

Islamic Anthropology in Contemporary Epoch

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Abstract

Any System of Knowledge that looks into human kinds different dimensions or special Groups and Cortex of Man is called Anthropology. Anthropology has various types that are distinct from each other in terms of approach or attitude. Anthropology can be based on a variety of experimental approaches to anthropology, mystical, philosophical and religious be classified. But according to a macro or holistic approach to anthropology and anthropological wisdom or prospective component was divided. To solve the puzzles and questions about human in history philosopher has chosen different ways of studying humans. Some has chosen the experimental method so the experimental anthropology has been established that includes all fields of human sciences. Some tried to find different aspects of human by philosophical thoughts, so they called this type of anthropology, the philosophic anthropology. Some tried to find who is human by looking in to religion so they build religious anthropology. In Islamic thoughts human is really different from other creatures. He is not an animal that can walk on two feet and can talk, he is different from animals. Human in qouranic thought is a very mysterious creature that cannot be defined with few words. Quran has praised and criticized human, the highest praised and the greatest criticizes were given to men. He could go high as angels and can lower himself worse than an animal. From Quran's point of view human can and have the ability to bring himself up even higher than angles, he also has the ability to lower himself to hell. Human has this ability to decide his own destiny.

Introduction

By reading and studying the theories about human that was given throughout the history we will find quite a mount of them that all point out human to structure and anatomical theory's but none of them say a thing about cognitive excellence structure of human. Anatomy and somatology studies the chemical activity of human and physicians study physical disorders in human. Sociologist of the industrial world study human in order of his use in industrial world and how much dose a human worth economically. Health care tried to prevent diseases and tried to fix the health problems in the society. Education offices tried to teach and improve intelligence and physical health of people. All this scientists tried to change was based on human body, health and intelligent. They have found a lot of secrets about the structures of human body and other things on earth and beyond it but they filled to achieve morality for human, they did not improve cognitive excellence in humanity.

But the truth is that mankind did not grow morally with its giant growth in science. And that is one of the biggest tragedies of the time. All the knowledge and science is in the hands of people who do not respect morality, god and religion. We have to always have in mind this old saying of all religion that the main work and aim of mankind is not reproduction, science or in one word is not upgrading life, it is improving the quality of moral and spiritual perfection. Science by expressing

qualities in mathematical language putted the spiritual and moral quality unqualified to be measured so they slowly had been forgotten.

While what can be measured in mathematical language is not more important than what cannot be measured. Maturity and the quality of morality and behavior are the priority of human life.

It is only through religious knowledge that we can understand and find ways to approach morality and human behavior. The failure of social scientists at understanding human behavior and the phenomena of moral – humanity behavior is that they do not believe and did not try to understand the hull complex structure of human. Identifying the human complex structure is out of the ability of natural sciences professionals. Because it's complication are more than the information and the knowledge that these Specific fields of science have.

Human at The same time is an object, a living being and is a center of spiritual activity, like compassion, sacrifice, righteousness and martyrdom.... Closeness to God, piety and faith are more important than eating, sleeping and generate. Biologists and most natural science scholars believe that success in life depends on terms of survival of man and its generation and the increase amount of power and efficiency of the body and intelligence.

In religious thoughts, if man could not or did not gain any good spirit and did not approve his morality and did not try to gain the best for his society and others, he's a loser and unsuccessful in his life. And the real winners and succeeded peoples are:

" قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ * وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنْ اتَّبَعَ وِرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ * وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ * أُولَٰئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ "

"Successful indeed are the believers Who are humble in their prayers,* And who keep aloof from what is vain,* And who are givers of poor-rate,* And who guard their private parts,* Except before their mates or those whom their right hands possess, for they surely are not blamable,* But whoever seeks to go beyond that, these are they that exceed the limits;* And those who are keepers of their trusts and their covenant,* And those who keep a guard on their prayers,* These are they who are the heirs,* Who shall inherit the Paradise; they shall abide therein." (Chapter al-mohmenoon 23, verse 1-11)*

Islamic anthropology, applied knowledge and promote public service and their approach to God. Divine Ethics requires that human could recognize himself from others of his rank and could find and define his position to them. This recognition should be based on their evaluation of their personalities and behaviors and others too, for this they should classify behaviors and actions and characters, and understand the association between each type of behavior with each type of personality, find The mystery of the formation and development of a character, and we should know that the character of everyone will start to gain shape after freely choosing the life that it belongs to and that is actualizing emotional behavior so emotional, or sensory perception, learning, memory and recall specific actions and behaviors or actions that are rational and have the integrity could be brought up and shown. So we could say that the uncertain and ambiguous actions and behavior of an individual can be specified and evaluated and they all could be named and can be avoided or be replaced by each other.

Nonreligious scholars and scientists that tried to look into ethics and morality and their influence on human and society admitted that they could not recognize the cognitive excellence of the human.

John Dewey (1859 - 1952) American philosopher, psychologist, and sociologist admit to this inability: "The development therefore of a more adequate science of human nature is a matter of first rate importance. The present revolt against the notion that psychology is a science of consciousness may well turn out in the future to be the beginning of a definitive turn in thought and action. Historically there are good reasons for the isolation and exaggeration of the conscious phase of human action, an isolation which forgot that "conscious" is an adjective of some acts and which erected the resulting abstraction, consciousness," into a noun, an existence separate and complete. These reasons are interesting not only to the student of technical philosophy but also to the student of the history of culture and even of politics. They have to do with the attempt to drag realities out of occult essences and hidden forces and get them into the light of day. They were part of the general movement called phenomenalism, and of the growing importance of individual life and private voluntary concerns. But the effect was to isolate the individual from his connections both with his fellows and with nature, and thus to create an artificial human nature, one not capable of being understood and effectively directed on the basis of analytic understanding. It shut out from view, not to say from scientific examination, the forces which really move human nature. It took a few surface phenomena for the whole story of significant human motive-forces and acts .

As a consequence physical science and its technological applications were highly developed while the science of man, moral science, is backward. I believe that it is not possible to estimate how much of the difficulties of the present world situation are due to the disproportion and unbalance thus introduced into affair."(Human nature and conduct, John Dewey, p.p. 321-323)

Crisis of mankind, its importance, and the necessity of solving it immediately are the problems that have required the religious anthropology, the anthropology that deals with the processes of degeneration and excellence. We know that the human innate stimuli are such as natural forces and the national capital, that have more effect on the survival and viability of the community than other sources of national wealth, because it is one of the most important part of the social processes. So it is vital to understand it and this is possible only with religious anthropology.

By understanding the human innate stimuli we can find valuable law and social systems for societies. These phenomena help us to understand the historical process, social process, and predict the future of any human community. Religious anthropology provides useful approaches and tips for scholars in sociology. Philosophy, law, psychology, and political science for their research topics, and it give them the ability to not use non-critical categories of psychology and baseless anthropology.

In the religious books such as Quran, Bible, and Torah the God in addition of expressing who he is, he shows the way of reaching to him, what is right and wrong, Facts about human structure and growth and decline of his spirit and the reasons of human behavior and how to evaluate it. The human structure is part of this psychology and anthropology.

Human structure is a system and organization that God has given him:

”وَالَّذِي قَدَّرَ فَهَدَىٰ*الَّذِي خَلَقَ فَسَوَّىٰ ”

"Who creates, then makes complete, And Who makes (things) according to a measure, then guides (them to their goal),"*

Human structure is composition and mixture of negative and positive talents and abilities and features a variety forces:

“إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا”

“Surely we have created man from a small life-germ uniting (itself): We mean to try him, so we have made him hearing, seeing.”

There is independent will for the man that gives him the ability to select and to be responsible for what he does or does not do; his personality will improve with the temptation.

“وَقَدْ خَابَ مَنْ دَسَّاهَا* قَدْ أَفْلَحَ مَنْ زَكَّاهَا* فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا* وَنَفْسٍ وَمَا سَوَّاهَا”

“And the soul and Him Who made it perfect, Then He inspired it to understand what is right and wrong for it;* He will indeed be successful who purifies it,* and he will indeed fail who corrupts it.”*

This theory about the human structure is contrary to all human imagination. Philosophers, sociologists and psychologists who have addressed this issue, believe in that human nature is either absolute good or evil. Some imagine human as a white piece of paper that society, family, economic conditions and the ways they are produced and the relation between them can draw any lines they desire on it. As if evil, oppression, arrogance, wars, murder and pillage, or devouring are behaviors that is caused by social environment or disability or poverty or from psychotic and intellectual disorders.

Human character

The most important matter on human character that Islamic anthropology has to say is as follows: human character existent with in the within the existent system of the world and universe.

- A. This structure is influenced by social and natural environment and it has effects on both, by Qualitative transformation of people in a society their nature and social environment changes too.
- B. Among individuals there are common features that they are based on, when we talk about human structure or character we mean this part of human.
- C. Some hereditary characteristics that is dedicated to some people or a social group it's their special character and it's apart from the common features.
- D. in our personality there is a vulnerable part that put us in biological and moral danger. These vulnerabilities that are rooted in our innate structure can be called negative talents.
- E. Beside this vulnerable section of our structure, there are positive talents and abilities that were granted to us that help to get closer to God, and try to approach his moral attitudes.

Some of those talents are: 1. Intelligence, or talent to dominate nature. 2. Knowledge of itself existence. 3. Personality. 4. Wisdom. 5. Knowledge of God, and good and bad. 6. Will. 7. Knowledge of weaknesses and opportunities of environment and its structural. 8. Seeking the truth. 9. Knowing mechanisms of excellence. 10. The ability to repent.

Some of the human entity structures such as, family, race, and somewhat social environments, have imposed upon him without his will.

بَعْدَهُ، أَلَدَى قَصْرَتْ عَنْ رُؤْيِيهِ أَبْصَارُ النَّاطِرِينَ، وَعَجَزَتْ أَلْحَمْدُ لِلَّهِ أَلْأَوَّلِ بِلا أَوَّلِ كَانَ قَبْلَهُ، وَأَلْآخِرِ بِلا آخِرِ يَكُونُ
وَأَخْتَرَعَهُمْ عَلَى مَشِيئَتِهِ أَخْتِرَاعاً، ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ، عَنْ نَعْتِهِ أَوْهَامُ أَلْوَاصِفِينَ. إِبْتَدَعَ بِقُدْرَتِهِ أَلْخَلْقَ إِبْتِدَاعاً،
وَ بَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ، لِأَيْمَلِكُونَ تَأْخِيراً عَمَّا قَدَّمَهُمْ إِلَيْهِ، وَ لَا يَسْتَطِيعُونَ تَقَدُّماً إِلَى مَا آخَّرَهُمْ عَنْهُ، وَ جَعَلَ لِكُلِّ
زَادَةٍ نَاقِصٌ، وَ لَا يَزِيدُ مِنْ تَقْصَرٍ مِنْهُمْ زَائِدٌ، ثُمَّ صَرَبَ لَهُ فِي رُوحِ مِنْهُمْ قُوْتاً مَعْلُوماً مَقْسُوماً مِنْ رِزْقِهِ، لِأَيَنْقُصَ مَنْ
قَفِصَى أَلْحَيَاةَ أَجْلاً مَوْفُوتاً، وَ تَصَبَّ لَهُ أَمْداً مَحْدُوداً، يَتَخَطَّ إِلَيْهِ بِأَيَّامِ عُمُرِهِ، وَ يَرَهَقُهُ بِأَعْوَامِ دَهْرِهِ، حَتَّى إِذَا لَفَّ
أَثَرَهُ، وَ اسْتَوْعَبَ حِسَابَ عُمُرِهِ، قَبِضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْدُورِ عِقَابِهِ، لِيجْزِيَ أَلَّذِينَ أَسَأَوْا بِمَا
عَمِلُوا، وَ يجْزِيَ أَلَّذِينَ أَحْسَنُوا بِأَلْحُسْنَى، عَدْلًا مِنْهُ، تَقَدَّسَتْ أَسْمَاؤُهُ، وَ تَظَاهَرَتْ أَلْأَوْهُ،

"Praise belongs to God, the First, without a first before Him, the Last, without a last behind Him. Beholders' eyes fall short of seeing Him, describers' imaginations are not able to depict Him. He originated the creatures through His power with an origination, He devised them in accordance with His will with a devising. Then He made them walk on the path of His desire, He sent them out on the way of His love. They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back. He assigned from His provision to each of their spirits nourishment known and apportioned. No decreaser decreases those, whom He increases; no increaser increases those of them whom He decreases. Then for each spirit He strikes a fixed term in life, for each He sets up a determined end; he walks toward it through the days of his span, he overtakes it through the years of his time. Then, when he takes his final step and embraces the reckoning of his span, God seizes him to the abundant reward or the feared punishment to which He has called him, That He may repay those who do evil for what they have done and repay those who do good with goodness as justice from Him (holy are His names, and manifest His boons)." (The Perfect Book of al-Sajjad, In Praise of God)

Linkage of human character with the world

The reactions that we show toward sin and ignominy as regret and discomfort and toward good work and oblation as pleasure and confidence it is not the only reaction toward these behaviors, because human forms a small part of existence System and he himself is a system that they function together. As soon as we prayer or do good deeds, both our entity and the existence System of the universe will move in an harmony to promote us and to give and show divine mercy.

Specific mercy is a particular massive and continuous process of existence system of the world that will be actualized by worshiping God and good deeds that people do. But the common mercy of God is not as a reward like the specific mercy, it is given to all creatures as boon and benignity. The specific mercy a reward to people who use there boon and benignity in the right way that will count as thanks to God for what he has given us, but it will be Withhold from those who are disbelievers of God and how misuse the boons and benignities that were given to them.

The agony and the torment is this withholding specific mercy from God and the Satisfaction and comfort is the security and confidence that is caused by receiving the specific mercy. This is the meaning of this verse:

“ وَادْخُلِي جَنَّتِي * فَادْخُلِي فِي عِبَادِي * ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً * يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ”

"O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him),* so enter among my servants,* and enter into my heaven."*

In addition to individual, community and nation will be affected by this law too. So if a society choose to go the wrong way and misuse the benignities that they were given they have to face the consequences of not receiving the specific mercy from God.

"إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ"

"Surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector."

And when God wants punishment or foreboding for people no obstacles can stand it and there is no one who can support them.

So receiving specific mercy is like receiving a grant for pure life and progress in it for believers. In the point of view of Islamic anthropology progress in morality and reaching for divine morality for individual entity is not apart or separate from the universal existence but it is in an accurate coordination with complex movements of existence system of universe. Our entity is a small component in this universe.

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