

A PHILOSOPHICAL LOOK AT THE SIMILAR CONCEPT OF GOD AND SACRED VERSES FOUND IN THE UPANISHADS AND THE QURAN

Prof. T. Krishna Rao Thumma

Registrar

Mahatma Gandhi University

Nalgonda

Melih Sezer

Department of Philosophy

Mahatma Gandhi University,

Registrar Osmania University

Hyderabad, Nalgonda Arts College

Email: melihmelihsezer@gmail.com

Abstract

Scriptures and sacred sources are important for the continuation of religions and their spread to other geographies. At the same time, the holy books are very important in terms of the correct application of religious rituals and their transfer to future generations. Belief systems that have succeeded in transmitting their holy books to future generations have achieved a very high level both in terms of followers and in terms of the application and dissemination of rituals. Hinduism is one of the oldest known belief systems in history. Many scriptures appear, including Veda, Upanishad, Gita, and Puranas. Although it is not clear when, how and by whom it was written, it managed to survive centuries ago. It is known that the Rishis served as prophets in their society and transferred the oral tradition and Sanskrit texts to the present day. Islam is newer than Hinduism. It is considered a religion whose written works and rituals have succeeded in protecting itself. Scientists state that there is no difference between the Qur'an, which was made into a book during the reign of Caliph Abu Bakr, and the Qur'an, which was dispersed by different civilizations, and the Qur'an that is followed today. It can be said that some of the orders and prohibitions that the Qur'an and the Upanishads demand from their believers are very similar to each other. As a result, religions are built on similar foundations. What keeps religions alive is morality and God's prohibitions.

Keywords

Upanishads, Qur'an, Verses, Similarities, Sacred Scripture, criticize, examination.

Reference to this paper should be made as follows:

Received: 16.06.2022

Approved: 20.09.2022

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

A PHILOSOPHICAL LOOK AT THE SIMILAR CONCEPT OF GOD AND SACRED ...

Article No.31

RJPSS Apr.-Sept. 2022,

Vol. XLVII No. 2,

pp. 273-278

Similarity Check: 0%

Online available at:

<https://anubooks.com/rjpss-2022-vol-xlvii-no-2/>

DOI: <https://doi.org/10.31995/rjpss.2022.v47i02.031>

Objective

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

Faith is a multifunctional system that can always stay alive. because the sense of describing the environment and the curiosity of individuals is very lively. We can say that the belief system started with the person who took the first step on earth. The questions of who I am, where I am, who created me, if there is life after the world, and what is the beginning and end of existence have given rise to a systematic belief system. All beliefs aim to keep societies within moral limits with the principles and norms they bring.

The Indians' philosophical thoughts are like an unending ocean, making it difficult for ships sailing to this ocean to find their route. We don't know what century most of the works were created in. We know a lot about the lives and even personalities of Western philosophers, but Indian philosophers have always been obscured by their writings and ideas. The names are sometimes familiar, but the details of their lives are not.

"The meaning of the word Upanishad is "sitting down near" a guru (spiritual master) who passes on his secret teachings. More than 100 compilations of these dialogues are written down, though only 13 of them are accepted as smriti, or sacred scriptures." ¹

The Vedas are the literature that gave this time its name. When the Vedas are discussed, a large body of literature comes to mind, rather than a collection of works in a single book. "Veda is a Sanskrit word that signifies "knowledge of God" or "knowledge of religion." The Upanishads were composed by these forest hermits around 700–500 B.C.E., as the last section of the Vedas".² During this time, people began to ask more questions about human existence. The ascetics of the Upanishads were philosophers, instructors, and seers. They lived in hermitages in the woods. They spent their days learning, analyzing, and debating the universe's perplexing problems. Young minds were drawn to these hermitages in the hopes of engaging in arguments and thereby gaining enlightenment. The Upanishads are written in Sanskrit and are part of the Hindu literature known as shruti, which means "revealed." They

were revealed in different phases at different eras, just like the Vedas. They are regarded as philosophical appendages to the Vedas. Scholars disagree on the period of their production and the number of Upanishads that existed at the time.

“Hindu scholars assign the date between 2500 and 2000 BCE, whereas Western scholars assign 1000 to 500 BCE. One hundred and eight separate Upanishads have been preserved, but only 12 are considered major. They are: Katha, Isha, Kena, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhadaranyaka, Kaivalya, and Svetasvatara Upanishads”.³

“Shankara (c. 788–820 CE) acknowledged that the spiritual and philosophical heritage of Advaita Vedanta, which was already present in the Upanishads, was preserved through a teaching transmitted through a succession of teachers (guru-parampara)”.⁴ The well-known scholar of the Upanishad period, Shankara, made deep comments on the Upanishad and its believers were united in this philosophy. Shankara redesigned the oldest concepts of Hinduism and gave new definitions. At the time of the Vedic period, the concept of one all-inclusive deity was slowly disappearing. Shankara brought a different perspective to the concept of Atman. That every human has an Atman, and that after death, the Atman will merge with Brahman. The earliest Sanskrit texts, the Vedas and Upanishads, have preached about the nondualism of the Supreme Power that existed before Creation. “God as the efficient cause and nature (Prakriti) as the material cause of the universe is unconditionally accepted, as is their harmonious relationship”.⁵ The Upanishads speak of God (Prakriti) as one and call him Brahma. Brahma is one and all-powerful. At the same time, the Upanishads have also included some cosmic information. He frequently mentions the four elements. God and Prakriti are one and the same, and together they form a single nucleus. Many elements are personified as sections of his body.

The concept of spirit has a special importance in Hinduism, especially in the Upanishads. It is believed that Atman exists in every person, animate or inanimate. They argue that even the concept of moksha, which Hindus accept as salvation, can be reached through atman. The Hindus learned through the Upanishads that the Atman is identical to Brahman. According to Hinduism, realizing soul-God unity is liberation, or spiritual and bodily enlightenment. ॐ Brahman is the ultimate reality: It is the universe’s delicate essence, as well as each individual’s deepest self or spirit (atman). It is uncreated, limitless, all-encompassing, and eternal. According to Upanishad texts, Brahman becomes absolute God, and in the Puranic era, Brahman becomes Brahma, the universe’s creator and one of the three ultimate Gods: Brahma, Vishnu, and Shiva. The various interpretations of the word brahma or brahman are

associated with various religions and periods, making confusion unavoidable for the layperson.

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 book in the world.

Result and Discussion

Although all the beliefs in the world are independent of each other or have emerged at different times, it is normal for them to show similarity in terms of the discourses and principles they promote. There is a serious parallelism between the emergence of the concept of religion and the moral corruption in societies. The Upanishad and the Qur'an may be separate religious scriptures, but there are likely to be similarities between principles and norms.

- A- "He is God the one and only. (Surah Al-Ikhlās, 1-4)
-He is One only without a second (Chandogya Upanishad chapter 6, section 2, verse 1).
- B- He begets not, nor is He begotten.(Ayah al-Ikhlās 112:3)
-Of Him, there are neither parents nor lord. ((Svetasvatara Upanishad chapter 6, verse 9).
- C- And there is none like unto Him. (Surah Ash-Shuraa: 42.11)
-There is no likeness of Him(Svetasvatara Upanishad chapter 4, verse 19)".⁶

As can be seen in the articles A, B, and C, the concept of God was generally emphasized in the holy orders. According to Islam, God is unique, unborn, unborn, free from all kinds of human needs, shapeless, the owner of everybody and the creator of every substance. In Islam, God is a being that cannot be seen but is believed to be above everything. The entire universe, all bodies, came into being by the command of God. God is one, has no limits, and does not share his power with anyone.

Hinduism is a polytheistic religion in which the Gods take various forms. However, according to the Upanishad scriptures, God is one and has no form or like. The Upanishad texts also contributed to the introduction of some new concepts into Hinduism. The most obvious example of this is Atman-Brahman. Atman is the Spirit. Brahman is the only god believed to have created everything. According to the Upanishads, the soul is a being that exists in everybody. Only after the soul has lost its physical life can it reach Brahman and thus capture its salvation, namely Moksha.

In Islam, there is a definition that is close to this example. According to Islam, the spirit is in living beings. Every living thing carries a soul. Spirits were created by God before humans. And souls will return to their creator after the body loses its life.

Conclusion

The subjects that are frequently mentioned in items A, B, and C are those that deal with the shape and form of God. One of the only issues that all people on earth wonder about is the knowability of God. The emergence of various theories of God's Knowledge had a significant impact on the Western philosophy of the early times. The definition of God within Hinduism today has quite different approaches. However, the Upanishads give us a few clues about God's location, limits, and knowledge of God. There is no problem with the definition of God in Islam.

The definition of God and the approach to God in the Upanishads and the Qur'an show similar qualities. However, the conclusion we can reach from here cannot be the statement that Hinduism is a monotheistic religion. It is possible to talk about the fact that there was an understanding of God close to the God attributes mentioned in the Upanishads during the Vedic Hinduism periods, the first known Hinduism. The God approach, which exists in today's Hinduism and is expressed in thousands, is a very popular view. But still, some Hindu clergy today express an opinion on the oneness of God. The emergence of the problem of God in Hinduism is expressed in this way. The widely accepted opinion stems from the fact that Hindus call the holy personalities that God sent to help people God.

References

1. MadduBazaz, Wangu. (2009). World Religion Hinduism. Chelsea House Publisher: New York. Pg. **38**.
2. MadduBazaz, Wangu. (2009). World Religion Hinduism. Chelsea House Publisher: New York. Pg. **38**.
3. Amrutur, V. Srinivasan. (2011). Hinduism for Dummies. Wiley Publishing: Canada. Pg. **155-156**.

4. Steven, J. Rosen. (2006). Essential Hinduism. Prager publisher: London. Pg. **15**.
5. Nanditha, Krishna. (2017). Hindusim and Nature. Penguin Publisher: India. Pg. **13,14**.
6. (2022). <https://www.speakingtree.in/allslides/similarities-between-quran-and-hindu-texts/124828>, Accessed May 15, and (2006). S. Radhakrishnan, The Principal Upanishads, Sacred Books of the East. volume 1-15. Harpercollins: India. **253-745**.