

# The Reality of Man from a Quranic Perspective and Its Impact on Humanities According to Sheikh Mesbah Yazdi

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ملخص ملف العدد

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The Islamization of humanities is considered among the most important current issues in the Islamic Republic of Iran. It is an acknowledged matter that if a discipline is built on non-religious foundations, it may not rightly be described as “Islamic” because it does not conform with the fundamentals of Islam. It seems that the most important of the various fundamentals of Islamic Humanities are the anthropological principles. Through selecting the first principle of these principles, the essay strives to explain the reality of man from a Quranic perspective by employing a descriptive and analytical methodology, and to clarify its influence on humanities according to the perspective of the modern exegete of the Holy Quran Sheikh Mesbah Yazdi. According to the results, it may be stated that despite the fact that the principle of the “reality of man” does not have a significant influence on the descriptive aspects of humanities, it nonetheless clearly influences the guiding aspects of humanities which are the rectification, guidance, and control of human phenomena.

anthropology in general, explaining that it may solve problems which positivist anthropology has not broached, and showing how it liberates Islamic thought from stereotypes which hinder the comprehension of the humane and civilizational aspects of the Islamic doctrine.

# The Challenges and Dilemmas of Islamizing Anthropology: Man from a Quranic Perspective

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ملخص ملف العدد

The Islamization of anthropology has captured the attention of a number of intellectuals and researchers in the Arab and Islamic world. This is due to many factors, the most prominent of which is the dominance among Muslims of the belief that the Quran is in accord with human nature and includes all rules and regulations which guide the lives of human beings. Muslim researchers consider that positivist knowledge which focuses on human issues has achieved great advancements in the exploration of human communities, the changes which arise within them, and the factors of the convergence and divergence of these communities. Nevertheless, in their view, positivist knowledge deals with its issues in isolation of a central matter, i.e. the manifestations of oppression, hegemony, and the desire for takeover which dominate man from one side, and man's political duties which serve the social and political powers which embrace him from another side.

This essay includes six main sections. It first presents the Arab and Islamic efforts which have been exerted in the process of epistemologically Islamizing anthropology, and provides main remarks on these efforts and then defines anthropology in light of identity and the subject matter. The third part examines the main characteristics which determine human conduct by presenting a social reading of the Holy Quran. The fourth section analyzes the internal dimensions in the personality of man which are connected in some manner with the personality of Iblis as described in the Holy Quran. The fifth section examines the issue of divine guidance as a fundamental remedy for the deep-rooted problem in the personality of man. The essay concludes with a clarification of the importance of imparting a Quranic aspect to

study of myths focuses on the manner of myth composition (i.e.: form), but he neglects myths from numerous regions and nations. This has led to criticism of his work at several levels, such as the critique by his student Maurice Godelier. Despite all of this, Claude Lévi-Strauss remains a scholar who has enriched anthropological studies which have set the stage for later studies.

# Anthropology and Structuralism According to Claude Lévi-Strauss: An Analytical and Critical Review

Saeed Ali Najdi

This essay explores structuralism according to Claude Lévi-Strauss and examines the most prominent topics which Strauss addresses through his methodology. Strauss's methodology is based on several foundations, the most important of which is linguistics in addition to psychoanalysis. Strauss established this methodology to study topics of kinship; he considers that the most important key is reciprocity through marriage and affinal alliance –a phenomenon which, according to Strauss, has formed a revolution in the system of kinship. Furthermore, Strauss has studied the concept of culture, religious phenomena, magic, totems, myths, and the concept of reciprocity.

This essay studies the methodology which Strauss worked on and then generalized and applied to various topics for the purpose of proving the validity of his methodology. The social anthropologist Alfred Radcliffe-Brown had previously employed the term “structure” before Strauss, but the latter added depth to this concept which came to be at the core of his explanation of topics. To prove the validity of his methodology, Strauss proceeded to critique Durkheim's theories of social structure which were predominant in French schools of thought. Furthermore, he critiqued other methodologies such as the existential methodology and the phenomenological methodology –two methodologies which were applied in philosophical studies. For this reason, Strauss is not only considered to be an intellectual at the anthropological level, but also at more than one epistemic field of humanities.

In this context, Strauss authored a number of studies, essays and books which are often accused of reductionism. Strauss's

according to which society proceeds.

- Strauss, the founder of Structuralism, presumes that anthropological studies must focus on the primary patterns of human thought, notably patterns which produce cultural groups that organize global perspectives. These patterns do not determine the essence of a culture but move within this culture.
- Edward Tylor, the most prominent proponent of the Evolutionary Theory, emphasizes that culture has evolved from a simple state to a complex one. He considers that all societies go through three stages of evolution: from savagery through barbarism to civilization, and infers that progress is possible for all societies.
- The Symbolic and Interpretive Anthropology focuses on the manner through which people understand their practices and cultural environment, in addition to how others understand these practices within their society. For instance, Clifford Geertz, a leading proponent of this movement, considers that these explanations form the common cultural system among individuals of a single society.

# Anthropology: Definition, Roots, Subdivisions and Theories

Ali Shehade

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ملخص ملف العدد

This essay revolves around primary topics which introduce the reader to anthropology in general. Anthropology involves the extensive and comprehensive study of human beings, and aims to present definitions and perceptions which provide a thorough description of humans. The roots of anthropology lie in the depths of human history, going as far back as the Greek philosopher Herodotus. Features of this discipline are also noticeable in a number of studies by Ibn Khaldoun.

Numerous branches have sprung from anthropology. Natural anthropology studies the origin of mankind, the influence of hereditary aspects, and the role of the environment in the development and civilization of man. Social anthropology studies the complete social structure of communities -a structure which encompasses connections, organizations, and social bodies. Cultural anthropology studies human culture, the techniques of human life, and the culture-influenced conduct of human beings. Three fields of study emerge from cultural anthropology: linguistics, ethnology, and archaeology.

This essay tackles the most significant anthropological theories which have appeared successively:

- Diffusionism explores the reasons behind the spread of cultures and how they move from one society to another. This theory holds that the features which characterize each culture are responsible for determining the path of the expansion and spread of this culture.
- Functionalism considers the institutions upon which society is founded such as religion, kinship, and the political system as parts which are involved in an organized relationship

*Contents of Al-Ḥayāt Al-Ṭayiba, Issue 54-55,  
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## ملخص باللغة الإنكليزية

The issue folder of this edition of Al-Ḥayāt Al-Ṭayiba examines the following subject matter: «Anthropology: Quintessence and Islamization Approaches». A group of scholars and specialists have tackled this topic in four essays, in the following order.