

Mohammad Iqbal Lahori, Nietzsche of Islam

Noor Mohammad Noornia

Assist prof. Head of Department of Persian Language and Literature
Samangan Institute of Higher Education
Email – Noornoornia@gmail.com

Abstract: *Iqbal Lahori is a Pakistani-Persian writer who mixed poetry and thought. He poured out his philosophical and religious thought into Persian poetry and thereby sought to spice up his speech. Iqbal Lahori, in his poetry, where he speaks of philosophical thought, mentions many philosophers, one of them is Nietzsche, the twentieth-century German philosopher, and Iqbal's closeness to Nietzsche is more evident than any other philosopher with him; they have placed authority at the core of their work and interpreted other things within the radius of authority. This essay describes this approach because Nietzsche's footsteps are frequently seen in the works of Iqbal Lahori and have concentrated it on his attitude. This article is made up of three major sections, each with its own subdivisions. Or should it be said that this article has gone three steps and has achieved some results. Sections of the article are: ontology, focus on earth as the main source of authority, and relation of knowledge and willpower. These large, all-encompassing three-dimensional contexts that are the subject of other debates are commonalities that intertwine Iqbal. These aspects of intellectual sharing are explained, documented, and illustrated with examples of Nietzsche's and Iqbal's literary works, and their angles are clarified.*

Key Words: *Comparative Literature, Poetry and Thought, Friedrich Nietzsche, Iqbal Lahori, The Power.*

1. INTRODUCTION:

Iqbal mentions many philosophers in his poems. With this reminder, he wants to flip the intellectual will and connection of his thought with them in the mind of the reader of his poems, but how this connection is not made clear. One of those philosophers is William Friedrich Nietzsche, who lived in Germany in the 19th century. A philosopher who comes to German thought with the death of a creator idea and in a madman way, wants to wake people up and put the burden of responsibility on them. Nietzsche, an insane man, brings with him his "will and knowledge based on power" with his contemporaries, sharing a sweetness among them.

The author of these essays seeks to clarify Iqbal's connection with Nietzsche. What Iqbal himself does not speak explicitly about, but from the title he refers to Nietzsche among his poems, Iqbal's long-standing affection for Nietzsche is evident.

2. LITERATURE REVIEW: Books and articles have been published about this subject, but not with the title and approach that the author of this article has taken. The following is a multidisciplinary name for those books that are very close to this article:

1. Khaliph Abdul Hakim. (1370). *Rumi, Nietzsche, and Iqbal* "The Translation of Muhammad Baqaei Makan". Tehran: Hekmat Publications, p. 83.
2. Kaiser, nazeer. (1383). *Iqbal and the six Western philosophers* "Translated by Mohammad Baqaei Makan". Tehran: Yadawaran publications, p.114.

3. Research goals:

This study seeks to identify and introduce Iqbal from a previously unseen angle and provide other approaches to the literature. A different look at literary phenomena provides a rethinking of cultural and literary heritage in order to clarify the approach of modern man to literary creators.

4. The importance of research :

Nietzsche, a German philosopher, is one of the rationalists who has published his thought in literary kind of language and presented it; Also can find out his Arian sense with writing "*As Zoroaster Sayings*", his main book. Therefore, he linked in two ways with Persian literature. Iqbal, who is a theologian in poetry, has taken many indirect lessons from Western schools and philosophers and has mentored his teachers. The relevance of this study is to combine the two insights and attitudes that are formed in two languages, but literally, that enable Western and Eastern thinkers to coalesce around one another and act as a proximity to human beings from different parts of the world.

5. Research questions:

This study will answer the following questions and will conclude with:

- What does Iqbal have to say about Nietzsche for the Muslim Ummah?
- Does Iqbal completely think like Nietzsche or differences between these two views are seen?
- Where is the common point that Nietzsche and Iqbal eventually reach to each other?

6. Research hypothesis:

Iqbal wants to say that the Muslim Ummah should get benefits from Nietzsche's approaches to power, but very subtle and hidden under the terms. The minor differences that exist in Nietzsche's and Iqbal's views, do not justify the antithesis of the Iqbal's power and escapism in any way, and the common point that binds Iqbal and Nietzsche is to lay the foundation for the work of power.

7. MATERIAL: The poetry book of Mohammad Iqbal lahori and Nietzsche's philosophical books are the main important references that the author has focused on them and compared. Authors private library and Balkh province's bookstores helped in organizing this paper.

8. METHOD: Current research has been written using existing written sources in the field of qualitative research, based on analysis and explanation.

Research organization

This essay is made up of three major sections, each with its own subdivisions. Or should it be said that this article has gone three steps and has achieved some results. Sections of the article are: ontology, focus on earth as the main source of authority, and relation of knowledge and willpower.

9. DISCUSSION:

Nietzsche's footprint in Iqbal's writings

The path Nietzsche had chosen for mankind, which he considered to be the best for human beings; Iqbal also wants to go on that way and get the Muslims out of their sleep and hang on to them, shake their shoulders and stand on their feet. Of course, this outburst of self-centeredness and self-centeredness and authoritarianism has the following stages in Nietzsche's work, and their resemblances are removed from the leaves of his ideological poems in favorable suggestions for the Islamic community.

Theism

It seeks to examine the tendency of Iqbal and Nietzsche to come to fruition, as a consequence of a theism in belief and disbelief. The result is directly attributable to the fate of mankind on earth and illuminates the path of that fate. For Nietzsche, this fate is the birth of Superman. Nietzsche's point of view is very clear in this topic, and as one of the maternity of his philosophy and more or less familiar with all of this, his disbelief is completely clear. The author does not quote such a sentence, but Nietzsche's book "*Such a Zoroastrian Speech*" provides another proof of the problem and a continuation of the debate: "Being in front of creator! But now it is not in existence, oh higher humans, this destroyer creator, was the greatest danger to you." (Nietzsche, 1397: 306) From sentences like this that have filled all of his books, and in fact, the focus of his work is here, his gaze toward the illuminated is explained. Nietzsche views disbelief as the path from which he can come to the truth. The truth that everyone is looking for is agile and bothered: "The truth begins with unbelief and doubt, not with the childish desire that it would be! Your patient's desire to surrender to God is not true. It's just a childish wish, not more. The desire for immortalization is the desire of the child for the survival of the prominent nipple forever." (D. Yalom, 2010: 115) But Iqbal is not disbeliever like Nietzsche. He becomes very intimate with the creator, and in many of his poems he also echoes. The terms of his poems show the quality of his beliefs, which is, of course, not a well-known Islamic belief.

Partner of God

نوای عشق را سازاست آدم
گشاید راز و خود رازاست آدم
جهان، او آفرید؛ این، خوبتر ساخت
مگر با ایزد، انبازاست آدم؟

" The sound of love is made by Adam. Maybe the secret is the secret of Adam. The world, that god created; human made it better. Is it a man partner of god?

The fortunate man cooperates with God in the evolution of the world. The weary man who sent him to the world says, "You have sent human from paradise on earth, and now you are waiting for him. The work of the world is long, so wait." (Khalifa Abdul Hakim, 1370: 83)

This view is found in various parts of his poetry book. He provides illustrative examples to illustrate this play in order to clarify the claim widely. At once from God, he gives a talk about creation, subsequently answers in human saying:

تو شب آفریدی، چراغ آفریدم
سفال آفریدی، ایاج آفریدم
بیابان و گهسار و راغ آفریدی
خیابان و گلزار و باغ آفریدم
من آنم که از سنگ، آیینه سازم
من آنم که از زهر، نوشینه سازم (خلیفه عبدالحکیم، 1370: 84)

You created the night, I created the lamp. You created the pottery, I made it alcoholic bowl. You created the wilderness and I created rosary and garden. I made mirror with stone. I am the one who changes a poison in honey (Khalifa Abdul Hakim, 1370: 84)

Mullah's (religious headman) interpretation and wonder of God

The "*Hairat*" Arabic word is astonishment and "means to be surprised and to stay in wonder. One who is astonished enters into a state of no rationality and floats in an intermediate mind. (Noornia, 1396: 81) Aside from the status of astonishment in mysticism, it is considered form of intellectual decline. In one commentary, Iqbal says that God is astonished and skeptical of Mullah's interpretations that has written in his book:

ز من بر صوفی و ملاً سلامی
که پیغام خدا گفتند ما را
ولی تأویلشان در حیرت انداخت
خدا و جبرئیل و مصطفی را (اقبال لاهوری، 1385: 484)

I say peace be upon Mullah and *Sufi* (pantheist man). Who said God's message to us. But their interpretation surprised. God and *Gabriel* (angle of revelation) and *Mustafa*. (Iqbal Lahori, 2006: 484) In this *Dobaity* (a Persian literary term), he criticizes his public act and his selfishness, but God's astonishment is also a subject that comes to light in his criticism.

Another point that standing out against religion of their society. Here is Nietzsche's and Iqbal's standing against with the religions of their time. Nietzsche believes that two things left behind the Germany: *Christianity* and *liquor*, both of which have the power of decay. Therefore, he refers to religionists with the irony of "*human healing*" and "*ruminant cows of morality*" (Nietzsche, 1396: 78) Mohammad Iqbal lahori also says such a names for Muslims religious headman like: "unbeliever preacher" and says: "burn yourself in his fire! He knew, of course, that: his hand was blood-polluted of the crucified Christianity (Iqbal Lahori, 2006: 288) and Nietzsche himself was involved in the murder of Christianity.

Human like god

According to the Bible, God created man in his own face. The same is true in Islamic literature. In the same volume, Voltaire says: God created man in his own face, and idolized him. Iqbal has a quatrain in the Oriental message that exactly carries this view:

تراشیدم صنم بر صورت خویش
به شکل خود، خدا را نقش بستم
مرا از خود برون رفتن محال است
به هر رنگی که هستم، خودپرستم (خلیفه عبدالحکیم، 1370: 86)

I made an idol like myself. In my own way, I put God in the role. It is impossible. For me to extricate myself. In whatever color I am, I worship myself (Khalifa Abdul Hakim, 1370: 86)

Earth, only source of power

The fate of humanity was discussed above, and the position of man against the creature determines the fate of man. It will now be clear that the consequence of clearing the position of the "inhabitants" against the "creator" is to place the earth as the center of concentration and source of dominance. Nietzsche and Iqbal, on the basis of the arguments above, want to focus on land. Of course, this is natural. In grounding phenomena, it is man who is exposed to decisions, activities, successes, or failures. It is here that "the present-day man finds himself in the hands of an unprofessional man, while in the past he saw himself as a guest in a pre-constructed house and invited to a table. In the past, if someone was ill, the physician was obliged to restore his health, but today's physicians, in addition to restoring ill health, replace the human body components with some artificial components if needed to make the body work

better. It is by no means the best model for a modern-day congenital and God-given body model." (Soroush, 1997: 421) This was an example of his human will and autonomy.

Nietzsche is desperately grounding. He wants to break the human leg from nowhere and leave it to his own masters and leave no obstacle in front of him. It is here that Evans Nietzsche is born. "Superman is the meaning of the earth. When your will says: O Superman, the meaning of the earth is gone! Brethren, I swear to you that you remain loyal to the earth, and do not believe those who speak to you of heavenly hopes. They are poisonous, whether they know it or not. They are the scorpions of life, and they themselves are poisoned and decaying, from which the earth is desolate. So they get it right away." (Nietzsche, 1397: 22)

Of course, if those "poisoned and decliners" came to suppressers with the purpose of being imprisoned, Nietzsche would want the superstars to resist and succeed. That is why he praises power and considers weaknesses and weak people as a shame, and calls them to suffer in the same land. "Whenever I have seen pain when he is in pain, I am ashamed of his shame because my rising help overwhelms his pride. That is how I helped him all." (Nietzsche, 1397: 102)

Iqbal also possesses a certain quality of his creativity, which, broadly speaking, has the motivation to ground the phenomena in itself. He even goes so far as to translate the suras (Quran's verses) that have spoken about God, use them about muslims. Which is to use them in addition to their intended purpose. One of those suras is the Sura Ikhlas.

The Sura of Ikhlas; From God to Man (= Muslim)

The Sura Ikhlas is one of the shortest suras in the Qur'an, revealed in Mecca, and is the subject of monotheism. This verse contains (4) verses which are (4) verses in expressing the attributes of God. Its translation is as follows from the *Maharif-ul-Quran* book: "Say that God is one. God is needless. He was not born nor born of him anyone. And no one is his goddess." (Osman, 2006: 686)

Iqbal applies the four verses of this Sura to the Islamic Ummah, and in the four verses he replaces the Islamic Ummah with "God" and attributes the attributes of God to the Islamic Ummah and speaks of "the monotheism of the Muslim Ummah" instead of "Gods monotheism". Regarding the first verse of the Sura al-Salaah (say that God is one), he says:

من شبی صدیق را دیدم به خواب
گل ز خاک راه او چیدم به خواب
گفت تا کی در هوس گردی اسیر
آب و تاب از سورهی اخلاص گیر
اینکه در صدسینه پیچد یکنفس
سری از اسرار توحیداست و بس
رنگ او برکن، مثال او شوی
در جهان، عکس جمال او شوی
با یکی ساز، از دویی بردار رخت
وحدت خود را مگردان لخت لخت (اقبال لاهوری، 1385: 117)

I saw Sadiq one night asleep I caught flowers from that sleep. He said how long he wanted to be captured The glorification of the Sura Ikhlas That in the heart of one's soul It's a mystery of secrecy, and that's enough Take her color, set her example In the world, be the perfect photo of her With one instrument, the cloak of two vectors Banish your unity from the bare bones (Iqbal Lahori, 2006: 117)

What Iqbal wants to tell us in the interpretation of the first verse of the surah is the oneness of the ummah, not the oneness of God. Concerning the second verse of the Sura Ikhlas, which speaks of God's needless, Iqbal says:

گر به «الله الصمد» دل بسته ای
از حد اسباب، بیرون جسته ای
مسلم استی، بی نیاز از غیر شو
اهل عالم را سراپا خیر شو
پیش منعم، شکوهی گردون مکن
دست خویش از آستین بیرون مکن
رزق خود را از کف دونان مگیر
یوسف استی، خویش را ارزان مگیر (اقبال لاهوری، 1385: 118)

If you have a heart for Allah You're out of style Certainly, do not be unnecessary. Do well to the world First of all. Don't turn your back on glory. Don't get your hand out of your sleeve. Don't get your ass off the floor. You are *Yousef* (one of prophets), don't get Cheap on Yourself (Iqbal Lahori, 2006: 118)

He wants to say: Just like God, it is not necessary; you (as a Muslim) need it. There is an exaggeration here in expressing the need for a Muslim man, even to the point that his need for luck should be divine. In explaining his interpretation, he says elsewhere:

بی نیازی، رنگِ حق پوشیدن است
رنگِ غیر از پیرهن، شوییدن است
تا کجا رختی ز تاب دیگران
سر، سبک ساز از شراب دیگران (اقبال لاهوری، 1385: 119)

Needless is the right color to wear. The color other than the shirt is washable. How much do you fall for others? The head, lighter than others' wines (Iqbal Lahori, 2006: 119)

This is the translation of the third verse of the Sura Ikhlas: Neither one was born of him nor was born of anyone. Here is a description of the attributes of God that came in Surah, but Iqbal still applies this to man:

قوم تو از رنگ و خون بالاتر است
قیمت یک اسودش، صد احمر است
قطره‌ی آب وضوی قنبری
در بها برتر ز خون قیصری (اقبال لاهوری، 1385: 120)

The people are released from color and the blood. Its price is one hundred rubles. A drop of cannabis water. At the Highest Price of Caesar's Blood (Iqbal Lahori, 2006: 120)

In these verses, it is clearly seen that the Muslim *Ummah* (collection) is placed in a celestial space that no human being can reach. In his deduction from this verse, Iqbal counts a Muslim higher than any other tribe, insofar as one Muslim does not equate "Aswad / Blackest" with one hundred other people who are "Red / Purple", and a blue drop that from *Qanbar's* (Ali's servant) during the ablution, he does not compare with the blood of *Kaiser*, who is nicknamed the Persian King. Of course, this lack of comparison is also an advantage. The fourth verse of this Sura, which speaks of "Kfu / equal", is translated in the commentary of Ma'arif al-Qur'an as follows: "And no one is equal with him."

رشته‌های با «لم یکن» باید قوی
تا تو در اقوام، بی هم‌تا شوی
مؤمن بالای هر بالاتری
غیرت او بر نتابد همسری
می‌کشد بار دو عالم دوش او
بحر و بر، پرورده‌ی آغوش او
طایرش منقار بر اختر زند
آن سوی این کهنه‌چنبر پر زند (اقبال لاهوری، 1385: 122)

A discipline with a "Lamyakun" (fourth verse) must be strong. Until you are united in kin. Believers above any higher. His jealousy didn't overtake anyone equal with him. He kills his two worlds. Her arms, her arms. His bird beaks star. Faraway from this sky (Iqbal Lahori, 2006: 122)

What was said under the heading was to suggest to the Muslim that Iqbal seeks to concentrate on power and authorize what he wants for the Muslim *Ummah*. In his own words, he instructs Muslims to "even not take kings to serve". He wants to put "knowledge and the will to power" as a model for Muslims and to present it as a convenient version for the Islamic community - precisely what forms the basis of Nietzsche's thought.

Knowledge and willpower

The first supernatant he has is empowerment. After clarifying its position vis-à-vis the creature, the earth becomes the focus of excellence as a base, which justifies the production of authority. Because man wants to clarify his approach to the future. Because "desire for power is the primary force from which all other impulses derive. In short, for Nietzsche, the desire for life is the desire for power. For Nietzsche, good is something that has power and bad is something without power. He says that in life there is only one issue and that is the strong and weakness (Kaiser, 2004: 114). The model of goodness and empowerment is Superman. Superman is a great man of the high degree between humans and nobility whose peculiarities are: the desire for power, forbearance, materialism, and for being critical of Christianity.

Muslim man, the superman of Iqbal

Iqbal's poetic and proverbial writings are full of the message of power. He had always been dissatisfied with the situation of Muslims, and he had / would point them to degeneration in any language - soft and cheerful and cruel. What was mentioned above in the interpretation of the Sura Al-Ikhlās from the generalities of Iqbal's poems indicates the attraction of Muslims to power and strength. Not only does he attribute the attributes of God to the oneness of God, but he redefines many phenomena in the Muslim mind and seeks to modernize the understanding of his fellow men. In the introduction to his general statement, which summarizes his views on the causes of Muslim degeneration, we see the redefinition of "*Tawakul*" (an Islamic term) as one of the religious mottoes: "I regret to say that if we look at the national life of Muslims and the state of affairs, they are in danger. We see, this miserable nation has lost the government. It has left the industry and has no business. Now, unaware of the necessities of time, with the sword of

poverty, he has been injured and has taken the meaningless stick of Tawakul and has relied on it." (Iqbal Lahouri, 2006: 22)

It should be noted here that the national problem, as has been the case in the past few lines, was very prominent in terms of Iqbal's poems. We often see him in his writings with the words: "national life, nation as a person, recording national narratives, etc." From this point of view, he thinks like Nietzsche. Nietzsche was not happy with the German state of his time. The death and absence of writers, philosophers and artists have always been hinted at, and has punished the Germany. In every book, he has some issues about "what the Germans are missing" and emphasizes *Gaist*, meaning of gait in German is spirit, soul, mind, psyche, reason and wisdom (Nietzsche, 1396: 85). Iqbal although does not name Pakistan or India and speaks of the Muslim Ummah, but in the titles of his poems we see numerous nationalist words, even as he says: go on your father's footprint. (Iqbal Lahori, 2006: 115).

Managing the world is by force

The *Dehkhuda* Persian dictionary has meant the word *Qahir*: dominant, supreme, dominant, and subordinate; Iqbal has not used the word power and desire for power, but he has employed close meanings and learned authoritarianism.

The title of this essay is a piece of Iqbal poem. When he speaks of richman and the infirm, he raises the issue of Qahri:

غیر حق چون ناهی و آمر شود
زورور بر ناتوان قاهر شود

He says: where people don't look to god, there is environment of power. Then poor will be servant of powerful. (Iqbal Lahouri, 2006: 339)

World of opium and sheep's profession

Another indication that Iqbal is implying power is the Sufi rebuke. Iqbal calls *Sufism* (pantheism) a world of opiates, Islamic opiates, and sheep's profession, and indirectly understands Muslims not to be sheep and be wolve:

زندهگی مضمون تسخیراست و بس
آرزو افسون تسخیراست و بس (اقبال لاهوری، 1385: 51)

Life is the subject of conquest and enough wishing the Charm of Conquest and Enough (Iqbal Lahori, 2006: 51)

He says that if you want to be, be ridiculous, because life is based on this conquest, not like the sedentary *Sufis*. The Sufis, who they refer to as Ahmad-e-Kasrawi in a book about the literature, are "people who are move less and are sitting and seeking pocket of passengers" (Kasrawi, 1378: 120).

Iqbal, in some of his works, expresses the link between the literature of the Islamic nations with the Platonists, where he discourages Muslims from following the Platonists and dissolves the Platonists from their eyes. Iqbal claims that the literature of the Islamic nations has received a great deal of influence from the ideas of the Greek Plato. To quote from his own language:

راهب دیرینه، افلاتون حکیم
از گروه گوسفندان قدیم
گوسفندی در لباس آدم است
حکم او بر جان صوفی محکم است (اقبال لاهوری، 1385: 50)

The old monk Plato was leader of sheep's profession way. He was a sheep in the cloth of human and Sufis are his followers. (Iqbal Lahouri, 2006: 50)

Therefore, he understands his beliefs to give up Sufism and to close his waist for action. He uses the words poisonous and hang over to Sufism, wanting Muslims to be in powerful:

قومها از سکر او مسموم گشت
خفت و از ذوق عمل محروم گشت (اقبال لاهوری، 1385: 51)

The people were poisoned by his secret Humiliated and Deprived of Fun (Iqbal Lahori, 2006: 51)

10. CONCLUSION:

From what has been said, it is concluded that, by assuming the role of Nietzsche's steps, Iqbal sought to revive Nietzsche's philosophical authority between the Muslim Ummah, in a language devoid of Nietzsche idioms.

The particular tendency of the theism that was favored and offered by it created enormous responsibility for the Muslim man. It is here that the Muslim person, by taking responsibility, breaks the laws of nature and the magical community and extends his interventionist and otherworldly hand to things. The impediments and conflicts over phenomena make Muslims power-oriented. This was the way Iqbal set before the Muslims of his day and the times after him.

Iqbal wanted to make Muslims like superman of Nietzsche. The Superman whose first specialty is power. So he spoke in different languages and used different symbols and passwords to tell this subject for his audience.

Iqbal has no good relation with Sufism and tends to regard it as a tendency to delay. From this, it is concluded that the impetus for the return of power to Muslims and was so boiling for that. Everything that is opposing and debilitating is considered humiliating. Iqbal wanted wisdom, knowledge and willpower and he is a Nietzsche of Islam and Muslims.

11. RECOMMENDATIONS:

This paper is based on comparative literature and has shown the footprints of Nietzsche, the German philosopher who has written philosophy in literary type of language on poetry work of Mohammad Iqbal Lahori (famous Persian poet). There are some other titles that Authors can write about them which are the sympathies of these two philosophers, for Example: Ethics in thought of Nietzsche and its impact on Iqbal's poems. Also this title: The role of human in changing the world from Nietzsche's perspective & etc.

12. The dispute declaration:

The title that this essay has spoken about is a topic that has already been addressed in several books. While previous work has focused on multifaceted and differences, but the author of this paper has gone to prove that Iqbal put empowerment at the center of his focus.

Among the books is a book by Rumi, Nietzsche, and Iqbal written by Khalifa Muhammad Abdul Hakim, whose author agrees with the first part that the views on the quality of existentialism are perfectly consistent, but lacking in the willpower. The author has sought to regard Iqbal's views as interpretable and mystical Sufi doctrines, without knowing that the author might have hidden a purpose in them.

Another book by Iqbal and six Western philosophers transcribed by Nazir Qaiser and translated by Mohammad Baqaei Makan. This book has done its utmost to preserve Iqbal, meaning that it has never sought to make a fair comparison and bring the two ideas to the fore realistically, rather than trying to explain Iqbal in the light of Islamic teachings. Kaiser's focus on Nietzsche's book is more on descriptive bits that Iqbal praised in Nietzsche's praise, and it seems to the writer that Iqbal would have liked to advise him if Nietzsche way.

After all, the current work has been unique in its kind.

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