

THE SIMILARITIES BETWEEN THE QUR'AN AND VEDA SCRIPTURES, AND AN EVALUATION OF THESE SIMILARITIES FROM A PHILOSOPHICAL POINT OF VIEW

Prof. T. Krishna Rao Thumma

Registrar

Mahatma Gandhi University

Nalgonda

Melih Sezer

Department of Philosophy

Arts College

Osmania University, Hyderabad

Email: melihmelihsezer@gmail.com

Abstract

Belief is a process that begins with the birth of a person. Believing, like a basic need, is an abstract feeling that all people resort to. It enters the circle of questions such as knowing the beginning and end of every living being that can think. This circle provides the emergence of belief or belief principles. Religion is the gathered form of the need to believe in a regulated and disciplined way. Religious societies are abstract institutions that will enable people to be happy with the rules they bring, to reach a level of moral maturity and find answers to the questions they seek. Almost all of the religions that have emerged in the world have elements such as written sources or selected people. Religions not only guide but also shape social life and life after the world. It should come as no surprise that the Quran and Veda carry similar attributes. Because in all religions, moral concepts such as truthfulness, not telling lies, not stealing, not committing adultery, being just and being a good person form the basis of all religions. The Veda and Quran aim at a livable society or world by keeping believers within moral limits with the principles they bring. Some religions are small in scale and have remained within narrow and limited geographical areas. Some beliefs, on the other hand, found the opportunity to spread and develop by moving to other regions with the sympathizers of that religion. Although it is thought that Hinduism and Islam are not two different beliefs with similar points, there are some points where the two ancient and popular religions meet. Although the emergence and completion of the Qur'an are certain, the emergence of the Vedas is not exactly known. It is a known fact that the written books of two religions were formed by individuals. Islam became possible with the prophet Muhammad. Hinduism was formed by some chosen people known as Rishis or Munees. While the Qur'an was first spread by word of mouth and memorization, it was later converted into a book by the Caliph Abu Bakr. The Vedas, on the other hand, existed for many years through the memorization of the Rishis and Munees.

Keywords

Veda, Qur'an, Verses, Similarities, Sacred Scripture.

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**Prof. T. Krishna Rao
Thumma,
Melih Sezer,**

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Objective

The main purpose of doing this study was to determine the common points of belief systems perceived by two different religions and to compare their similarities.

Methodology

In my academic work, I generally benefited from books on the history of religions. Academic documentaries and articles on theology and science form the basis of my work. The clergy I visited and interviewed had a great influence on the emergence of my work.

Introduction

Religion is one of the most powerful factors in people's active participation and orientation in life, in deciding on issues, and choices and shaping their lives. Religious doctrines, worship, and customs are all found in holy scriptures. Religious individuals live their lives according to the knowledge contained in sacred and written literature. To comprehend the holy books, one must first comprehend what the terms "holy" and "holy book" signify. Both Hinduism and Buddhism are ancient religious systems that arose in the same geographical area. These religions, which had been passed down verbally for many generations, were later written down. "The Vedas are unquestionably at the root of Hindu thought, religion, and culture".¹ Hinduism has a rich library of sacred texts. The holy writings of Hinduism are separated into Shrutis and Smritis, according to Hindus. The emergence of Buddhism was in response to or abandonment of certain practices within Hinduism. Buddhism has no perception of God. Accordingly, the understanding of the prophet and conception of representative people of God has not developed in belief. However, *Pali Kanon* or *Tripitaka* are written holy books or life guides followed by Buddhists. Different sects of Hinduism and Buddhism arose as a result of differing interpretations of scripture. Vaishnavism, Shaivism, and Shaktism are the three foundations, Hindu tenets of Hindu branches. There are two major Buddhist sects: *Hinayana* and *Mahayana*. Hinduism and Buddhism are two world faiths that did not begin from revelation. The perception of scripture in the Abrahamic religions is quite different from that of Hinduism and Buddhism.

In Abrahamic religions, the scripture is completed by the cooperation of angels and prophets. The contents of the sacred writings in Hinduism and Buddhism are more enigmatic than in Abrahamic religions since there is no concept of an angel or prophet explicitly authorized by God. The Tripitaka is the name given to the Buddhist texts. Aside from the Hindu texts, the Vedas are the most widely accepted. The Jewish holy books are called the Talmud and the Old Testament-Tanah. Christians are the

'Holy Bible' and Muslims are the 'Sacred Qur'an'. The New Testament of the Bible is made up of Christian writings authored by numerous authors after the Old Testament and before the birth of Jesus Christ. It is known that Islam is considered the last divine or Abrahamic religion to come. However, it cannot be said with certainty or sharpness that this development has been accepted by other faiths. It can be stated that some different religious scholars or belief groups predicted or accepted the future of Islam. Jesus himself is the revelation in Christianity, unlike Judaism and Islam. The Quran is Islam's sacred text. The above-mentioned faiths are explored in terms of revelation processes, compilations, transcriptions, sectarian approaches to holy books, holy book contents, and holy book viewpoints in this study. Each holy book represents the religion it bears and shares the religion it represents with the humanity of the world. Not every religion or belief system is represented by a holy book or books. In primitive tribal religions living in the small-scale or regional African and Brazilian Amazon forests, there is no book, only tradition. It is described and defined, promoted and represented in the holy books of Hinduism, Buddhism, Islam, Christianity, and Judaism. According to Islamic mysticism, thousands of prophets have come to this day and only four of these prophets have books. In most religions, there is the perception and concept of the holy book. The number of holy books that Almighty Allah sent to people at different times is four. These are the Torah, Psalms, Bible and Qur'an, respectively. All of the divine or Abrahamic religions have succeeded in coming from the day they first emerged to this day. However, according to Islam, the originals of the other two books, except the Qur'an, were changed and deformed. Allah declares his orders and prohibitions in his holy book, and the prophet is to spread the words of Allah by sharing his messages with large masses.

Hinduism is a very old and deep-rooted religion whose founder is unknown and when it was founded. It is a polytheistic religion. Hinduism is esoteric, that is, a high belief system. In this belief, the person personally experiences the truth in his inner being, and finally, he realizes that man and the higher powers called God in Western languages are one. Mysticism has an important place in religion. Its origin is uncertain and dates back to before recorded history. Hinduism, BC. "The belief is that the Vedas were first heard by these early sages as they did penance on the banks of the Indus River, probably more than 5,000 years ago".² They are Hinduism's ancient scriptural texts, as well as the world's oldest scriptural texts currently in use. Vedic scriptures have been one of the cornerstones of Hinduism and Hindu culture. The Vedic religion experienced in the Vedic texts is very different from modern-day Hinduism. "The Vedic Religion period refers to monotheism and the concepts of heaven and hell. The word Veda in Sanskrit simply means "knowledge": sacred knowledge of Hindu spiritual laws."³ Hindus

all around the world appreciate Vedic writings, and their verses are chanted during prayers, religious activities, and other auspicious occasions.

“The Vedic texts express ideas about as well as register various forms of ritual with elements of asceticism and hints at meditation practices. To make sense of their development over time one should segment the field covering roughly 1500–400 BCE into three periods, the hymns of the Rigveda, the middle period of the post-Rigvedic mantra collections, and the late Vedic period of Upanishads and ritual manuals.”⁴

“The Vedas are said to contain the essence of Indian philosophy, and Vedic studies are crucial to the understanding of Indo-European linguistics, as well as ancient Indian history”.⁵ The age of Vedas is thought to be as old as human history. The root of the Vedas is predicted as 1500 BC. It is claimed that there is a set of beliefs seen in the Indus civilization in the Pre-Harappa and Harappa periods around 3000 BC. Various Shiva statue remains from this period have been found. There is no understanding of a prophet or holy book as seen in monotheistic religions.

“Shruti, (Sanskrit: “What Is Heard”) in Hinduism, the most-revered body of sacred literature, is considered to be the product of divine revelation. Shruti works are considered to have been heard and transmitted by earthly sages, as contrasted to Smriti, or that which is remembered by ordinary human beings. Though Shruti is considered to be the more authoritative, in practice the Smriti texts are more influential in modern Hinduism. The revealed texts encompass the four Vedas—Rigveda, Yajurveda, Samaveda, and Atharvaveda—and the Brahmanas (ritual treatises), the Aranyakas (“Forest Books”), and the Upanishads (philosophical elaborations on the Vedas that form the basis of much of later Hindu philosophy and theology)”.⁶

These are the oldest religious and written texts describing truth for Hindus. Here the mission of the Rishis is of vital, huge significance. Hindus believe that Rishis receive texts directly from God and pass them on orally from generation to generation. “The Vedic texts were orally composed and transmitted, without the use of script, in an unbroken line of transmission from teacher to student that was formalized early on”.⁷ The share of the rishis in the transmission of the Vedas from language to language and from generation to generation is very great. Because religious ceremonies and scriptures were passed down through the generations by oral tradition throughout the Vedic era. “The Vedas are Hinduism’s most important sacred scriptures. But the Vedas are not one. “Each Veda consists of four parts: Mantra, Brahmana, Aranyaka, Upanishad”.⁸

Sufism, like every Muslim, follows the 6 and 5 pillars that exist in Islam and has accepted all pillars without objection. All worships are equivalent to the rituals followed by other Muslims. Sufism is mystical Islam. It is the essence of Islam. Sufism

argues that verses and hadiths and even Islam have one visible side and one invisible side. Sufism is trying to make believers deepen in religion with the meditation tools it brings. Sufism is not non-Islamic or sectarian. Sufism is also called Islamic Philosophy.

“Qur^{3/4}ân, (Arabic: “Recitation”) also spelled Quran and Koran, the sacred scripture of Islam. According to conventional Islamic belief, the Qur^{3/4}ân was revealed by the angel Gabriel to the Prophet Muhammad in the West Arabian towns Mecca and Medina beginning in 610 and ending with Muhammad’s death in 632 CE.”⁹

In Abrahamic or middle eastern religions, revelations, scriptures, and prophets are complementary to religion. Because Allah reveals His orders, prohibitions and recommendations through revelations. The prophet and angel Gabriel play a major role in the formation of the holy books. Religions have emerged to carry societies and people on the right path. Prophets are the spokesmen or messengers of God.

The Quran, the holy book of Islam, is written in old Arabic language and letters. The Quran was completed in twenty-two years. The Qur’an was delivered to Muhammad by angels through revelation. The Qur’an began to form with the first command and the first Revelation in the Hira Nur Cave in Mecca.

The Qur’an is referred and mentioned to as the “Book of Perspective and Understanding of Life and Other Life”. The Qur’an is also a book of the law. The Qur’an has arrived in the world, and humanity has embraced it and repairing the corrupt moral and ethical laws of humanity aims to put them in a moral new order. The Qur’an was not revealed for a regional tribe or community. The Quran is considered a universal religion. Islam and Mohammed were mentioned in many Abrahamic religions including Hinduism. Quran and Islam are the last holy book and religions.

The Qur’an and Hinduism can be perceived as two opposite poles. They have separate elements and tenets from one another. The Qur’an and Hinduism are two separate religions and have conceptually independent principles and rituals. There may be similarities between religions that emerged in two different periods. Similar orders and prohibitions can be seen between the holy books of the Hindus and the holy books of the Muslims.

A. “Praise be to Allah the Cherisher and sustainer of World. (Surah Al-Fatiha Chapter 1 Verse 2)

Verily, Great is the Glory of the Divine Creator (Rigveda 5:81:1)

B. Most Gracious, Most Merciful (Surah Al-Fatiha Chapter 1 Verse 3)

The Bounteous Giver (Rigveda 3:34:1)

C. Show us the straight way, The way of those on whom thou hast bestowed Thy Grace, those whose is not wrath, and who go not astray. (Surah Al-Fatiha Chapter 1 Verses 6-7)

Lead us to the good path and remove the sin that makes us stray and wander. (Yajurveda 40:16)

D. Sees thou one Who denies the Judgment (To come) Then such is the (man) Who repulses orphan (with harshness) And encourage not the feeding of the indigent. (Surah Maun Chapter, 107 Verse 1-3)

The man with food in the store who, when the needy comes in miserable ease begging for bread to eat, hardens his heart against him even when of old did him service-finds not one to comfort him. (Rig Veda, 10:117:2)

E. Those who reject Our Signs We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins that they may taste the penalty: (Quran S. Nisa, 4: 56).

“May the bounteous fire divine, consume them with his fiercely glowing sharp jaws like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord.” (Rigveda 4:5:4).”¹⁰

Result and Discussion

As seen in Islamic and Hindu scriptures, there are usually God's commandments and advice on how to carry out orders. At the same time, both the Veda and the Qur'an are seen as reference books. Two holy books deal with social life and individual relationships and draw people to a moral life.

As can be seen in both holy sentences in article A-, the power and greatness of God are emphasized. The idea that God is the creator and that he is the owner and creator of every piece of matter is accepted and positioned in this way. In Islam, it is said that God is one, has no sex, is shapeless, and is omnipotent, forgiving, and infinite. However, it is believed in Islam that the beginning and end of all existence are under the authority of God. Hinduism is by definition a polytheistic religion, and the exact number of gods is not known. However, as seen in article A-, Rig Veda speaks of a creator. The name “Hinduism” was defined after the 19th century. Although it was known by various names before the 19th century, it was more commonly referred to as Sanatan Dharma or Vedic. As it is known, there is only one God in Vedic religion, and it is fixed in Vedic belief that God is formless, invisible, encompassing, and eternal in every way.

In article B-, it is mentioned that God is merciful and generous and responds to the wishes of believers. According to Islam, Allah has created evil and goodness together. Because every living thing living on it is like a test or a labyrinth. Good or evil is under one's will. To practice evil or goodness shows one's love for God. Again, Hinduism advises its believers to do good and prevent evil. At the same time, it is emphasized that God is responsive to the wishes of his believers. It is a

common view in both Islamic belief and Hinduism that a person's sincere prayer will be accepted.

As in article C-and Surah Al Fatiha, the world is a testing place for the hereafter. According to Islam, to be successful in this exam, it is necessary to adhere to some rules and live according to these rules. There is a hadith that is frequently encountered in Islam. This hadith says, "Islam is good morals." In most Islamic sources, the expression "journey to the hereafter for the world" is used. The way is known as the "good way" or the "right way" is dominated by the philosophy that it is possible by obeying Allah's orders and prohibitions. In its sacred sources, Hinduism also speaks of the idea of being on the "right path". It prevails in the current Hindu religious understanding that the right path is to reach God. Another thing to note here is the singular word "creative." Because, in traditional Hinduism, the word God is not singular.

Religions do not only shape the spiritual lives or inner lives of individuals. Religions try to keep communities away from evil and direct them towards good. Islam pays attention to cooperation and helping each other. In particular, he ordered and recommended helping the children of parents who lost their lives for various reasons. Allah has recommended helping the orphans and the poor, and he promises to give various rewards to those who help. At the same time, helping each other is very effective for social peace and coexistence. Because cooperation makes people love and approach each other. Although Hinduism has a local appearance, the scriptures contained in its holy books are of a quality that will interest all humanity. Considering today's conditions, it is not possible to have war or unrest in a geography where the rich help the poor, widows, and orphans. There was peace and tranquility in the emergence of all religions.

Belief in the hereafter and the belief in resurrection after death are evident in every aspect of Islam. The Qur'an often emphasizes the impermanence of the world and the idea of a permanent real world after it has died. According to Islam, good people and bad people will be divided into two groups after this world and after the next. According to the E-clause, good people will be rewarded with heaven. Evil people will be punished with hell. It is emphasized in the Qur'an that Hell is a very hot place. The price of evil done by evil people in the world will be to punish them with fire in hell. In present-day Hinduism, life is an ongoing cycle. With *Karma-Moksha-Samsara*, the soul returns to earth. However, whatever life he had in his previous life, his new life will be shaped according to his old life. If he had a bad life, he could be created as a plant or a stone in his old life or his new life. However, in article E-, punishment with fire is foreseen for those who are outside of God's rules and those who do not obey God's orders. The concepts of heaven and hell in

Hinduism are temporary. *Swarga* is known as heaven, and *Naraka* is known as hell. After the person loses his life in the world, he first pays for his sins and then goes to his new life until he goes to his new life.

Conclusion

In my academic work, I do not aim to prove the truth or wrongness of religions or belief systems. The conclusion I reached in my article is that I have seen and understood how Islam and Hinduism, which are seen as two separate beliefs, meet at common points and how they are similar in terms of scriptures. I have seen that the principles brought by religions are to ensure the happiness of people and societies and, at the same time, to stay within ethical limits. This academic study is very important in terms of understanding how Hinduism, which is also known as polytheism, exhibits the characteristics of a monotheistic belief.

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