

Diversity of Races and Roles and Its Impact on the Development of Societies from the Perspective of the Holy Quran

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Abstract

Whoever reflects on the verses of the Noble Qur'an finds that one of the well-known types of evidences for the existence of Allah is the evidence of creation and care. The care is represented in the permanence and continuity of life, and the fulfilment of every creature in the role in which is created. The permanence of human life is linked to the existence of marriage between male and female, and each of them performs the role assigned to him/her. At the same time, Allah creates human in different races, colours, languages, and customs. Such diversity is in the interest of mankind and to enrich its life to achieve integration among human beings. The purpose, for which man is created, is the fulfilment of the responsibility of trust in building the life on earth, and to achieve the righteous deeds for the universe. This research focuses on the importance of this issue and its seriousness in the reality of lives in the current decade. The work is based on analysing the literature focusing on the Quran and Sunnah. Different points have been considered in this work. The results revealed that diversity is one of the laws of Allah in the universe, and that human diversity should be a factor in strengthening the societies and an incentive to achieve human, economic, social, and cultural development.

Keywords— The Holy Quran, Diversity, Races and Roles, Societies- Perspective.

INTRODUCTION

Currently, humanity faces enormous challenges as politics and economics steer the wheel of life, being the two main influences impacting the progress of science, knowledge, culture, thought, values, and ethics. When political aspirations move against cosmic established laws and instincts, opposite outcomes are the consequence: culture and civilization regress to escape the tides of logic, sanity, and the straight path of righteousness. The best example of this is western civilization at the pinnacle of its scientific progress, which is the main driver for the choice of this research topic. In this paper, the authors contemplate the western world's

attempts to mend cracks and repair the structure of their civilization, paying special attention to the main brick of man and family within a society as being the basis of revival and development.

The significance of this research is in the way it realizes the reality of diversity and the difference between genders as both lead lives according to their instincts and achieve social growth, progress, and flourish. The paper elaborates on the fact that diversity and difference are a cosmic divine decree as revealed in numerous verses; essential for everyone to perform their set roles to achieve the desired integration of general diversity of ethnic background, colour, and

language, and for the specific diversity of genders, as life cannot be sustained with either one of them alone, and without the collaboration of both.

The statement of the problem in this research is that societies cannot continue to exist with one gender or kind and cannot continue to progress without the coexistence of all their participants in space and time. This research is a qualitative academic one based on discussing resources and texts in an academic manner to establish proofs and analyse texts by thorough speculation and investigation to comprehend previous scholars' assertions.

The outline of the research comes in an introduction and two sections. The first section is on the divine decree of general diversity and its impact on growth, and the second section is on the divine decree of specific diversity (of gender) and its impact on growth, followed by the conclusion with the research results.

It is crucial to highlight the terms used in this paper, which are species, genus or kind, growth, and role. As the diversity of species implies having variance for the same purpose, the genus is a different kind of everything, a term more general than species. The difference between them is that a genus encompasses what thinks and what does not think, while a species is restricted to that which does not think. Growth is about accumulating continuous increases across a timeline. A role is a number of responsibilities, activities, and authorizations granted to a person or group of people. It may refer to more than one role. A social role refers to the behavioural conduct expected from a person within a group or the cultural norm expected for a person's behaviours with a particular status or position.

We are keen to achieve practical scholarly results from this particular study of the topic and analysis to rescue civilization from the dangers that revolve around it, which could shake its essence and demolish its structure. It is with such results that we aim to realize contentment for mankind in our contemporary times.

THE SUNNAH OF ALLAH IN GENERAL DIVERSITY AND ITS EFFECTS ON DEVELOPMENT

Allah's laws are in the souls and horizons, and one of the most prominent of these sunnah's is the diversity and difference in them. There is a need for diversity in tasks and functions, and it is a cosmic phenomenon of the Creator and Creator that indicates His greatness. Glory be to Him.

The importance of this diversity in nature is that it gives a beautiful and fascinating picture of the world, without which the world cannot be imagined. This diversity applies to humans as well; a diversity in races, colours, languages, tendencies, etc., Allah the Almighty said: "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua [i.e., one of the Muttaqun (pious)]." (Surah Al-Hujurat 13), and this verse refers to the diversity of peoples and tribes within the framework of human unity, which is what the Qur'an calls to employ in establishing relations of acquaintance between the different.

The Almighty said: "And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge." (Surah Ar-Rum 22), And then the distinction of civilizations based on the year of stampede, where the Almighty says: "To each among you, we have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so, strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ". (Surah Al-Ma'idah 48). We conclude from the foregoing movement and change that is from the nature of life, and we also deduce the difference between people in their character, faculties, characteristics, colours, languages, ways of thinking and abilities. In this difference between the specifics of the place and the circumstances of time, visions and concepts expand, which causes a multiplicity of rulings issued by them. This divine Sunnah in the diversity of genders and roles has its divine ruling, and it is necessary to clarify the Holy Qur'an's view of this diversity through the following facts:

2.1 The Qur'an states the unity of the human soul and human dignity:

As Allah created all human beings equal in the origin of creation from one soul, as the Almighty said: "O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you". (Surah An-Nisaa' 1). But they differ in some aspects, such as strength and weakness, as well as faculties and psychological, mental, and physical abilities. And this human diversity in some characteristics is the basis of life in terms of acquaintance, cooperation, and integration between individuals and societies, and is not a cause for enmity and hatred, as the Almighty said... that you may know oneself. The Hadiths of the Prophet also confirmed this meaning, including the saying of the Messenger of Allah, peace and blessings be upon him: "And people are all the children of Adam, and Adam was [created] from dust." [1].

The Qur'an states that human beings are honoured in Islam. The Almighty said: "And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference". [Al-Isra: 70]. The verse clearly states that this dignity does not pertain to a particular colour, religion, or gender but is general to all human beings.

Among the manifestations of that dignity is that Allah Almighty created man with his own hand, breathed into him from his spirit, and made him his successor on earth, as stipulated in the verses of the Noble Qur'an. The Most High said: "And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as

partners) and sanctify You." He (Allah) said: "I know that which you do not know." [Al-Baqarah: 30].

This confirms that the texts of the Qur'an consider the killing of a person – whatever his affiliation, religion, or race – to be the killing of all people. The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the mutilation of the slain, even though the Quraish were mutilated by his uncle Hamza bin Abdul Muttalib, may Allah be pleased with him, on the day of Uhud.

2.2 The Qur'an states the rules of justice:

It included the Almighty's saying: "Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.); and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed". [An-Nahl: 90], the principles of legal rulings and the pole around which the meanings of the Noble Qur'an revolve, the purpose of the mission of the Messengers, peace be upon them, and justice – with its social and political meanings – was a fundamental focus of this religion, and a fundamental task of change, and therefore its meanings expanded in various fields in the Holy Qur'an, including:

In 'Aqidah, for the Almighty's saying: "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." [Al-Baqarah: 256]. And in the judgment, for the Almighty's saying:

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.” [An-Nisa: 58] and his words

In Judgment: For the Almighty’s saying: “And let not resentment of a people make you unjust to not be just.” Be just. He is closer to piety.” And in the testimony, because of the Almighty’s saying: “And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.” [Al-An’am: 152].

Regarding family matters, Allah Almighty says: “but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.” [An-Nisa’: 3], And in the reconciliation between the disputants, “And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.” [Al-Hujurat: 9].

And the summit of justice, we find it in the request of justice with all groups of society for Muslims and others in the Almighty saying: “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity”. (Surah Al-Mumtahanah 8).

2.3 The Qur’an Report on Human Rights:

The most important of these rights is disciplined freedom, which is governed by controls that are compatible with sound reason, and the framework of these controls is the Hadith of the Messenger of Allah, may Allah bless him and grant him peace, when he said: “There should be neither harming (darar) nor reciprocating harm (dirar) [2]”. The first of these freedoms is the

freedom of belief and religion, as mentioned in the Prophet’s newspaper, where the Messenger, may Allah bless him and grant him peace, acknowledged their right to worship and their security over their places of worship. “There is no compulsion in religion.” [Al-Baqarah: 256]. This general rule guarantees religious freedom.

This is followed by the right to equality before the law and the right to work, as well as religious tolerance and the prohibition of atonement. This is evidenced by the coexistence of different religions and sects for centuries under Islamic civilization under the name of citizenship, and all of this is rooted in the Qur’an and Sunnah.

2.4 The Qur’an’s call for dialogue with the other and the right to differ:

Since difference, diversity, and plurality are natural divine laws, differences in opinions and ideas are a natural issue, as is the case in the difference of religions and races, where this plurality is reflected in difference, and the Qur’an acknowledged that difference, and the Almighty said: “And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree”. [Hud: 118] And the Qur’an made this difference in laws, curricula, and civilizations an incentive to compete in the good and the reason for the jostling that guides the path of civilizations towards progress and the stimulus to vitality and creativity that cannot be achieved if distinction and particularities are absent, and is confirmed by the Almighty’s saying: “If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.” [Al-Ma’idah: 48].

Based on this, the Qur’an approved the principle of dialogue and laid its foundations, starting with the dialogue with Satan in the story of Adam’s creation and Satan’s refusal to prostrate to him. As the Qur’an mentioned dialogue with the prophets, such as his dialogue with Abraham, peace be upon him. This was divine education for them, and this dialogue by the prophets was

with the benefactor and the abuser. The Qur'an also teaches us, through its dialogues, that understanding and respect are necessary even between the different in order for coexistence to occur between them.

2.5 the Qur'an's call for peace and coexistence:

The follower of the directives of the Noble Qur'an and its practical applications through the Sunnah of the Prophet, may Allah bless him and grant him peace, is clearly evident in his call for peace and constructive coexistence between different people – regardless of their different religions, nationalities, colours, and tongues. He “But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.” [Al-Anfal: 61], and this is at the level of individuals and countries.

An example of the wise and goodly guided call-in argument is the saying of the Highest: “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”. (Surah an-Nahl 125).

THE IMPORTANCE OF DIVERSITY AND ROLE EXCHANGE IN DEVELOPMENT

The diversity that highlights the distinction of the different and their roles in society achieves the joy of life in terms of its harmony with the cosmic diversity and creatures, and the cultural diversity that follows the diversity of races, nationalities, and religions is a wealth that should be protected from all parties, cooperation and understanding between them instead of closing and ignoring, and on this the principle of civilized acquaintance. What the Qur'an calls for is the guarantor of peaceful coexistence, based on mutual respect for religions and sanctities, and the characteristics of races and races.

Diversity within a single society can be exploited as a catalyst for development and stability, and each individual has to play a social role according to his position, and the social roles of an individual are multiple and vary in

light of criteria: they may be forced or optional, they may be continuous or temporary, easy or difficult, and in All of which a person can learn and progress into social roles.

Sociologists have spoken, past and present, about the formation and social construction of man, and theories abounded, starting from philosophers, to the opinion of modern religions and sects, and the impact of this construction on the sustainable development of peoples.

In all cases, the roles remain required and respected, and it is necessary to do all of them in order to reach the social diversity that achieves integration. The Messenger of Allah, peace and blessings be upon him, says: ““Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created.” [3].

THE SUNNAH OF ALLAH IN PRIVATE DIVERSITY AND ITS IMPACT ON DEVELOPMENT

Marriage is one of Allah's laws in creation, and it is a general practise that no one is deviated from in the human world, animal world, or plant world. And the Almighty: “And of everything We have created pairs, that you may remember (the Grace of Allah).” ” (Al-Dhariyat: 49).

It is divine wisdom of the law of reproduction through mating, as marriage is a fixed and steady practise in the world of man, animals, and plants, and it is an origin in creation and formation, and Allah Almighty says: [And Who has created all the pairs and has appointed for you ships and cattle on which you ride” [Al-Zukhruf: 12].

And since the presence of a male and female is necessary not only for reproduction but for social construction, and accordingly, we learn about the Holy Qur'an's view of this special diversity through the following Qur'anic facts:

4.1 Equality between men and women in general:

The Noble Qur'an confirms that all people are male and female, who were created from one soul and one origin. The Almighty said: “O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him

(Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women". (Surah An-Nisaa' 1). An explanation of this subject is necessary because women and men are created from one soul, from one nature, one progeny, and one set of characteristics. And in the Hadith: His saying, may Allah's prayers and peace be upon him: "Indeed women are the partners of men." [4]. Accordingly, male and female are equal in humanity, which Allah created in the best calendar.

The most important manifestations of this equality are:

- i. **Equality in the penalty:** What is meant by reward is reward and punishment, for the general texts in which women are included, in addition to that some texts stated that, including the Astatement1. Equality in the assignment: The legal duties are the imposed duties, the most important of which is worship. All the texts directed include male and female, women and men, and both sexes are charged with the duty of calling to Islam and the duty of enjoining good and forbidding evil. In a statement of responsibility, the Messenger of Allah, may Allah bless him and grant him peace, said: "All of you are shepherds and all of you are responsible, so the imam is a shepherd and is responsible, a man is a shepherd over his family and is responsible, a woman is a shepherd over her husband's house, and she is responsible, and a slave is a shepherd over his master's money and is responsible, except that all of you are shepherds and all of you are responsible." And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them". (Surah An-Nisaa' 124).

As for punishment, it includes the Almighty's saying: Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And

Allah is All-Powerful, All-Wise.". Al-Ma'idah: 38] and His saying: The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. [An-Nur: 2].

- ii. **Equality in rights:** What is meant is what they have a right to in it as well as in social rights, as the Almighty says: "And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise." [Al-Baqarah: 228]. A share of what the parents and the next of kin leave, and for the women, a share of what the parents and the next of kin leave behind.

4.2 Taking into account the natural differences and the different roles:

There are differences in the biological nature of each of them, that is, equality here in the general characteristics, and there are individual characteristics for each of them. When Allah created the male and the female, he made in them psychological, social, mental, and physical qualities that Allah deposited in the male and the female, and the roles differ based on those. The man has what suits him in deeds, duties, and roles, and the woman has what suits her, and only arrogant people ignore that, denying the established facts. The intended equality in Islam is not absolute. Rather, it involves justice, so women are not given jobs that are not commensurate with their nature, and Islam does not prevent them from having a role in social, cultural, and other life, and civil society in the era of the Prophet, may Allah bless him and grant him peace, bears witness to this, for women used to perform all these roles, which we mean in the field of work and earning as appropriate to their nature.

Motherhood is one of the most special innate characteristics of a woman, and this instinct

should be strengthened, developed, and directed. Islamic Sharia has made maintenance a duty of men in the first place, due to their nature, which makes them the most capable of earning, and given the importance of a woman's social function related to motherhood, which hinders her from earning.

That is why Allah Almighty, who created souls and knows what is in them, forbade both sexes from wishing for what one of the sexes has preferred over the other, so Allah Almighty said "And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything". [An-Nisa': 32].

The virtue is the increase, for women have a preference and men have a preference, and this virtue makes each one of them a specificity that the other needs, and thus the roles of men and women are complementary. When men wish to have the characteristics of women and when women wish to have the characteristics of men, this is an indication of a defect in the intellectual and psychological structure [5]. The best of all is that we welcome and capitalize on these complementary differences.

4.3 The relationship between men and women and the complementarity between them:

The family, which is the first nucleus of human society, is formed from the bond between a man and a woman. "And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered! And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect". [Al-Rum: 20-21]. From the unity of man in the origin of creation from one soul, Allah created from it with His power a pair, a male and a female. Allah Almighty said: "And Allah has made for you wives of your own kind,

and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone"? [An-Nahl: 72]. Islamic jurisprudence has focused heavily on family rulings and what is related to them.

CONCLUSION

The research concluded that, diversity is one of the laws of Allah in the universe and man, and it includes general diversity in religions, races, languages, and colours. And the Qur'an acknowledged the dignity of all people and honoured the children of Adam in their diversity because they are of one origin, and accordingly, justice is in rights and duties. The importance of recognizing gender differences in order to make people happier and more considerate of the rights and feelings of the other party.

Innate differences should be reinforced because they ensure that men and women perform the job to the fullest. Innate differences are among the manifestations of divine wisdom, and the laws came to teach man how to be in harmony with his nature and how to harmonize with the surrounding universe. That human diversity should be a factor of strength for societies, and a catalyst for achieving development of all kinds, human, economic, social and cultural, through the Qur'an's recognition of this diversity and the call for acquaintance.

Islam rejects the idea of excessive centralization, which wants the world in one style, and one template, whether it is in religion, language or culture, because it denies others the right to differentiate and differ, and this is contrary to the divine laws and natural instinct, and it leads to closing in on the kind that It breeds fanaticism and extremism, and then fighting, blasphemy and belittling the other.

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