

INFLUENCE OF ISLAMIC REVOLUTION OF IRAN ON CONTEMPORARY CULTURAL THEORIES

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ABSTRACT

Islamic Revolution of Iran has been and is a cultural revolution regarding its goals and purposes. According to this fact, was a novel phenomenon in the present century; a teleological, idealistic, Islamist, and universal revolution. Islamic revolution of Iran happened at a time that cultural theories of west -with leadership of American Liberalism- and east -with leadership of Russian Marxism- was dominating in the world. These theories got humans away from spirituality and truth by emphasizing on elements like materialism and secularization of the world. But cultural theory of Islam had no place between them. Until the Islamic revolution appeared and revived this theory after 1400 years This research answers to the question that how the Islamic revolution of Iran affected contemporary cultural theories? The research hypothesizes emphasize on monotheism, Islamism, human values, god's dominancy, and etc. in the Islamic revolution of Iran and is regard removed western and eastern cultural theories and de-identified them.

KEYWORDS: Culture, Cultural Theories, Liberalism, Marxism, Islamic Revolution

INTRODUCTION

Experts' view to fundamentals of religious knowledge had changed after the Renaissance. Liberalism (with elements like Humanism, Human rationality, feminism, and etc.) and Marxism were appearing from Renaissance context. These two schools were developed by experts such as Hobbes, Locke, Rosso, Machiavelli, Bacon, Marx, Haeckel, Lukacs, Gramsci, Rawls, Habermas, and etc. and western culture is based upon these schools.

Third world countries usually recognized following these schools for preventing staying behind.

These schools emphasized on three fields of epistemology, existentialism, and anthropology in materialism, sensualist, rationalism, and one-dimensionality of the human. Although Islamic world had put some efforts, but it couldn't overcome these theories.

While these theories were increasing their dominance, Islamic revolution of Iran was achieved in 1979 and succeeded to challenge western cultural theories in three fields of epistemology, existentialism, and anthropology by following Islam besides reviving Islamic theories. In this research, we investigate the effect of Islamic revolution on epistemology, existentialism, and the anthropology of the west. Albeit, fundamentals of Islamic revolution of Iran is same as Islamic fundamentals and therefore we attend to Islamic fundamentals.

THEORETICAL FUNDAMENTAL OF RESEARCH

Definition of Culture

The word *Farhang* (culture) is one of ancient words that not only is found in early *Dari* Persian texts, but it can be found in texts that are remained from *Pahlavi* language and its infinitive is *Farhikhtan* which means learning culture and

art and science. In Pahlavi texts is used as *Amouzeshgah* (academy).

But new meaning of *Farhang* is the word “culture” which has no longer records. The word culture’s source in classical language and may be in languages earlier than classic Latin; it means cultivating or growing and still has meanings relating to gardening in agriculture and horticulture expressions.

There are lots of definitions of culture which we point out some of them. In this regard Aryan Poor says: “Culture implies, means, traditions, beliefs, knowledge’s, arts, and social structures or what society creates and concedes to humans”

The uses implication of culture in meaning of knowledge, beliefs, arts, morality, tradition, and other social findings of human.

Parsons recognized culture as the patterns that is related to human acts’ products and behavior and can be inherited; i.e. transfers through generations without interference of biologic genes.

Bernard says culture includes anything that is built by human, from a sociological point of view; it can be a materialistic thing or a symbolic behavior or a social organization.

According to above definition one can say that “culture includes a set of contractual methods and patterns that can be taught and transferred in human societies and can be developed and extended for regulating and solidification of human society and the generation of culture are humans.

Therefore, a desirable definition of culture includes “reflector of stable values, traditions, and norms in a community. The parameters, creating culture is religion, morality, philosophy, and art.

CULTURE IN ISLAMIC SCRIPTURES

All cultural elements in religious scriptures are studied particularly. Knowledge’s, beliefs, values, norms, aesthetic, and knowledge-seeking in Islam is presented with a special integrity. With all that, religious interpretation or finding equivalent for culture in religion needs more contemplation. The only word that can be used as a common symbol of all cultural elements is “Sibqa Allah” which its meaning covers all aspects of human life. The Quran says "Our life takes [its] hue from God! And who could give a better hue [to life] than God, if we but truly worship Him?" [Baghara: 138]. God’s hue finds objectivity with thralldom and seeking God in all mental and physical actions. A feeling with this trait includes art, values, and norms of different fields of life same as it covers believes, morality, ideals, and feelings and it offers human living a more active life and beautiful behavior. Coloring individual-social life by god means creation of prettiness and “pure” life.

DEFINITION OF CULTURAL THEORY

Cultural theory is a theory that is used in academic study of culture; i.e. culture is the biggest need of human society and the main factor of dynamicity, happiness, and continuity of life of society. Today’s, discussions in culture area are considered as the most important parameter in economic, social, political, human, and moral development of each country by experts, scientists, and elites and its role has created a new perspective in objective and abstract areas. Culture is the context of the definition, recovering, and evolution of all capabilities, values, identities, believes, norms, traditions, archetypes, and symbols for humans these days. It is according to this culture that culture and cultural subjects are put in

center of social and human studies and growth of interdisciplinary sciences also is because of further attention and studying cultural aspects, cultural concepts and definitions, researches, theories, and issues that are related to them by social and human sciences researchers and lots of human sciences scientists have placed cultural discussions next to different subjects of politics, economic, psychology, psychoanalysis, and etc., and at center of lots of academic discussions. It is in such ground that our ability for understanding culture becomes important.

According to the fact that culture is flowing in most detailed parts of daily lives, as Philip Smith says, this capability is becoming one of main elements of active and competent citizenship. In such situation, cultural theory counts as one of the most important resources for reaching this ability which explains culture and its consequences for social life? Cultural theory provides paradigms, patterns, and concepts for us that can be used in various personal, public, and mental aspects of life. Cultural theory is only a part of mystical literature of school but it is a resource that we can react knowingly to the surrounding world and may choose the true option and reach to higher level of knowledge.

REALM OF CULTURAL THEORIES

The literature in this field is extended and amazingly various but nonetheless one can mention three main subjects that are basic in this area:

- Context; theories provide tools for understanding culture's structure. Different traditions have understood culture as values, principles, anecdotes, ideologies, pathologies, dialectics, and in other practices.
- Social implications; theory pays attention to presenting pattern of influences that culture has had on social structure and social life in this section. Theorists try to explain role of culture in providing stability, involvement, opportunities, and maintaining struggle, power, and injustice.
- Act, subjectivity, ego (self); main issue in here is interrelation of individual and culture. The most important issue is finding a way that culture creates a human act by them.

CULTURAL THEORIES

Contemporary cultural theories can be divided into two international and important theories that affect international system and dominate world's countries: 1) Cultural theory of liberalism; 2) Cultural theory of Marxism. Each of these theories divides into smaller subcategories and creates other theories. For instance, Marxism's theory divides into constructionist, post-constructionist, and criticism theories. Liberalism theory led to feminism, humanism, and freedom which later is called modernism and post-modernism. Theorists divide these theories into classic and modern.

Classic culture theorists of west included: Emile Durkheim (1853-1917); Georg Simmel (1858-1918); Max Weber, (1864-1920); Karol Marx (1818-1883); Talcott Parsons (1902-1979).

CULTURAL THEORIES IN WESTERN MARXISM FRAME

Obvious trait of Marx's believes was a materialistic deviation that result of this deviation is sparing importance of culture as a product that depends on economic infrastructure. Western Marxism in twentieth century tried to explain culture in Marxism frame and consider an active and independent role for culture via reconsidering and criticizing his publications to make culture to help maintaining capitalism economic system and regulating social life. Culture assumed as ideology in this framework. Theorists of this field include: George Lukacs, Antonio Gramsci, and Frankfurt's school.

LIBERALISM CULTURAL THEORIES

Liberalism culture had a significant growth after industrial revolution and instantly achieved to affect western culture with its elements and in contemporary era and with start of colonialism dominated to other cultures and countries. Liberalism culture's elements include:

- **Freedom:** Believing in necessity of freedom for achieving to any desirable goal is obvious characteristic of Liberalism during all eras. Liberalism defines freedom as a condition that an individual is not forced to, bound to, and no one interferes with him. Liberalists believe that human is born free and should be free of any bound - except what himself desires- and religion and moral laws -as a set of values received from above- remove individual's freedom; an individual should have the right to choose his believes, anyone should be free for announcing their own believes, and be able to act according to them. Albeit, until they are competent with other individuals' right and law. However, in this regard, Hobbes says "the meaning by freedom is that there should not be any restriction for an individual to do whatever he wants that is not against law".
- **Individualism:** This concept assumes an individual more real than and prior to human society. Also gives higher moral value to individual against society or any other group. According to this perspective, individual's desire is prior to society's rights and desires and individual is considered as autonomous subject who enquires the reason of his existence and his mind in existence of himself and not in transcendental principles beyond society. Actually individualism is metaphysical and existentialism core of liberalism and other elements of liberalism (e.g. freedom, toleration, and etc.) arise from it.
- **Secularism:** Secular means what belongs to this world is away from god and divinity as much. Regarding this, secularism means separation of non-holy (world) area from holy (religion) area. One of forcible consequences of liberalism is tendency to purging society and life space form bounds and religious values. Consequently, this separation of religion from social and bio-social life is called secularism.
- **Tolerance and Leniency:** This word is synonymous with words toleration, easy taking and such. The expression means that government, community, or individual shouldn't interfere with an individual believes and acts, even if they are not accepted for them; and if we want a tolerating community we should prefer indifference, emotionlessness, and uncertainty to other issues. According to these teachings one cannot impose a belief on other or prevent them from.
- **Rationalism:** Defending liberalism from freedom has close connection to belief in wisdom. Liberalism forms a big section of enlightenment era and rationalism of enlightenment era has affected liberalism in different ways. Initially, empowers faith of rationalism on individual and freedom, until human individuals are wise and has this capability to know their best and their intellectual strength gives them their capability for burdening their lives. Therefore, rationalism frees human from dominance of traditions and habits.
- **Humanism:** This expression is translated as authenticity of human, human orientation, and such. According to this principle human is placed at the center of universe and authenticity is given to him. Therefore, human's personality and his flourishing is prior to everything.

Humanism taught west that ways for human's success is in human himself. Therefore, one should start

independent of any external parameter and belief, one should start with himself and solve the problems of this soulless world by himself. Now, where should he start?

Experts of west thought there are only two ways: one was mind and thought and the other was try and error. Respectively, from 17th century, two important philosophical schools began. First one was rationalism; some of the most elite rationalist philosophers are French Descartes, German Leibniz, Dutch Espinosa.

The second movement was empiricism. Rationalism didn't survive more than one century and western civilization got close to sensualist gradually and finally reached to positivism. It means only the facts are acceptable that arose from a sensible and material fact and can be proved by sensual and empirical methods. An important parameter that empowered this belief was full presence of capitalist economic in cultural and social development of Europe and its fundamental role was in promotion of materialistic values and breaking any resistance toward it. Now, one should see what sensualist had offered. First and the most important result of empiricism was separation of world and separating values from facts. Empiricism taught that our knowledge arises all from world of experience.

Liberalism was the most important consequence of relativism which had freed human from all moral bounds and human values and allowed rebellion against moral and religious laws. Yes, it was the relativism that led west to nihilism in contemporary era.

- **Feminism:** Humanism along with other concepts like equality, justice, and equal rights in empowerment of groups and particular movement including feminism played an important role. And it led to advent of feminism cultural theory. This theory was able to create some teachings and find followers.

According to deep connection between feminism and liberalism during recent decades we should remind that liberalism was developed at end of 18th century for political regimes in Europe which was introduced after failure of Feudalism.

In the following sections we study epistemology, existentialism, and anthropology in two areas of Islam's culture and west's culture.

EPISTEMOLOGY

Islamic Revolution Epistemology

Islamic Revolution Epistemology is based on Islamic epistemology. Valuable position of epistemology in intellectual discussions on new era is not covered for anyone. Since Islamic own a comprehensive philosophical system, therefore, any judgment and theoretical presentation of empirical and theoretical areas are based upon a type of approach that the philosopher has from knowledge and its means and its existence and its truth.

Therefore, his dos and don'ts about individual and social behavior of human actually is affected by his worldview and at the other side, worldview of each person is based on his knowledge. Thus, recognizing worldview of each scholar is the first step in recognizing his thoughts. Therefore, first step is to investigate types of knowledges and their means according to Islamic perspective.

The most important discussion in Islamic epistemology is tools of discovering a knowledge and its resource that some of most important of them are: 1) thinking and intellection (authenticity of act); 2) inspiration and intuition (authenticity of theosophy); 3) revelation and scripture (authenticity of revelation). According to Islam, all of these tools

are valid and none of them contravene another; but each one has limitations in application.

In Islamic thought, mind is the first source of spiritual knowledge but it is not the only way for finding knowledge, because if it was, everyone should be equal in this aspect and all people should found knowledge about god by mind. Therefore, mind have two applications in Islamic thoughts: one is planning materialistic issue, and the second is to know god. However, mind becomes confused during recognizing god's mysteries and should get help from the heart which is the revelation. Now there comes a question that what is position of government according to epistemology in Islamic thought? In answer one should say that government is the higher power, it is based on mind and revelation according to Islamic epistemology, and one can argue from religious texts and rational proofs that this higher power belongs to god. Therefore, understanding of government in Islamic epistemology returns to understanding of definition and acts of god in one side, and capability of ration about its understanding and therefore we need a rational knowledge beside revelational knowledge.

West's Epistemology

In western cultural opinion, epistemology is a function of secular scholars' thoughts and this opinion forms west's cultural epistemology. In west's cultural thought, human is bounded to velleity; i.e. humans ration faces with obstacles that don't let it do its duty. If ration should do its own jobs, one should remove the obstacles and one of these obstacles is velleity. Western school cannot remove these obstacles. Because human is follower of them in his thoughts.

Therefore:

- In western opinion, tool of knowledge is according to sensualism authenticity. It means we can notice issues that are knowable.
- A secular human searches goals and paths to reaching the goals according to his thoughts.
- Is secularism one shouldn't accept anything from before and anything is experience able or can be rationally analyzed.
- A secular mind cannot assume what place the higher power human will take him. Therefore, secularism cannot answer this question. Therefore, in secularism epistemology what has priority is ration and neither feeling nor revelation.

EXISTENTIALISM

In existentialism -whether Islamic which considers universe is created by god or secular which has a materialistic look to it- there are three layer of human's belief to god.

First Layer: is related to a set of meanings, values, and norms that appear in ego as believes.

Second Layer: is related to individual's behavior that individual converts a value or normative to a behavior; e.g. a Muslim's saying prayer

Third layer: is related to this that the individual subjectifies norms; i.e. tries to convert a value to a materialistic form. There are these three layers is Islamic and secular existentialism.

Islamic Revolution Existentialism

Islamic Revolution Existentialism is based in Islamic existentialism and Islam has an obvious perspective about existence and creation and looks with a special view to the world. One of Islamic main perspectives is that there is no duality in existence. Creation is divided to two parts of “should” and “shouldn’t” accord to monotheistic point of view of Islam. It means it is not lime that some creations are good and beautiful and should be created and some others are evil and horrid and shouldn’t have been created but are. Such logic is blasphemy and against monotheism principle according to Islamic existentialism. According to Islam everything is created for a reason: “who perfected everything He created” (Sojdah/32) and “You cannot see any inconsistency in the creation of the Merciful” (Malak: 3); therefore, the whole world is nothing but appearance of truth and all phenomena are appeared because of reflection of truth into them. human and universe is created for knowing and thralldom of that unique existence: “I have not created mankind and jinn except to worship Me” (Zariyat: 56).

According to Islam, purpose of existence is connection with truth and reaching to it (Nahm: 52).

There are three main principles in Islamic existentialism that separates itself from secularism existentialism.

- **Origin of Existence:** origin of existence is god in Islamic existentialism; 2) **Leadership:** the philosophy of need of humans to divine leadership and revelation is that human cannot understand his own spiritual needs alone by himself and address it. Therefore, Velayat tries to introduce humans to god and to help human to actualize their potentials.

Necessity of belief in divine leadership (such as prophecy) is intervention with destiny of community. Since this was also purpose and goal of prophets. At the other hand, since tendency toward god and innate knowing of god are not enough conditions for a complete deism, there for prophets arose between different tribes to guide them to their destination and taught knowledges about theology and relation between god and human and universe properly according to general talents of human in each era; 3) **Destination and afterlife:** existence’s movement -especially movement of human in existence- is toward a final destination. This goal is to return back to presence of god.

Western Existentialism

In western existentialism this implication is seen that human is axel and center of everything. Therefore, human is scale of everything; scale for existing stuff about their existence and non-existing stuff about their non-existence. It’s possible to study, measure, weight, and calculate nature as we like but these measures and weights are our own’s; as everything’s scale is human.

There were currents in west which caused conversion of “afterlife-seeking” approach to “world-seeking” approach; both in philosophical materialism and moral materialism. This strong current of world-seeking is origin of secularism existentialism. This word means believing in authenticity of worldly issues which appears to human with negligence sand from nowhere and caused charge to be isolated from life’s context and also made religious reformists to fail in their goals which was empowering religious fundamentals.

Therefore, active role of god decreased in world, in a way that humans do to god what Venetians did with their king. God remained great master of the world namely, however, control of universe was given to natures laws; laws that can be understood by rational perception and scientific studies. Therefore, western human has given dominancy to himself; because he judges his god as he wants to. In other words, western person believes on a god that stays away any

interference.

However, in monotheistic system theology is despite what it is in west, initially. Second, life in monotheistic system is direct result of god's will. Because Quran's logic is based this that life is completely spiritual and higher than any tangible things horizon. This spirituality has sourced from a horizon higher than tangible stuffs. Because evolution of life is evolution of making and genesis and creation and completion Third, Quran calls people who don't believe in god's management and lordship "impious" and says "They do not value Allah as He should be valued. For Allah is Powerful and Mighty" (Haj: 74).

Therefore, western human has forgotten theism as main fundamental of existentialism and replaced it with individualism and humanism.

In such system, government acceptance is not originated from religion. A secular government is a government that neither puts religion as origin of its acceptance nor acts upon it nor makes political decisions. Governments in secular systems gain acceptance with support of important votes and their act is constrained by laws that are ordained by people.

Therefore, secularism is created with two motivations in field of politics and government. A group of philosophers -since they considered religion null- neglected its entry in politics field. A group didn't support entering religious in politics for preventing damage to religion's holiness because of politics opinions. Anyway, secularism removed religion from government.

On the other hand, seculars believe in separation of religion and politics. In this regard, religion recesses back to its own territory and would be limited to personal life and lose its dominancy on social life. This is not acceptable by Islamic thought. According to Islam, both government acceptance and basis of governmental laws are sourced from religion. Because religious government means that, first, governmental laws should be consistent with Islamic knowledge, rules, and goals and no law and plan against Islamic rules should be issued and performed.

Second, community's social system is based on Velayat and Imam. Third, basis of appointing responsibilities to others is according to scientific, management, and moral competency of them.

Islamic laws are not compiled in one-dimension and notice all different aspects of humans' life -including spiritual and materialistic. Islam is a set of instructions and duties that determines course of each Muslim in political, economic, and other social issues.

Therefore, a question was asked that, "who owns national administration, as a power? There are two fundamental answers in philosophy field in regard to existentialism: 1) Islamic thought realm which recognize this higher power based in metaphysical and vital and divine theory; 2) Secular thought realm which recognize this based on people administration. Therefore, regarding existentialism fundamental, national administration in secular thought is built on separation between origin of existence and its destination and since it has no believe in origin so it doesn't believe in destination. Thus, considers everything a mundane thing and recognize national administration to be sourced in itself while in Islamic thought -regarding existentialism- human cannot be successful in managing community alone and just by using thinking, therefore has received this higher power -which is a divine right- as trust which should be responsible about this trust in final destination.

ANTHROPOLOGY

Western Anthropology

Western anthropology puts human at center of its discussion and claims that wants to put human in his right position. In secular opinion: 1) authentication of mundane life and materialistic needs, 2) exaggeration about power and capability of human rasion, 3) unreasonable optimism about new science for providing felicity of humans, and 4) neglecting un replaceable and formative role of religion in growth and ascendancy of human in political are exist.

Intellectual era scholars were sure about role of intellect not only in science and religion realm, but in all aspects of human life. They had expectations about human procession that had no boundary. They imagined that materialistic science and progress creates felicity by itself. Human could build heaven on earth for himself. Secular human concluded that 1) human is not vicious naturally, 2) purpose of life is the life itself and we should have a good life in this world and shouldn't wish for a future world, 3) human only would be able to have a good life b using intellect and thinking capabilities, and 4) initial and fundamental condition of having a good life in this world is making people free from ignorance and superstitions and freeing body from social oppression.

Several of the most important characteristics of western human include 1) western human is one-dimensional and extremely notices on his physical and instinctive desires and if goes toward beyond-instinctive aspect it is also a function of his instinct. 2) Western human is joy-seeking; a joy that its only interpretation is ultimately physical, 3) western human desires materialistic advantage and benefit and knows development in his life only as development of his materialistic aspects. This human founds the persons with advantageous people who own materialistic facilities as elite ones, 4) western human summarizes life in consumption and what is in control in his will is consumption and consumption, 5) western human recognized health as physical balance, perfection as extensive solidity and materialistic balance, growth as increasing taking material benefits, and felicity as a reaching to highest materialistic limit. with this assumption one can assume superiority for this person according to materialistic things.

Islamic Revolution Anthropology

Islamic Revolution Anthropology is same as Islamic anthropology which emphasized both on materialistic and spiritual aspects of life. Islamic anthropology not only is for arrived, but it also is for involvers and non-arrivers. Therefore, human is an inherent and infinite truth that won't be changed by time. Also it has these traits: 1) Human nature, 2) inequality of humans, 3) human as a civil creature naturally, 4) inadequacy of human intellect.

Therefore:

- “Ontological” approach of human which introduces two-dimensionality of human and “existentialistic” approach which introduces existence position of human according to god and in present world try to take human to position of god’s thralldom and god’s successor (Caliph of -Allah).
- Islamic philosophers recognize human as a “mortal talking creature” and the truth is “conscience” which is separate from body.
- According to interpretations from nature and identity of human that is mentioned in common opinion of scientists one can point out these interpretations in “nature oriented” human:
- Human in Islamic definition is multi-dimensional and tries to respect divine and holy values an issues beside noticing to materialistic and mundane matters.

- Human in Islamic definition tries to interpret all his actions in transcendental reflection joys. And after achieving these joys puts a holy and spiritual background -even for materialistic ones- to extract human from materialistic constraints.
- Human in Islamic definition desires grows and excellence and recognizes an “excellent human” as a transcendental and elite symbol; a human who is achieved to manifestation of divine natural talents and owns multi-aspect and favorable dimensions.
- Human in Islamic definition recognizes health as a mundane and afterlife balance, excellence as integrity and extensive mundane and afterlife balance, growth as increasing benefiting from mundane and afterlife, and felicity as reaching to highest level of benefiting from mundane and afterlife.
- Therefore, Islamic thought tries to take human to position of god’s thralldom and god’s successor (Caliph of - Allah) by ontological approach which presents existence of human to god. Therefore, one cannot imagine human superiority except at the time of divine administration. Thus, Islamic revolution based on this taking human to felicity -and constitution points it out.

CONCLUSIONS

Cultural theories of west are criticized by scholars of this area because of conflictions in fundamentals, therefore, post-modernism was formed in criticizing modernism. And Frankfort criticism school was formed for criticizing Marxism. And post- constructionist was formed in criticizing constructionist, and etc. this issue still goes on in political and cultural fields while noetic fundamentals of Islam still answers basic needs of human after 14 centuries in all areas and Islamic revolution was formed based on these fundamentals and was able affect surrounding world.

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