

Comparison of Philosophical and Religious Perspectives on Similar Scriptures Between The Quran and The Bhagavat Gita

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Abstract

Islam and Hinduism are belief systems that can find a place for themselves today as two-sided and multi-follower belief systems. It is not possible for those who hear the idea that two religions, which are perceived as two different beliefs in the world, can meet at the same points. The reason for this is that Islam is a monotheistic belief system, and the idea that God is formless and not in any pattern is very effective. Hinduism comes from a polytheistic understanding of appearance. The exact number of gods is not known. Hinduism is considered one of the oldest religions on earth.

The holy books are very important in terms of guiding and performing religious rituals correctly and transferring them to future generations. Religions with holy books have taken great strides towards universalization. However, religions without scriptures or scriptures remained local, and their followers remained in limited numbers. The history of Hinduism dates back to the years before Christ. Like all scriptures, the Qur'an and the Bhagavat give examples from the past, warning their followers of the dangers they may face in the future. The main reason for the existence of religions in the history of humanity is the moral disorders that have emerged in societies. The purpose of the existence of religions is to keep societies within moral limits. The Qur'an and Bhagavat Gita warn and advise their followers by talking about the wars, lifestyles, and causes of extinction of past societies. Every religion has its style of writing and addressing. The Quran is in Arabic, and the Gita is written in Sanskrit. The Qur'an was made into a book during the reign of Caliph Abu Bakr. The translation of the Gita into a book was made possible by the Rishis' continuing their oral traditions. The Rishis continued their prophetic duties in Islam and Hinduism. It is important for the religion-society relationship that the Qur'an and Gita meet at the same points and show similar characteristics.

Keywords

Bhagavat Gita, Qur'an, Verses, Similarities, Sacred Scripture, Comparison

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Objective

It is based on the similarity of the principles and rules that religions bring to people and societies, and the examination of these similarities with religious and philosophical observations and evaluation.

Methodology

In this academic study, I generally benefited from holy books, clergy, and documentaries on religions. The interviews and studies I have conducted with the clergy have led to the emergence of such an academic study.

Introduction

The need to believe began with the first humans coming to earth. Belief is a personal need and requirements like food, travel, sleep, and shelter. Individuals have been in search of knowing the objects they see around them. This search has led to the birth of different beliefs. Especially in developing societies, the natural events that take place on earth and the idea of comprehending these natural events and learning their causes revealed the necessity of belief and gave rise to the concepts of causality, religion, or belief. Although the general beliefs of the first people were objects such as fire, the sun, water, wind, earth, and the moon, the dimension of belief changed with the social order that developed over time and the answers given to the questions sought. Religions with holy books undoubtedly played a leading role in the change in the dimensions of the beliefs of the first people. These religions are called Abrahamic religions. The most important feature of these religions is that they are monotheistic and the holy books are communicated to the societies through the prophets and applied in practice through the prophets. However, before all these Abrahamic religions, there was Hinduism, which shows polytheistic features and whose emergence dates back to the years before Christ. Hinduism also includes scriptures and books. However, there is no clear evidence about when, how, and by whom the books were written. In Hinduism, there are books written in Sanskrit such as the Veda, Bhagavat Gita, Purana, and Upanishad that have survived until today.

The Bhagavad Gita is the epic's heart and one of its eighteen chapters. While the Mahabharata epic depicts the struggle for power and justice among siblings' children, the Bhagavad Gita depicts a much larger struggle, the war against man's fears, desires, and darkness, through the words of his teacher and student. In the Bhagavad Gita, Hindus and readers of the epic can see their strengths and weaknesses, and at the same time, the Bhagavad Gita reminds the civil warrior who is on the verge of conquering his existence. The Bhagavad Gita (Song of the Lord) captures a moment on the eve of the great Mahabharata war. The Bhagavad Gita is very rich in content and is similar to other Indian epics, The place, time, and place are not certain.

According to the belief, 5000 years ago, in 3000 BC, a war that can be called a “world war” took place. This war is between good and evil. Arjuna, who is on the good side, asks Krishna for help. Arjuna does not want to fight and gets depressed. Finally, he says, “All these kingdoms, all this wealth, is temporary,” and he puts down his weapon and begins to listen to Krishna’s advice. Krishna also begins to tell him the eternal truths, the divine secrets, and the meaning of life. Some Hindus, such as Mahatma Gandhi, think that this battle of the chariots and war horses, described in the Bhagavad Gita, is actually “symbolic”. The coachman is ‘consciousness’, horses are “spurred desires,” war is life, the wheel is time, the car is “body,” and the carriage is “me.” Hindus think that this war really “happened” in history do not deny that the verses also contain “symbolic” meanings. It is not known exactly when this work was written. Faithful Vaishnavas say that the Gita was created in 3000 BC. Scientists, on the other hand, do not participate in these dates. Various scholars, based on linguistic and literary features, say that the Bhagavad Gita was written between 400 BC and 100 BC. The Gita has become an extremely popular book throughout the world and more recently in the West. It is even claimed by some that it surpasses the Bible in popularity. When it comes to Indian mysticism, it is the first book that comes to mind, along with the Upanishads and the Ashtavakra Gita. It is known by heart by many Hindu priests in India. Due to its mysticism, the depth of the verses, and the beauty of words, it is described as “a masterpiece of spirituality” by all Hindus and also by non-Hindu western researchers interested in eastern philosophy. It is a sacred text that stands apart from the Mahabharata, one of the sacred epics of the Indians. The Bhagavad-Gita, which covers and assimilates all the cognitive doctrines of the Hindu religion, is the most impressive and directly appealing to the reader among the esoteric texts even today.

“The Bhagavad-Gita (“Song of God”) is an influential Indian religious text. In quasi-dialogue form, it is relatively brief, consisting of 700 verses divided into 18 chapters. When the opposing parties in the Mahabharata war stand ready to begin the battle, Arjuna, the hero of the favored party, despairs at the thought of having to kill his kinsmen and lays down his arms. Krishna, his charioteer, friend, and adviser, thereupon argues against Arjuna’s failure to do his duty as a noble. The argument soon becomes elevated into a general discourse on religious and philosophical matters. The text is typical of Hinduism in that it can reconcile different viewpoints, however incompatible they seem to be, and yet emerge with an undeniable character of its own.”¹

The Bhagavad-Gita incorporates aspects of both Samkhya and Vedanta philosophy. It played an important role in religion by emphasizing devotion, which

has since become a central path in Hinduism. In addition, the Mahabharata's popular theism and the Upanishads' transcendentalism collide, and a God with human traits is associated with the Vedic tradition's brahman. Furthermore, the Bhagavad-Gita exemplifies three important religious tendencies in India: dharma-based householder life, enlightenment-based renunciation, and devotion-based theism.

"The Gita preaches selfless action and devotion to God as paths to spiritual freedom, but the text itself is philosophically more complex. As a devotional meditation, many Hindus recite from the Gita daily; as an ethical text, it is consulted for its advice on proper conduct; and as a theological and philosophical text, it has been studied, interpreted and commented on by scholars from at least the 8th century."²

The Bhagavad-Gita, by requiring God's worshipers to fulfill their duties "better one's duty ill-done than another's well-performed" and observe the rules of moral conduct, bridged the gap between ascetic disciplines and the search for emancipation on the one hand, and the exigencies of daily life and more specific rules of the caste system on the other. For those who had to live in the world, the Bhagavad-Gita provided a moral code and the prospect of ultimate salvation.

The Quran is the name of the holy book of Muslims. According to history, the revelations that became the Quran began to Muhammad in 610, during Ramadan and the Night of Power, while he was in seclusion in the Hira Cave on the Nur Mountain near Mecca, 13 years after the revelation in Mecca. It lasts for 23 years, 10 of which are in the Medina period. The formation of the Quran and the descent of the verses from Allah to the earth are directly proportional to the problems that the Prophet Muhammad and the first Muslims faced and could not solve. The Angel Gabriel played a major role in the descent of the verses of the Qur'an. He is known as the angel who transmitted the verses to Muhammad. The Holy Quran consists of 114 suras, 6666 verses, and 30 portions. It consists of 30 portions, and each portion consists of 20 pages. The Qur'an, as a word, means "to collect, to read, to bring together". He brought together verses and surahs; Islam's belief, worship, morality, law, etc. collects and contains the essentials. It is said that it got this name because it is the most read and read the book in the world.

In the Qur'an, the mistakes made by the peoples of the past and the ways and reasons why God punished them are mentioned. Quotations are frequently made from past prophets and the duties assigned to them. The codes of the ideal individual and ideal society are clearly stated in the Qur'an. The Qur'an is Allah's orders and prohibitions. The Qur'an has succeeded in preserving its originality since the first day it appeared before us as the first book. The biggest proof of this is the fact that

the Qur'an, which was perceived as an invitation to Islam sent to Byzantium during the reign of Caliph Osman, exists today, and when compared with today's examples, it seems to have preserved its originality.

Result and Discussion

The purpose of religions on earth is to create communities living within the framework of ethical rules in a livable world. In fact, in all religions, be it Abrahamic religions or local religions, similar norms, orders, or prohibitions can be found. Because the basis of religion is moral norms. The similarities or some common points between the Gita and the verses of the Qur'an do not mean that these religions come from the same root or that they have the same belief system.

"Only the fortunate warriors, O Arjuna, get such an opportunity for a righteous war against evil that is like an open door to heaven. (Gita 2.32)

-Allah loves those who battle for His cause in ranks (Surah - As Saff 61.04).

If even the most sinful person resolves to worship Me with single-minded, loving devotion, such a person must be regarded as a saint because of making the right resolution. (Gita 9.30)

-Those who believe in Allah and do the right action, He will forgive their evil deeds (Surah- At Taghabun- 64.09)

Therefore, you get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are merely My instrument, O Arjuna. (Gita 11.33)

-You are but an instrument and Allah is in charge of all things. (Surah-Hud- 11.12).

Know that light energy to be Mine that comes from the sun and illumines the whole world and is in the moon, and a fire. (Gita 15.12).

-Allah is the light of the heavens and the earth (Surah-An Nur- 24.35)

Lord Krishna said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (Gita 4.05)

-Allah is He who created you and then sustained you, then causes you to die, then gives life to you again (Surah-Ar Rum- 30.40).

The Supreme Lord abiding in the inner psyche of all beings, O Arjuna causes them to revolve by His power of Maya like a puppet of Karma mounted on a machine. (Gita 18.61)

-He may reward those who believe and do good works. No one can escape His law of consequences (Surah-Ar Rum- 30.45).

Set aside all meritorious deeds and religious rituals, and just surrender completely to My Will with firm faith and loving devotion. I shall liberate you from all sins. Do not grieve. (Gita 18.66)

-The Koran says: Whoever follows My guidance, no fear shall come upon them; neither shall they grieve (Surah- Al Baraqah- 2.38).

This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (Gita 18.67)

-It is not for any soul to believe, save by the permission of Allah. You should not compel one to believe (Surah- Yunus-10.100-101)

I give spiritual Knowledge, to those who are ever united with Me and lovingly adore Me, by which they come to Me. (Gita 10.10)

-Anyone to whom Allah has not granted the light (of Knowledge) will have no light (Surah-An Nur-24.40).

Everything in this universe is, indeed, God's manifestation. Thus, the unnecessary killing of any living being is to hurt or kill a part of God. (Gita 7.19)

-Whosoever kills an innocent human being, it shall be regarded as if he has killed the entire humanity. (Surah-Al Ma'idah- 5.32)." 3

In article A, it is mentioned the attitudes that believers should adopt in the face of wars that may arise in necessary situations in both religions. It means that those who fight for God will be loved by God. In the epic of Mahabharata, Arjuna's wars are often mentioned. At the same time, great wars took place between the first Muslims and the unbelievers in the early years of Islam.

In article B, the forgiveness of sins seen in both religions seems possible through devotion to and worship of God. At the same time, the creator gives a reward, which can be considered as compensation, which means a second chance to the believers. No matter how sinful individuals may be, the path to purification is clear through sincere worship and sincere devotion to God. The same practice, which is accepted as possible to purify and cleanse one's sins with repentance in Islam, finds its place in Hinduism, which is effective in strengthening the bonds between individuals and God.

In article C, Islam has repeatedly stated in the Qur'an that it will openly support its servants who fight for Allah. According to Islamic understanding, those who fight for Allah are not alone. In a war against the army of Abraha (King of Yemen), who came to attack the Kaaba, Allah sent his birds to help the Muslims, and the birds left the stone pieces that they carried in their mouths from kilometers

high and smashed the infidel army. Similarly, Hindus believe that God Vishnu descended to Earth in the form of a half-human, half-animal and stood alongside the people in the face of evil. It is also seen in Hindu epics, especially Mahabharata, where the avatars of many gods descend to earth and help innocent people in war.

In article D, in both belief systems, it is thought that every object on earth was created by God. God is described as the only owner of everything and all-powerful over every object and every object. The sun is the source of life for all living things. The sun, which ensures the continuity of the universe, has taken its place in both religions as a miracle of God. In both scriptures, the idea that God is the giver of life and is above everyone else is the dominant thought in the scriptures.

In article E, the limitless power and dominance of God are revealed in these holy verses. The feature of sharing the power and authority of God seen in Abrahamic religions is also handled in Hinduism, which gives the impression of a polytheistic religion.

In article F, the theme of rewarding the good and those who do good, which is seen in all religions, find a wide place in both religions. According to Islam, those who did evil in the world and did not repent will undoubtedly pay the price in Hell. Even if a person deserves heaven, if he has sinned, he will pay for his sins in hell and then go to heaven. There is a similar form of punishment in Hinduism. In Hinduism, there is a concept of temporary heaven and hell, where punishments and evils are to be held to account. These are Swarga (heaven) and Naraka (hell). In Hinduism, life is an ongoing cycle. The soul can transition from one life to another through the cycle of Karma-Moksha-Samsara. However, a soul who misused the opportunity given to it in a previous life stays in Naraka (hell) to pay for its sins. However, at the end of all these processes, the evil spirit can also be sent to the body of an inanimate object to pay for its sins. What is clearly understood in both religions is that it is not possible to escape punishment.

In Article G, A frequently encountered subject in Islamic practices; what did he who found it lose, or what did he find who lost it? In both faiths, the most frequently discussed subject in written texts is sincerity. When a person sincerely turns to God or takes refuge in the Creator with all his sincerity, when he surrenders, he has nothing to lose or fear. In the early years of Islam, Muslims spent on all goods for the sake of Islam. It is a sign of sincerity that believers spend their wealth and possessions for the sake of religion. People who do this believe that they will receive their reward in the other world. If Gita is the subject mentioned, daily life or luxury life can sometimes make people forget religious sensitivities. Gita says, "Leave everything aside and only direct toward me."

In article H, The two beliefs touch on the same point. Hearts are in the hands of the creator. Whatever the creator wishes, it happens. They also agree that there should be no coercive belief.

In article I, A question that is seen both in Hinduism and frequently in Islam: Is the knowledge of God accessible? Both Islam and Hinduism view this question positively. Only the Creator knows the inside of all hearts, and if the Creator wishes, the hearts are filled with the knowledge and love of God.

In article J, these two written scriptures are like a continuation of other written texts. God is the owner of all living and non-living things on earth. Every object in the universe was created by God's command. If God does not want something, that object can't exist. There is also the issue of the oneness of God, which is mentioned in other scriptures. In Islam, God is undoubtedly one, unborn, has no gender, does not resemble anything, and cannot be molded into any mold. Such is the definition of God in all Abrahamic religions. In Hinduism, however, the number of Gods was expressed in thousands. But what is mentioned in the Gita is One. And it is often emphasized that God is above everything and is infinite. The definition of God in the Gita does not share his powers with anyone and is the owner of everything. In two beliefs, they gave special importance to living beings. The understanding that the creator is the one who takes life according to what he gives and gives life to beings is dominant in two belief systems. Living veneration is in the foreground in Hinduism. In Islam, the saying that no one but Allah can take the life given by Allah has been valid for all beings, and they have taken care to protect living things.

Conclusion

Both the Gita and the Qur'an are very similar in their principles and rules. The main reason for its resemblance can be said to be that every religion adds similar features to people. However, the Gita and the Qur'an can meet at the same point regarding the oneness of God. Because there are minor differences between Gita's definition of God and the Qur'an's definition of God. According to the scriptures we have chosen here, we can establish a parallel connection between the resulting religions. The Vedic religion, the first known Hinduism, also reveals such results. Our claim is not to say that religions, or Islam and Hinduism, came from the same root. Similarities are possible, but the differences are greater than the similarities. This is because Hinduism has been transmitted to the future by oral tradition for centuries and has a religious class. When religion comes under the control of others, corruption can begin. My claim is that there are serious parallels between the holy books. The common conclusions we have reached from similar

verses are that God's offer, unity, eternity, formlessness, being above everything, having infinite power and that everything happens under God's control.

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