

A philosophical study of the man and his nature in the Holy Quran and the ancient Upanishads

Um estudo filosófico do homem e sua natureza no Alcorão e nos antigos Upanixades

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Abstract: Human nature is a complex subject and it is difficult to grasp full knowledge of philosophical explanations of human beings. The kind of look and ideology that a religion or school gives to human beings is basically effective in the form and structure of that religion. It can be said that without knowing and being familiarized with the anthropology of a religion, its knowledge is not complete. In this study, we are going to discuss human nature from the perspective of the book of the Holy Qur'an and the ancient Upanishads, which are two important and sacred works from Islam and Hinduism. In this essay, we try to examine the views of the two religions, based on their sacred texts, which are the Holy Qur'an and the ancient Upanishads. The Holy Qur'an views human nature as pure and unconditional, that it always seeks and loves rightness and hates falsehood and impurity, and the old Upanishads considers human nature as part of a whole, which is pure and innocent and insists on saying that God and men have a direct relationship and that He created the man from His nature.

Keywords: Soul; Atman; Qur'an; Upanishads; human nature.

Resumo: A natureza humana é um tema complexo e o entendimento por completo das explicações filosóficas dos seres humanos é algo difícil de se alcançar. Também, o tipo de visão e ideologia que uma religião ou escola dá aos seres humanos é basicamente efetiva na forma e estrutura daquela religião. Pode-se dizer que sem conhecer e se familiarizar com a antropologia de uma religião, o conhecimento desta não está completo. Neste estudo, será discutida a natureza humana pela perspectiva do livro sagrado do Alcorão e os antigos Upanixades, dois importantes e sagrados trabalhos do Islã e do Hinduísmo. Nesta dissertação, tentaremos examinar o ponto de vista de ambas as religiões, baseados em seus respectivos textos sagrados, sendo eles o Alcorão e os antigos Upanixades. O Alcorão considera a natureza humana como sendo pura e incondicional, sempre procurando e amando o certo e odiando a falsidade e a impureza, enquanto os antigos Upanixades consideram a natureza humana como parte de um todo, que é puro e inocente, insistindo que Deus e o homem possuem uma relação direta e que Ele criou o homem a partir de Sua natureza.

Palavras-chave: Alma; Atma; Alcorão; Upanixades; natureza humana.

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Introduction

Religion in theological view is defined as "God's plan for the salvation of the man." (PATTERSON, 1990, p. 19). According to this definition, the man has a fundamental role in every religious system and structure. Therefore, in the study of every religion, one of the first things to consider is the anthropology of that religion, because the type of view a religion has towards nature and human beings is a very effective way to form the structure of a religion and its total recognition. Moreover, it can be said that without knowing the anthropology of a religion, its recognition is not precise and complete.

How are human beings like? What talents and abilities do they have? What are their weaknesses and shortcomings? These are the most important and fundamental questions that every religious system must answer. The answers to such questions may be more urgent than other questions in other areas, because religion has come to save human beings. All religions offer ways for the salvation, or, more accurately, ways to save humankind; in a sense, everything ends up with the man, his nature, and his destiny.

The main keyword in this study is 'human nature' and the purpose of using these words is the same from the questions we asked at the beginning of this text. What are the views from those two religions: Islam and Hinduism, and, of course, what do their texts say about human beings, the Holy Qur'an and the ancient Upanishads? What are their abilities and capabilities? What are their weaknesses and shortcomings? If the answers to these questions are in line with the texts from these two religions and their perceptions, then the other elements from the theological system of these two religions can also be closely aligned. However, if anthropologies from the two religions are different and there are fundamental differences among them, then both systems are different because anthropology is the underlying rock of any religious system.

Semantics of human nature

Dehkhoda's Dictionary for the word "nature" has brought these meanings to different cultures: creation, purity, nature, essence, inner, temperament, creation and nature. Analyzing these meanings, we find out that the nature of man means his essence, whatever initially existed as his inner self. The holy Qur'an uses "the mould" for expressing human nature. (Roum, verse 30)

Moreover, Upanishads know the nature of man as Paratman, which is cosmic and beyond the body or Jivatman. (Svet.Up. 4.6; Kath 1.3.1)

1. The creation of the man in the Holy Qur'an

The Holy Qur'an has mentioned the man, his nature, his strengths and weaknesses in many verses. Some of these verses express the greatness of humankind (Isra, verse 70, Loghman verse 4), in such a way as to create a unique position in the system of creation. A number of verses also acknowledge his weaknesses and excesses (Baqerah, verse 282), in such a way that the text places the man in the ranks of lower

creatures, or even the lowest ones. Since God has created the man for a very high and holy purpose and has given him the means and talents of achieving high goals, he is not expected to be exalted except for his perfection. However, the man's function is manifested in many other ways. Therefore, the discussion of human nature in the Qur'an turns into a very detailed and delicate discussion.

Adam's guilt and his expulsion from Paradise, as narrated in the Holy Qur'an, never reveals that the nature of man changes after sin. According to this narrative, only the ecstasy of human life has changed and, in fact, a higher world, where the quality of life is different, has descended, and some sort of life has begun in it, which has to provide its own needs with its own labor and effort. (Taha, verse 115). Therefore, Adam and his generation have not lost any of their abilities and talents upon coming to Earth. As a result, according to the Holy Qur'an, when it comes to human nature, the man is not distinguished between 'before humans' and 'after humans'.

1.1. Qur'an verses about human nature

- 1) Verses that directly discuss human nature. These verses state that God created the man with all his power and nature. (Rom. Verse 30 / Asra, verse 70)
- 2) Verses that show the position of the man among the creatures; verses that discuss the man has a special place among the celestial and lower creatures. (Abraham, verse 33 / Loghman, verse 4)
- 3) Verses referring to the specific and special structure of the man, in such a way as to indicate the nature of this being. (Tariq, verse4 / Resurrection, verse 3)
- 4) Verses that describe the program of God for the man and the divine purpose of His creation. These verses indirectly show human nature. (Zaria, verse 56-58 / Property, verse 2)
- 5) Verses that show the strengths and inclinations of humankind. (Romans 23-54)
- 6) Verses that show the weaknesses and shortcomings of the man in various aspects. (Genesis: 282)

1.2. The divine nature of the man in the Holy Qur'an

Verses of the Holy Qur'an specifically express the creation of the man in a particular way, and make the man unique and special. (Tariq, verse 4 Resurrection, verse 3). The term used in this verse is the expression "Fitrah" or "mould". This word has been used in several verses of the Holy Qur'an and, in all cases, means "creation". However, the purpose is that the creation of the man has a special form of creation. Some of the verses have been explicitly addressed to it, and some have been counted as related; here we are referring to three important verses that are directly related to the nature and creation of the man.

A) The verse of mould (fitrah)

“So, on your own, the righteousness, which is the divine nature upon which men have been created, and the divine creation being unchangeable, when turned into religion, means this religion is true and firm, but most people do not know it” (Rom, verse 30).

By the virtue of being an unchangeable part of it, if you turn to a religion that has no inclination, it will be true. That is, if you look at the truthfulness of this religion, you will find its truthfulness, but most people do not know this because either they do not comment it or they do not consider this truthfulness. If they consider this to be the case, it is adapted to nature because it is right and in various verses the emphasis is placed on the accuracy of this religion, such as the chapter of Repentance, verse 33 or the chapter of Victory, verse 28.

According to this verse, the human being is right, and his entitlement to be right is created. Even the sacred saying suggests the same: the creation of the worship of Hanafa or Pures, that is, I have created my servants Hanif. (Tariqi, 1989, vol.5, p:41). Therefore, this verse expresses two characteristics from the nature of human beings. A) Right-orientation is a part of human nature. (BORUSSIA, 1376, p. 31). In this sense, no man has any excuse for his anti-oppression or his right to escape. B) Human beings have a duty to find the truth. Therefore, the characteristic of this verse is to provoke humans to gain faith and submit to the truth.

B) The verse of Sabghah (pure, soft color) known as: color of God

This is a divine color and no color is better than God's color, and we are his worshipers. Most commentators refer to this verse as ‘human nature’. (Baqerah, verse 138). (FAKHR, 1405, p. 96; TABATABAI, 1363, p. 312). The human being has the "color of God" in his essence and nature, and this part of his nature and temperament has been placed, and the truth is the creation of the man. Now, if we return to the previous verse of the Nature, it was stated that a person was created in the form of a right hapless and right-hunk, and that it was said that the man clearly finds this righteousness within himself. However, the situation is not the case, and it is necessary to try to find them. Nevertheless, it reveals a vague image of the transcendental truth, which is the only God, within Himself, which becomes clearer in times of crisis and entanglement. Now we can say that this ambiguous form is the same as the "color of God".

C) The verse of the Covenant

And remember when your Lord took away the offspring from the sons of Adam, and they testified to themselves that I am not your Lord. Do not say until the Day of Resurrection that we did not know it (Araf, verse 172).

The verse firmly states that the promise, covenant, is closed between God and man, and this Covenant is in a way superior to this world. There has been a dialogue between God and the man, and it turns out that this dialogue has not been a standard speech. As the Holy Qur'an has stated, "Whenever God decides whatsoever; he will say that he will be existing" (Yasins, verse 82). Here, as well, the dialogue between God and man is a

developmental dialogue. The purpose of the covenant of God with humans is that at the time of creation human beings have confessed to God's grace in their essence and nature, and they have made this natural confession to this world. Therefore, the Covenant is preceded by human life in this world, because it occurred at the time of its creation.

1.3. Human weaknesses in Qur'an verses

Some of the verses of the Holy Qur'an attribute things to humans as an indicative of human weaknesses (The parties, 72/Ebrahim32/Haj/66). The appearance of Qur'an verses is such that these attributes or actions are generally public and that all humans have or commit them. Each of these verses depicts a theme of these weaknesses, and we describe some of them.

A) Oppression and stupidity. "Man is really cruel and ignorant" (parties, verse 72). This phrase is at the end of the verse of "faith", the divine trustee means "voluntariness", which is part of the nature of the man (Rom, verse 30). If a man acts in accordance with this nature and does heal the divine empowerment, he will be able to achieve a great deal of unthinkable prosperity. However, the man is very oppressive. He puts a lot of oppression on himself, because he puts himself in his hand from that high position, and puts it in the lower half of the bottom of the box. (Araf, verse 179)

B) Ingratitude. If you did not give God's blessings until the end, you are truly a wrongdoer and an ungrateful person. (Abraham, verse 34). As it was said, the man is anxiously right-oriented and he certainly finds within himself that he must be grateful for the blessing. However, many human beings turn out to be innocent and indecent (Asra, verse 67).

C) Weakness and disability. "And Allah wants to give you mercy and forgiveness, but the crazy people want you to get Muslims out of the way" (Nisaa, verses 27-28). The man has two physical and spiritual dimensions. This material or physical dimension brings him to the lusts. Although the man has a divine spirit, since this divine spirit is within the material body, the temptations of the animal are also present and effective. For this reason, the human is weak. (TABATABAEI, 1382, p. 282). One of the weaknesses of the man is his indefatigable person. He is so impatient that he cannot withstand hardship, nor comfort, because he has a state of affairs in front of each one. He must not resist the hardships and leave the path, but he does. When God granted him comfort and blessing, he should be thinking of others and spending, but he is lustful. The Qur'an states: "A man is a very ugly and unstable creature, because he is harmed by harm, and he is jealous because he is wealth and good" (Marej, verses 19-21). Then, the weak man is introduced.

D) Loss and damage. Every human mirror is at a loss. But those who believed and agreed to each other were advised and ordered the truth, patience and endurance in this way. (Evening, verses 2-3). Losses occur when a person not only benefits from his own capital, but also loses the principle of capital, so that this person who had a capital from the beginning loses it. What is that primary capital? Sometimes there are different examples of this capital. The most famous of which are the principle of life and life and other worldly

blessings (TABATABAEI, 1382, MEYBODI, 1357, p. 606). The man's capital is his nature, and his duty is to preserve and complete it (Ibn Arabi, 1368, vol.2 p.851).

2. The creation of the man (Atman) in the Upanishads

Hinduism places a special and prominent place for the man. Not only is he the highest creation of the world, but he has often been given to God by God. In Hinduism, the concept of Narayana (human being-god) consists of a godly being given to the man. Also, the equal knowledge of the man with Brahman by Shankara is also an indication of this truth, although the man appears to have a mental and material substance. However, in the interior of this being, there is a spirit, which is in fact the spark of divinity, so the man is essentially a divine nature. This soul is immortal within the man, and nothing can destroy it, even death cannot affect it (TIVARI, 1378, p. 23-24).

In addition, Upanishads consider the man as a creature that is superior to all creatures because the whole intellect is within the man, and also the human being who speaks and sees based on thoughts, knows the future and understands many things. Moreover, within the seas of the environment and above all the worlds of existence, the man is the only creature in which the complete manifestation of God has been realized. Additionally, the man is an individual whose complete manifestation of God has come to exist. In addition, the man is an object that is thought and His thought is his constructor (NASRI, 1371, p. 29). In the words of the text: "Whoever thinks he becomes the same is forever" (SHAFAGH, Reza Zadeh, p. 1367-417). The view from the Upanishads of a human being is called Atman, which is a manifestation of the universal soul or Brahman, and "the whole soul is the same individual and the same creation" (SHAFAGH, Reza Zadeh, p. 379) is also the human being who wants his own perfection and always has to pay attention to his ambience. And he does not neglect himself because he neglects the utmost of humanity. Atman is the most popular of all things for man. From child and property, and from everything else, it should be considered more lovable (Nasri, 1371, p:28). Therefore, human beings are considered to have two physical and immaterial realms: a spirit and a body. It is also consisted of "Joe Atman" himself the perm-atman of himself, the cosmic or general, which Jiv-atman enjoys from the result of the act, and Perma-atman is an observer of actions, and they have two shades of certainty (31-kath: 6.4.svet.up). Also, for the understanding of Atman, the human body and its organs are classified as allegories (brhad.up2.2-1-4), and the fission of the body with Atman, which is to the body of life, is the place of Atman, and Atman belongs to the body, being transferred after death.

2.1. How is the nature of Atman in the Upanishads?

In the eyes of the Upanishads, humankind is a twofold dimension, which is material and immaterial, and is the object of the body and soul. It is composed of the individual himself and his "Parma Atman", the cosmic self. Jiv Atman is enjoying the result of the act, and Parma Atman is an observer of the actions, and the two of them have a shadow and clarity with each other (Svet Up.4.6:Kath.1.3.1).

God and man, in the Upanishads, have a direct relationship, and God creates the man from His element or nature. Hranagarbha or parjapty wishes to marry a wife and creates a woman; he makes himself as large as a woman and a man, and divides himself into two parts. Both are of an element and nature, but this does not mean dualism (RADHA, 1997, p. 164).

“What is it that promotes your intelligence, your breath, and your speech?” A wise man by passing these and leaving this eternal world reaches immortality. He can be seen, but this eye cannot see him, he can be heard, not by these ears and speeches, and he is Brahma”, said Kena Upanishad (Kena. Up, 1.1-7).

Here, what is well expressed is the same disability of the man in the form and the image of a single entity, without Atman and apart from the Prophet, he is created by himself alone and connects and understands Brahma and becomes capable.

The Upanishads are considered to be the greatest creatures, because the soul within them is truly divine and, therefore, among all other beings, they have a privileged status because of their ignorance (Avydia), these men are aware of their existential greatness. It remains intact and suffers from a variety of internal constraints, and this inability and disability are in its essence, the moment when it recognizes its true nature, becomes an unlimited being left out of all constraints. Therefore, in the school of Vedanta, which is a mortgage of Upanishad’s inspirations, it becomes evident: the Atman and Brahman's being alone are dimmed by ignorance (Avydia), and the divinity is hidden in the spirit. Brahman shows himself in that spirit to Atman. He gives himself away from the mosquitoes and the worm, and he himself has ruined himself in Brahman. (TIVARI, 1378, p. 24-25)

Comparison of human nature in the Qur'an and Upanishads

The Holy Qur'an has given humans a praise and glorification, and has blamed them. The greatest proverbs and the greatest deeds of the Qur'an are about humans; they are considered to be higher than the heavens and the earth, the superior angel, and at the same time the demons and the livers. According to the Qur'an, a human being has the ability to make the world more attractive and to serve the angels and to fall into the "Lower of the lowest or inferior". It is humans themselves that must decide and determine their final destinies. From the examples of the verses concerning praise of the man in the Holy Qur'an, we refer to the following verses:

1. Man is God's caliph in earth:

“On the day that He made him, he announced His will to the angels. They said: Did you create a creature that will ruin the earth and pour blood?” He said: "I know something that you do not know (Baqarah, verse 30).”

"It is He who places you on earth as substitutes to test you for the assets he has given." (Anaam verse 156)

2. The scientific capacity of the man is the greatest capacity that a creature may have:

“He taught all the names to Adam (he became acquainted with all the truths), then asked the angels (the creatures): Tell them what these names are. They said: We do not know what you directly taught us (what you have not learned directly from us, we cannot learn from the path). God told Adam, "O Adam!" You learn and teach these. As soon as Adam taught and enlightened the angels, God said to the angels: "I did not say that I knew the hidden heavens and the earth (I know what you do not know), and I know what you are conveying and what you conceal?" (Baghara, verses 31-33)

3. He knows the wisdom of God; he knows his God in the depth of his conscience. All denials and doubts are illnesses and deviations from the essence of man:

“As the children of Adam were behind their forefathers, they will be witnesses to God's existence, and they will testify." (Araf, verse 172). “It is the face of the savior, which is God's nature, and it is all about people.” (Roum, 43)

4. In the nature of man, in addition to the material elements contained in the earth and plants and animals, there is a divine element. The man is a combination of nature and supernatural nature, of matter and meaning, of matter and soul:

He created everything that He created and created the creation of man from the flower; then He made his generation from the broth of the water that was blue, and then He put him on, and breathed from him His soul" (Sajdah, verses 7-9)

5. Creation is considered to be a creature, not accidental. The human being is selected and chosen:

“Lord, He chose Adam, and accepted His command and guided him.” (Taha, verse 121)

According to the Qur'an, a person is a chosen being from the Lord, the caliph and his successor on earth, semi-quatrain and semi-material, possessed by God's familiar, free, independent, lord of God, and responsible for himself and the world, dominating nature, the earth and the heavens. Inspired by goodness and evil, his being was created from weakness and disability, and he goes to strength and perfection and goes up, but he is not calm, except in the Divine Room, where his memory is saved, his scientific and practical capacity is unlimited and he has inherent dignity and charity. There may be no physical and natural colors for his motives; he has been given the right to legitimate enjoyment of the blessings of God, but he is responsible against his Lord.

At the same time, the same thing (Man) has been blamed by the Holy Qur'an:

- A) "He is very oppressor and very ignorant." (Parties, verse 72)
- B) "He is very ungrateful to his Lord." (Hajj, verse 61)
- C) "He rebels when he sees himself as a good man." (Alaq, verses 6-7)
- D) "He is hasty." (Isra, verse 11)
- E) "When he finds it difficult to see himself, he reads us in anyway (to one side, or sitting or standing), so that we will eliminate the plight of him if such an accident has not come about." (Younes, verse 12)

- F) "He is insatiable and the mumble." (Isra, verse 100)
- G) "He is the most controversial creature." (Kaff, verse 54)
- H) "He has been made greedy." (Marej, verse 19)
- "If evil is to come to him, he is mumble, and if he is blessed, he will be lukewarm" (Marej, verse 21)

This is not a reason for the fact that the man is a dual being; half of its nature is commendable, and the other half is disloyal; the view of the Qur'an is that human beings have all potentialities and they must be actuated. It must be constructive and architectural. The main condition for the acquisition of human beings is the "potentiality" of "faith". From faith rises virtue, and righteous action and effort in the cause of Allah. It is with faith that science is no longer in the form of a malicious tool in the hands of the soul and becomes a useful tool.

Therefore, the true human being who is the caliph of Allah is in the sight of the angels, everything is for him, and ultimately he possesses all human qualities. This man is also a believer, not a man of faith. Human beings that are faithless are defective and incomplete. Such a human being is greedy, bloody, and dumb and mummies, is unbeliever, he is lower than the animal.

In the Qur'an, there are verses that make it clear which human being is the best, and what human being is disobedient. It is deduced from these verses that the man lacks faith and, apart from God, is not a real person. If the man joins the only truth that calms down his faith and remembrance of Him, he is the owner of all perfections, and if he separated from that truth named God, he remained a tree separated from his own root. As examples, we mention two verses:

1. "By an oath to the age, a man is in harm's hands, except those who believe and do good, and advise each other in righteousness, patience and resistance" (Asr, verses 1-3).
2. "Verily, we have created many people and humans for hell, for they have hearts, and do not understand them, have eyes, and they do not see through them, have ears, and do not hear with them. They are lost in the way of the cattle, but they are lost" (Araf, verse 179).

From what was said, it turned out that humans have a huge distance among them, with all the common existence with other living organisms. The man is a material-spiritual being, with all the commonalities with other living things, The man has a series of noble and profound differences within themselves, each one of which is given next to him separately, and is a separate discipline in the context of his being. These differences are in three areas:

1. The area of perception and discovery of yourself and the world;
2. The area of attractions that surrounds the man;
3. The quality of the area under the influence of attractions and their selection (Motahari, 1376, vol.2. p:257).

Upanishads consider the man as a twofold creature that is composed of material and immaterial dimensions, that is, the body and the soul (svet.,up,4.6/kath.1.3.1).

Brihid Upanishad, in Section five, acknowledges that the relationship between God and the man is a direct and similar relationship: God creates the man from His element or nature, and both are of an element and nature, but this does not mean dualism. (RADHA, 1997, p.164-165).

In the first episode of the first part, the first part of a man's inability to portray Brahma and his causation are a few questions and answers. At the end, a man's insensibility is described; the man is created in the form of a weakly created body, and by connecting and recognizing Brahma, it takes on meaning and ability. In Upanishads, the man is the greatest creature, because the soul within it is truly divine, and hence, it has a privileged status among all other beings (TIVARI, 1378, p. 24-26).

Conclusion

The origin and nature of humankind, which has been somehow in the process of the evolution of the world, is evident from the Qur'an and Upanishads, but the difference is in the kind of look at this issue. In the Upanishads, the process of human creation is raised philosophically and mystically, and then the human nature is then transcendent and supreme while Atman is in conjunction with Brahma, and his body alone is not weak or in decline. From the Qur'an's point of view, a person is a chosen being from the Lord, the caliph and his successor on earth, semi-quatrain and semi-material, possessed by God's familiar, free, independent, lord of God, and responsible for himself and the world, dominating nature, the earth and the heavens. For good and evil, his being was created from weakness and disability, and he goes to strength and perfection and goes up, but he is not calm, except in the Divine Room, where his memory is saved, his scientific and practical capacity is unlimited and he has inherent dignity and charity. His motives may not have any material or natural colors, the right to enjoy the legitimate enjoyment of the blessings of God has been given to him, but against God, He is a duty officer.

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