RECOGNITION OF THE PHILOSOPHY OF ART BASED ON THE PRINCIPLES OF THE WISDOM OF SADRAEE AND THE HOLY QURAN

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Abstract. Given that any thought can have physical effects on society and the structure of society according to the ideas and values of the societies is needed some ideas that influence society and therefore should be recognition of architectural structures. this paper examines the effects of Mulla Sadra's theory about the role of man in the principles of practical wisdom and able to recognize some factors to give the idea of architectural structures, this article questions about how Mulla Sadra's theory about the role of man in the principles of practical wisdom that comes from the Quran can be an effective component of the architecture and art? To the research was conducted.

Keywords: Human, science, art, wisdom

INTRODUCTION
The buildings built by humans are the effects of their attitude to the universe that expresses the intellectual and socio-cultural structure of the society. The perception that architecture can have a view of the natural or supernatural influence of the environment and climate, not human geography. Therefore, the architecture of the building, and the outlook of the world's first manufacturer should be discussed according to his thoughts on the amount of the space arrangement. (Emami, 2011). In the field of art and architecture, attention to the inner aspect of the phenomenon of art in architectural design, which is the "spiritual" wave. Spiritual approach in architectural design is a conscious effort to express meanings in the body architecture and spiritual architect of the categories defined as "meaning". He has an important role in meaningful attitude (Bemanian and Azimi, 2010). Sadreddin Mohammad Shirazi, the founder of the school of philosophy known as Mulla Sadra established an independent school of philosophical seal Islamic philosophers. Although a man of ethics and mysticism in the conduct of their personal lives and in their written great works may remove the moral and mystical, independent work ethics and principles of practical wisdom of replacing entirely, an independent effect on the moral and practical mysticism, including advice and moral conduct mystical has remained with the paper book, deducted Asnam Aljahlyh in which it refers to a central point to promote in a way worthy of human knowledge acquisition (Khamenei, 2007). Because the architecture must be achieved in relation to the human phenomenon, it is undeniable for man to address the issue as a basic knowledge of science. In this regard, architecture with far more understanding of human existence is very important. On the other hand, since the definition of man and his perception of time is very different, the difference in the understanding of architecture will be very natural.

METHODOLOGY
In this research, the understanding of human nature based on the teachings of the Quran and Islamic wisdom introduced by Molla Sadra as the knowledge of the research is examined and its relationship to architecture in varying degrees is recognized, which can lead to ranking according to the ontological structure of the human being. (Sameh and Sedaghat, 2013)

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**Human acquisition relationship with science**

Consensus between architecture and wisdom book is in connection with the acquisition of knowledge, leading to achieve by virtue of the acquisition of human knowledge, that is worthy of God in Sura "Shams", which states that salvation and happiness in the shadow is obtained by knowledge which requires compliance with four fundamental points (Salehi, 2014).

Human nature is composed of two gem of light and dark. His luminous essence of the soul (rational) and the essence of his dark is object. Nature is living, wise, resolute, while the body (in contrast to nature) is dead, ignorant, lazy and heavy (Khamenei, 2007). What is in conscience and divine beings and with the foresight to understand the light, in fact, is like the meaning behind the body with a conscience architecture that is understandable. In all the divine and Islamic art, it is this same spirit or soul of Islamic art (Emami, 2011).

According to Sura 5, verse Alagh, the attainment of human perfection and his excellence depends on his science and practice in accordance with science (Khamenei, 2007). There are two types of Mulla Sadra knowledge, wisdom and scientific knowledge connected with wisdom, which refers to understanding the wisdom and understanding of the origins and principles of existence. The Wise is understanding the origins of the universe and finds the origins. Science may be indifferent to the affairs and do not pay enough attention to them (Sadrolmote'allehin, 2001). In fact, modern science referring to the origins almost indifferent or did not pay attention, but the wisdom of God can be manifested in art and architecture, the artist with his artwork can be the origins of the universe and the existence of any manifest itself as an art. Artists can visualize the space, the light using light and space will manifest them. It can be physical space or can only be considered architectural space, according to the decree stated that these principles are very different, therefore architectural separation of wisdom and with wisdom in the style of architecture with very different architectural (Emami, 2011).

Architecture is not a matter of personal imagination of the artist who wants to do everything in which the principles of ontology should be considered in their work. Therefore, traditional art of spiritual needs and spiritual needs, and in a sense it can be said that is sacred. Everything spiritual is sacred (Tamaddon, 2009). This is the man who deals with how human art in architecture, which is very important. Does the spiritual man and God see the spiritual world or not?. Also, we should focus on this fact that architecture and space created for human, how human plays a significant role in architecture. Finally, according to the Qur'an, Human is being superior to Asfalalsafelin to Elleyyeen may be emerging. Who is the audience for human architecture? Human spiritual art, a fully human meaning of human, spiritual and God with all his needs and therefore in fact traditional art of the human soul to achieve the perfection of spiritual. In other words, art can be a deterrent to spiritual perfection or spiritual perfection can assist people in traveling and it depends on what we are using art to work, spiritual and divine and sacred art that is strictly spiritual needs (Emami, 2011).

The world has diversity, and our world is the world of plurality. Basically, due to the multiplicity of the world we deal with the plurality and diversity. According to principle, it is true that the God is one, but the symbol names appearing in this world and advent due to the multitude, when there is no plurality, there is no possibility of advent (Khamenei, 2007) while you see unity everywhere in this world. We see a world where there is only one world and it is surprising that a world that we see with the eyes of the world, is the worlds’ views which are not seen and when we go out of this world. this world appears in other worlds. Even this world that we see with the eyes of all the components of atoms, molecules, stars, galaxies, sun, etc. shows a remarkable unity, and this infinite diversity of the universe with its components shows that the unity is working with a surprising regularity. In other terms, elders and our ancestors cross this unity of the world that may one day disappear. Each unity of the cross and everything is available in this world as long as there the unity has not gone away (Emami, 2001). The universe is the expression of unity in diversity, unity to the world, but there is plurality.
Therefore, everything existing in this world is due to the plurality and multiplicity (Khamenei, 2007).

Also, art is no exception and in accordance with the principle of advent any sense of this appears in place of the symbol. Means same means, but apparently accepts the provisions of the advent. Revealed principles mentioned in all architectures show that there are not any violation of the principles, but the advent refers to the eternal principles of time and space. All of these species are the original architecture such as mosques Qyrvan Morocco, Ibn Tolon Cairo, Imam Mosque in Esfahan, Sheikh Lotfollah Mosque, Samarkand, etc. All are committed to maintaining the principles mentioned above, but the time, and geographical place are held fixed (Emami, 2011). Anyhow, humans have two dimensions, in addition to a post-eternal, after the earth has been molded from clay and subject to the conditions of time and place (Hassanzadeh, 2006). The conditions prevailing in North Africa is not the same existing in Samarkand. Therefore, art and architecture are changing because of the circumstances of the time and place, which refers to its diversity. This diversity is a sign of perfection and never is perfect. In fact, the eternal principles are explored in many ways according to the different circumstances of time, place and culture (Emami, 2011).

Further, some signs show that the knowledge is one of the criteria for the selection of individuals for the positions. 247 verses Sura Baqara and 9 Zomor refers to the same subject: "God chose you in the science and is expanded power of the body. God wants to give to anyone bestoweth his sovereignty. " In this regard, the Molla Sadra says the knowledge that guide the pursuit of excellence and perfection of man and animals face he once favored angels of God, not the knowledge, which most people are involved in and it is officially considered to come from knowledge, such as professional and synthetic, but the knowledge that will benefit from the other world, is the knowledge of God and six attributes and actions and the prophets and the scriptures and the day of judgment and self-discovery, facing the self-destruction of the animal kingdom to ascend dungeons and spiritual worlds (Khamenei, 2007).

Can we connect these words with the architecture? the document shows that this gives room to consider that modern architecture is built in the style of the room, which is just a place to live. Like most houses, today is only a small space. Architecture or art should help human to reach spiritual perfection, which is the home of human aiding in this process. If we only have a small base and spend our time there without considering the quality and quantity of interest, only these building dimensions, which are adjacent to each other, are enclosed and only his material needs are met, in which 'only humans’ household supplies necesitates to stop the escape and there is no other choice. The purpose of construction of the houseis only necessary to meet the only place in which he chooses to live, so that every human can meet spiritual needs. Architecture should be in a way that the so-called human thought and reflection make sense and be done for you. In most old houses, at any moment, it is possible that human communicate with the sky and the infinite space. Human can feel that the place where he lives is part of the space, which is infinite. So, this communication was there, or at least courtyard homes, but most homes today are not possible and if the man is in prison, others are thinking there.

In fact, the prison of modern apartments is that a man lives in an environment that limits him, and a small confined space that does not have any connection with the outside world. In fact, this case, as noted above, is one of the prison, but prisoners who built much better and look to each side of the wall, but these are not the old houses. Man must feel that they are always associated with infinite space. Human is made for the infinite and in fact infinite space in a space surrounded by the spiritual life of human being, which is basically paving the way for human limits. We see some people who live in apartments, who are disappointed, depressed and despaired. Human should think about the universe for reflection, thinking. Every human being is inherently wise and should make his architecture in a space, related to the space of the universe and the universe is connected to the mystery of the universe in order to have unity and it is the architect’s responsibility to understand and be able to express it. When something is indifferent for him, it is not a major problem while it is essentially the opposite effect. Second,
the universe, the universe of meanings, the architecture etc. have not just set up the walls and roof of the building. Architect of unity and multiplicity of meanings should be codified in the architectural expression of spaces responding to different aspects of human existence. There is a very complex human. Each spatial dimension of human existence is the answer, if you see a building typical of old arches and different spaces and each of these is really a variety of different inner needs of man (Emami, 2011).

Next, closely and inseparable relationship with faith and receiving scientific concepts and secrets have been referred to in Quran, Surah Nisa verse 7, Imran and 162, 107 Asra, 54 Hajj, 49 Ankabout, 6 Saba. Scientific excellence is for anybody except through austerity and religious efforts and wisdom does not contentious and the particular circumstances that happen to everyone (Khamenei, 2007). Intuition is a very difficult task, even teaching may cause vision and idea in mind, but the artist's intuitions should be a matter of the heart to see, which is not enough to assume the position. The architect must understand the deep and accurate and in-depth exploration and taste it to see and things to see. Therefore, it can be interpreted to an inspiration because inspiration is intuitive, not conceptual. Artist of the intuition, and the intuition of God, which is derived from revelation and wisdom of his words, reflect on the work of art that is extremely difficult, which requires much practice; first taste like taste and a verdict mystical meaning of the word is not the word that is used in the sense of taste, intuition of divine intuition and inspiration. Therefore, this is not only possible to study.

In order to gain this knowledge, artists only study books and courses and without educating teachers, guides and instructors, they acquire an intuition and tradition, and God has given them permission to do so and have no doubt with a higher education had been made possible in order to reach the level of knowledge and intuitive knowledge. Imagination has an undeniable role in the artistic expression, purification and reforming plan of Satan's delusion and passion, which is a part of the traditional artist's educational program is tense. His imagination is such a practice and practice is a great sense of God in the form of imagery to draw in the form of foreign material, which may have been crystallized and realization. To do this, first we must be imaginative to find meaning in his imagination embody meanings and their assimilation, and later find external material, which should bea stylized and sublimated and spiritual capacity to find meaning for its expression. Also, it should this be gentler on the body and the material and the spiritual meaning God's side must be reduced to level of imagination and really take the form of material and in this case this is possible that in reality, this work of art comes into being. (Emami, 2011)

The relationship between the architect as a person with faith to God

Due to the importance of human and anthropological debate in the contemporary world, as well as aspects of human being, the new art is related to human world and meet the needs of the world, but in the traditional art of human is divine, human and divine attributes is the caliph of God and must meet the needs of his existence and assist in achieving perfection. In modern architecture, architect may believe in God, but he has no faith in architecture and scientific knowledge with the wisdom of divine revelation and learned that architecture is not very relevant. Modern architecture is not only the spiritual needs of man, but a barrier for it. When human nature is different in the desert and plains and mountains, in these places, human nature is human and divine presence is realized. See all the beautiful scenery to arouse a sense of beauty in him and leads him to reflect and think. Human nature is created for thinking and architectural aspect should be considered for stimulating this sense of his thought and reflection. Mental and spiritual growth and development should not be limited, a man in a house is closed when the barrier in front of the house thinks that he is thinking, means walls and ceiling that is in front of him. When the live in modern apartments, as if the sky and the sky of our spiritual are blocked. These are very effective in the sensual human. Symbolism terms of architecture, the key man in a space of thinking and acting, and the structure can be set up by their Creator God. Although Molla Sadra, despite the recognition of the inherent uncertainty of God, emphasized that the knowledge of God, the purpose of each philosophy is required for humans
to measure their strength and endurance to know God and seeks his imitation. Thus, we observe that for Molla Sadra while surrounded by nature was impossible to know and believe that no one can know the truth of nature itself him, attached to a rational understanding through careful analysis and comprehension. Old architecture, more or less than such a feature has been blocked and people did not and has different spaces.

In the old architecture of human, excrement from one space to another space could not, for example, enter the vestibule of the house we’d limbo between inside and outside is the porch and then into the porch, fluorescent, corridors, outside, inside, upstairs, ground, garden etc. Each room was, in fact, has meaning and dimension of human existence is the answer. Traditional architecture, is not the only one to use for consumers who are considering more material. Architecture today is more often and make more profits, and re-create their destroyed neighborhoods constructed several years ago. In ancient times, natural beauty (not cosmetic imposed) were considered. The intrinsic beauty, the beauty of the world is beautiful because it is internal. It means it is not something from the outside, the nature of the universe because transcendental knowledge and wisdom are originated and perfected by internal and external beauty. The artist can also make manifest this inner beauty in his art, modern architecture may be external beauty. Internal beauty of the human is related to inner beauty rather than physical aesthetic. Inner beauty human includes the virtues and perfection of the soul.

Traditional human are always seeking carnal and is expressed as the virtues. Architecture can help in the growth and perfection sensual assistance, wisdom is not neutral and can be principally explained. Unfortunately, what has happened now is that we have, to some extent lost the ancient art. Traditional worldview and the revealed principles can not be indifferent to art, while art must be inspired by origins. My heart can not say that I believe in the same thing, but take art outside, such a thing is impossible, and destined to fail. If we can put ourselves in accordance with the principles of architecture and art revealed to be implemented, it is a danger to this community. Ontology in Molla Sadra is anything having the appearance and internal appearance of the tangible and non-tangible and tangible and conscience, which is reasonable. Molla Sadra, in fact, stated that anything conscious should be considered appropriate to the level of understanding and perception of the majority of people who do not have the inner perception. Therefore, in addition to the existence of Molla Sadra anything has been esoteric, whether hidden or manifested, twice the level is considered as an object. But, nowadays, construction of a mosque in that regard is considered important when another place is not confiscated or less money is spent on the construction of the mosque.

In terms of appearance, whether money is haram or halal are not different from each other. To inner aspect, these two are different. When people refer only to the external aspect, some lawful and unlawful are not separated from each other. Traditional architecture in accordance with the divine nature human nature on the one hand and on the other hand was around, nature has a sense of nature, after each regional architecture should be coordinated with other words, nature is natural to human nature. In general, if we summarize a few dimensions of human existence that architecture should respond to these dimensions, the lowest level of this structure of the human body should be made comfortable. Architecture focuses on this issue, of course, the old architecture is not ignoring this problem, but the existence and nature of the human and his physical appearance is limited, and internal forces such as imagination, must also be comfortable for him. Architecture means to meet his imagination. Human, in addition to the imagination with a rational soul, a sense of architecture should be able to meet the needs of the rational soul. The human soul means perfection not his sensual, carnal human soul.

In fact, human has soul, body and spirit, and Islamic art can not ignore the needs of his carnal. Maybe, the sensual and spiritual perfection of human should meet modern architecture, which is not to be construed virtues and traditional architecture as sensual and spiritual needs of people who are looking for perfection. Molla Sadra said, because the nature of the substance to the continuous modernization, not only according to its effects Mashaeian build modernity, but also modernity is the essence of nature and because of this, there is a time of renewal after every
minute several times when the universe is created. Because in the course of the appearance of traditional architecture, in architects’ work, we can observe that this process is reflected in everything, even in the use of such materials in the mosque built of brick, and in other aspects of architecture, brick do not see the bricks. Brick material and disarmament if instead we see the color tone. Another gypsum plaster is not visible. However, we see a role in stripped plaster after the architect considers the distance between the face and the materials. For example, among the metals, gold is closer to the metal kingdom. It is also possible to be polished and colored. While other metals are rust, and they are not painted and polished. After the gold, in other metals, architecture position is superior. Among other more noble marble stones, as they do not have turbidity, they are polished, and light and color and are made passing.

Architecture with various materials such as wood, stone and metal etc always shows the evolution of appearance. So, the overall aim should be to de-female architecture in the use of materials. It is true that each of these materials have unique properties and the disarmament of the architect. But regarding gold with this particular feature, it can not be used in mosques. In the mosque never gold nor mirror is used while in the holy shrine, both substances are used as it is believed that the architecture of the perfect man sleeping in holy shrine, and it is imperative that practical perfect man has shown his heavenly home. Home of Paradise can be made of gold. So, in a place it is permissible to use gold and mirrors. But the mosque is the house of God, and other missions. Mosque path is our path to reach the highest rank. (Beheshti, 2011). Another belief is that the world can believe in mortality leading to the creation of a kind of humility, Molla Sadra in his philosophical book shed numerous arguments to prove the existence of God. Her argument is called loyal argument that all things are created by God. Anything that exists in the world, but its independence do not have any relevance and belonging. On the contrary, God is an independent entity with no affiliation.

In Borhan Alsedighin, Mulla Sadra has brought arguments to prove the conclusion, based on his deepest metaphysical theories. Mulla Sadra in proves that not only there is a God, but also it is true that the concept of God as Qayyum although it is surrounded on all things and to all things, and it is only natural environment and the existence and there is a possibility for all his creatures that this could be something that he is not under the shadow of the rejection. Mulla Sadra believed that God and the proof is proving loyal follower, the result of centuries of evolution and progress of some of the brightest minds in the Muslim world which tried to achieve intellectual excellence. This expression, meaning fuller and deeper concepts, of course is religious experience as it is in the Quran and hadith(Sadrolmote'allehin, 2002). There is a view that all religions, especially Islam is the difference between God and creation, God and the universe, human creature is not eternal, and the world is perishable. " the God will remain glorious and mighty." (Verses 26 and 27 of Sura Rahman)

Traditional architectural expression of God show the perishable nature of the universe. Traditional architecture is more or less the way it manifests death and survival. These features, are manifested especially in the religious art of more or less. The best works of traditional art that have survived the centuries, but a state of humility and their destruction, traditional architecture such as the skyscraper that stood against the sky, and the sky is regarded as a challenge. Traditional artist himself as an artist who knows and understands the nature of this world is a mortal collapse. It means he has a perishable mode in effect and creates a kind of humility showing that the world is not working. You can clearly see this in a traditional Islamic city in the world, which remains a temporal aspect, which means that the nature of this world of death and the collapse of the world is survival and eternity. Traditional artist is aware of the fact that in fact human was made for eternity, but eternity in this world can not be searched (Emami, 2011)
Communication arts (architecture) in human in Mulla Sadra and the Qur'an

Art (Architecture) is one of the important dimensions of human existence through which the nature of art can be achieved. It is important that art is the next realm of existence of human life on Earth. The philosopher Molla Sadra and other scientific reasons and is the immediate proof of the claim (Sadrolmote'allehin, 2002). The scientific reason is that human beings are distinguished. It is a principle of "art", or the principle of this three "divine wisdom" that resulted in the absolute knowledge or truth, and this human has not attributed to any entity. Humans, alone among all creatures, are autonomous and free, which is regarded as a human audit. Human existence, developing the art of human existence are the sources showing that the human’s art is created on the basis of this principle (Imam, 2011).

Scientific proof of art tells us that we should constitute a part of human existence and art is related to the invention and his creative role. We have to see how to create and what criteria is this artistic creation. The second argument, called Annie (posteriori), which means that we are always living in an art space, art space or a home or a workplace. Almost most of the time we spend ourselves in a space that is a work of art, more at home or in the workplace, the streets, the mosque and where we finally connected with a work of art to the the broadest sense of the word and this proves that the role of art in human life and its quality has an important effect in the sensual human; and this is what most people are unaware means we are living in the house, the architecture of the house and how it is used in making in our life, sensuality and training of our direct effect, which are continuous and important. Because connection with home or work is not an immediate connection, we should have a greater effect on our lives, and can emphasize the relationship of architecture with knowledge of the history, art and architecture; In traditional art, art, technology, science and wisdom is mixed and there is no separation between them, unlike modern art and craft industry of art and the way both science and all wisdom, especially the wisdom of God is separated.

One of the prominent characteristics of traditional art is its integration and unifying the elements that make up the indivisible unity and that the art industry, craft and science, craft and science is mixed with divine wisdom and unity. This situation establishes one of the traditional arts. In the modern era, the art of the industry has been isolated. Industry, machine and art in a very specific area of luxury is more limited to the traditional sense of the word, and art is a general meaning that covers all aspects of human life, including architecture. There were all kinds of industries where traditional art is art and art is one of means for industry's unity with knowledge and wisdom. If art is considered traditional in the sense that you always craft or art with the art and wisdom and knowledge of God to create business like the universe, the universe is true. If art, industry, wisdom and knowledge are seen all there in all this beauty, as a result, old art, beauty is a matter of principle, which is an integral part of traditional art, as a kind perfection and perfection is carnal and related.

Nowadays general wisdom has lost each of its relevance, not only modern architecture, but also modern science is generally associated themselves with the knowledge of God and wisdom of the lost art of craft. Therefore, principle traditional art is a spiritual, material and spiritual needs of means human being, and according to Molla Sadra, it is essentially a divine spiritual being. In other words, he has all the attributes of human nature Aesthetic and glory, God knows the nature of the works and actions. Therefore, arts (architecture) is responsible for responding to this spiritual dimension of Human existence, and it can be said that art is an example of how to respond to it: we can only build a house only needing material and Bahmani (animal) provide human means as eating and sleeping (Emami, 2011).

Human has many commonalities with other animals (Sadrolmote'allehin, 2002). Therefore, human is a very advanced animal. Therefore it is necessary to meet the needs of the animal in the human development needs. It is true that it is necessary that the animal needs to be answered at this point. Perhaps most homes today have this condition. Human is not limited only to the animal, human is a spiritual virtues and perfections of ego and the virtues and perfections his art
diagram after his existence and his spiritual needs, and they are not to be indifferent towards them. Traditional art can all recognize and respond to the needs of a spiritual person. Human is a rational being. In accordance with the principles of art, you can or cannot ignore these issues. Artistic rules out of the law is not available, and you have principles and understanding of these principles, wisdom, artistic knowledge and intuition means understanding of facts and principles, which are manifested in the art (Emami, 2011).

CONCLUSION

Iran Architecture, especially after the advent of Islam, has a special feature that has really wisdom revealed in the form of architectural expression. Wisdom is a divine insight, and in all philosophical books, knowledge and wisdom, are in fact the conscience of revelation and it is the best Iranian Islamic architecture. In general, Islamic architecture, where Islam has been manifested through the revelation that inspired one of the greatest miracles can transform art and in fact the verdict is chemistry. Chemistry usually means that changing copper into gold, but the architectural world is alchemy rather than conventional as what chemistry means. Because clay, soil, dirt, etc. are very valuable into works of art. Inspired by the conscience, the Islamic the artist has revealed the origins of revelation, both in art and in particular the principles and the minutiae of his work in architecture.

The best way to understand Islam is that our unity in Islamic architecture throughout the Islamic world, then we will see that all the principles are revealed in the manifest. These features in traditional architecture can be seen in other religions and all can be understood and can be seen in the presence of God and the angels. In this regard, the space is so important for making the artist's soul and conscience manifested in revelation. In general, we can say that the traditional spaces of the home, the place where the world market, always is more or less associated with the presence of the divine; but these features are less common in modern architectural space. The divine presence means that traditional architecture can be seen. This perfection of the Islamic architecture can be implemented in architecture principles in order to be able to express unity in the divine revelation of the association and principles of Islam, and the principle of unity.

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