Araştırma Makalesi ● *Research Article*

Ontological Background of Literature at the Sample of the Evolution of Homo Muslimus - I: Theoretical Frame and Preliminaries

Homo Muslimus'un Evrimi Örneğinde Literatürün Ontolojik Arkaplanı -I-: Teorik Çerçeve ve Öncelikler

Hacı Mustafa Açıköz [a*]

ᵃ Doç. Dr., Muş Alparslan Üniversitesi, Fen Edebiyat Fakültesi, Felsefe Bölümü, Muş/Türkiye.
ORCID: 0000-0002-7998-2742

A B S T R A C T

In this paper, I shall in general offer a critical account of a topic which is about 'historic emergence of language, thought and religion at the three-sided evolution of homo Muslimus' at the factual, conceptual and historical levels within the context of the trio of 'agent', 'action' and 'agency'. The paper obtained by means a holist heqmatec inquiry, which is applied into the topic in the frame of the Books of Universe and the Qur'an. Thus we offer a historical horizon and momentum about the intellectual onto-epistemic journey of man called by us as homo skepticus who is divinely expected to be a 'homo Muslimus'. Our investigation covers two interconnected succeeding separated articles which are about the same topic and title. This current article is the first one presented here includes 'theoretical frame and preliminaries' of the research topic.

Ö Z

Bu makalede olgusal, kavramsal ve tarihi zeminlerde 'eyleyen', 'eylem', 'eyleyenlik' bağlamında 'homo Muslimus'un üç taraflı evriminde dil, düşünce ve dinin tarihsel ortaya çıkışı' konusuna dair eleştirel bir irdeleme yaparak Evren ve Kur'an Kitaplarının bizce okunması çerçevesinde yeni bir bakış açısı ve yorum önereceğiz. Böylece ilahi yaratılış amacı ve donanımı gereği 'homo Muslimusluğ'a evrilmesi beklenen ve bizce üst yapısal donanımından dolayı 'homo skeptikus' adı verilen insanın onto-epistemolojik yolculuğuna dair tarihi bir ufuk ve hareket noktası önerisinde bulunacağız. Araştırmamız aynı konuya dair birbirini ardıl aynı isimli iki müstakil makaleden oluşmaktadır. Burada sunulan makalemiz konunun 'teorik çerçeve ve öncelikler'ini içeren ilk makaledir.

1. Introduction

The Literature has long been the place of the products of the written and oral languages or both so far. In this ideal sense literature is the common property of humanity without any exclusion. The key actor of literature has always been the language which conveys meaning; meaning conveys an intention or a belief of an agent; the intention or the belief of an agent conveys a thought which is about the intended or believed meaning or concept; the thought conveys a mental picture of an object of either external or internal worlds.

In general literature stands for the act of recording or registering. In this act recorder or registrar is human himself/herself and the recorded things are the physical and mental products of civilization of the human. In short, literature is the story of the functional or operational process of the recordings of man's products which historically take place in a certain time and space in the globe. Thus literature, for those who have sharpen eyes with a holist heqmatec approach, seen as the objective mirror, museum, stage, exhibition place of the physical, mental and spiritual nature of the man.

*Sorumlu yazar/Corresponding author
e-posta: acikoz.hm@hotmail.com

Literature at the same time is the story of the civilization wherein both subject and object of it is the man himself or herself and for him/her. All (oral, written or both) literal data necessarily derived from an order. For example in literature, a word reflects a language, wherein take place as a part of both oral and written languages; a language, which can be both oral and written languages, reflects a thought or thinking, which is about an object of both external and internal worlds of an individual; a thought or thinking reflects an object or a being of space and time. This process called as the line of beingness as shown below: The Line of Beingness (LB) =

Word (written and oral) ↔ reflects Language ↔ reflects Thought ↔ reflects Object.

In short: LB = Word (W) ↔ Language (L) ↔ Thought (T) ↔ Object (O).

In connection to formula LB = (W) ↔ (L) ↔ (T) ↔ (O), let us consider the following example:

"Homo Muslimus" (Word)↔ reflects

English or Arabic (Language) ↔ reflects

A Man of Belief (Thought)↔ reflects

Here is the Man (called as Adam, Noah, Abraham, Moses, Jesus & Muhammad), who are the Object, seen in their own Space (Geography) and Times (History). (Öztürk – Açıköz, 2018: 1-12)

Keeping the line or the order of being in mind at the factual ground, we think that civilization has been started by means of full stop (".") and a line ("-"), which are the first symbolic seeds of whole geometry and mathematics, in accordance with men's curiosity, doubt and desire for knowledge at both fictional and speculative grounds. So as to give a meaning to the beginning and ending of a/n being, event, happening (including man himself), eternity, in the symbolic form, man put and thus use the first full stop or point (i.e. ".") on the walls of cave, on stone, on bone, on soil, on tree body and so on. This was the first step forward event of man for the symbolic abstraction for the formation of his simple civilization. The same man, for expressing the process and formation, used the first line ("-") as breakthrough which led men to open the simple doors of the symbolic literal civilization for all mankind.

Not surprisingly, these two inventions were the first spark of man's civilization at the basic level. Later on, what we call "history of reason portery of man", besides these two (i.e. "–" and ".") man produced other signifiers with various forms and functions in connection to the basic mathematical operations, namely: addition ("+"), subtraction ("–"), multiplication ("x"), division (":") beside equation ("="). Then physical space of man had its vitality with full of products in a different fashions by the virtue of architecture and art of building which caused to the birth of the previous civilizations. Therefore the guarantor of the mathematic and geometry are the metaphysic; and similarly vice versa. Here once again we observe the togetherness of unity of language, thought and belief (religion) in the composition of the man's civilization that without having these geometrical and mathematical basic tools none can produce any civilization.

They are the necessary foundations, bases or features of any kind of man's civilizations and they also reflect the humanistic essence and soul of the civilization; since only man amongst all beings put his thought and spirit into his products while producing them in space and time dimensions. Further he keeps them in literature by recording them by means of oral and particularly written language, so that products of man's civilizations go beyond their own times and spaces wherein they take place and become the friend, the fellow, the mate, the comrade, the partner, and the brothers in faith and hereafter of the past, present and future. Thus wherever, whenever and whichever man lives in any environments of civilizations, he put his existential signature in that environment by means of his language, thought and belief in the forms or compositions his physical, mental and spiritual products.

However, doing these, man is the close or intimate witness of those former products of the earlier civilizations in his own time and space and similarly lives current products of his own for the future generations for their witnesshood. Certainly literature or language is the essential or fundamental key in these processes so as to understand the content of the stories of these products. All these activities of man aids and leads the meeting of the past, present and future at the same time and place. Those who do not leave any products of civilization behind to be witnessed, they are subjected to be forgotten and thus stay unknown to future generation of humanity. In this regard, that is why Heliki (2018) makes the following point:

"As a biological, mental and spiritual active being in universe, show the sign of your own existence at the individual and social grounds by means of your actions, and thus show yourself by leaving a sound, a sign or an image even a master piece in the universe, then naturally be part of Literature as deserved one."

On the other hand, looking at the echoes and effects of the concepts (i.e. "language", "thought" and "religion") at the factual level, we inevitably face a subject or a group of "subjects/agents/actors" who naturally deals with them in the various forms. These concepts are rightly attributed to them or belonging of the particular kind of the subjects/agents who differ from the biologically fellow animals. For instance language (similarly thought and religion) is the language of an agent or a group of agent; the thought is the thought of an agent or a group of agent; and finally the religion is the religion of an agent or a group of agent. For this reason when we refer to language, thought and religion we both directly or indirectly refer to an agent or a group of agent who own and make the use of them in their particular space and time wherein they live(d).

This paper accordingly covers the biological, mental and spiritual odyssey of an "agent", which are taken as the bases for the appearance of language, thought and religion in a human orientated or governed society, who historically called as "man/woman of Islam" or "Muslim" in Holy Qur'an since the very appearance of Adam and Eve. With our own terminology, "man/woman of Islam" or "Muslim" named as "homo Muslimus" by applying the scientific context wherein we see both the scientific, divine and philosophic evolutional adventure of "homo sapiens" in the divine context of "Muslimhood".

These three are intentional or meaning intended actions of the agent so that he is the executor and owner of these actions (i.e. facts, happenings). Therefore, being the owner of above mentioned actions, the agent is precisely or justifiable called as a speaker, a thinker and a believer at the same time. Thus he is a speaker of a language; a thinker of a thought and; a believer of a belief or religion. Without existence of the agent, these actions cannot be brought about, that is to say: none can see or observe any language, thought and belief (religion) either in happening or in action forms at the factual, the conceptual and the historical levels. Since human communities biologically, mentally and spiritually differ from each other in degrees or kinds wherever they live in the globe, we cannot expect to complete similar identifications, thoughts, belief and actions among them. (Açıköz, 2016: int.)

Here are the several questions we have to deal with them as far as we can: Who is this hero that is named as an agent/subject/actor? What is (the ontological, the epistemological, the ethical) identity of the agent? What are the biological, the mental and the spiritual status of the agents? Can we derive and obtain a feasible and a rational picture of an agent and of his action on the factual, the conceptual and the historical grounds? Why is or on what grounds a being merely named as an agent among the animate and inanimate beings of the globe? In this case, are there any differences between an agent of an action and the animate or inanimate beings of a happening, an event, behaviour and so on? Similarly is there any difference between the action of an agent and a happening, a motive, a fact, a phenomenon or behaviour of the beings of animate and inanimate worlds? What is action? What does the agent-causation means? What does event causation means? Why does event causation differ or more precisely contradict with the agent-causation? What is agency or human agency? What is the relation among an agent, an action and an agency? What does Heqmatec inquiry mean? What are the necessary elements of Heqmatec inquiry? What does it mean to say: holism versus reductionism? What is to say: homo animalus, homo sapiens, homo skeptikus, homo Muslimus and Muslimhood? What are the historical background of homo animalus, homo sapiens, homo skeptikus, homo Muslimus and Muslimhood at factual and conceptual levels? What are the meanings of "teleological progressive evolution" and "random evolution"? Why do these two (i.e. "teleological progressive evolution" and "random evolution") differ from each other? Why should homo Muslimus or Muslimhood be an ultimate aim of all humanity since Adam/s and Eve/s who were the very first homo Muslimus of their own time and space?

Due to logical and technical reasons, all these questions firstly force us to face and meet with an agent/subject of act of speech, act of thinking and act of believing; secondly with his mentioned acts (i.e. the acts of speaking, thinking and believing) at the factual, conceptual and historical grounds so as to examine and combine the historical evolutions of homo Muslimus, who has been divinely formatted or designated by his/her Creator, and language, thought and religion (belief), that have been necessary features or fundamentals of homo Muslimus so far by his very nature, since times of Adam(s) and Eve(s).

So as to fulfil the vision, mission and purposes of our paper, let us briefly examine an agent, an action and an agency in general by applying the holist heqmatec introductory inquiry into as a second step of our investigation.

2. Holist Heqmatec Introductory Inquiry into an Agent, an Action and an Agency in General

In any action, happening, event, behaviour, or phenomenon, we observe a kind of agent who brings about a change that is a pattern or a frame of agency. Change is brought about by a causal operation or mechanism. The only action differs from the happening, event, behaviour, or phenomenon of the animate and inanimate worlds, since the subject, actor and agent of that action similarly differ from the beings of animate and inanimate worlds by the virtue of his/her nature and thus identity. Unlike the happening, event, behaviour, or phenomenon of the animate and inanimate worlds, the agent of an action is endowed by reason, will and conscience in his very nature. Therefore, he himself is the cause of his own action by exerting his power he brings about a change which is called an action.

At the same time the agent is a free person so that he executes his power freely so as to bring about an action of his own. In this context, Reid points out that "by the liberty of an agent what I understand is o power over determination of his will". (Reid, 1969: 57) On the contrary to the happening, event, behaviour, or phenomenon of the animate and inanimate worlds, an agent is responsible for the outcomes of his action since the action intentionally and freely is brought about or done.

In short, in this paper, we shall mainly deal with the trio of an action, an agent and an agency by applying to a holist approach in the process of our Heqmatec inquiry.

2.1. Two Methodical Approaches to Topic of the Paper

Every inquiry into any topic is done by means of a methodical approach or method, at least at the academic level. In our case, we shall make use of a holist methodical approach so as to obtain a complete or a full picture of the main elements of our research topic. In fact, there have historically been two main methodical approaches in the all fields of science, religion, art and philosophy, which are the elements of compound of Heqmath. These are known as "holist methodical approach" and "reductionist methodical approach".

For example, Foley (1995) introduces the functional feature of the reductionist methodical approach in terms of the explaining evolutionary problems of human as follows:

"Such an (reductionist) approach involves the minimal number of assumptions and offers to the hope, when dealing with evolutionary problems, of actually seeing how the different components fitted together in the first place. For example, with human evolution the very worst assumption possible is that the whole package –bipedalism, large brains, culture, language- all come into existence at the same time and were always articulated in the same way. By looking at these components in isolation at least there is the hope of unravelling how the characteristics of hominids and humans evolved, and how they came to take the form they did." (Foley, 1995: 1-13)

By seeing the methodical approach preference of the inquirer or researcher, either "holistic methodical approach" or "reductionist methodical approach", one can easily guess the general frame of mind of him in science, divinity, art and philosophy as to all kinds of beings, life, society, history, culture, civilization and so on.

Anyhow, we have to ask and respond the following questions: What does "holist methodical approach" means? Similarly, what does it means to say and apply to "reductionist methodical approach"? Is there any difference between these two? If there are any differences, what are they? Why they differ from each other?

2.1.1. Holist Approach versus Reductionist Approach

Let us now reply the questions and thus see why we use this sub-heading, namely: Holist Approach *versus* Reductionist Approach or in short holism versus reductionism. "Holism" and accordingly "holist methodical approach" refer to view that whole necessarily covers its parts or elements and bigger than these parts which make the whole what it is as a whole. Therefore whole by its very definition and function it cannot be reduced to its parts either partly or only one element. "Reductionism" or "reductionist methodical approach" is the opposite view of holism and its methodical approach. "Reductionism" is based the idea that easy, practical and rational way of getting a precise opinion and a knowledge about a whole (or holist system, structure, form or compound) firstly and necessarily is the looking at or examining its parts or elements. This means that whole must be reduced to its parts since whole consist of its elements or all about its parts.

One may applies to or adapts the reductionist and the holistic methodical approaches in any scientific, religious, artistic and philosophical investigation either within the academic or an ordinary daily life routine. In this context, Foley (1995) correctly wrote:

"This approach to science is reductionist – the attempt to explain phenomena in terms of their elemental parts and entities. Reductionism is often contrasted with a holistic approach, one that looks at phenomena as a whole, as they are constituted in their entirety. Each method has its advantages and disadvantages. It is often claimed that reductionism loses the essence of the relationships between the parts as a whole. To understand the internal combustion engine, for example, little can be learnt from looking at the carburettor and piston in isolation. It is only the functioning whole that is actually an engine. In this sense holism may offer considerably more insight into complex phenomena." (Foley, 1995: 1-13)

On the other hand, it, in an ordinary life routine, is mostly very difficult to examine beings of animate and inanimate realms as a whole at the application levels of any simple searching or academic investigation. Because:

"The actual process and mechanisms involved –the movement of the pistons- can be lost in the blur of the whole. Over the years most information has been gleaned from adopting a reductionist approach at least as a working assumption. However, in practise it is often very difficult to study things as a whole. The actual process and mechanisms involved –the movement of the pistons- can be lost in the blur of the whole. Over the years most information has been gleaned from adopting a reductionist approach at least as a working assumption." (Foley, 1995: 1-13)

This is the major functional or operational difference between holism and reductionism as to their context and function. For this reason, these two opposite views naturally contrasted even contradicted with each other and introduced in the following form: holist approach (holism) *versus* reductionist approach (reductionism). Starting seventeenth century, the preference of the scientists, philosophers, artists, even theologians mostly are in favour or direction of reductionism. Then such preference and use of reductionism became a necessary requirement for any kind of study either academic or not so that importance and even existence of holism intentionally dismissed by reductionist scientists, philosophers, artists and even theologians. Reductionist attitudes turn to be an attitude of ideological fundamentalism on behalf of sciences, rationalism, empiricism and objectivity.

In this regard, one of the typical examples of reductionism clearly observed or reductionist methodical approach intentionally used is Darwinian evolutionist view. For instance, the negative outcome such preference as can be easily witnessed in case of Darwin and Darwinism. Later it in fact become a kind of ideology and worldview rather than scientific view where as mostly claimed other way around. Thus we need an alternative approach in the direction of holism. We call such view as holist Heqmatec approach. What is holist Hiqmatec approach then? And what is so special about it?

2.2. Elements of Holist Hiqmatec Inquiry/Approach/Knowledge: HI = Science + Divinity + Arts + Philosophy

Requiring a complete picture about whole or compound, one must find a way out from the narrow and limited reductionist methodical corridor or prison cell. Such an attempt and desire naturally lead us to meet holist heqmatec approach and its application which entirely are enable us get full knowledge about what we are searching or investigating. Holist Heqmatec (methodical) approach is composed of science, divinity, arts and philosophy, so that we may the following simple formula. Elements of Holist Heqmatec (Methodical) Approach: HHMA = Science + Divinity + Arts + Philosophy. As may be easily understood from the elements of formula, if one wants to obtain complete and deep knowledge with every respect about a topic of research, he can accordingly do so by applying holist heqmatec methodical approach.

Because in the end of the investigation, one can get the result about research topic that such data, finding, result justified on the scientific, the religious, the artistic and the philosophical grounds and thus considered in every possible aspects and angles. Unlike limited and narrow data, finding, result of reductionism or reductionist methodical approach in any investigation, which accordingly lead researchers have a limited half or quarter knowledge with a narrow mind, as well as the wrong knowledge and picture about the research topic; holist heqmatec methodical approach provide complete justified knowledge as well as full picture about the topic. This is the crucial difference between reductionism and holism in any inquiry, research, investigation, study and so on.

In fact, holist heqmatec approach/inquiry/knowledge rightly refers to the essence and the complete knowledge of the topic which is under investigation with scanner of the 360 degree angles which does not exclude any points under holist heqmatec consideration.

2.3. Conceptual Background of Agent, Action and Agency in General

As stated earlier at the above, a concept or a word appears in written or oral languages of literature, and such word refers to a factual state as well as mental state with a historical background. In terms of agent, action and agency, we should accordingly and firstly highlight the conceptual background of them. In our daily practise or routine, we use these words (i.e. agent, action and agency) to indicate and refer to idea, thought and application behind them. Mostly we the human are the subject of these terms who make use of them in theoretical and practical levels, that is to say: we are the agent of an action, action is our own actions brought about by means of intellectual, mental and biological power and will with an aim and proposal, we also are the agency for any kind of action since we are only being who have certain sufficient potentials by our nature to plan, purpose and execute an action of ours. How one knows the action is his own action, he knows because he is responsible from the outcome of his purposive action in his individual and particularly his social life.

When one sees a piece of writing (let us say a brief story book) he simply has the following reasoning to make:

A: - "What is this (pointing the small story book or an object)?"

(A word/concept at the factual ground or daily life routine– a story book- State of Undefined Action)

B: - "A story book (a piece of writing, or outcome of the act of writing, or an action)!"

(A word or concept at the conceptual ground of daily life routine – a certain story book – State of Defined Action at the sample of the outcome of act of writing)

A: - "Who wrote this (i.e. the story book) then?"

(Searching for a/n subject, agent and actor for the act of writing – an agent of this story book)

B: - "Ahmed wrote it (i.e. the story book)?"

(An agent/subject/actor/writer who is executer and owner of the story book – State of Agent)

A: - "Well! This obviously is the work (or the writing act of) Ahmad"

(This clearly is the product of Ahmed's ability, competency, professionalism, State of Agency).

By keeping this hypothetical brief conversation in mind, when we look at the basic dictionaries of the literature for the meaning of these three words (i.e. agent, action and agency), we shall find the following accounts in general. For example, an "agent" (noun) is a person who: 1) acts; 2) represents; 3) causes; 4) governing for somebody or himself; or a person or a thing that works to produce a result.

Secondly "action" (noun) means: movement using force or power for some purpose; 1) doing things; 2) doing something; 3) something done; 4) activity; 5) effect; 6) way things work; 7) legal process and so on.

Thirdly "agency" (noun) means: 1) by arranging for people to meet others or learn about the products of others-organization; 2) cause and; 3) through the agency of somebody or someone (i.e. because of the actions of someone). (Alexander, 1987: A letter entry)

Obviously, besides dictionary and ordinary life activities which refer to the meanings of the agent, action and agency in use and application, there have been scientific, religious, artistic and philosophical meanings of these words in the usage of these related fields of knowledge and application. This kind of meaning known as the technical meaning which is applied in a certain pattern or frame of any related fields of knowledge and application. We shall mostly apply the technical meanings and use of these terms (i.e. agent, action and agency) particularly in terms of scientific and philosophical usages which has been pointed out at the above.

2.4. Factual Background of Agent, Action and Agency in General

If we have a word, a term, a concept in literature, we have an inevitable correspondence of them at the factual grounds either it appears physical, mental or spiritual in kinds. For this reason we wrote earlier that all (oral, written or both) literal data necessarily derived from an order wherein trio of language, thought and object causally necessitate each other. For example in literature, a word reflects a language, wherein take place as a part of both oral and written languages; a language, which can be both oral and written languages, reflects a thought or thinking, which is about an object of both external and internal worlds of an individual; a thought or thinking reflects an object or a being of space and time. This process called, as we have already stated, as the line of beingness and shown with a formula: The Line of Beingness (LB) = a Word (written and oral) ↔ reflects a Language ↔ reflects a Thought ↔ reflects an Object.

Similarly we may put our trio (i.e. agent, action and agency) in this line of beingness by applying to its formula by focussing on the factual side of the line. Our trio illustrate their objective face at the factual ground as well, otherwise they cannot be in existence or being even they are mental product of the imagination. Let us expand the point by the virtue of an example: the factual pointer of an agent is Ahmad, this or that Ahmad, who wrote the story book; similarly the factual pointer of an action is the story book, this or that story book, which was written by an agent (i.e. Ahmad); and finally the factual pointer of an agency is the capability of doing an action and thus being in the state of a capable agent (i.e. Ahmadhood), this or that Ahmadhood, by means of whom an agent wrote the story book. This simply demonstrates how the factual background of agent, action and agency operates.

In any investigation of any concept, word or term which is done or directed to the factual ground, mostly a number of problem appears with respect to the ontological, the epistemological even the ethical either objective or subjective status of investigated concept, word or term.

2.5. Historical Background of Agent, Action and Agency in General

All the words, terms, concepts, signs, symbols, numbers of the literature (oral or written or both) take place or appear at a certain time and have a historical backgrounds. This generalisation takes to face with the historical background of necessary tools of the literature as well as historical background of our trio (i.e. agent, action and agency). This background refers to odyssey of the trio seen in the cultural environment either before entering into the literature (both oral and written) or being a part of literature. Therefore we shall be able to know the result of such historical journey of the trio in various forms. Nowadays, due to development and advance of both theoretical and particularly applied knowledge, we partly redefine agent, action and agency in operational level in terms of philosophy of action.

On the other hand, the trio of agent, action and agency has various meaning and interpretation with respect to the scientific, the philosophical, the artistic, and the religious terminologies. In fact the terminological and functional meaning and use have been given in various general dictionaries support and proof our point as we mentioned the earlier while giving the conceptual background of the trio. Anyhow, besides the particularist and the reductionist meaning, function and interpretation of the trio (agent, action and agency), we have in our hand holist Heqmatec terminology and interpretation which cover whole comprehensive picture of the trio in every aspect of science, divinity, art and philosophy. In the following sections of the paper, we shall present the historical background trio in details by applying to various sources of knowledge in particular.

Herein I think it worth mentioning the fact that, as Cengiz (2012) rightly points out that "action theory in Islamic thought at the sample of Kadı Abdulcabbar who was the first person (who takes our trio of an agent, an action and agency) in both religious and philosophical context, in Islamic world." (Cengiz, 2012: 17-23) (The addition of "who takes our trio of an agent, an action and agency" is our own) In this context, for instance, Cengiz (2012) who studied on the action theory of Kadı Abdulcabbar and an author of the book called as "*Mu'tezile'de Eylem Teorisi: Kadı Abdulcabbar Örneği – (Action Theory of Mu'tezile: At the Sample of Kadı Abdulcabbar)*" wherein he writes:

"In order to establish a branch of Kalam, which is based upon human centred or focused view and application, what one required to do is to deal with the theory or philosophy of action. We urgently need such an intellectual and an academic attempt for the realisation of this crucial purpose. In this study, we have been so far in such trial by means of this work... in systematic thought action theory or philosophy has always been a crucial point to consider so far on both the Eastern and Western part of the world. Thus we shall make a comparison between action theory of Kadı Abdulcabbar of Islamic world and theories of Locke, Hume and Reid of Western world so as to obtain a holist picture about the nature of an action, an agent as well as an agency." (Cengiz, 2012: 17-23)

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