



AENSI Journals

Journal of Applied Science and Agriculture

ISSN 1816-9112

Journal home page: www.aensiweb.com/jasa/index.html



Study and Comparison of the Notion of Training from Islam's Point of View and Zoroastrianism to Achieve Salvation

Masoume Modavar

Department of Psychology & Education, Tehran Branch, Islamic Azad University, Tehran, Iran.

ARTICLE INFO

Article history:

Received 19 November 2013

Received in revised form 23

December 2013

Accepted 20 February 2014

Available online 15 March 2014

Keywords:

Islam's religion,

Zarathustra's religion,

cultivation, principles of cultivation,

Salvation.

ABSTRACT

Background: The aim of all prophet's commission is to accomplish holy moral minds and teach human being to achieve to ethics and good morality and to be Godly which is the miracle of creation. In Quran and basic and primary Islamic texts is mentioned that the way to achieve truth and eternal wisdom is entering to path of virtue and purification. Thus, the comparison between Islamic training system as an Abraham and consolidated religion with the other non-Abraham religions and also distinguishing the differences and unities between them can cause better understanding and better explanation of various religion cultural schools and it leads to achieve common cultivation system among religions. **Objective:** The most important aim of this study is to compare the concept of cultivation to achieve salvation from this two religion's viewpoints. To achieve this goal, the question which is mentioned below must be answered: what is the meaning of cultivation in Islam and Zarathustra? This study is an applied-fundamental research type and the methodology of this research is based on Brady's approach which is one of the most prominent researchers in comparison of cultivation. Data collection is based on library and data analyzing, thus it is content analysis. **Results:** there are a lot of common point between Islam and Zoroastrianism and most of detections of Zoroastrianism against Islam is because of considerable loss of Zoroastrianism's lessons. Training and the notion of salvation in Islam is complete and comprehensive for sure. Which is considered all aspects of human being and it is emphasized that all must be trained equally. **Conclusion:** we conclude that the aims of cultivation are the same in Islam and Zarathustra's religions while Islam's principles and methods of cultivation are more comprehensive and exhaustive.

© 2014 AENSI Publisher All rights reserved.

To Cite This Article: Masoume Modavar., Study and Comparison of the Notion of Training from Islam's Point of View and Zoroastrianism to Achieve Salvation. *J. Appl. Sci. & Agric.*, 9(1): 378-387, 2014

INTRODUCTION

In all religions and especially monotheistic religions which are the suitors of life-saving, the important characteristics are to present salvation issue and introducing it's nature and also factors and it's barriers. Religion philosophers are refer to such an important characteristics of religion. Mulla Sadra the famous philosopher of Muslim says: "the aim of all divine religions is to propel servants near God and upgrade through defect to perfection, upgrade from the degradation earth to honor of virtue in the other world(hereafter)." (Alshirazi, 1997, p.504).

Current life is descent and unfamiliar with God. A life which is involved with global illusion. Every one of these religions are suggested a special way to achieve God based on their rescue principles, these ways can be belief in God bless, being doomed in God's nature or mental and moral sincerity(John Hick, 1998, p.18). since humans have various ability, talents, preparations and different existential aspects, then his/her tendency to good and evil and also peace and atrocities is innate and aspects of decline and precinct are embedded in his/her nature. Therefore, power trainings and to guide propensities and indication of talents all need scientific and practical perfection and also achievement final salvation and God's closeness, it is clear that teachers and handler are so effective in this regard.

Gentry and manner like right of life is the natural and innate right of every human beings and mankind is the successor of God in human training in which shortcomings and weaknesses which are necessary for his/her natural and existence life reduce and achieve a position which becomes pure worshippers of God and finally becomes near to God and qualified to percept God.

Corresponding Author: Masoume Modavar, Department of Psychology & Education ,Tehran Branch, Islamic Azad University, Tehran, Iran
E-mail: s_modavar@yahoo.com

Salvation has a root concept, thus knowing concept of salvation in every religion can consider as the base of cognition of that religion. In Zoroastrianism the concept of good thought is the same as concept of monotheism though (credo) in Islam which is the message of all prophets of God, since God order servants to thinking and considering and certainly God wants the best and most virtuous though for them, and because nothing is upper than monotheism, this is known that the notion of good though is the same with monotheism thought. On the other hand, in Pahlavi's texts, two word of « Nik (right)» and « Xub (good)» are mentioned. The word Nik is used when we want to express something at the best condition and high level of goodness. The equivalent term of this word in English as Right & Good. The word Right is used when we want to talk about something more than Good. Even in Arabic grammar which is the most complete available grammar, there are such words. The words «Sadid »(correct), «Maruf (well-known)», « Jami(beautiful)», «Tayyeb(good) », « Lein(soft) », « Haq(right)» and some other words all are used to express a thing which is pleasant and savory. Arabs use the words «Saleh(goodness) » and «Ahsan(best) » to express a thing in high level of goodness. God is also applied this principle in Quran very much (Izutsu, 2010, p. 34).

This shows that all religions have common root in realization and explanation of most of right and null phenomenon and also in moral and cultural affairs. In Islam and Zoroastrianism, all prophets of God are tried to remove ignorance among mankind and guide them to true God and this is the cultural and training mission of all prophets. This is the reason of why the present research is studied the principles and training methods and salvation tools and motivations. Pay attention to training is attention to the most critical aspects of human being because all calmness and unorganized conditions, happiness and felicity are depends on how training was done. The aim of selection this topic is to describe concept of salvation and answer to this question that what are the aims, principles and training methods from Islam and Zoroastrianism's point of view to achieve salvation?

Concept:

Religion: is a method that people select for their life. To clarify the meaning of religion the common domains of all religions must be studied which are belief in God or polytheism, humility against God, moral values and cognitive characteristics, nature of wisdom and knowledge and it's origin. Religion can define as : a system of beliefs, moral values and comprehension of belief in God which is deserving to worship(Abdullah, Darez, 1970, p 158-161). Thus, based on this definition, communist systems and democracy are not religion. Every religion is depended on training to promote internalizing of principles and basics.

Training: Raqeb Esfahani in definition of the word Rab (God) says that it has rooted from the word Tarbiyat (training) and its meaning is to indicate steerage of something step by step till final level of training (Raqeb Esfahani, entry of Rab).

Studies which are done in training subject can refer to bellow items:

- Assumption of appropriate plans to provide favorable condition for perfection and growth (Shokohi, 1989, p. 6).
- A set of actions or intentional and targeted effects of one person on the other one in order to create moral traits and professional skills and processes (Erafi et.al, 1994, p.366).
- The word Tarbiyat(Training) is rooted from the word Rab(Lord) which is meant physical and non-physical growth(Milareh, 1992, p.40).
- Training of innate talents which are existed in an object potentially. Actualize and nurture(Motahari, 1989, p.38).
- A set of plans and methods which are used to create retention and completion of perfections, decisions and proceedings (Beheshti, Saied, 2011, p.24).
- Regular and continuous activities to help physical, cognitive, emotional growth and training and detection of training talents which will appear in trainer's personality and especially in his/her behaviors (Haji Dehabadi, 1999, p.12).
- In an especial phrase, training means to find a proper identity which includes of moral training and religious trainings. In the other word it means injection of morality in human existence.(supreme leader, 1986).
- Salvation: to get rid of everything that human know it as an absurd thing.

Salvation in Islam:

Islamic training is a complete and comprehensive system for sure which is considered all existence aspects of human being. In Islamic training process, body and mind worldly life and hereafter, society and person must trained the sa

The aim of all Islamic programs is salvation and redemption. The last aim of Islam is to reach to God and worship God,(confession for oneness of God) (Al Raad).

In lord's saying, mankind introduces as the best creatures and successor of God in earth, and angels have been ordered to prostrate in front of human. All these show the level of munificence of human being. This munificence from one side is because of inspiration of divine's breath to human's soul and on the other hand is because of possession of a divine gift as wisdom in mankind. From the religion point of view, mankind is a set

of potential talents and to actualize these abilities and talents he needs training. What is the aim of Islamic training is to follow truth and achieve salvation.

Three principles of salvation:

In Quran, there are three principles for salvation and if someone accomplishes these three principles, lord is gifted him/her safety and reward. These three principles are first of all belief in God and monotheism after that belief in day of resurrection and finally doing good works.

Every Muslim, Jewish, Christians and Star-fashioned which are believed lord and doomsday by truth an certitude and if they do the best, they never be worried or fear from lord and bad or good retribution (both in earth and hereafter).

In Islamic religion, the notion of salvation is different from Christianity because Islam doesn't believe in first sin and it's consequences and it is clearly mentioned that all mankind are born with a clean and clear essence without every sin and filth. Therefore, Islamic viewpoint is more spread and perfect and it's because of ideology of Islam. From Islamic ideology, lord is the reason of existence and is the owner of all perfections. every perfection in every creation is because of lord with no diminishing in God's perfections. Lord is the absolute owner of brio, knowledge and power. Since Lord is wise and knowledgeable, all his works such as his creation is also targeted. Lord is created mankind to achieve real truth and perfection and salvation. Salvation is achieved just by being near God and reach to obedience position. It means that mankind can overcome sensual and satanic mood by his power and authority. He can reach to divine perfection by his oneself training. Salvation means to get rid of ourselves and reach the Lord.

Divine action to achieve salvation:

When Adam and Eve was fallen to the earth, the lord made two different path in front of them and their children by his wisdom. These two paths are one that lead to human's happiness and salvation and the other one which was lead to atrocities and misfortune. Divine guide and obey God leads to pure life with happiness and obey devil leads to atrocity and fire of hell.

The lord in the Araf sura says to servants: at the eve of creation of mankind, when God reject Satan, says to Satan.

In other verses, this path is mentioned more clear and says: every human being which obey lord's guidance becomes prosper while whom obey devil becomes perverse and it doesn't mean that the consequences of their actions are affected by lord's mishap.

The absolute mishap of the Lord is because of their misdirection in consequences of obedience of devil and it doesn't mean that their obedience of devil is as the result of absolute mishap of God (Tabatabaei, volume 8, p.75). this is because of obedience of devil.

In other place, it is said that: The people who obey Lord and divine guidance never become astray and perverse, while individuals who forget God and away to lord are entered very hard life in the earth and are gathered as blind persons hereafter(Tabatabaei, volume8, p.75-76). Thus, from Islamic point of view, the Lord's mercy and ethereality cause to attention his servants in which they can achieve perfection and salvation.

Meaning and type of guidance:

Guidance is meant implication and steerage lexically and have two type: one and symbol.

To give servants path and guidance to find path and the other is to achieve aim(Tabatabaei, volume 1, p.34).

Generally, lord guides servants by two way: public conduct and specific conduct. Specific conduct is divided to two type: genesis specific conduct and canonization specific conduct.

Public conduct:

Tabatabaei says that lord guides everything after finishing creation of that, this guidance is toward especial perfection of that things and because this guidance has an appropriate inherent for legitimate perfection, it has a type of embranchment on the truth of an object. To describe this point, we can refer to what is lord says about this: lord creates things and defined a faith for them and in fact, this faith is the gloss of existence intimacy for them. Lord guides creations to predestined intimacy after given faith. In fact, this guidance is a kind of given an innate appropriates to all existence perfections which are complement of it's nature. This is the truth system which is exist both every object and every set and also in human existence(Tabatabaei, 1991, p 49-50). Therefore, in such guidance, every creation go through it's certain genesis and hierarchy process and cross process of completion in which reach to final level of transmutation.

Specific conduct:

Mankind in creation process has a high and specific position and from the existence ranking is upper than other creature, thus, in addition to public conduct, mankind have two other specific conduct too:

a) Innate conduct; it means that the lord creates human in which they can distinguish between rights and good doings. Based on some verses, Tabatabaei says that the notion of this innate conduct is meant a special creation that invites mankind to be an eminent creature. Based on this innate nature, human being knows that he must be a creature out of himself and understand other creature's needs as an creature without any blemish and wanting. To reach such understanding human being must feeling humbled and belonging to God. Humans are set in a Lord's path by a natural movement and innate guidance and follow his desired aim and because this innate property, mankind wants their peace life and distinguish happiness from atrocity. Therefore nobody from human being follow a thing expect happiness in his movement toward favorable aim because such characteristics in humans is the stationary tradition of God. As in the path of reaching desired aim, the other creations are equipped with powers and appurtenance which are matched with their aims and can avoid from detection by these power they go through the path of their perfections. Because of this specific conduct, whatever is benefited for him in this path, can understand by his innate and internal inspiration (Tabatabaei, 1991, p. 49-50).

Therefore in innate conduct human being has benefited from scientific powers for specific ideology and real and practical powers to special effort and attempt in which achieve to understanding God and divine affairs and reach to final aim. In the other word, lord helps servants in this path step by step till achieve his goal. Therefore, innate conduct is known as reach to aim (Javadi Amoli, 2000, volume 1, p 459).

b) Canonization conduct: the aim of this type of conduction is that lord shows the way of achieve to the final aim to mankind by prophets and holy books and humans have authority to accept or deny it (Tabatabaei, volume 20, p. 123). As in verse is said that the aim of conduction is canonization conduct and showing the path and the real meaning of the word path (Sabil) is the path that reach mankind to final goal which is truth (same, p.122).

c) Tabatabaei says that human's actions have close relation with internal manner and his morality and it is leaked from the origin of human's features and has a mutual interaction on oneself. Human's understanding and manners are commensurate with his happiness or somehow his misfortune. Determination of path of happiness or misfortune is depend on this understanding since mankind is achieved to perfection by right and proper actions in which he can connect to God by these and by doing bad actions and superstitious things which are related to worldly life and unstable life, this causes going to hell directly after pass away. It because his sensual forms just can relate to fire and this is real process. A person who is in completion and perfection path, has the capacity to reach the final level of existence perfection because every creation has the capacity to reach perfection. It has been proven both by experience and arguments. Therefore, lord must provide the path of reach to perfection for every creature to actualize what is potential on them. This perfection is the perfection of happiness is creature be the owner of good features and in the perfection of misfortune if creature follows obscenity and evil doing. While all sensual forms are appeared from the optional actions of human being and these optional actions are also origin from belief in right and wrong, hope to right and tendency toward interests and fear of losses, thus a religion must be existed and is sent to human that is ordered mankind to do right actions and warn them from wrong actions in which this religious invitations cause healing of believers and perfection of their happiness. On the other side, it must cause damages for tyrants and their misfortunes become completed. Since invitation needs a person to invite and delivers the messages and be responsible for that, then prophets were selected to do this (Tabatabaei, volume 2, p.147-148).

The difference of innate and canonization conduct:

There are differences among these two type of conduction. One of them is an innate public conduct which no human being is expected from that because this type of conduction is the requisite of mankind's creation and is existed in all human being from the eve of their birth. It may weak or become ineffective because of some factors like affairs that don't let human hear their internal inspiration or sometimes even a person hear his/her innate inspiration but his/her internal manners can't comply his/her knowledge or innate invitation. Such manners are like obstinacy and animus. It is meant that a conduction which is being denied from these people is the conduction of reach to aim and doesn't mean to give them path. It mean we don't help him to reach his desire.

Canonization and verbal conduct which is guaranteed by religious invitation must be delivered to all member of society by prophets and be available to think in which everybody that prefer right on wrong accesses to conduction. Peoples who don't reach to this conduction or right an truth of such conduction was not clear for them called as poor individuals as in word of Lord. It means God's invitation which is invitation to true path is right and human being must obey that because human's nature is also is matched with that and his creation is equipped with capacities that leads to right path and good doing. In addition, out of innate of humans, prophets and prophecy are invited human to truth. Therefore, it is clear that happiness of every creature and perfection of existence are matched with actions that have appropriate relation with powers and capacities which is equipped by that. human being isn't expected from this generalization and his happiness and perfection is in his obedience of divine religion that is the way of innate life and wisdom is also verified it and prophets are invited to it.

Path of conduction(direct path):

As mentioned before, conduction means connotation and showing path. In holy Quran, the path which is conduct believers by God is called Direct path. Path(*serat*) means clear way lexically and basic mean of that is to swallow in which it swallow believers in which it obliterates the possibility of every deviation of them. Direct is also defined as a thing or person which is stand firmly by power and dominance and is overcome on himself and everything related to him. As a result, direct is defined as a thing which is always is in a stable condition. Therefore, direct path is a clear way that is convey it's wayfarers to their destination. It means not only direct path will provide the way of achievement of goal but also deviation from that is meant deviation from happiness and favorable aim. Thus, Lord says to people who want to reach to the aims by sin and oppression. Tabatabaei has a nice explanation in why sin and oppression can't lead to salvation and happiness. He says that oppressive never reach to desires which committed sin because of them, since oppression isn't a path that is ended to happiness and because the true happiness is a perfected fortune and the person who follow it must be equipped with innate powers to reach desires. For example, a person has desire to provide longer and better life by treatment, he reach to this desire when he is equipped to the proper and appropriate nutrition capacities and in addition he must find appropriate food matched with his temperament. He must find food from out of his body and filters that and makes it as his body can use it. not only human beings but also all animals are like this and have the same process.

Therefore, every final aim and favorable goal which is desirable and every happiness which is the aim is it's especial way which nothing can met it unless the way that is defined for it. In fact, if natural way of reach to aims is broken and something else is selected unless the defined way, all methods to reach such desire is invalid. It is like someone who wants to provide his/her food needs by the way expect eating that. as this person doesn't use digestive system, he causes deviation in his growth. It is like someone who wants to achieve an aim from indirection while way of reaching to that aim is obvious.

Are the aims of training to achieve salvation the same in Islam and Zoroastrianism?

The basic and final aim of Islam is to worship sole God and in Zoroastrianism is to satisfy Aura Mazda and performance of his sentences.

Human improvement is one the most supreme aims that not only cause to growth and perfect in human personal life but also cause to develop social life.

Training aims of Islam is salvation and happiness and also to reach to God and Islam is the most complete religions.

Invitation to salvation is the main message of Mohammad:

Islam's prophet was started his invitation with this sentence: monotheism is the most important, greatest and main inducement to achieve salvation(Lakzaei, 2002).

Earning reward and heaven eternity:

In Quran, salvation is described as entering to paradises with fluid streams beneath it's trees. God is ignored the sins of peoples who entered paradises or remove them and this is the great salvation.

This triumph is because of God's willing to enter prosper men and women to paradise forever and will forgive all sins and in fact this is the great salvation near God.

In other place of Quran the nature of salvation is introduced as prospers see their light of themselves in their right hands and will gift the good news of entering to paradises which will have eternal life on that and this is the great salvation.

"They will benefit from several eternal blesses."

In Quran and in chapter Repentance is mentioned that lord will satisfy from whom are surpassed in belief in God from others and people who obey them in obedience of God, gardens with fluid streams will prepare for them in which they will benefits of them forever and this the true and great salvation and happiness.

God will prepare them gardens with fluid streams beneath it's trees which they will benefit from his mercies till ever and this is the great salvation.

Paradise, forgiveness of sins and satisfactions of God:

In Quran is coming that everyone who belief in Gad, lord will remove his/her sin and will enter to a paradise with fluid streams with eternal life and this the great salvation.

Remember the day that lord mustered out all servants to doom and that day will be the day of regret of wicked and who belief in God, lord will ignore his/her sin and will entered him/her to paradise, gardens with fluid streams to benefits eternal mercies and this is the great salvation.

Believers will live in very glorious heavenly houses and the final aim of everybody is to access to the God's satisfaction.

Lord promises all believers both men and women to enter eternal paradise with fluid streams beneath it's trees while they will live in glorious houses and from all these things the best and prior thing is the satisfaction of Lord and this is the great salvation.

Belief and obedience of God in salvation meaning:

In Quran and in chapter Repentance is mentioned that lord will satisfy from whom are surpassed in belief in God from others and people who obey them in obedience of God, gardens with fluid streams will prepare for them in which they will benefit of them forever and this the true and great salvation and happiness.

God is satisfied from people who surpasses in belief in God at the eve of Islam, gardens with fluid streams will prepare for them in which they will benefit of them forever and this the true and great salvation and happiness.

Benefits from safety, peace and enjoys in world and hereafter:

In Quran, and in chapter Dokhan, the notion of salvation and it's nature is plotted in detail. Residence in safety place of God is one of these items. The other item is peace and relaxing near streams which are fluid beneath trees and the other items are splendidly clothing. The prospers are sit with full glory on stilted throne. The fourth item is marriage and intercourse with nymphs of heaven and the fifth item is preparation of every fruit they desire and they can eat the best ones. They will clear from every pain and suffer and after death and demise of earthy world they will never experience death again and they will keep out of hell's punishment. All these are the results of God's blessing and in fact this is the great salvation.

People who were virtuous and pious find safety and are relaxed near gardens and streams and springhead with covering glorious clothing and sit in front of each other on splendidly throne, we put them near nymphs, every kind of fruit they desire will be prepared for them and they will be cleared from every pain and suffer. After death and demise of earthy world they will never experience death again and they will keep out of hell's punishment. All these are the results of God's blessing and in fact this is the great salvation.

Lord promises to eternal peace and calls this peace as the safety place and equal to salvation. This permission is for people who are virtuous and does not do devil work and have not bad doing and also obey God's orders.

"Who are virtuous and pious find safety place."

Secular salvation:

In Quran, we face to a new approach. In Jonah chapter of Quran, the lord gives good news to his servants that is the good and healthy life both in earth and hereafter and it is deserved for prospers. Salvation is mentioned as individual's deserving of good thing in both earth and hereafter.

Lord gives the enunciation of God's blessing in both earth (revelation in world of dreams) and hereafter (blesses in paradise), Lord's saying won't change and conversion and this great triumph is belongs to God's friends.

Fruition from divine conduction:

In Quran, there are many verses which are introduced the divine conduction as the main nature of salvation. They obey their lord and they are prospers.

Having aim and following it and movement in direct path and also the way of God's satisfaction is called redemption. In the other word, lord conducts his servant (whom are followed path of salvation) to proper aim and path.

They obey their lord and they are prospers.

Benefit from results of veracity and honesty (paradise and immortality):

In Quran, benefit from results of veracity and honesty are called as salvation and the great salvation is introduced as the benefits from gardens or paradises which fluid streams cross beneath them and also having eternal life.

Lord said that doomsday is a day which honest people benefits from God's mercies. There are paradises for them which fluid streams cross beneath them and all eternal blessings are there, Lord is satisfied from servants and they are satisfied too. This is the great triumph.

Emancipation from divine punishment:

In Quran, emancipation from divine punishment in doomsday is introduced as the reaching to God's blessing and reaching to God's blessing is also introduced as a great salvation and happiness.

Everyone who get rid of doomsday is includes of God's blessing and it is a obvious triumph.

This item is mentioned somehow that getting rid of divine punishment is just different from salvation. In the other hand, a prosper person is whom is abandoned from divine punishment.

Everyone who get rid of doomsday is includes of God's blessing and it is a obvious triumph. No death will experience again unless the first death and Lord will keep them from hell's suffering. This is the mercy of your God and in fact this is the great happiness and great triumph.

To pass of path bridge³²:

Path bridge is a bridge which all mankind must pass it in last days of human's life and it will widespread just for benefactors and it will become thinner than hair for sinners. In Quran, passing from path bridge is one of the most important items and motivations of salvation and sometime it is mentioned equal to salvation.

The nature of salvation in Zoroastrianism:

Invitation to salvation:

The most important message of Zoroastrianism's supreme as a representative of God's deputies is to deliver message of Zoroastrianism's God (Ahura Mazda) to human beings. He also must guide mankind to happiness and salvation and in fact it is the most major message of Zoroastrianism's supreme (Avesta, Pourdavod, Ebrahim. P.65). Zoroastrianism's supreme is a assignee to call humans toward the best material and spiritual conditions. Zoroastrianism's supreme is reminded that reach to the best condition is meritorious of whom that are honest and good doing and obey Zoroastrianism's God (same, p.68).

Belief and obedience of Zoroastrianism's God in meaning of salvation:

Zarathushtra in lessens of 44 is not mentioned salvation as the only path of worshipping Lord of Zoroastrianism, but by a deep looking is mentioned that good life and help others, honesty in work and other issues are conditioned to Zoroastrianism's God. Finally, it is mentioned that the most important condition to achieve salvation is belief and intent (Razi, 1985, p.61).

Three main principle of salvation:

Zarathushtra (Zoroastrianism's leader) in lesson number 34 is mentioned three main principle for salvation which are necessary. These three principles are worshipping of Zoroastrianism's God (Ahura Mazda) by a believer and he must not leave subjection of Zoroastrianism's God under no condition. In second step, believer must try to earn God's knowledge and wisdom, goodness and upgrade his wisdom. In the last step, believers must order and encourage others to obey goodness and wisdom. At the following lessens it is mentioned that believers must say pray to achieve salvation and obey Zoroastrianism's God (Razi, previous, p.53).

Research methodology:

The aim of research methodology is to determine what methods must have been selected that helps researcher to more accurate, easy and quick access to results (Naderi and Seif Naraq, 2003, p.31).

In present study, the research methodology is based on one the most prominent researchers of comparative study. The name of this method is Beredi method and includes of four steps:

Description, Interpretation, Contiguous, Comparison

- a) Description: in this step training phenomenon are described based on evidence and various information.
- b) Interpretation: in this step describing information from first step have been studied.
- c) Contiguous: in this step the studied information at the previous step are classified and set near each other.
- d) Comparison: in this step the research's problem is studied and compared based on details and similarities and also differences (Aqazadeh, 2002, P.154).

Data collection tools:

Library research is used as the tool of data collection in present study. In this method, researcher is studied about previous articles and investigations related to the subject of study.

The major benefits of using library from Kirenger's point of view are krenger, 2004, p 322).

- a) Getting primary information about subject of study
- b) Making decision about what is essential to study, which places and which books.
- c) Avoidance of repetition and use other experiences from previous studies.
- d) Using truths, statistics, and available sources.

In this method, all available information which are related to the subject of study must be used. This information includes of thesis, articles, books and other research sources. After studying, making note from them and note-taking must done. The method of note-taking must be in a manner that no need feel to return to sources again. All sources must be mention properly in the research (Mohajeri, 2003, p.73).

Methods of analyzing data:

The research methodology to analyzing data is qualitative. The base of analyzing in qualitative data is wisdom, logic, thought and arguments. It is meant that researcher uses wisdom and logic to analyzing data and

studies deed, documents and information and try to discovers truth. Rational arguments, though and logic are not the criterions that can just use in qualitative research, but these are used in every type of research and researcher has to assay findings with them(Hafeznyi, 2003, p 232).

Findings:

What is the meaning of training in Islam and Zoroastrianism generally?

Training as a way to benefits from the humans capabilities is one of the solution that connect one generation to the next generation.

Training is informed and voluntary and it is impossible to consider all it's details and organs as predestined and unconscious affairs.

The meaning of training is not just redeployment of cultural traditions of present generation to future generation or it is not just behavioral orders and etiquette, while it has a notion more than these meaning levels and it shows the amount of a generation's awareness of existence and his looking toward better and superior future.

The aim of training is human being. A creature which is remind unknown yet for most of philosophers and scientists(Alexis Karl. Human as an unknown creature).

Therefore, training is related to human's recognition and it's existence details and organs automatically and the problem is that because all of human's schools, regulations and methods are thinking about human and it's features based on their own principles and basics. They also are traced the final aims in an especial manner.

Training is one the first and most basic needs of human's life. Not only training is a necessity but also mankind can reach to his ideals and be a targeted creature just by true and proper training, at such condition he can also reach to happiness. Muslims need proper training to reach fortune and happiness. Mankind can achieve to human's perfection by true steerage or even he can fall into the lowest levels of human ranking and rest without benefit from his existence.

In fact, pay attention to training is the most essential human's affairs and also human' s community.

Islamic training is an subject which is used very much and it is used to indicate Islamic design in construction and attention to human beings.

The word training (Tarbiyat) is derived from the root Rab(God)(Baqeri, 2005, p.71). the meaning of excess and abundance is derived from this root.

In addition to this, training is also used as refinement which means to remove unpleasant morality.

If the word Tarbiyat(training) is derived from the root Rab(God), it is meant growth and improvement or cultivation.

The process of human's training is based on some pillars like proper recognition, selection, action and social responsibility(Bqeri, 2005, p 72).

In Zoroastrianism, training is done to satisfy Ahura Mazda and performance of it's orders and the main aim of training is human being. Human is a social creatures which his/her happiness and others prosperous is provided by that.

Training must consider very important as like as life and everyone must growth himself by training, cultivation, learning, reading and writing.

In Zoroastrianism, peoples were trained somehow to tolerate all changes and problems.

The general aim of training in Zoroastrianism is to consider child a member of society.

Are the principle of training to achieve salvation same in Islam and Zoroastrianism?

Bellow principles are the same in Islam and Zoroastrianism:

- The principle of human's sociability
- In Islam authority and in Zoroastrianism the principle of freedom
- In Islam the principle of justice and in Zoroastrianism the principle of attention to inner inspiration
- In Islam the principle of munificence and in Zoroastrianism the principle of respect

But Islam is more supple and flexible rather than Zoroastrianism

Training principles covers all training process and without considering them, it is impossible to identify a realistic aim.

Are the Islam and Zoroastrianism's methods of training to achieve salvation same?

Training's methods in Islam cover all aspects of human's life and outstanding feature of Islam religion is the diversity of training methods.

Training methods in Islam are complete and more comprehensive rather than Zoroastrianism's religion and all training methods of Zoroastrianism are subset of Islamic methods.

What are the common points in Islam and Zoroastrianism to achieve salvation?

To answer this question it must be said that, although both Islamic and Zoroastrianism's lessons and training is about salvation, the most important and main part of both of these two religions are the notion of God in the Word Allah in Islam and Ahura Mazda in Zoroastrianism.

One of the reasons of Iranian's propensity to Islam after Arab's attack was the similarity of Islam with Zoroastrianism in the notion of salvation and training to achieve that.

Yes, this must be studied in a separate research.

In an overview, there are a lot of common points between Islam and Zoroastrianism and most of the differences of Zoroastrianism against Islam is because of considerable loss of Zoroastrianism's lessons.

Training and the notion of salvation in Islam is complete and comprehensive for sure. Which is considered all aspects of human being and it is emphasized that all must be trained equally.

Conclusion:

The nature of salvation in Zoroastrianism has three main bases which the first base of that is arrive in paradise and eternal life, the other one is to get rid of suffers and difficulties and the last one is to earn rewards and enjoy and the necessity of that is proper training. Generally, according to lessons number 48 and 50, right thought, right speech and right deed, work and effort, worship and prayer and invocation, purity, mental and intellectual peace, knowledge and wisdom, belief and faith based on knowledge and wisdom can be considered as salvation's criterions in Zoroastrianism. Finally, Zarathushtra in lesson number 28 says: of Ahura Mazda ascertain desires of wise persons who know them worthy and good in truth and right doing since I know that every demand and request of you is profitable and server.

From Islamic ideology, God is the reason of existence and is the owner of all perfections. Every perfection in every creation is because of God with no diminishing in God's perfections. God is the absolute owner of brio, knowledge and power. Since God is wise and knowledgeable, all his works such as his creation is also targeted. God created mankind to achieve real truth and perfection and salvation. Salvation is achieved just by being near God and reach to obedience position. It means that mankind can overcome sensual and satanic mood by his power and authority. He can reach to divine perfection by his oneself training. Salvation means to get rid of ourselves and reach to the Lord.

When Adam and Eve were fallen to the earth, the Lord made two different paths in front of them and their children by his wisdom. These two paths are one that lead to human's happiness and salvation and the other one which was lead to atrocities and misfortune. Divine guide and obey God leads to pure life with happiness and obey devil leads to atrocity and fire of hell.

In Islam, deism and righteousness and charity and also prevention of soul rebellion are introduced as the most important path to salvation. Salvation in Islam are built on three important bases: belief in God and hereafter, obedience of God and his prophets and Selah actions which is meant doing good works such as prayer, fast, going to Mecca, Jihad, pay one fifth of properties in God's way, friendship with others, renounce with enemies of Islam, order to good things and avoidance from bad things which all are required proper training, then salvation and happiness are gifted to righteous.

REFERENCES

- Aqazadeh, A., 2004. "Applied Training". Tehran. Amir Kabir press.
- Arafi, A., 1994. "The Philosophy of Education". First publication. Tehran. Amir Kabir press.
- Avesta, B., E. Pourdavod, "Holy sayings of Iranian prophets, Zarathustra". The oldest part of avesta.
- Baqeri, Kh., 2005. "Another looking to Islamic training", eight publication, Tehran. Madrese press.
- Beheshti, S., 2011. "philosophic approach in education". Tehran. International publication.
- Hafezniya, M., 2003. "An introduction in research methodology in humanities". Tehran. Samt press.
- Hick John, 1998. "The philosophy of religion". Translated by Saleki.B. first publication. Tehran. Alhoda international press.
- Haji Deh abadi, M., 2000. "An approach to education training". Qom. office of Islamic research.
- Holy Quran, 2000. Translated by Mesbahzadeh. A. Tehran. First publication. Baresh press.
- Holy Quran, 2006. Translated by Elahi Qimeshei. M. Tehran. Fifth publication. Pame Edalat press.
- Izutsu. Toshihiko, 2010. Moral and religious concepts in Quran. Tehran. Farzan press.
- Javadi Amoli, A., 1999. "Interpretation of Holy Quran". Volume I. Qom, Asra press centre.
- Lakzaie, N., 2001. Prophets of Islam and how passing from ignorance to Islamic society. Journal of History of Islam. First year, number one. P 27.
- Miyalareh. Guoaston, 1991. "The Meaning and Gamut of Education". Tehran. Samt press.
- Mohajeri, A., 2004. "Principles of research methodology". Tehran. Amir Kabir press.
- Motahari, M., 1997. "The Perfect Man". seventh publication. Tehran. Sadra press.
- Motahari, M., 1995. "Education in Islam". 25th publication. Tehran. Amir Kabir press.
- Mullu Sadra, 1996. Translated by Mosleh.J. second publication. Tehran. Soroush press.

- Naderi, E., M. Seif Naraqi, 1987. "Research Methodology in Humanities". First publication. Tehran. Badr Center of research and publication.
- Nahj, 2002. Translated by Shahidi. J. Tehran. Elmi Farhangi press.
- Razi, H., 1985. "Avesta the previous saying of Zarathustra. Forhar press. First publication.
- Razi, H., 1985. Avesta, sayings of Zarathustra. First publication. Forohar.
- Shokohi, Q., 1988. "Education and its levels". Mashhad. Razavi.
- Tabatabaei, M., 1990. "Tafsir al- Mizan . volume eight.
- Tabatabaei, M., 1978. Tafsir al- Mizan. Translated by Mosavi Hamedani. Seven publication. Qom. Islamic press.
- Tabatabaei, M., 1990. "Human from the eve to end" . translated by Amoli Larijani. Volume I. Tehran. AL – Zahra press.
- The speech of supreme leader of Iran(Ayatollah Khameniei), 13/10/1986.