



Self-Esteem Review from the Perspective of Mysticism

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Abstract: *The task of making literature is to illustrate the truth. Therefore, the author must, in addition to avoiding imitation of life, make his own lessons learned from the inside of himself, correct and reconstruct it, and make it as beautiful and effective as possible. Most of our writers have considered this important and they have tried to express educational meanings in their poems. Invite the public. The book of the Quran is the most important source for our literary critics and reflects their implications in their works. In this research, the author has referred to the influence of verses and hadiths on Persian literature and poetry and the role of literature and literature in promoting Quranic and narrative culture. And cited several examples of mystical poems and literary works on and the mysticism and especially Islamic mysticism and its attitude towards.*

Keywords: *Dignity, Soul, Ethics, Politeness, Mysticism, Perfect Man.*

INTRODUCTION

Have mercy on the part of the Prophets, or I will call, or recite it or come

Truly, Mowlana, you! Our Maulana is the lord of self-esteem, but Instead of his spiritual Masnavi, he is full of this reminder that you are not the man, you are your horse and you are light This is your last horse's horse and certainly not a horse-dish You are the light and the master, you are the caliph of God, you are the soul of God, you are the one who And the worlds have become yours. The clouds, the wind, the fog, the sun, and the globe are all in need of your beauty and they are regretting your existence. It swells in the bowl; it boils, it is anxious to come to your beautiful mouth and throat. Here it is like love. For the beloved knitting, which you are wearing, it will work for you and make yourself the most enticing, so that your charming worker will be a worker and come to your joining.

No need to go rosy. Do not leave the flower. You are golly

You are the flower of your shams. You are the flower of your color

The potter's water was blowing into the cavity. The hideous cavity was so intense on you All sea! What will you do? He is all! What do you want to do?

Ruffle and good and you can not drink so why do you drink yourself The crown of the karmena is on your hinged earthen bert hanger

The power of the human being and his body are in the same terms as the shadows and shadows, and for you

You are smart and intelligent, because you sell it cheaply

The power of the human being and his body are in the same terms as the shadows and shadows, and for you

You are smart and intelligent, because you sell it cheaply

Beautiful on the human world And the other being is the exalted being that is so worthy that all the prostrate prostrate on it. Do not assume that the lieutenant's position is low. That God created the human soul and breathed his soul in this earth not from the earth, not from the earth and the sky from time to

time, but from his best creatures to prostrate themselves to this new place - you - and praise his high authority.

O man, where do you stand?

The story of the creation of man by God is a great storyteller. God was alone. There were no creatures in it That he should be proud of as he should. That he should be proud of as he should. To paint his beautiful beauty in it. One like that. In the meantime, he worked on and he began to invent a creature that knew what beauty would be. The particle, slowly slowly, softly made the sketch, and screwed up the art. The human body is complete. What a beautiful creation you have created, unparalleled Lord. The angels wondered how exalted and dear God works!

God said, wait. That has surprised you Nothing Then she lifted her lifeless body and embraced her. Then he laid his lips on the lips of Adam, and breathed in his soulful blessing upon him. Man (you) was born. He opened his eyes and it was a beautiful moment when the eye was in the eyes of God. Welcome to a human being whose first look at the most beautiful view opened.

The dry and unconscious eyes of man were teared from this meeting. - My mental tears from my point of view - God Almighty taught human beings a language that was a cipher between yourself and man (you) whose sign is tear.

a God, let our heart be waxen, and let our groan be happy

Then he said to man (you): O my dear! Oh my beautiful! O my heart and soul! My victim! Know that never and never will you leave me out of my arms. I'm closer to you than the neck of the neck. And you are with me everywhere and everywhere.

And you are with me everywhere and everywhere. Was the man eager to know what the package was?

This is the most valuable thing that he will have A gift from God Almighty and Beloved La Jazal What can it have the value that God will give as a gift to his dearest (you)?

Yes, that was the gift of .

The motive that influenced the choice of this title and determined the author's determination to investigate the subject, focusing on the interactions between religious, cultural and national doctrines, and the precision that means that our Iranian Muslim people have always been clear from the eye of divine knowledge and The themes of the verses and narratives are confused with their cultural, literary, and mystical themes. Thus, we have achieved a rich and rich culture. Throughout the history of Islam, our thoughts and morals, the Muslim nation, have always been influenced by the recommendations of scholars and scholars who have grown up in Islam. It seems that due to the above reasons, due to the necessity of continuation of religious teachings and the necessity of adhering to the moral values and qualities of any research, consideration and reminder in these fields is worthy.

definitions

Self-esteem: It is that man is the guardian of his own dignity and does not spoil his supernatural value with destitute desires and unstable desires.

Dignity means firmness, firmness and impermeability, and does not conquer, crumble, and not loose. It is a dear person who does not allow the humans and humans to penetrate the heart of his heart and his personality.

Someone has the self-esteem to maintain his human identity against the crushing impacts of corruption and ruin, and this, in the shadow of self-knowledge and awareness, does not provide human and spiritual value to mankind.

Dignity means the ability to rebel

Raghib says that dignity is a condition that prevents human being from being defeated.

Tavasari also considers it the best of earth.

Self-esteem is that you know and always remember who you are and what you have and what you will do. Remember that those days that you had in Golshan Faghani, among the tulips and the flower of the nose, round it, burning the candle, the butterfly of the foot of that cedar was a tear of tears! And we constantly seek to appreciate the magnitude of our gift and the magnitude of ourselves, until the day when it is linked to it again and again.

Learn to love the wine.

A lesson from lover to beloved...

And regret it is to those neglected people who do not differentiate themselves with their own body, and their lightness and spirituality are captured by this tone and deceit of the world of worthlessness. The philosophy of fasting and Ramadan is the same as knowing this is your horse's horse's horse's ride.

May we all succeed in closing our mouths to open our mouths.

Do not eat, we may be able to light

The foundation of mysticism

The basis of mysticism is to find myself true and I am real That is, I dreamed my imaginative curtains, and I was imaginative, and getting to me real, that is, losing myself, making yourself wrong, losing yourself, losing yourself, is a meaning that makes it very good

One of those excellent interpretations and parables that is fairly a masterpiece is an allegory that Rumi has stated that you know that he mentions the article as an allegory in this regard that a man himself is wrong with his own self Or say that your spiritual and spiritual aspect, which is real, makes a mistake about the aspect of the soul and the soul, that is, it imagines itself.

Rumi is a strange man in expressing these delicacies, says Do not house on earth

Do not work yourself alien

Alien cyst, your soil tone

It's crazy for you

Says you have a lifetime for you and you work for yourself and you imagine working for yourself so you can make you fat and sweet.

Gohar John is a fat drink

Move between the muscles of the body

It's time to die

Mask Rabbert Monster Dippers

What is my skin is clean?

Our commentary went from small war to great war

We killed the mountaineers, we were offended by the hostility of Zoe Better on the inside

Killing this is not wisdom and intelligence. The ramp is not the back of the rabbit

Hell is the breath of the dragon, and it's not a joke to the seas The seas are in the drain, it's not burning

The stones and infidels are coming to an end He does not come from several foods until he is right. Let him know this

Garlick Garris says, it's not just your fire He smashed the universe and pushed me on the stomach

He is right to step down from the place where he resides from the prisoner

Because it is hell, this breath is always in the nature This step was right, and he took his arrogance out of his own right

Do not strike at the arc. If the right arrow is the arc, the beams are restored

Get it right, because you're right in the direction of the bow

Because I woke up, I turned myself into a battle inside The height of my heart is the jihad, or the prophet of the jihad

I will give you strength and I will cut off the needle. This mountain is a ghost Milk that has broken the queues is trying to break it¹

Perfect man from the perspective of mysticism

There was no complete human interpretation of Islamic literature until the seventh century AH. This interpretation is very much in Europe today, but for the first time in the Islamic world this interpretation has been used in the case of humans. The first person who poses a complete human interpretation of human beings is the famous mystic, Muhiddin, the Arabic of Andalusian Takai Mohiuddin Arabi is the

¹ Morteza Motahhari Seresht, p. 163 and 164, allegories and poems of Rumi's Masnavi

father of Islamic mysticism, that is, all the mystics that you have among all Islamic nations since the seventh century, including the Persian-language mystics, are students of the Mahdi al-Din school Rumi is one of the students of Mahdi al-Din school. With such greatness, he is not mystical in the face of Mu'id al-Din Mohiuddin, a Arab man of the descendants of Hatam Ta'ai, and of Andalusia. All his travels were in Islamic countries and he died at dinner. The grave of Mohid al-Din Andalusia, a diner who dances to him as a diner, is in Damascus. He has a disciple called Sadr al-Din, which is the greatest mystic after Mu'id al-Din. The fact that Islamic mysticism has become scientifically scientific has become very difficult. The product of the work is Mahdi al-Din and Shrouh Sadr al-Din Qunavi.

Contemporary Maulvi is Sadr al-Din Qunavi. Sadr al-Din was in the mosque of Imam Jama'at, and Rumi went and followed him. Mahdi al-Din's thoughts have been transmitted to Rumi by Sadr al-Din Qunavi.

One of the issues that this man posed was the issue of perfect man, but of course he has proposed it from the point of view of mysticism. Particularly one of the questions that Mahmoud Shabestari famously owns a very excellent and valuable literary system, such as Golshan, is a complete man who has responded with a mystical view.

So the first person who poses this issue with the full man's word and expresses this with a particular mystical viewpoint, he is, others have expressed the perfect man in their own way (Morteza Motahhari, Beata).

He turned to the darkness of the Nisites, and then heaven and valley
From the other side of the world, I will give you the crown of God to God

The light of love was on his side, so he turned to Jonas Vera

You said that you were a bad guy
Our servility has come to you as you like

The throne with your seat, you asked, both of them are decorated with yours

The sky, and the throne, and the meaning of yours, are the point of your particles
Creation Begin The first and last system is all

One day, you said O you, Nurdal and Ian!

You've been found dead and tired of me

The Seventh Gordon is the flamboyant point of the Throne and the Death Row of Enwart
You cleared all the universe of the destitute

The smallest soil of Kuwait is Adam. Light is a clear envelope of the universe (Attar Nishapouri, Beata).

The Difference Between Human Life and Perfection

Some human beings are deserving of their full accomplishments; they use the Islamic teachings and ethics, use the jurisprudence and the association of Islam, use the material, and some people do not have the perfect and complete desires of all the blessings of divine
It does not have the perfect and desirable purpose to use all the divine blessings. If they do not use it, its origin is not that God has blessed others with the use of the world for humanity in terms of merit and mercy. If our uses in this world are exclusive to the material, we have no difference with the animals. If there is no obedience to God, the human being is the worst. If a person has spiritual uses, the use of prophets and parents, scientific and moral uses, the use of divine power from the moral morality of humanity is somewhat different from animals, and this function of your will (Baha'u'l-al-Dini, The Ladder of the Sky)

Self-esteem in other cultures and religions

Self Knowledge

A man has suffered great pain since the day when he lived on a vast earthly land.

1. From within, he was in the pressures of natural instincts, hunger and thirsty, tired, sick, wished, and did not want to. And these are all the suffering that comes from the continuous human being
And hardly harassing her, the end of the quest for humans is to respond to these sufferings. And with his pain and inner wounds, he lays a lilac to keep them short and long, and stomp them, and again, as they often come and see. And again and again, it can be said that man in this long and prolonged life, his glorious and uplifting life, suffers the same struggle with his own enemies and

intruders. And it may be that they considered them a larger enemy and called this struggle as And humankind has grown from its earliest days and has come a long way toward reducing or even suppressing these annoying enemies within itself. And weaknesses, and many displays and austerities of Hinduism and Buddhism are based on this foundation, and in a short word, that breath or more clearly is a suicidal language.

And from the time of the foreboding and Christianity of the building of the monasteries of worship and the late hermits in the mountains and distant deserts following this phenomenon has arisen. And among these, the instinct of ambition and supremacy in the human body is a blessing of conscience that he suffers more and more painful for him. And this flames of inferno flowing from within him dampens the world of mankind and encompasses everyone as a power and capital. Which today appeared in American capitalism and his zarande and brought a large group of people to the other, and caused the other to be struck down and made the whole of the continents very fearful. And on every side the roar of cannons, mortars, fire bombs, and saves bombs for the destruction of all humankind, and all the hearts are hurt and have eyes on each other.

2. Extreme hardships against the person who causes him suffering and pain, abundant mountains, mountaintops and widespread seas, dry and burning deserts.
3. Predatory beasts and insects that have been and are a long time ago around the human race, and a great deal of all the men in this struggle have always been and are Human beings have always struggled to prevent these difficulties and open up among these hardships in each period. Greek philosophers were bombed in the light of the torches. And established theoretical wisdom for human insight in order to smooth the difficulties of himself and, by the commands of wisdom, to comfort and practice the deities within him. And Plato introduced his republic to the treatment of human inconsistencies and presented a rational version to humans. And the result is that if all the human beings who are adorned by the philosopher, and the insight and the glory of all of their intolerant ethics, see their happiness. And they went away from the suffering and pain of the world, but the Hindus of the Hindus and the philosophy of the Greeks only learned a few of the humans who, in each period, were so few that were ignored in the masses of human society. And their general pain and suffering continued to lie in the face of a man who was caught by a man, so he sheltered, and Plato hid himself.

In the long history of man, only the prophets who penetrated the masses of the masses through the version of their scriptures, killing the sufferings and putting on the wounds and providing therapies for pain.

And the Prophet of Islam, who was the end, was the most proficient in this field, and his holy scripture, which is the Holy Qur'an, is the most complete and healing (57) The people of course come to you for guidance from your Lord and Guidance

A person has hoped of suffering and pain in religion for a long time and he has a tendency towards religion and has used every tragedy to cure any pain and comfort and many professors have misused this inner tendency. And at any time, they paid attention to religion and caused the people to come and create paths for the revelation of wells and mislead many livelihoods and many people, but Islam opened the way with the beam of the Holy Qur'an and built a well to get rid of

Ethical Values in Buddha, Sikh, Judaism and Christianity

One of the most important attributes of the Buddhists is the increase of consciousness or consciousness of what is going on in their minds and hearts towards others and in the general world. Ideal personal traits are summarized in a list of six or ten paramitaes (or set goals) or perfection.

1-generosity 2- ethics 3- asceticism 4- reasoning 5- strength 6. tolerance 7-truth 8-decisiveness 9- compassion 10-dignity

The text below gives a general overview of Buddhist approved personal traits:

A friend who likes friendships, is good at talking, is far from greed, has understanding and is better. (Komaraei, The Treasure of Shiite Studies)

One of the best descriptions of personal traits that has been encouraged by Sikh's teachings has been written by Professor Uttarsing.

Good traits are not abstract or passive, but a space that must be fought with endless work and endlessly. With virtues, social interaction with good people flourishes and serves others. Flaws in isolation are mutually exclusive. Most importantly, the virtues of Sikhs should be an example of honesty in thought, speech and deed. The truth of everything is superior, but it is from the higher, the living together with the truth. Sikhs must be modest in understanding an unparalleled majesty, like God. It must, however, continue to work with the Santoucus (that is, contentment) without inconveniences of apparent failures (Vermansky et al., *The Love in the Six Religions of the World*).

In the Torah, the Jews were ordered to love their neighbors as their own (the Levites' journey), the great rabbi of the second century, when in response to the questioner: All Judaism is summarized in the following sentence: Do not distract others from others, do not take what you do, in fact, set the boundary criterion Professor Rabbi Moussa bin Maimou has identified an example of goodwill. He shared the poor on his own, and thus preserved his love and dignity (Vermansky et al., *The Love in the Six Religions of the World*).

Love is the highest Christian virtue on this glad name of affection, which is a sign to Christians who face a life-threatening and negative life. Christianity knows the seven virtues which are very close to the fruits of the soul: the three virtues of Lahutic: faith, hope, love, and the four main virtues: devising, justice, moderation and stability (Vermansky et al., *The Love in the Six Religions of the World*).

Mystical ethics in christianity

Although mysticism typically requires an experience in which the mystic acquires a certain insight or understanding (whether through meditation, through prayer or through immediate illumination) But there is no comprehensive exhaustive description of its nature. This essay is mainly about the types of mysticism that are accepted by the public and the ethical debates that have emerged in the elaboration and critique of those types. The relationship between morality and mysticism varies over time, time, and traditions. Although this essay primarily deals with the relationship between Western philosophy and various Christian mystical traditions, the use of the term Mysticism does not take any special thought about the nature of the mystics, their experience or their own experience.

An extremely effective blend of mysticism, ethics, and metaphysics emerged from the writings of the Neoprath philosopher of the third birthday, Plotinus- (205-270) Plotinus believed that any existence in the Fayzan unit was found, and the goal of the person who was philosophically illuminated is to achieve a return in person to the unit. The achievement of this meditation and presence requires the liberation of the soul from the constraints and material motives. From this perspective, ethics is the task of establishing order in a person and society, centered on the virtuous life of wise men.

Miracles of human nature, limiting lust, and setting up a system that opens up the moral order of existence, albeit in a limited way. Although virtuous life is inherently good, but the end is not human. When the philosopher becomes more enthusiastic about meditating and attending, he frees himself from public life. And by breaking this life, it takes another life, that is, the life of the gods (Aneda, A, 2). Plotinus, using the book of the tenth of Aristotle's Nicomachean ethics (322-384 BC), depicts this divine life, free from the lusts and the transcendent of all material requirements.

Plotinus's individual and intellectual inference comes from the meditation and the presence in the early writings of St. Augustine (430-435), a Christian smell. But the meditation matter here is not the unselfish person of Plotinus, but God with the love of Christianity. However, living in the isolation and dedication of meditation that Augustine describes in his ninth edition of his confession is the continuation of Pluto's neo-Platonic vitality.

But the most important vector of the traditional Sunni tradition was the Syria Christian in the fifth century, which today calls him a false deionisius. In the mystical theology, and elsewhere, the collection of the works of False Dionoosius is considered to be Almighty and Supreme. No language is sufficient to understand its essence; it is the pursuit of the transcendental aspect beyond the knowledge and knowledge. This divine theology from the twelfth century onward was expounded in many interpretations

and uses, including the interpretations of Thomas Aquinas (1225-1274) and Meister Eckhart (1260-1327). Eckhart expanded the practical aspects of Plotinus mysticism into a comprehensive collection of preachers²

The second tradition can be considered the early medieval dynasties. The second tradition can be considered the early medieval dynasties. In the 12th Century Sistersian reform movement, this tradition has created a rich collection of works that link the mystical love with the disciplinary discipline. The perfection of the ambitious virtues allows the monk to rise up from the ladder of Ehsankah at that heart to receive Christ's full love. This tradition varies from a number of significant directions to the Neoplatonic tradition.

The emphasis on community and love, in proportion to Plotinus, gives more freedom to the public good. The emphasis on congregation and love, in addition, the inner transformation of the soul, rather than the termination of the material universe, is a necessary condition for the mystical success. As a result, the emphasis in works such as the treatise on the modest hardships of the saint Bernard Chloroei (91 or 1090-1153) changes. In Bernard's opinion, the main form of moral evil is actually the cause of the fall of Satan, one has to do something to eradicate the oddity of self. Through thanksgiving, the Savage provides the wisdom and will in the soul in order to achieve the love of God, which is the mystical end, Bernard has greatly appreciated the greatness of his passion for the ghazals of sonnets. In the same tradition, Ellard Rivoli (1109-1167) writes two Ehsan mirror books and spiritual friendship. The recent book is a Christian response to the book *De amicitia* [on friendship] Cicero (43-106 BC). Peter Leslie (d. 1182) Another cystriste in his treatise on conscience elaborates the relationship between the life of Tayyiba and the foolish conscience.

The twelfth century shows that it has another mystical tradition that relied on Christian life and unity with Christ. In this tradition, the most influential figure of the saint Francis of Asia (1212-1228). Francis and his early followers, with the exclusion of the worldly goods and in the pursuit of absolute poverty, saw themselves as part of that form of life that Jesus recommended in Matthew 19: 16-22.

For the early Francis, this life required a hangover for the proclamation and living of life only through ceremonies. Francis also had a sense of being one with all the creatures. This feeling of being alone was so complete that it was said that he had miraculously received Christ's injuries, or wound wounds, as the culmination of his mystical experience. Some of these tendencies were combined in the late mysticism of the Middle Ages, especially in Germany, where a rich mystical tradition in Rhineland emerged from the mystical theology of Meister Eckhart, following the false deity of St. Dionysius, to the austerity of the soul of Hanirish Sosu (1295-1366) A similar confluence of traditions helped the Spanish mystic flourish in the sixteenth century. The most famous face in this tradition was the Saints Theresa Avilais (1515-1582) and the Saints of John the Cross (1542-1591), both of whom emphasized the experience and the high point of the extreme discipline. This appetite was found in the sexual parables of St. John's poetry, although these poems can not be understood beyond the context of their spiritual interpretations.

The Protestant reformist movement and the final breakdown of the Christian tradition from the sixteenth century onwards led to debate about enthusiasm. In the face of competing interpretations of God's will, from the Ummah, the question that was posed was what is the decisive criterion of authority? If authority is not in the traditional religious system or the complex arguments of theologians, then it seems It can only be in the inspired person. The friendship association, which was founded around 1650, became known as the shake-ups. It is merely an example of a group that rejected the system of the traditional church and the reliance on theology in favor of inner light. The light through which the members of this association felt that they had to speak about important issues with the Ummah and the reckless. John Locke (1632-1704) was the most well-known answer to the ethical and rational issues of passion.

In the discussion of enthusiasm, a series of interconnected issues about knowledge, authority, and experience that have a direct impact on morality is crystallized. A mystical experience often leads the mystic in a particular way of life. Or refers to a set of rules that should be issued in opposition to another

² *Matin Journal Mat. 15 and 16 Summer 2002 Pages 75-80 Quoted by: Scia Davis Translated by Masud Sadeghi Aliabadi*

set. But is there any constraint for mystic as an ethical subject? Are there any criteria for distinguishing between genuine and glamorous mystical experiences? The ethical significance of these questions increases when a person or group farther away from the authority of a formal congregation. Thus, the merit of the mystical experience in practical life was a crucial issue in the relationship between morality and all sorts of mysticism.

In the twentieth century, an example of the English American philosophical approach to this issue was the book, *The Types of Religious Experience* (1902) by William James (1810-1910)). Unfortunately, James's conclusion is that the mystical experience is justifiable only for self-mysticism itself. Because there is no indication as to how this experience, based on the claim of the reference, enters into the moral life of the mystic and his community. Ordinary sayings that introduce the mystical experience as a single and indescribable experience that is spontaneateed in the language of a tradition. There is no help in resolving specific moral issues. The centimeters of the Catholic verses of mysticism and comparative religions, and in contrast to the morphologically biased, or potentially degenerate, of mysticism, argued American Robert Etichen, professor Zen, is a professor of deep ecology ethics based on the Buddhist ideal of Buddhism, while Arthur Danto, who has a Kantian position, believes that most forms of non-Western religious thought are metaphysical views. The relationship between morality and mysticism is constantly changing.³

Gandhi says:

There is only one truth in the world, and that is the identification of nature (self = self). Everyone who knows himself knows God and others, whoever does not know himself, has not known anything. In the world there is only one force and one freedom and justice, and that is the power of government over oneself. Everyone who has dominated himself has dominated the world. There is only one good thing in the world, and it is love for others like your own. In other words, make others like us. The rest of the issues are imagination and disbelief⁴

School of Love (School of Knowledge)

There is another school of perfect man, which can be called the school of affection, and the school of knowledge means self-knowledge

Thousands of thoughts and thoughts in East Asia have existed since a few thousand years ago, and there are now very old Hindi books translated into Persian, such as Panichees that are superb.

Our Major Professor Allameh Tabataba'i - Salma Allah Almighty - When they read the Upanishads for the first time in a few years ago, they were very much alright and they said that there is a very large amount of these books that is less important.

In this school, the core of all human perfections is self-knowledge. This school says: Know yourself. Of course, you know yourself, as Socrates also said, and all the prophets have said that the Prophet of Islam has said that: everyone who knows himself knows his God, but in this school it is only on this point that you know yourself. A book translated containing a number of Gandhi articles and letters is called my religion, which in my opinion is a good book. Gandhi says in this book I learned from the study of the Upanishads in three principles: these three principles for me were a lifetime guide to life. The first main thing Gandhi mentions is: There is only one truth in the universe, and it is the knowledge of the self, know yourselves. Gandhi, based on the same subject, is so beautifully attacking the world of the Germans, [where] he says: She knows the world and does not know herself, and because she does not know herself, she also misses herself and talks about the world and the odd here, and her speech is superbly excellent

Principle 2: Anyone who knows himself knows God and knows others

Principle 3: There is only one force [and one freedom and justice], and that is the power of self-control. Everyone dominates oneself, dominates other things, and is just as prevalent, and there is only one thing in the world, and that love of others is like his own, and in other words, others should be like

³ Matin Journal Mat. 15 and 16 Summer 2002 Pages 80-84 Quoted by: Scia Davis Translated by Masud Sadeghi Aliabadi

⁴ Gandhi The introduction of this book is my religion.

You know, in Indian philosophy, there is a matter of meditation, the question is in the drowning itself. (Of course, it has now become a joke and other jokes, and I'm not saying that). The basis of Indian philosophy is to Thus, the perfect man in this school, that is, a person who knows himself, who knows himself, will dominate himself, and then, when he has dominated himself, he finds love for others.

recognize self and meditation and to reject memories and to discover their own truth and to find love for themselves. Now you want to put the school's name as a school of knowledge, or love school, name it whatever you (Morteza Motahhari, Beita) want.

Question from Allame Jafari

According to the teachings of the Indian philosophical system (systems), most of the yoga system, eastern schools, eastern schools, etc., according to Dunhuan, the mystic of the Indian, the most important thing to do is that human mindsets are turned off and the person achieves a deep inner silence. In this case, inner silence can be achieved by human beings. To achieve this goal, specific exercises, such as meditation, are suggested by these schools, which are largely rooted in the Veda culture. On the contrary, according to the teachings of Islam, the most important task of man, or in other words, is the only purpose created by man for it Declaring servitude and worship against the Creator of the universe. According to the teachings of the Qur'an, this is the most direct way referred to in the Qur'an: Alm is the name of the alimm, or the people of Allah, who say that the Qur'an is the true one,⁵

O children of Adam, I have not vowed with you to worship Satan, because he is your open enemy, and that you serve me, this is the right path.

The question now is whether there is a difference between these two attitudes. Is the one that Imam Ali (as) identified as introducing God to self-knowledge, which is expressed through these schools, mostly Hindi, or better, Vedic? And finally, do meditation exercises, along with the teachings of Islam and the goals of Islam, or not? (Javadi and Jafari, Beita)

Response

The results of introspection and introspection, which have an ancient history, have a positive effect on the power of man's illusions and imaginations

You brother of the intellect of a tail with your own tail is in your tail and spring

It's Rumi's purpose to do the inner work and go over to this spring and fall.

The sharp waves of the seas of the soul are one hundred bad hurricanes of Noah

Human beings must have an introspection and try to make these waves meaningful from the point of view of logical thinking, from the point of view of high mystical intuitions - not negative mysticism. Almost most people do not manage to manage themselves and neglect their imaginations and illusions. In our mysticism, it is the name of that care. It is a matter of care that human beings take moments of the week and day, the world of intuition, or the world of thought, and take some of the fork of the soul, fork, and fork of personality from the world of matter and material. In fact This is a positive result of this issue and is not specific to the Veda and Buddha.

Ebadullah Zenova, My Influence, Before I Tuzenova and Hspsova, Before You Calculate Your Believers Before Your Breath Assessed With The Prophet, Before Your Bills Calculate Yourself,

Certainly, paying attention to the account, internal thinking, and internal calculation and care. These issues also exist in our mystical books. But whether to put it as a goal of life or not? No, because it does not come to know about facts and facts. Only one man is abstracted-that is, abstraction-that is, it does not exactly indicate who is?

Discussion and Conclusion

From the perspective of mysticism, the perfect man is the man in which all human values grow in him, and none of them become immature and everyone grows in harmony with each other, and each of these

⁵ yassin, verse 60.

values grows to the highest, then this perfect man That all human values grow in him, and none of them grow indifferent and all grow in harmony with each other, and each of these values will reach the highest, then this man will be a perfect man, a person who is the Quran from him The only attribute that leads to perfection as a person is self esteem, which both mystics and poets have addressed.

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