's light, so the heavens and earth get light from God.

There is another verse about light: "va ashraghta al arze be nure rabbaha" (and we enlightened earth by the light of its creator). In some of translations the word "light" is considered as one of the God's names.

Has gave some other titles to "nur-ol-anvar", titles such as; "holy light", "comprehensive light", "great light" (Nurbakhsh, 2004, p.46).

Educational deductions resulting from anthropology from Sohrevardi point of view

The literal meaning of education is; a trend through which the teacher gives subjects to the students. And generally, education is providing situations and reasons so that the learner gain a science (Alavi, 2007, p.38-39). Education is speaking and suggesting meaningful words so that the learner understands the meanings of those words, hereby he/she put into practice the talent of his education and became learned. (Amini, 2003, p.14). Education is a road which ends in evolution, and if an education didn't lead to evolution, it won't reach to its real meaning (Naghizade, 2006, p.16). When we are trying to teach students a specific subject, an education takes place (shoari nejhada, 1995, p.177). The root of the Arabic word "tarbiat" (education) is "rbv" and its literal meaning is "making dehiscent", "putting into practice", "to grow", "to enhance" and "to bring up" (Alavi, 2007, p.39-40). The word "training" means; "to involve man with Devine"(Bagheri, 2007, p.64). Training means; "canceling the process of going to extremes and paving the way for moderation (Shokuhi, 1988, p.2). Training is not creating new talents in the creatures but is growing the existent talents (Alavi, 2007, p.42). From Plato point of view training is discovering natural talents and bringing up them (Kardan & et al. 2001, p.170), Plato believes that training is the most beautiful feature of man which is unfolded (Sharafi, 2000, p.22). From Aristotle point of view training is a kind of habit making (kardan, et al.2001, p.175). Training means providing suitable situation for abetting every kind of talent in a creature, so that this abetting can help him in getting maturity continually (Burumand, 2009, p.28). Training is "choosing a kind of suitable behavior and speech, creating necessary conditions and reasons and helping the trainee so that he can fertilizes his bosomed talents and moves toward his aim and maturity (Amini, 2003, p.14).

"Training or education is paying attention to fortification, confirmation and signaling man's features which are coordinated with human entity, and is equal to everybody, everything and every places, without paying attention to the conditions and transitory cultural and social (Naderi & Saif Naraghi 2011, p.4).

We try to approximate the aims of philosophy, mysticism and religion, and to coordinate reason, religion and mysticism. From Islamic point of view Training has two kinds of aims: "final aims"

and "intermediation aims". The final aims are ultimate aims which man should gain them, and the inter mediational aims are steps toward the final aims (Alavi, cited from Bagheri, 2007, p.129). Sohrevardi had paid little attention to behavioral aims; instead he had paid to the ultimate and intermediational aims. Naturally, all the aims are not equal, rather, God's affinity is the apex of all aims and the other aims are contexts and steps for the ultimate goal. From sheikh Eshragh point of view, aims are as follow: "God's affinity, thought nutrition, intuition, innate serenity, equilibrium of moral (Beheshti, 2000, p.103—105).

Educational methods from Sohrevardi point of view: Through adopting suitable training methods, we can realize training aims. The most important suitable methods of training from Sohrevardi point of view are: learning philosophy, right deeds, penance, meditation, rosary, praying, reading Koran (Beheshti, 2000, p.103-108).

Propounding the methods:

1) Emphasizes on intellectualization and contemplation. Although he calls the intuition and enthusiasm philosophy very important, he emphasizes on contemplation. Intellectualization, contemplation and intellectual development have special status in training and are some of the aims of education. One of the best methods, which are used in educating individual, is fostering and fortifying intellection power, because intellect has important rule in controlling animalism and inviting to good deeds and bounding to behavioral respects. The reason is the best advisor and most of the behavioral and social problems of man are the results of idiotism and weakness of intellect power. If the reason is powerful, it will capture the helm of materiality, and will conduct it according to real advices, and then such a person will be guided to the right pass (Amini, 2003, p.38).

2) The growth of creativity has effect on the developing of contemplating and intellectualization, and the teacher, as an important element of training, has important rule and effect on the growth of student's creativity and intellectuality, and using educational technology and suitable educational methods, such as pre-organizing methods, inductive methods and researching and etc., he can have great effect on the reasoning and intellectuality power of students and can have a rule as a guide or controller, till students learn the correct method of thinking and brain creativity, and while encountering the problems of life they will have a correct view. Naturally, it is obligatory for all the cultural and educational systems to collaborate till students step such stages (Turani, 1992, p. 38).

3) **Avoiding memory dependency:** in order to improve in the field of reasoning and intellectualization, students should avoid memorizing unrelated subjects, because understanding subjects and apprehending themes hardly cause forgetting and so learning take place. (MirzaBeigi, 2011, p. 7).

4) **Developing correct viewing faculty:** one other method for developing reasoning and intellectualization is gaining correct viewing faculty. From the early time of education period, Students should be familiar with reasoning till they make a habit for accepting every matter with reason and develop the faculty of contemplation and intellectualization (Shariyat Madari, 2012, p.88).

5) **All men are seeking for maturity:** there are many educational factors for gaining maturity, from Nahj-ol-Balag point of view these factors are: theism, positivism, developing contemplation and intellectualization faculty and self-awareness (Hashemi Ardakani, 2009, p.177).

6) **"Family" as a most important factor in social education:** in addition to being a source for inheritable features and necessary talents for educating children, family is also the first environment that the child experiences it and makes relationship with the world. Family atmosphere is a factor that the child has the most contact with it, and it gives the shape to his character. Child's image of himself, his sense and perception about his environment, his relationship with others and quality of his methods for supplying his needs and etc. all and all take root from his experiences and relationships that he had with his family in the early period of his life (Tavassoli, 2000, p.75). Parents' behavior, autarchy, extreme freedom, being democratic, observing beside concession and adoption, kindness and asperities and etc. are elements that play rule in the process of Child's socialization and make him as an element for the future of the society (Haji Dehabadi, 1996, p.8). That is why Ali (peace be upon him) advised Malek Ashtar to choose his functionaries from individuals who are trained in a full-blooded family: "employ experienced and honest men who are from honorable families and believed to Islam sooner than others, because they have more munificent behavior and more desirable manner and are not avaricious but they are providential".

7) **Seeking for God is an innate feature** and how we can characterize it in students? There are some barriers hear; if we control these barriers we will expand the feature of God seeking in students. These barriers are: "impurity of soul"; impurity of the soul discards man from God and destroys original purity of the soul, so temperament of such man cannot be dehiscent. The other is "impurity of society";

merging the society with sensuality, agitating concupiscence, indolence and brutal features are reasons for sinosity or destroying Godly mettle of man. The next factor and barrier for innate guidance of man is unsuitable environment. Expressing religion concepts incorrectly and in the form of creating unreasonable and non-scientific image of God and his attributes or creating conflict between religion and other natural tendencies of human being are some other reasons for suppressing religious innate of mankind (Musavi, 2002, p.4). Instead, there are some factors that awaken the innate feature of God seeking. The factors like; purity and abstractness of the society and environment, scientific and correct explanation about the concepts of religion.

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