

Explanation of Soul or Self in the Holy Qur'an and Atman in the Ancient Upanishads

Dr Ali Reza Khajegir¹, Mohammad Reza Afroogh²

¹PhD in comparative religions and mysticism, shahrekord university, Iran

²University Student (PhD) in Azad University- Najaf Abad branch, Iran

***Corresponding Author:** Dr Ali Reza Khajegir, PhD in comparative religions and mysticism, shahrekord university, Iran

ABSTRACT

The issue of soul or self in Holy Qur'an and Atman in the Upanishads are among the basic teachings and foundation for understanding human being and his related teachings. Understanding the truth of the "soul" or "Atman" is the key to understanding many of the principles and foundations of religion in Islam and Hinduism. The present writing is attempting, using a descriptive-comparative method, to examine verses in which the word "eternal" and "non-material" are introduced into existence in the body of man, referred to as "the spirit of the soul", and On the other hand, it explains the clauses of the ancient Upanishads which consider Atman as an immensely human person and interprets it as "a sensual soul." This is the process of confessing to share in the immortality of the soul and the immortality of the human soul or atman in both religions.

Keywords. Soul, self, atman, holy Quran, ancient Upanishads

INTRODUCTION

The explanation of the soul or self issue is rooted in a distant past in the history of human thought, the explicit references to the old and new covenant, and the views of ancient Roman philosophers on the human soul or self, point to the depth of this underlying and fundamental issue of man and his origin and resurrection is. The last divine book, the Holy Qur'an, has also given great importance to the issue of soul or soul. This claim is based on an overview of the verses of the divine word in which the word of the soul is presented, as well as the verses in which the word "spirit" is used in combination and with respect to the work and the role of the soul in the epistemic system and the human worldview. (Fakhr Razi,1420,vol.21,p392).The Qur'an verses and their interpretations play a central role in introducing the truth of the soul and its various uses in the Word of Revelation.

The explanation and interpretation of this issue, as one of the fundamental teachings of the Islamic religion, has been the focus of Islamic scholars from the beginning of Islam until now, but the difference in the viewpoint of scientists in introducing the truth of the soul and the multiplicity of the use of the word spirit in the Qur'an and the traditions, on the other hand, It is difficult to understand the truth of the soul.

(sajdeh,9/saad,72/hejr29)

it is clear that the correct understanding of the truth of the soul is also in the recognition of the fundamental principles of the Islamic religion, including resurrection and Imamate, and the recognition of the human truth and the course of his evolution will be very effective and decisive.The ancient Upanishads have introduced Atman as the essence of the inner reality of man or, in the sense of the self-righteousness of man. The main point about Atman, which has been considered in the upanishads, is the Atman or the true self of man, whose various apostate forms, in the form of analogy and allegory, have explained the nature of it, most notably in the Chandogi, Mandokai, and Titrium openings. Atman is the ambassador of Brahman in the kingdom of human existence. According to the Upanishads, Ataman is always fixed and unchanged even man has been confronted with alteration and changing.

DESCRIBING THE ISSUE OF SOUL OR SELF IN THE HOLY QURAN

The Word of the Soul and it's Various Applications in the Holy Qur'an

The soul in the Holy Qur'an is commonly used in various terms in singular and plural forms,

with the addition of pronouns and names. And also this term has found new meanings in the tradition of philosophers, theologians, scholars of ethics and Islamic mystics. With deduction in Quran verses, the following seven meanings can be mentioned:

The Concept of Man

The soul in the Quran has sometimes been used in the meaning of man, including the body and soul. Here, we point out to some sample verses in which soul means human." And be on your guard against a day when one soul not avail another in the least" (Baghare,48); " Allah does not impose upon any soul a duty but to the extent of its ability " (Baghare,286). In these two verses the soul means human. More over in some verses soul attributed murder, such as: " And when you killed a man, then you disagreed with respect to that which you going to hide.(Baghare,72), " whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men." (Maeded,32); (Musa) said: " Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing." (Kahf, 74); In these verses, the soul is not compatible with the meaning of the verse in the philosophy of the universe, since the soul in its term is the same as the one in which it is said, It is an unblemished and luminous it never loses its stability and does not ruin at all, but in theses verses man is base and he consists of body and the soul.

The Concept of Individuals or a Certain Person

Sometimes the concept of the soul in the Quran also implies in addition to the concept of man in the sense of a person or a certain person, such as: " Whoever does good, it is for his own soul, and whoever does evil, it is against himself." (Jasiah,15); " All food lawful to the children of Israel except that which Israel had forbidden to himself." (Ale-omran,93) " Then maybe you kill yourself with grief, sorrowing after them" (Kahf, 6); " And whoever goes beyond the limits of Allah ,he indeed does injustice to his own soul." (Tlaagh,1)

The Concept of Heart

Sometimes the soul in the Qur'an means the heart and inside of a person who knows only himself; such as " Your Lord knows best what is in the minds if you are good, then He is surely forgiving to those who turn to Him frequently." (Asrs,25); " Thou knows what is in my mind, and I do not know what is in thy mind." (

Maede,116); " Surely Allah does not change the condition of a people until they change their own condition." (Rad,11)

The Concept of the Divine Nature

The soul in some verses of the Qur'an indicates the concept of divine nature, which is specific to the concept of individuals or a certain person. This concept reveals in Allah's deeds and attributions that He knows them for himself. Here we have some examples: " Allah makes you cautious of retribution from Himself and to Allah is the eventual coming." (Ale-omran,28); " And I have chosen you for Myself. " (Taha,41); " He has ordained mercy on Himself. " (Anam,12).

The Concept of the Origin

soul is also used in some verses to the meanings of the principle, the root, the foundation and sex. As in: " O people, be careful of your duty to your Lord, who created you from a single being." (Nesa,1); " He it is who created you from a single being." (Araf,189); " Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves." (Ale-omran, 163). In these verses the soul are used in the sense off sex and genus.

The Concept of Inner Force

Sometimes the soul refers to the essence and force that mankind does to good and evil deeds. In the language of scholars of ethics is called " sensuality " which is interpreted as " spirit of lasciviousness ". As these verses: " Most surely man's self is wont to command him to do evil, except such as my lord has had mercy on." (Yousef,53); " Nay, I swear by the self-accusing soul" (Ghyamat,2); " Then his mind facilitated to him the slaying of his brother, so he slew him; then he became one of the losers." (Maede,30); " And certainly we created man, and we know what his mind suggests to him." (Ghaf,16).

The Soul

Finally, in some verses of Quran, the soul or self means the soul and the origin of life has been used, partly matches with the meaning of the term philosophers use, such as this verse which is about those who lie in God and claim the prophet And God warns them when they are struck down in the death stones that the angels return to their souls for power and say: " Give up your souls, today shall you be recompensed with an ignominious chastisement." (Anam,93

); another thing related to the owners of property and children, which God calls his messenger: "Our messenger, lest their children and their possessions surprise you." God wants to punish them in the life of the world through the same property and descendants and take their lives at death, while they die in the same state of disbelief. (Tobah,55); Another verse that soul is exactly the same as what philosophers use is this verse which Allah reminds us of the similarity of death to sleep: "We will bring the human soul to full and complete in the death and dormancy, if the due course of the person comes, we will not return it to the body, but if his life still doesn't end, we will return his soul" (Zommar,42). In this verse, the soul is the self and the source of life, which occurs during sleep and death. In the interpretation of this verse, the great Aytolallah Tabatabai says: "The aim is the souls which possess the bodies that have been taken at the time of death." (Tabatabaee,1382.vol,17.p269)

The Word of the Soul and its Various Uses in the Holy Qur'an

The holy Quran has used the word soul in many uses and many applications, in summary,

We can refer to the following six applications

In some verses, the soul is mentioned as an independent entity in the face of the angels. "The day on which the soul and the angels shall stand in ranks." (Naba,38); "The angels and Gibreel descend in it by the permission of their Lord for every affair." (Ghadr,4). Here, we apparently find out that soul is an independent creature beside angels not an angel like others.

Gabriel

In some verses, the word of the soul has been combined with the "Spirit of the Holy soul" or the "Holy Spirit" interpreted by the commentators to Gabriel, such as: "The faithful spirit has descended with it." (Shoara.193); "Say, the holy spirit has revealed it from your Lord with the truth." (Nahl,102)

Quranic verses

In some cases, the word soul is used with revelation which is interpreted as "Quranic verses" such as: "And thus did we reveal to you an inspired book by our command." (Shora,52)

Jesus (P.B.U.H)

Another form of soul application in Quran refers to the Prophet Jesus, son of Mary who has the

title of "Rouh o llah" as in: "The Messiah, Isa son of Mary is only a messenger of Allah and his word which He communicated to Mary and a spirit from Him." (Nesa, 171).

Spiritual Power

Sometimes the soul in the Qur'an is referred to as a spiritual and divine power granted to divine prophets and believers, such as: "These are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him." (Mojadele, 22); "And we gave Isa, the son of Mary, clear arguments and strengthened him with the holy spirit." (Baghare,87).

More over; the holy Quran reminds us that Mary's pregnancy was not normal, but through the sending of a manifested human force Allah has done his command, "We sent to her our spirit, and there appeared to her a well-made man." (Gibreel) " (Mary,17)

The Origin of Life in Human

Finally, soul is sometimes used in the sense of origin of life in humankind, as holy Quran mentioned: "Then He made him complete and breathed into him of His spirit." (Sajde,9). "So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him." (Hejr,29)

According to whatever holy Quran mentioned about soul and self applications, we find out that when we use self as the truth of human being it is called soul, this soul uses the body to do his deeds and at last, Allah will take him at the time of death. Here, the soul and self is the same concept. (Sabzevary,1419,p144)

Ranks of Soul in Quran Verses

The Quran interpreters have found four main ranks for soul due to the different verses of Quran and their applications. Here, we attempt to describe and reveal them.

The Soul of Lifetime (Blown Soul)

This stage is the first and the commonest rank of soul which is also called blown soul. This rank is called the soul of body or animal too.

As in: Sajdeh in 9 and 8 verses; also Hejr in 29 verse. Moreover, some interpreters believe in three common soul between human and animal, one is the soul of life and others are, the soul of strength and the soul of lust or passion. (Kolayni.1407,vol.1.p,272 / Hor Ammeli, 1409, vol.15,p321)

The Soul of Intellect or Reason

Interpreters have known this rank of soul as a higher and more important level of soul than the first rank which was called the soul of life. (Shoeiri, 1409 , p1409); Shoeiri, the great Quran interpreter say that the relation between the soul of life and reason is like relation between mass of sun and its ray means that while the sun is in sky but its ray is in the earth; they are not separate from each other. Thus, when man is asleep the soul of reason is out of him but the soul of life is not so, consequently we found that the soul of life is lower than reason whereas they are not separate from each other

The Soul of Faith

From the Quran point of view there is another soul in human being which is not like blown soul. This soul is called the soul of faith or belief; such as “ These are they into whose hearts He has impressed faith.” (Mojadele,22); due to this verse this rank of soul is devoted to the real believers. (Sadoogh,1406,p105 / Toosi, 1407. Vol.9,p105)

The Soul of Command

This rank of soul is the most superior level of soul which is the agent of diffusion in all kinds and ranks of soul in human being. In fact, this an independent creation from angels and is devoted to the holy prophet Mohammad (p.b.u.h) and innocent Emams (p.b.u.th). (Ghadr,4 / Marej,4)

Great interpreters known the soul of command as a an agent and intermediate in granting blown soul to human being (Prophet, Adam). This soul is also the certain intermediate for blowing the soul of life in all kind of human being. The command soul is in fact, the intermediate in diffusion of Gibreel to all holy prophets. (Sadr-ol- Motaleheen, 1383.vol.3.p382) / (Alaame, Tabatabaee, 1417,vol.12.p224).

Although the most superior kind of soul has been devoted to human being, what he or she can exploit depends on the rate of his relationship with Allah or his elevation. Holy Quran says that “In the seat of honor with a most powerful king.” (Ghamar,55). No creature can catch the rank or place of Allah except Man who is the best in asceticism and purity.

On the other hand, if man moves toward rascality and baseness he owns no ranks of soul at all; perhaps his possession is something less than animals; “They are as cattle, nay, they are

in worse errors.” (Araf,179). According to what we mentioned the soul has different ranks which are based on its body, capacity and end goal. However, man has got a special which is based on his personality, capacity and humanity. (Tabatabaee,1383,vol.4,p222)

The Immortality of the Soul in the Qur'an

One of the most important teachings of the Qur'an is the survival of the soul after separation from the body, and that death is not the end of human life, but is an appendage to another's life. All verses in Quran which are about purgatory and resurrection also indicate the immortality of soul. (Al-e-omran,169 / Momenoon,100 / Sajde,11).

Allah Almighty in the Qur'an speaks of punishment and reward for the intercession and foreshadowing for man: if the human soul were supposed to be destroyed by death with his mortal body, it would no longer be meaningful that this immortalized in another world be punished or rewarded to be given . Restoration is impossible. So the human soul, which is the same as the truth of humanity, is not extinct, and it remains. As an example, some of the verses signify the survival of the soul after death. The Holy Qur'an says: " Do not consider those who were killed in the cause of Allah to die; but they are alive in the sight of Allah.” (Al-0mran,169)

According to this verse and similar verses, the souls of martyrs survive after the martyrdom and never die. By combining this verse with verses which imply the existence of a world of restraint for all human beings, we find that this life is not exclusive to the martyrs. All human beings are alive after death in the universe. The holy Quran says “ And before them is a barrier until the day they are raised.” (Momenoon,100)

Moreover, the holy Quran does not know death as the end of human life, Quran called human death as “ Tofi “ ; there is difference between Tofi and death. Death means end of everything, but Tofi means transmission; moving from one world to another. The holy Quran says: “ Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.(Sajde,11).

The holy Quran says that “ They shall say: Our Lord twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out? (Ghafer,11); This verse apparently indicate that human being die twice as far as resurrection day. Tabatabaee says that this verse

refers mainly to the existence of purgatory and continuity of human life in it. Consequently, the first death of man is in this world and the other one from purgatory to the resurrection. (Tabatabaee, 1383, vol. 17, p. 315)

The result is that: firstly, in human being, there is something called soul or self; secondly, the human soul can survive and be independent of the body; thirdly, the identity of each individual depends on his soul, the truth of human being is really his soul or self.

THE EXPLANATION OF ATMAN ISSUE IN THE UPANISHADS

Atman is one of the main concepts of Hinduism, which is closely linked to the Brahman concept, and the root of this term is uncertain. The most common meaning of Atman is spirit and self, and often also has the same meaning as its original meaning. In Rig Veda, it means a soul or a vital substance. (Indian Philosophy, 151). Therefore, Atman in the Rig Veda refers both to nature and to the meaning of "soul, and air", which is the part of life (Philosophical religions and schools of India, p. 103). But in some of Atman's texts, they refer to "moving," "I," and "blowing", and "breathing", which causes the movement and life of living beings, including human beings. Then, this word from the very beginning, not only the individual truth, but also the final essence of the world is also referred to. (History of Indian Philosophy, 45)

Upanishads also called "Atman" the essence of the inner reality of man, plus all beings. The main point about the theme that has been taken into account in the openness is the Atman or the true self of mankind, whose various apostles in the form of analogy and allegory have explained the nature of it, most notably in the Chandogih, Mandokai, and Tritium openings. Atman is the ambassador of Brahman in the kingdom of human existence. According to the Upanishads, in the midst of the change that man has undergone, Atman is invincible. (Brhad, 4.3)

In fact, Atman guarantees the continuity of life in various stages of life (childhood, youth and aging) and in different situations (awakening, dream and deep sleep), and in life and after death.

and rejuvenation. It is said in the Chandogih Upanishads (1-14-3) that the single soul is the same as the infinite bosom, that is the absolute existence that is the subtle essence and the inner truth of all the beings of the universe. That is right, it is Atman, and you are it. Atman is not

inside the creatures, but it is the bearer of beings and at the same time, the creatures are not outside Atman.

Atman's Attitude in the Upanishads

In Upanishad's thinking, as the universe has an archetype that extends from Brahman as an absolute and an unattainable to a material composed of elements and elements, there is also a human being as a minority of the universe, which is between his physical body Up to Atman, the true existence continues, the body, the butterflies, the "apparent senses", mercury "inner senses, human will and wisdom," and Atman, the hierarchy of human existence, is the first time the body of "Anne Maya Atman", which is characteristic of the appearance of human beings, and in Each human being has different manifestations and manifestations, and these are very tangible and obvious features that make the san We distinguish from each other. The second time without which human worldly life is not possible, and that apparent senses are the "Atman's fervor", which is the same survival and the realm of life. The next time the inner senses of "Meaneh" or "Vijnaya Miya Atman" are the will and the force The human wisdom is the desire and the ability to think that it is not possible to direct the apparent senses.

The conventional wisdom decides by means of apparent senses. It analyzes the affairs of the world and yields results, and the last degree of Atman is Anand maya Atman, which Behjat and the lord, It is pure and true beyond the promise that it is silence that, as we say, we have violated, it is a real human being that, like on The same cannot be said of anything other than in the form of a "note" (dasgupta, 1997, 46-4), an important issue in the description of Atman's or human's own being, which in the form of similitude and allegory explains the nature of it, and the most famous of these is in the Chandogih, Mandokian, and Tritarian Upanishads. Which is based on the Titearian "self" of human is multi-layer and consists of several pillars which, according to each of these, find a special name.

The fifth pod of these layers is from the surface to the deep or the tangible to subtle or dirty, it is a pure and true one that includes all. These pods are: from the corporeal or terrestrial corpuscles of man or the anemia, the animal soul, the vital or the primitive Atman, the mental stratum, or The shell of desire and will, the Atman Mannoeye, consists of the Ahnan consciousness

or consciousness, ultimately the ultimate essence of Beethoven's pure mercy. (History of Indian Philosophy, p. 45-6), the principle of the existence of Atman in the Upanishads does not have the proof, but it is the presupposition and basis of any proof, as it is mentioned in the abovementioned version of Upanishad. However, in some cases, this implies The proof has been argued, including its description as "Purosha", which, given the lexical meaning of it, which is "something that lies in the body", is sometimes also argued in justifying the existence of a plan of thought that has limited life Human is not enough to understand its fruits, and as far as our attention is concerned only to this life, we have no explanation for good and bad, to understand all the facts of life. There is also not enough life, therefore, once the general belief in ethics is right, we accept the existence of a transmitted (Atman) person, in order to find explanation for what does not exist in today's life, to find explanations in his past deeds, and inferiority compensation (Outlines of Indian Philosophy,6).

The Atman Immortality in the Upanishads

Atman "is an immensely human thing that seeks for a supreme unity with Brahman." The breath of the spear to Atman, which has repeatedly appeared in the Upanishads, often refers to the inner soul and the essence of the ego that is unrecognizable and distinct from body and body. In the tenth chapter of the sixth verse, "one who imagines that there is no Brahma in fact, he does not exist himself " and then he continues, "so he transformed herself to the soul" (Atman). However, the immortality of the soul or the atman is clearly with eternity And the immeasurable association of Brahma, which in fact is associated with the expression of Ayterih Upanishad , which is in part I of the third section, "What is the soul? He answers that he sees and hears and sings and speaks, and ... He is Brahma (Indr). "Ar nika upanishad says:" Tell me, who is the emergence and manifestation of Brahma, not that which is beyond Insight and vision. Who is the soul of everything? "And he replies:" He is your soul "" He is your soul. He is an internal director, he is non-fanatic. "All of these statements give us the general result that, the human soul and the cosmos spirit or" the soul of the world "They call it Para Atman, they are the only object and do not separate, and it is interpreted in the language of the Upanishads that the Sanskrit" Tet Um-osi ", " You are He "(Birth. 3.7.1.23), here comes up with the question that So what is

the "breath" or "ego"? The interpretation of self or ego is the same truth as the unconfirmed and unrealized real human being that lies in the human body. In many parts of the universe we see that, contrary to what people believe and say Human beings have individuality and independence, the Upanishads tell us that: a) there is a common identity or unity between Brahma and Atman, and all people in all their appearances and manifestations are Brahman. Brahma, the universal figure of Athena, the sovereign individual soul, both of which are the same Sacredness and ultimate truth, from which is referred to as "Brahman-Atman." Both the posture and the inner being are the same, and if we find a fair comparison between the Upanishads and what is going on in Behgavadgita, Undoubtedly, Behgavagita has taken the issue of immortality from the Upanishads. (Shayegan, Darius, Hindi Religions and Schools,p321) c) Man is one of the main pillars of human thought, and the Upanishads regard immortality as the essence of his essence, where he He says "the decay of the body and the immortality of the soul" and expresses it with the allegory of the tree and the soul, and says that he finds death, but that life is immutable and unlimited (Chandogi upanishad, 12-11.6). In the new era, a new theory has emerged in Upanishads, which states: "Finally, any departure from the era of the world, Calpa, which is the period of creation and creation, ends. "(John Noss. 86.p154). It turns out that all the ghosts in the universe are separated from the bodies, and at one time they are placed in Biscuit, and after a long period of silence, Peralaya, the device of creation is restored. The universe is alive and the ghosts, which are in silence and stillness, come to the movement, all of which, from plants and animals to humans and demons, are replaced in fresh and new bodies and eternally. Therefore, this The foundations and thoughts of the Upanishads as the first and foremost nucleus later appeared in the form of the philosophical schools of India, which reiterated their views and their views on this subject in the field of study We do not compare soul and atman in the Holy Qur'an and the ancient Upanishads of the Holy Qur'an says: "We created each human being from pure flower, and then we set him as a sperm in a firm position, then we created the blood clot from that spit, and from it Blood clots, meat pieces, and meat, and bones were made to meat, then we gave him another creation, It is good to bow, God, those best creators. "(Momenoon,12 - 14).

Regarding the human spirit and its nature, one of the important verses in the Holy Quran is a the chapter of Asra, which states: " And they ask you about the soul say: The Spirit is from the Lord, and you have not been given anything except the knowledge of it." (Asra,85). From the point of view of Allamah Tabatabai in the commentary of al-Mizan, this verse shows that the soul, which is of the nature of the Lord, is attributed to nature, since the "divine" is the word "Kon" (Yasin, 82), which is the same as the idiomatic word And refers to a verb for the nature of God, therefore, the soul, which is of a divine nature, is not measured by the scale of time and place and not other material property. (Tabatabai, Mohammad Hussein,1382,vol.p171).

Holy Quran introduces the human soul as an unparalleled greatness that separates us from animals and brings us the supreme glory to us, the spirit that gives all power and Our activity becomes the source of all our worldly and future affairs, with the help of our spirit, we break the mysteries of knowledge, and deep into the mysteries.). (Makarem.1386,vol.12,p251) Ultimately, we should say that the soul is in the command of God, that is, the present and the divine creature, as we have in the narratives, the soul is from kingdom of heaven and his unique almighty power.

The presence of Atman in the Upanishads does not need a proof, but it is the presupposition and basis for each argument, as it is referred to in the case of Arnica Upanishad (chapter2 ,part 3). However, in some cases, it has been implicitly proved it indirectly, including Its description as "Purosha", which, in the words of its literal meaning "what lies in the body", is sometimes also argued in justifying the existence of the soul that the limited human life for the harvest of its fruits It is not enough and, to the point where our attention is focused only on this life, there is no explanation for good and bad. Life is not enough to understand all the facts of life, So this is a general belief in ethics that we are right to accept the existence of a transmitted (Atman) self, to find explanations for what does not exist in today's life, and to find an explanation for his past actions, and to compensate for his unfulfilled attitudes in his current life , In the continuation of his life in the future. (outlines of Indian Philosophy,66.

CONCLUSIONS

After explaining and comparing the verses of the Holy Qur'an with the articles of the ancient

Upanishads of the Soul or Atman, the following conclusions were drawn:

The Similarities

Both the Holy Qur'an and the ancient Upanishads have emphasized the existence of soul or Atman. They emphasize that they are from God or Brahman. And this close analogy in concepts and inferences should not be surprising, because the land of India and its ancient history have always considered the Vedas to be heavenly, ill-fated, and the revelation of the house and the word of God, and with the same background of the old Upanishads, which are contentious of religious and philosophical and Are mystical, they themselves are a large part of the Vedas' books; therefore, the existence of similarities and similarities between the definitions and verses of the Holy Quran and the mystical themes of the Upanishads should not be surprising because these sacred texts (Quran and Vedas) have shared with their revelation's sources and also, they are essentially the same with their roots and their origins. (Tabatabai, Mohammad Hussein,1355,vol.17,p114-117)

Holy Quran considers the soul as a sacrifice of all kinds of material; it considers it a spiritual entity that, according to its nature, is immortal. In the authentic interpretations of Quran verses, man does not have a physical body, but a spirit that temporarily resides in the body (as its instrument). The soul realizes its true essence only when it leaves the body because the creation of the soul is such that it continues independently. The joy and pleasure of the soul are in the spiritual world and have an immortal, imperishable and eternal essence. In the Upanishads, Atman is the underlying principle of the existence of man, and it is thought that his task is to abandon himself from the physical constraints and to achieve complete unity with Brahman. Atman is immutable, immortal, immortal, eternal, and infallible; and Brahman, the originator, the apparent reality, the universality of the universe and the holy principle.

In both these holy and revelatory texts, the human body is thought to be a form and a vessel for the soul in this universe, which, after separation from that spirit or atman, will continue to exist in one's life and another in another world.

Differences

In the discussion of the creation of human beings, the Upanishads deal with the universal man and the cosmic "purosha", which is

considered as the soul and the main source of the world. In the Upanishads, the material aspect of man is not very relevant and more focused on his true and eternal nature (Atman); while the Holy Quran, along with the attention to the human soul, has paid attention to his body, and his creation is distinct from other living beings and the stage of perfection. But human creation in the Upanishads seems to be something alongside other objects and creatures, and there is a kind of inner relation between man and all the phenomena of the experiential universe, which is a single universe and only meaning in the unity of Atman with Brahman.

Because in Indian religions, theological thought is mystical in every sense of the world, and Hinduism is not restricted to any kind of dogma in contradiction to Islam; therefore, it expresses its opinion in its own way, thus giving rise to several definitions in the expression of an issue. Therefore, the creation of double interpretations and sometimes misunderstandings is definite.

Linguistic differences in these two sacred texts sometimes create some difficulties in terms of definitions or interpretations; certainly it is because holy Quran is the direct speech of Allah but, in Upanishads we confronted with human's speech or comments.

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