

Comparative study of education factors in Koran and selected poems of Rig Vada

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Abstract: This research from a holistic and general perspective is an attempt to study the role of holy books in cultural and social developments of the society. In other words, the researcher in this research aims at selecting as far as it is possible and answering the question as to how the holy book (Koran and Rig Vada) may be influencing in conditions of passing from a traditional community to an open modern community, and secondly where is the stance and position of Koran and Rig Vada in the process of shaping up the beliefs and tendencies and individual wills from one side and actions, relations and institutions and social structures on the other side? This research has been made within the limit of human education and his living procedures and we make effort in this research to find out the relationship between Koran and Rig vada as the essence of culture and the most stable layer of culture with human education and his living culture and method. There is a strong bind between these two issues and sensitive issues of human life such as the issue of individual identity, a strong bond and link with social life of man. In the issue of human identity there are four relations: Relationship of man with God of the world, Relationship of man with himself, Relationship of man with nature and Relationship of man with other men.

Key words: *Koran; Selected poems of Rig vada; Education and life*

1. Introduction

Koran: Human the most well-known definitions used for naming the divine book is Koran being the first source of culture and recognition of Islamic knowledge which is within reach of Muslims. This nomenclature is well rooted in the Koran itself and there are tens of verses mentioning it as definite noun Al-koran and sometimes as indefinite noun "Koran". As regards the roots of the noun the majority of Koranic sciences scholars opine that Koran is derived from the root Gharaa meaning to read (history of Koran, Ramyar, 1362)

There is also another view saying the word is used in its past participial sense meaning readable (truly its gathering is upon us and its reading and whenever we read it out, follow its reading (verses 17,18, resurrection chapter) (Mofradat of Koran, Ragheb Esfahani 1412)

The word Vada comes from the root Vid meaning to know and it means distinguished knowledge and connaissance and it is called Dara Apavarshia or inhumane or superhuman. Because the anthems of Rigvada according to the Hindus, is born out of no poem saying talent and faculty of any creature, rather it has been revealed from a non-human source, this being considered as revealed scripts of Vadas, in other words, these anthems originate from bountiful divine origin and flowed into the hearts of

ancient Indian savants and sapient scholars and became an inseparable party of their existence.

(Indian religions and philosophical schools, Shayegan, 1346)

Rig Vada is no doubt the oldest document obtained from Indoeuropean tribes. It is a very difficult task to determine the precise date of emergence of this work and there are flagrant differences among researchers and specialists.

Vadas were undoubtedly transferred for a long time orally from one generation to the other and relatively new date of their scripts does not mean they are not old because writing and editing old works usually take place at a time when there is a need felt to preserve treasures that are subject to oblivion. And though in the view of ancient Hindus, these anthems were too sacred to be put in and emerge in words and letters, thus losing half of their intrinsic blessing, yet this finally realized and anthems that had been imprinted in the minds of priests and transferred from one chest to another chest, (missing)

Education: The root of Tarbiat or to educate comes from Robbu meaning abundance and growth and to come out (Mo'jam Maghaiissolloghah, Ebne Fares, 1389)

I educated and made them grow up (Mofradat or single subjects of Koran.

In the discussion of education of man, the concept of educating human talents means to bring about the grounds for growth of human talents. Ragheb Esfahani the great lexicographer, writes on this:

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Rabbayto means I educated coming from the root Robbu and says the origin comes from Rabba or Rababa one letter of which has turned into Y, Rabba means owner, proprietor, creator, owner, instructor, master and benefactor and also corrector of everything (Mojam Maghaesolloghah, Ebne Fares, 1389).

Thus, we may define Tarbiat as follows: education is removal of obstacles and to bring about the exigencies in order for human talents to flourish towards absolute perfection (a current in Islamic education, M.Delshad).

2. Explanation and importance of the subject:

Attending to education is having regard to the most vital humane item because all problems and disturbances and unrests and corruptions and happiness and cruelties originate from education.

Education is the bed of happiness and unhappiness and bad luck of human communities. Man is a being apt for all sublime values and also for all kinds of corruptions and going either way depends on the kind of education of man. The nature and the universe is the course for man to go through his destiny and being. In any way he refers and searches his destiny and happiness and unhappiness is decided by him and is the result of the education he receives. Due to correct breeding, man's morale and ethics finds a hue and color of God and due to incorrect breeding, he stops going through his humane truthfulness and takes on a different worldly hue.

Man may attain humane perfections and as a result of intrinsic education or on the contrary, he may cover his talents and relegate down to the lowest ranks and become unwary about his truth and his own existence and assume an animal-like picture and manifest any sort of wickedness and badness.

Thus, going towards correct education, is the most important point in human affairs and society and all divine messengers were assigned the task of humane education and to remove the obstacles on the way of intrinsic education of mankind and to free them from captivity of worshipping idols and paganism and to release them from captivities and to pave the way for their moving towards absolute perfection.

3. The aim of the research

The aim of this research is to prove that the man of today should refer to books which are revelations of God and take the plan of their living in all dimensions from them in order to make a correct and all-out education, as the Creator of man knows better the ways towards growth and perfection.

The best way to prove this claim is having due regard to men who have followed the sacred divine books as their directive in their lives, men who are taking the equilibrium line whether in individual or social life or in worldly or after world life and serve

as patterns and guidelines in worshipping, science and knowledge, politics, economics and cohabiting with others and do not sacrifice none of them for the benefit of other items. However, the human educations either go to extremes or vice versa, that is, they either merely get engaged in worshipping or are moved towards economy or seclusion or social frequencies.

The sacred books wish man to have a general growth and none of his existential dimensions are not neglected or forgotten, provided that we firstly understand them and then practice them.

The background of the research:

By referring to several libraries, even library of faculty of religions and beliefs in the city of Qom, I did not find any book or magazine that would have compared education elements in Koran and Rig Vada. I searched over 4000 abstracts and titles of theses of universities in the field of religion and education; however I failed to find any thesis under such title. Though severally I found some books about education in the book Vadas and also more books on education in Koran, however, comparatively, these two sacred books had not been studied and for this reason, I am glad to research a topic that is nearly new and at least I can say not much work has been done on it.

In the book, acquaintance with great religions by Hossein Tofighi there is a discussion under the title of culture and Vadaist education. In the book the living religions of the world, by Robert A. Hume, translated by Abdolrahim Gavahi, there are discussions at large about Rig Vadas. On the education in Koran, there are discussions on the education in Koran in a book called education from viewpoint of Koran written by Dr. Mohammad Fazel Jamali from Iraq, translated by Seyed Gholamreza Saidi, however, as I mentioned above, I did not find any book or magazine studying comparatively Koran and Rig Vada. In the hope that this research would pave the way for prospective researches by others.

Research questions:

- 1-What is the view of Koran and rig Vada about education of man and his education factors? Which is the most transparent and reasonable viewpoint?
- 2-What are the points of commonality and difference in Koran and Rig Vada on education and its factors?
- 3-Is there any relationship between hearty belief in sacred books (Koran and Rigvada) and practicing them and educating a perfect human being?
- 4-Can man's way of living be impressed by practicing sacred books?
- 5-What effects do sacred books have on the style and way of living?
- 6-How are sacred books (Koran and Rigvada) linked with way of living and through what phenomena?
- 7-How can we study the relationship of sacred books of Koran and Rigvada and style and manner of living?

Research hypotheses:

- 1-All sacred books in a way or other pay attention to human education and fostering

- 2-Koran has presented the most transparent and reasonable viewpoint regarding human education
- 3-Basics of anthropology and cosmology of Koran and Rigvada have common points and some differences.
- 4-The goal of Koran is to make a complete and perfect man in order for him to be capable of bringing about justice and expand justice in the world on the basis of religious teachings.
- 5-The sacred books, Koran and Rigvada teach the methods of education and fostering elements and education pathology.

4. Organization and main text of research

The goal of man's creation is his fostering and education. The plans for human living should be put forth considering the same main goal of man. Government and judgment, family formation and war and justice, frequentation and friendship, enmity and forgiving all should be towards this goal.

The most basic and genuine plans of human life which have an infrastructural aspect is the human education program; a correct education that shows us the correct method of government, politics, and judgment and so on.

The divine education and breeding's target is to convey and make man approach perfection of submission to God and obedience, that is, he should arrange his entire theoretical and practical plans in such manner that man will be placed in that procedure and will remove all obstacles from the atmosphere.

If Mahatma Gandhi, the great leader of Indian independence from the yoke of old British colonialism managed to put an end to undisputed dominion of colonialism in his country, the reason lay in studying the sacred book and practicing it. He said: I believe the Torah and Bible and Koran have divine inspirations as much as Vadas (the sacred book of Hindus) and they are sacred. He further says I see the same God I know in sacred book of Hindus in Koran as well. And the day Gandhi was assassinated by an extremist Hindu, among his possessions; the sacred books of all religions were available.

Obstacles and exigencies of education:

1-Individual: in order for man to become tainted with perfectional attributes, he himself should make endeavors in this way and should take pace with his own feet in this route, so long as man does not wish to disentangle himself from servitude of the world, who can free him. Benefitting from and exploiting education backgrounds of education are in the hands of man himself. Man should make up his mind and resolve to educate himself. One cannot coerce or force him towards perfection.

And mention as a reminder truly if you are to advise them there is no coercion in this way (verses 21, 22, Alghashieh)

Every soul is tied up by what he has acquired (38, Modasser)

Truly man is cognizant of what is going on in his soul (14, resurrection).

2-Social: education is not a merely individual affair and is strongly dependent on other affairs and social relations, governing culture in a society, values and habits, social traditions and rituals play an obstructive or appropriate role in fostering and educating men and mankind, and the more relations and values and social culture move towards sublimity the grounds for education of man are more provided and the more these affairs are debased, obstacles on the way of growth of man are increased and the move of man towards sublime and exalted goals are slowed down.

3-Political: among the most important obstacles and expediencies of education are political obstacles and expediencies, that is, type of government and sovereignty, political relations, political governing atmosphere, type of behavior of rulers and those in charge, despotism and freedom, justice and injustice, essence of governing power and any political and governmental affair.

Hold fast to the rope of God and do not disperse (103, Ale emran)

O' believers, respect the contracts (1, Maedeh)

Obey God and His messenger and do not dispute nor clash with each other, because you may become slackened and void of strength (46, Anfal)

One of the factors that make education difficult in the society by responsible authorities and those in charge is social classes where people are not looked at justly and society's possibilities are not justly divided. In the book of selected poems of Rig Vada, it is mentioned that when Perosh was slaughtered, it was divided into several pieces, which is its mouth?, which are its arms?, the thighs and what were its legs called? From its mouth Brahman emerged, from its two arms Jenieh and from its thighs Vishieh and from its feet Shouder. As a result of victimizing Perosh in which ceremony all Gods and Rishis were present, governors emerged from arms of Perosh so that they would promote discipline and order and set up justice and equity and from its thighs the class Vishi (businessmen and farmers) emerged so that merchandise and agriculture would flourish and financial and economic strength of people would prop up and from its legs the class Shouder emerged to serve the society and people would benefit from its labor and agony. Lower than these four classes are the untouchables who are deprived of natural rights of a human being, whereas in Koran it is mentioned:

O' people, verily we created you from male and female and made you nations and communities so you will know each other, the dearest of you to God is the most pious of you (13, Hojarat)

4-Economic: Economic affairs are also among the most important obstacles and exigencies for human education, it means economic relations, type of living, production, distribution, consumption, type of income and business, viewpoints and economic relations and so on.

Economic affairs and education are closely interlinked in such manner that supply of economic needs has a very important position in faith education.

Men who do not neglect mentioning God nor saying their prayers and giving alms because of trade and business (37, Noor).

4.1. Recognition of man and important of his stance and position

Recognizing man in education system is a basic discussion, because the topic of education is man and without having a correct knowledge of man and his generality and without knowing the astonishing talents of man one cannot attain a thorough and comprehensive program. Knowledge of the self is very vital for education of man, knowing the defects of the self, knowing capabilities and knowing the virtues of the self,

Knowing other people and knowing almighty God. Because man is the successor of God on the earth, so attributes of God and human soul that is a divine essence should be known so that divine attributes would emerge and bodied forth in him.

To educate man one should know correctly man and the universe and creator of these two so correct approaches towards education would take place. As regards the creator of the world, some type of trinity exists in Hinduism and in their sacred books (Vada): 1- Brahma(creator God) 2- Shiva(destroying God) 3- Vishnu(preserving God)(selected from Rig Vada, J.Naeini, 1372).

Finally worshipping these Gods led to idolatry and now there are big idols and idol-houses in India.

A- Reality of man: man owns a celestial reality and an astonishing gift of endless talents which can be manifested through fostering. The secret of immortality and endlessness of man and his superiority over all creatures and creation for the sake of him, lies in his reality.

Goals of education:

The structure of an educational system shapes up considering its goals and continuity of structure of education with its goals should be constantly considered. In educational system, finality for education is available. And for moving towards it, general goals and for realization of general goals, subtle and minor goals have been organized. The final goal of education is being tainted with divines attributes and colors to attain the position of successor ship of God and to move to such rank, it is necessary that general goals be organized that is:

Correction of relationship of man with God, Correction of relationship of man with himself, Society, Nature and History.

4.2. Goals of education are as follow

1-virtuousness and servitude: the sacred books of Koran and Rig Vada aim at bringing about the enlightenment and obedience of the truth and to bring up men and humans whose entire being will

be placed in submission to God, man reaches freedom to the extent he distances himself from worshipping idols, whether objective or subjective, outer or inner, and by getting free from serving things other than God.

And I did not create Jin and man but to worship me(56, Zariat)

In Rig Vada, it is said: main way to salvation is in worshipping(living religions of the world, R. Hume, 1376)

2-teaching wisdom and rationalism:

Man is fostered and educated by a wise human being with humane resuscitated wisdom, a rational being, what brings him to final wellbeing is wisdom, education should revive man's wisdom and kill the ill wishes.

Call people unto the way of God and to wisdom and good advice and discuss with them towards what is better (125, Nahl).

3-Tendency towards the other world: this world is the place of becoming a humane being in order to establish a connection with the other world and its final destination is the other world.

We are from God and we are returning unto Him.

4-Piety and abstinence: what brings man to their optimal perfection is due to piety and nothing like that may assist men in blooming their talents towards absolute perfection, abstinence encourages man to administer justice and mediation in all affairs.

Act justly as it is nearer to piety (237, Baqarah)

Knowledge of temperament (nature):

1-**Love for adoration and worshipping:** man by his essence is a worshipper and man's life has never been void of worshipping and its manifestations.

2-**Commendation and worshipping:** man has always sought to find a commendable being and worship Him lovingly and pray him and divine instructors have always attempted to drive people to the only beloved being worthy of adoration and to teach him the correct way of praying so this intrinsic need of man would be properly answered.

Say truly my prayers and traditions and life and death are for the God of the worlds (162, Anaam)

3-**Love for beauty:** God is the origin of every beauty and the entire world is the manifestation of His beauty and man by his nature is a beautician and loves beauty and the more he moves in this direction, he will attain higher perfections.

Truly we adorned the skies with lamps (5, Molk or Tabarak)

Say who forbids the beauties that God made for his servants or the pure and clean dishes and bounties (32, Aaraf)

4-**Looking for the truth:** Man is due to his nature looking for facts and the truth, and this sense has thorough impact in his entire life, on the same basis, the mere knowledge and cognizance is pleasant and enjoyable for man and by his own nature man abhors ignorance and likes knowledge and vision.

And the believers wished to know and not to forbid the truth and this is why they searched for the facts in the religion. (122, Repentance)

5-Ethical goodness: Man is intrinsically penchant on virtues and goodness like tendency towards righteousness and honesty and they dislike dishonesty, they opt for welfare and helping others and faithfulness and dislike self-conceitedness.

And feed the wandering poor (28,Haj)

There is a saying about charity and benefaction as well as giving generously one's property to the poor:

A mean and base person will never find anyone who will have mercy upon him.

An honest person is he who helps the poor who is in need of food and when the poor ask him for help he will come to his help immediately and takes him among his friends.

He who spares his money and property from his sincere friend is not a friend and one should forget such person. (Rig Vada, M.R.Jalali Naeini, 1372).

6-Loving liberty and broadmindedness : Man has tendency towards frankness and individual, social and political freedom is based on the same sense of loving freedom and humbleness and is among his inner rights.

There is no coercion in the religion as there is a distinction between growth and slavery (256, Baqarah)

7-Love for justice and equality : Loving justice and equality and disliking tyranny and despotism is among natures of man and his life is dependent on it, the more this sense is strengthened, the individual and social health will be more

Say God ordered me to regard justice (29, Aaraf)

4.3. Factors effective in education:

1- Inheritance:

Inheritance is transfer of attributes and particularities from one living creature to the other generation, whether these traces are special for that generation or is common among all individuals of that type or part of them, thus, the particularities of ancestors are transferred to next generations which are sometimes apparent and sometimes hidden. Of course, the effect of inheritance in education is an important influence by exigency not by cause and dominant factor. Because a man with dishonest inheritance can have tendency towards honesty or a person with honest inheritance may move towards dishonesty, however, the will of man can overcome inheritance.

And Noah said to his God my son is from myself, God said he is not from you because he acts dishonestly(44-46 Hood)

2- Atmosphere:

A) **Atmosphere of home and the family:** house and the family is the first educational place that impresses man and shapes him up. Temperance or lack of temperance, family culture, tranquility and lack of it, behaviors of family members have all impacts on the individual.

And among his signs is that He created couples from yourselves so you will have calmness and causes friendship and mercy between you , there are signs in them for those who ponder over it.(21-Rum)

According to Hindu rituals, Agni or god of fire is the intermediary between man and the gods; he is supporter of man and preserver of family and supervises acts and rituals (anthems of Rig Vada, Jalali Naeini, 1372)

B) **Atmosphere of friendship and frequentation:** man is a social individual and likes company of others, so paying attention to the type of friendship is very important, being in company of benefactor's causes goodness and company of the bad and vile, causes tendency towards corruption.

O' believers, do not get near to those upon whom God has bestowed his wrath(13, Momtaheneh)

C) **Atmosphere of the society:** man is a creature that grows in interaction with society and social relations and is immensely impressed by them in such manner that a real relationship exists between the individual and the community. In a society in which everybody cares about only himself education goes to destruction, in a society that good will and justice seeking becomes senseless, cruelty and despotism invades the society.

And those who refrain from big sins and bad deeds and when they get angry, they forgive people (37, Shura)

And for he who seeks revenge after being subjected to cruelty, there is no objection to it(41,shura)

D) **Geographical and natural atmosphere:** Type of climate, light,heat, coldness, aridity and raining, type of place of residence, housing and type of food all affect the morale and behavior of man. Mountainous atmosphere , coastal atmosphere, desert, jungle, rural and urban atmospheres and high population all affect the life.

E) **Hardships and severities:** among factors effective in education of men is hardship which causes fostering his gem of existence and flourishing talents and acquiring perfections. Fastidiousness and state of being pampered makes the morale vulnerable and hardships with a correct attitude play a basic role in evolution of man. Hardships causes man to be resistant and stay him away from feebleness as being in affluence and seeking a cozy life enfeebles the character of man.

Wait and tolerate and your tolerance is only for the sake of God and do not mourn over them and do not get disturbed over what they play tricks on you (127, Nahl)

F) **Work and labor:** work is among educational factors which shapes up character of man and by work, one does not play an economic and social role , rather he builds himself up and grows and that is why man is from on side creator

of work and on the other side he is creature of work.

G) **Supernatural factors:** among factors effective in education are factors which are not sensible for man but they are in interaction with man constantly, the most important of them are angels, devils. Their relationship with man is longitudinal, i.e. when man wills goodness, angels guide him in the same direction and when man wills badness, devils guide him in the same direction, however, none of them dominate man and so long as man does not provide or bring about the grounds for such deeds, no creature can guide him towards goodness or badness.

Those who said our God is Allah and resisted in this way, the angels counsel them not to be afraid and guide them to paradise (30, Foseilat)

Take refuge in God from temptations of evil that tempt in chests of people. (4,5, Nas)

H) **Man's will:** among factors effective in education, will of man has the most important role such that his happiness or bad luck is in the hands of himself and man should will goodness and happiness and take benefit from this world towards his perfection and avoid his perfective talents and avoid perishing his good talents.

We guided man unto correct way, whether he be thankful or deny it. Truly God does not change destiny of a nation unless they change themselves.

Education principles:

1-**Temperance and moderation principle:** educational programs will be useful and effective if they obey and follow temperance and avoid extremes.

A good and wise instructor is one who knows realms and limits of moderation.

Do not put in dismay your hand in your neck and do not yield it wide open (29, Asra, Bani Esraeel)

2-**Gradual principle:** education is a gradual affair and stage by stage, observing individual differences and difference in talents and variety of men is among basic issues in education.

And prepare whatever you can in force and horses to confront them.

3-**Facility principle:** educational programs should not include difficult assignments and should be facile and easy. Moderation and temperance rules education and harshness is outside education.

Read what is possible for you from Koran and God knows about you. And we made facile Koran for advice is there any advice-taker

4-**Reasoning and cogitation principle:** intrinsic education is one that flourishes by employing reason and wisdom in order to make him reasonable and to attain perfection, wisdom is a divine gift which is regarded as inner prophet.

We descended an Arabic Koran so you will reason and ponder over it.

Do you advise people to do good things and you forget yourselves, you read the book why then you do not think over it? (44, Baqarah)

5-**Thinking principle:** man is a pensive being, i.e. he lives with thought, due regard to correct thinking

and mental education is the basis for move towards absolute perfection, correct thinking is key to man's guidance and origin of insight and means of acquiring sciences and truth of man's living

Among his signs is your rest and sleep at night and in days. In Rig vada, contemplation and pondering have been advised and recommended and it is still practiced among orthodox Hindus and those belonging to higher social classes as morning worship to the Sun:

Let's contemplate about that which is worth worshipping, the glorious divine majesty.

And in the hope that he will guide our thoughts (world's living religions, R. Hume, 1376)

6-**Foresight:** tactfulness and prudence and looking to the eventuality mean that man should regard the outcome of an act and ponder over the result of an act.

The book we descended unto you so you will ponder over it and its signs and wise people would take advice.

7- **Nobility:** means become noble and enjoy greatness and from educational point of view being far from baseness and enjoying spiritual excellence.

Verily we granted man nobility (70, Asra)

8-**Respectfulness:** means strength and invulnerability causing man not to be overcome by any one nor defeated, he who is true servant will reach respectfulness and God will make him respectable and undefeatable.

Greatness is for God and his messenger and his believers.

5. Methods of education

1-**Pattern method:** in this method man considers an objective sample opted by himself and takes on simulation and attempts to conform to the said sample in all affairs and sets step in the sample and likens himself to it. The best thoughts and the most precious sayings if not put into practice and not manifested in practice and behavior of patterns shall not be effective and will bring about inverse and opposite results.

And there is a good sample in the Messenger of Allah for anyone who thinks about Allah and the hereafter.

2-**Method of empathy:** the power of empathy in education is an enticing and transforming power and if used in temperance will have an astounding effect in perfective education of man. Man moves towards anything in which he feels empathy and takes on the same hue and color and assimilation takes place and for this reason, the love for God's authorities is among the most important factors effective in education.

The clemency from Allah has caused you to be kind and soft towards them and if your heart was hard upon them, they would disperse from around you.

3-Method of giving advice: it means to remember and remind of what man neglects or has forgotten it. Mentioning bounties and blessings and mention of God who is always present anywhere and all the universe is run by Him and mentioning the finality of life constitutes a good method in safeguarding man from all filth and pollutions and causes him to be led to honesty.

Divine messengers used to mention the blessings and mercy of God. Forgetting about death and resurrection day is the biggest factor of mutiny and corruption.

And mention, as it will benefit the believers. In mention method, one the important tools and instruments is proverbs and giving examples and simulations.

Example of those who took other than Allah as their friends is example of spider that built itself a house.

In Rig Vada, we come across nice examples: in description of goddess of the night we hear: 1- like a beautiful bride adorned by her mother you show off your body so others would look at it. 2- when the shining sun gets near, stars flee like thieves and the black night goes after them (selected poems of Rig Vada, Jalali Naeini, 1372)

4-Method of lesson (ebrat): ebrat means to pass through and penetrate something, thus, ebrat means passing through sensible things and enter the realm of intellectual questions, from sensible to invisible, from surface to the inner side, from badness to goodness and from ugliness to beauties. A man who learns to take lessons, moves from negligence to insight, from pride to fame and from destruction to health. Its example is to take lessons from tormenting previous Ummahs or nations.

We sent Noah to his people and he said: pray God and there is nothing for you other than God, I fear that the torture of resurrection day will be incumbent upon you.

5-Method of advice: originally it means a prohibition accompanied with warning, advice causes the heart to become soft and stimulates emotions and causes man to give up pollution and be led to right road.

And when Logman said to his son and giving him pieces of advice.

6-Method of repentance: Towbeh means referral and return. God out of his mercy and benevolence has kept open the doors to repentance so that man will not be hopeless and not remain in corruption and perdition. As man's life is mixed and mingled with mistakes and sins, his life will be senseless without repentance. Because whenever the disappointment with return and reform invades man, it will be destructive. Thus, repentance is the best means for education and fostering man.

Verily God loves repentant and those who seek purification.

7-Method of testing and afflicting: It is on the scene of practice and deed that man's inner attributes appear and his talents are flourished

and bloom, the gem of humane reality surfaces and man's existence gets purified, everything in the world has a hue of test and examination, sending messengers, revelations and sacred books, goodness and evil, affluence and revenge, poverty and blessings, safety and fear; testing is the trend of God that encompasses everything and everyone and no one is aloof to this eternal tradition.

All divine instructions such as prayers, fasting, zakaat, alms, Jihad or holy war, bestowal of alms, injunction for doing good deeds are means of testing man and his growth.

Your possessions and children are means of testing you. Order you household to say prayers and press for it. Anyone from you who is present during the month of Ramadan shall fast.

In Rig Vada, too, there are references to asceticism and fasting and abstinence, however, they are not among basic affairs.

Also in the question of defense, the Hindu religion believes that severity in self-defense is not prohibited. In Rigvada, the sacred book of Hindus it is said that: hold fast your arms to repel the attackers, may your arms be strong in confronting enemies, let your army be proud and strong not wrongdoer. Again, in Rigvada, it is said: do not hurl toxic arrows and do not attack the old and the patients and sick nor to women and children, do not attack from behind, anyone refraining from this order will go to the hell

8-Method of guarding oneself and calculation:

Moraghebeh means guarding oneself and being careful about oneself and Mohasebeh means dealing with one's own accounts and auditing, since man is always subject to mistake and error and sin and perdition, it is necessary to safeguard himself and take his issues into account to prevent from sliding or committing wrongdoing.

There are safeguarding angels unto you who write the good deeds and know what you do.

9-Method of punishment and encouragement:

Encouragement means to cause movement and (tanbih) or punishment is to make aware one of his deeds and this means a method for encouraging and deterrence for flourishing of man's talents towards perfect absolute.

Even divine reward and revenge is a means for education of man. He who commits good thing is for himself and he who does wrong is up to it and God is not tyrant to his servants. The foregoing foregoers take over the others in belief and good deeds.

6. Method of research

This method is on the basis of laboratory method which initially deals with issues using Mojam of holy Koran and related verses have been extracted, then by referring to vocabulary and exegesis resources of Shiites and Sunnites, educational books, selected poems of rigvada etc. Limitations of research:

Lack of sufficient resources for more information on the Vadas book and its exegesis of its discussions were among limitations of the research.

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