

# THE THEOLOGICAL ISSUE IN MAJOR HINDU RELIGIONS (A COMPARATIVE STUDY)

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## Abstract

The religions of India follow the same orbit, and the mother religion is Hinduism, and other religions diverge from them, and then often return to them in one form or another.

The most prominent colors of disagreement between the religions of India is evident in the issue of divinity, in Hinduism a large group of gods, and most of them say a trinity within the framework of unity, which is Brahma, Vishnu and Shiva, and then acknowledge that he is the basis and creator, and the genetic has denied God, and Buddhism refused to talk about him, but this chasm did not last long, so soon the god of the Jain Maha Vera, and the Buddhists Buddha and mixed statues and gods. Related to God is the genetic statement that pantheism is not recognized, that each soul is an independent and immortal unit, and is not destined to merge into a general spirit, but will remain independent and immortal, thus contrary to Hinduism.

If the great religions of India understand the absolute in a universal or universal form, this concept is considered one of the basis of monotheistic religions. Salvation in India's religions is more of an experience of internal transformation than an experience of divinity. Salvation is union and annihilation in the absolute, even if it takes a personal form.

- The most important recommendations: Conducting more scientific research in the field of comparative religions in the major Indian religions in the question of caste, the question of the holy books, and others. Also in the field of religions compared to the religions of the East and the West in the question of divinity.

He made comparisons between the great religions of India and the religions of the Persians.

**Keywords :** Divinity – Religions, India, Comparison.

## INTRODUCTION

No nation was devoid of nations, but the aspect of divinity in its faith had the largest share, and therefore the country of India is teeming with many beliefs, and it is not known until today of the religions of India that preceded the Vedic religion, and Buddhism was not the religion that was in the forefront, but was preceded by different religions, and only what was known in the Vedic era, whose religion was based on the Vedic books, which is the Brahmin religion.

Among them, they used the word "dharma", which means: the way of life, thinking, and life. It was called in the past Brahmin relative to (Brahma), and Buddhism is a natural extension of Hinduism Brahmin, and Hinduism was called so - as Westerners called it - relative to their country India, and it is called Brahmin relative to Bra - as he passed - which renewed the Hindu religion in the eighth century BC, so he called the religion Brahminism.<sup>1</sup>

In short, there are other small religions in India, where there are gods and gods that promise millions, and in which anyone who invents a new doctrine or religion finds followers and worshippers, but the dominant religion is Hindu-Brahminism.

The religions of India are going in one orbit, and Hinduism is the mother religion, and other religions diverge from it, and then often return to it in one form or another, and so the religions of India meet in the belief in karma, although these religions differ in their interpretation, and meet accordingly in saying reincarnation, and in trying to get rid of the recurrence of birth by killing desires and deprivation, and the religions of India tend to be pessimistic, and all seek to go, and the connotations of these are not far from different.

Wells describes the connection between Buddha's ideas and other Indian ideas:

<sup>1</sup> Shalabi, Ahmed, Great Religions of India, 19.

"Gautama had no knowledge or insight into history, no clear sense of the vast adventure of life that took off throughout time and space, his mind confined to the circle of periods of his time and his people, and their minds froze around the idea of constant repetition."<sup>2</sup>

The most prominent colors of disagreement between the religions of India is evident in the issue of divinity, in Hinduism a large group of gods, and the genetic denied the god, and Buddhism refused to talk about him, but this gap did not last long, so soon the god of the Jain Maha Vera, and the Buddhists Buddha and mixed statues and gods, as the Jains and Buddhists found that the evidence of the absence of God is more difficult than the evidence of his existence, and related to God what the genetic says of not recognizing the unity of existence, and that it sees that each soul is an independent unit Immortal, and it is not destined to be integrated into a common spirit, but will remain immortal independent, and thus contrary to Hinduism.

Hence, I liked to write a scientific research entitled (The Question of Divinity in the Great Religions of India - A Comparative Study).

- The importance of the topic and the reasons for choosing it:

- A- The absence of an independent study reflects the comparison in the question of divinity between the great religions of India, despite the availability of scientific material, ancient and modern.
- B- The comparative study of religions is an important chapter in the present era, and needs more research, especially as the impact with some religions is great on the whole world.
- C- The strength of the influence of the religions of India in the thought of the whole world to the present day, especially after the introduction of many ideas and beliefs in the fields of training and healing.

- Research problem: It includes answering the following questions:

- 1- What are India's most important religions?
- 2- What are the most important differences between these religions?
- 3- Were the differences in the question of divinity so important for an independent study of it between these religions?

- **Objectives:**

- 1- Revealing the comparisons between India's major religions in the question of divinity.
- 2- A statement of the most famous pluralistic religion in them.
- 3- A statement from the one who became famous for atheism and then tended after the death of its founder to deify him.

- His scientific method: descriptive - inductive - analytical - deductive.

-Restructured:

It contained the following:

- Introduction: It includes the importance of the topic, the reasons for its choice, its objectives, its problem, its scientific method, and its structure.

And a preface in: A brief definition of the major religions of India: Hinduism, Buddhism and Jainism.

And one topic, which is: the question of divinity in Hinduism, Buddhism and Jainism, and it has the following demands:

The first requirement: the question of divinity in Hinduism.

The second requirement: the question of divinity in Buddhism.

The third requirement: the question of divinity in genetics.

- Conclusion: It contains the most important results of the research and its recommendations.

- Index of sources and references.

Preface in: Brief Definition of India's Great Religions: Hinduism, Buddhism and Jainism:

**First, the definition of Hinduism:**

The word "Hindu" - by breaking the distraction - is a word of Persian origin, used by the Persians to refer to the people who dwell beyond the Indus River in the northwestern part of the Indian subcontinent, and the first mention of it was in the Rij Vida.

And Hinduism - in Hindi -: (Frenchram) means: the social system (furnace) quadrilateral, spiritual (Ashram) quadrilateral, and in Sanskrit<sup>3</sup> (Dionagri) (हिंदू धर्म) means the language of angels, which is the language in which the

<sup>2</sup> Weech and rylands: Peoples and religions of India. - Hinduism Ed. By Lewis Renan. - Wells. A Short History of the World.

<sup>3</sup> Sanskrit: An ancient language of the scriptures of the Hindus, the language of the Aryan invaders who founded the religion, and it is similar to the Persian language

and European languages . See/Al-Adhami, Studies in Judaism, Christianity and the Religions of India, 527-523

Vedas were written<sup>4</sup>, and its commentaries (Buranat), each bearing the name of the wise, and its number, 18 in addition to Mahabhart, which means the history of Greater India and Ramayana, and the equivalent of the Iliad<sup>5</sup> When the Greeks. Brahma handed over the Vedas to his son Nard Moni, who handed it over to his disciple Vyas Duff, who wrote it down 5000 years ago after it had been oral, the chief Vedas referencing, and after classifying it into four and entrusted it to his disciples who worked to spread it in the land. <sup>6</sup>

The emergence of Hinduism dates back to a long time before Christianity<sup>7</sup>, and unlike other religions, Hinduism does not know its founder, specific sources or beliefs approved by all followers, and its sacred books do not know their authors and the date of their authorship, <sup>8</sup> as well as lack religious unity, as a result of the caste system that, despite its abolition, still exists.

The definition of Hinduism is still problematic because it has no specific creed; the Indian government defines a Hindu as an Indian, and this constitutes the existence of other religions such as Islam, Christianity, Judaism and Zoroastrianism, as well as the presence of other peoples in India such as Pakistan, the Nabial and Bangladesh.

Hence, there are many definitions about Hinduism, and it appears through them that the name of Hinduism is not the real name of this religion, but the Hindus accepted this name, and with the large number of its followers and their spread in the world and the strength of the influence of Hinduism in Western thought, ancient and modern, this Hindu religion became different from other religions, but its conflicting beliefs were the cause of the emergence of other religions that split from Buddhism and genetics, <sup>9</sup> and the most prominent of these definitions are:

- 1- It is "a term given in the nineteenth century to a group of very complex and diverse systems of thought, coined by other Westerners who did not appreciate it."<sup>10</sup>
- 2- It was said: "It is the follow-up or worship of the god Vishnu or Shiva or the goddess Shakti or their incarnations, appearances, spouses or descendants."<sup>11</sup>
- 3- It has been said: "It is the Western name for the set of different religious beliefs and practices associated in a flexible way, called "Vedica") after those sacred texts."<sup>12</sup>
- 4- It was said: "A pattern of ideas and concepts that prevailed in religion, ethics and philosophy in India from the early Middle Ages to the present, and the field of Hinduism includes most Indian religious worship and doctrines that are based on the worship of the gods Vishnu and Siva."<sup>13</sup>
- 5- It was said that: "Reincarnation <sup>14</sup>is the science of the Nahdi bee, and whoever does not impersonate it was not one of them, and he is no longer one of them."<sup>15</sup>
- 6- A Hindu was said to be: "who was born of Hindu parents regardless of customs, traditions and worship."<sup>16</sup>

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<sup>4</sup> The Vedas or Weida: The sacred book of the Hindus, and the meaning of the Vedas - derived from the word (wud), which means in Sanskrit: science, and this book includes four books: "Reg Vida", "Yajur Vida", "Sam Vida", and "Ator Vida", and the Book of the Vedas is a collection of instructions from ascetics and hermits. See/Al-Adhami, Studies in Judaism, Christianity and the Religions of India, 534 and Heinlis, Dictionary of Religions, 778

<sup>5</sup> Iliad: A Greek poetic epic, with sixteen thousand verses, narrating a war between the Achaeans and the Trojans, due to the kidnapping of Helena, the wife of Menelaos of Sparta by Paris, the son of Brea king of Troy, who participated in the war of the gods. See / Bouazza - Tayyib, Pre-Socratic Greek Philosophy , 107-102

<sup>6</sup> India", Oxford English Dictionary, second edition, 2100a.d. Oxford University Press.

<sup>7</sup> See / Shalabi, The Great Religions of India, 38.

<sup>8</sup> See/Ibid., 38-37 and Heinless, Dictionary of Religions, 306 Schweitzer, Thought of India, 152.

<sup>9</sup> See Abd al-Ghani Hammad, Influence and Influence between Hinduism and Western Thought, 763-762.

<sup>10</sup> Hamilton, Indian Philosophy, 19.

<sup>11</sup> Barnder, Religious Beliefs, 107.

<sup>12</sup> Oxford Handbook of Philosophy, 2/985.

<sup>13</sup> Philosophical Encyclopedia, 562.

<sup>14</sup> Reincarnation, reincarnation, repeated childbirth or samsara are: the transfer of the soul after death to another plant, animal or human body, and the most famous of the Eastern religions and ancient Greek and Pythagorean philosophy. Murad, Philosophical Dictionary, 216-215 and Vastaks, Vasles G., Plato and the Pananishads, 79.

<sup>15</sup> Al-Biruni, Achieving What for India, 38.

<sup>16</sup> Al-Adhami, Studies in Judaism, Christianity and the Religions of India, 530.



#### - Buddhism:

It is Sanskrit: बुद्धधर्मः is a Dharma religion and is considered one of the main religions in the world, as it is considered the fourth largest religion in the world after Christianity, Islam and Hinduism. Defined as a positivist philosophical religion, it emerged in India after Hinduism in the fifth century BC by a man named Buddha.<sup>17</sup>

Initially based on anti-Hinduism, which was immersed in formalities and rituals, Buddhism was destined to reform the religious situation in India, to take care of man, and to bring him to the stage of nirvana, which means maximum happiness, and is the ultimate goal of the Buddhist. It means a state of peace and tranquility, cooling and freezing of passions, security resulting from the erasure of the soul, the end of pain, and freedom from reincarnation.<sup>18</sup>

Buddhism believes in reincarnation, Buddha said: "Monks, this is the sacred truth about pain: birth is pain, death is pain, meeting the unfamiliar is pain, separation from the ordinary is pain, a man's nail is blind to what he likes pain. Monks, this is the sacred truth about the source of pain, thirst, lust, passion, desire to pleasure, to form, in power, that passion, and that lust is dragged from birth to birth, from pain to pain."<sup>19</sup>

Buddhists say: When Buddha was born, the soldiers of heaven rejoiced, and the angels sang songs of love for the blessed newborn. They also said the Penal Code, the denial of the Baath and the Last Day, they believe that man must be rewarded for his good and evil deeds, but they see this happening in this worldly life. They also believe that the Buddha's form changed in his last days, when a light descended on him around his head, and a great light shone from his body, and those who saw him said, "What is this human being, if he is but a great God." Buddhists pray to the Buddha, believing that he will enter paradise, and prayers are performed with them in meetings attended by many His followers. When Buddha died, his followers said, "He ascended to heaven with his body after completing his mission on earth." They believe in the return of the Buddha back to earth to restore peace and blessing to it.<sup>20</sup>

As for the emblem of Buddhism, it is a semicircular arch, and in the middle of it stands a third, on its head something resembling a rose, and in front of this statue is a hologram of a jar of water, and next to it is an elephant on which the Buddha sits in his traditional dress. It is shown in the following picture:



- As for Jainism, it is a religion that emerged from India, emerged from Brahmin Hinduism and became independent from it. It is now a religious minority in India, with only one and a half million adherents. It is also a well-developed religion, and its members enjoy a high financial status in India. Ashoka Mahavira, who was born in northern India around the sixth century BC and is considered a contemporary of the Buddha.

<sup>17</sup> See Attar, Ahmad, Religions and Beliefs, 95/1.

<sup>18</sup> See/History of Religions, 119-116.

<sup>19</sup> Shalabi, Religions of India, 156.

<sup>20</sup> Al-Hamad, Letters on Religions, Sects and Sects, 407.

It was called al-jiniyya, a word derived from the Sanskrit word (jinna) in relation to the jinas (Christians), who are the holy heroes of the distant past, according to their beliefs. Mahavira is the twenty-fourth founder in the series of great teachers, and at the same time the last of these teachers. Buddhist sources call him a naked ascetic.<sup>21</sup>

This teacher was preceded by a teacher named Parsva, who is the twenty-third teacher, who is the predecessor of Mahavira in the order of the Christians, and he lived two hundred and fifty years before him, that is, in the eighth century BC.

The genetics became the official religion of some regions of India, especially the region where it emerged in Pentamisuri, and the genetics continued to exist despite the small number of followers, thanks to the cohesion of its followers and their good economic position.<sup>22</sup>



Genetic logo

Topic: The question of divinity in Hinduism, Buddhism and Jainism, in which the following demands:

**The first requirement : the question of divinity in Hinduism:**

Research on the issue of divinity in Hinduism is very complex, due to the large number of deities in it from nature, animals and others, and it is worth noting that there are two different tendencies: the tendency of monotheism, and the second is contrary to it, which is the tendency of pluralism, and historically, the tendency of pluralism and the worship of the forces and manifestations of nature is stronger and more widespread in India.

From the study of the history of religions that passed through the countries of India, it was not reported that they knew the doctrine of pure monotheism at any stage, nor did anyone in those countries know who called for the worship of the one God.<sup>23</sup>

In Hindu thought regarding divinity, there are branches as follows:

**Subchapter I: Abstraction:**

It was the quest to know Brahma and determine what it was through symbols, sacraments, religious rites, and the psychological functions of human beings.<sup>24</sup> Unable to achieve the knowledge of the Brahma and determine what it is, the Hindus resorted to<sup>25</sup> another inhuman authority, and the designation of the authority of the scriptures as the ultimate source of understanding Brahma seems to have been influenced by the desire to know the sacred, whether absolute or text. Empiricism did not volunteer Brahma as a god; Hindus, as John says:

"When they speak of Brahmins, they are not talking about God the Creator, the Administrator, they do not worship Him, they contemplate Him<sup>26</sup>," and this abstraction undoubtedly fits the unaffirmative tendency that prevailed over Hinduism. There is a logical correlation between abstraction, and between (Maya) who sees the world as an illusion and

<sup>21</sup> See / Ibid., 125.

<sup>22</sup> See/Ibid., 128-128 .

<sup>23</sup> Muhammad Misbah, The Historical Origins of Hinduism, 35.

<sup>24</sup> Imad al-Din, God, Existence and Man, 5-4.

<sup>25</sup> Abd al-Radi Muhammad, The Problem of Deification in India's Religious Thought, 36.

<sup>26</sup> Ibid., 37.

a mirage, and the source of this correlation is that the world is based on Brahma, and if Brahma is the basis of the world without limit, and does not appoint him, then the structure of the experimental world based on this basis is a mirage.

As for oneness, there are those who denied it from Hinduism, and this is confirmed by Gandhi when he said: "As for the belief in the existence of the Creator and the lack thereof, both are equal, and it is not necessary for any Hindu man to believe in the Creator, he is a Hindu whether he believes or not", and Gandhi - here - completely denies monotheism from Hinduism, although he remained committed to its beliefs despite their complexity, and sees it as the religion that he should be proud <sup>27</sup> of.

#### **Subchapter II: Pluralism and Oneness:**

There are two completely different tendencies in God, namely the tendency of oneness and the tendency of pluralism, although the tendency of pluralism is stronger and more widespread, as the gods and lords in India number millions; they believe that every power has a nature that benefits or harms them with a god they worship, and they support him in adversity, and they call those gods to bless them in their descendants, and their wealth of livestock, yields and fruits, and to give them victory over their enemies.

The Hindus did not reach the worship of this phenomenon all at once, but went through stages that ended them to worship it, and Professor Muhammad Abdul Salam portrays the stages of this transition by saying:

"The beautiful cosmic appearances and landscapes were a motive to awaken the religious feeling in them, so they admired these manifestations and enjoyed them, and thanked them and grateful, and praised them, and then they thought that these manifestations have souls and souls as they have souls and souls, and they considered these spirits as the forces behind the appearances, and in their hand to give them these manifestations that they liked or withhold from them, so they approached them with worship and offerings and considered them gods, and their enemy when needed."<sup>28</sup>

Accordingly, the gods abounded in them in excess of many, but in the midst of this multiplicity they sometimes tended to monotheism or to a direction close to it, for if they called one of their gods or praised him, or approached him with an offering, they came to him with all their emotions and most of their inclinations until the other gods and lords were absent from their eyes.

Among those gods are:

- A- Varuna: the god of management and organization of natural forces.
- B- Yama: The god of death or judge who judges the dead for their actions in their lives.
- C- Agni: God of fire.
- D- Vayu: God of the wind.
- E- Indra: God of storms and sorrow.
- F- Osash: God of Dawn.
- G- Badgbanya: God of rain.
- H- Syria: Sun God, Mister, or Vishnu.
- I- Soma: The god of the sacred plant whose juice intoxicates all people, all gods.
- J- Savitar: sun goddess.
- K- Viva Svat: God of sunlight. <sup>29</sup>

The gods also have to take the form of humans and seek their help, and this is found in the Hindu book "Vedas", and in the epic Iliad and Odyssey<sup>30</sup>, and some researchers believe that the Aryans who came from Europe were worshipping several gods and brought them with them to India, including: "Indra" and "Mitra", and "Varuna", and "Nastian", and "Buchas".<sup>31</sup>

Hindus also worship everything they like, love, or fear from the creatures around them, so their cow is still in the first place of reverence and worship; they milk it and worship it. It has statues in every temple, house and square, and it is absolutely free to go to the streets whenever it pleases. Under no circumstances may a Hindu eat her flesh or exploit her skin in any industry, and if she dies she must be buried in majesty with the greatest rites of religion.

They also deify monkeys, snakes, elephants, and the most dangerous sacred snakes are a snake called (Nagin), and it has a high status among the Hindus ; one bite of it leads to a quick death, and for this they hold a religious ceremony for her every year in which she and her fellow snakes offer her offerings of milk and bananas at the entrance to her burrows. <sup>32</sup>

<sup>27</sup> Ziauddin, Chapters on the Religions of India, 16.

<sup>28</sup> Shalabi, Great Religions of India, 459.

<sup>29</sup> See/History of Religions, 57-41 .

<sup>30</sup> Muhammad, Eastern Philosophy, 95-94 and The Odyssey: A Greek epic centered on the figure of Odysseus returning from the Battle of Troy, as he was detained by the sea god Poseidon because he had gouged out the eye of the son of the god Poseidon, and he ended up on an isolated island, and after years of detention he was rescued with the help of other gods. See Boaz, Greek Philosophy, 110-107.

<sup>31</sup> See/Nadwi; Muhammad, Ancient India, 77.

<sup>32</sup> Solomon, The Story of Religions, 95.



The largest center of snake worship is in eastern Mysore; there are tears of snakes, elephants and monkeys in the temples of this region, because they claim to be sources of terror that symbolize the nature of pain. If monkeys, snakes and elephants are sacred to Hindus - there are other animals that enjoy such sacredness, such as crocodiles, tigers, peacocks and parrots; Spirits, they believe, travel between animals and humans, and are therefore divine species woven into one endless web<sup>33</sup>.

They also sanctify and deify most of the mountains and rivers, the holiest of which is the Ganges.

They also deify some types of man; parents and teachers are gods for children and young people. The husband is the same for his wife, and so on <sup>34</sup>.

Hindus also see in some leaders an embodiment of their gods so that they saw in the Crown Prince of England when he visited India; the incarnation of their god "Vishnu", and the idea of incarnation appeared among the owners of the New Age movement<sup>35</sup>, including the use of the term "Avatar", a Sanskrit word, meaning the god descending on earth, and a film has been directed with this title<sup>36</sup>; the concept of divinity among Hindus is based on a combination of monotheism and pluralism, and this contradicts the doctrine of monotheism.

### **Subchapter III: The Doctrine of the Trinity:**

From as early as the Gupta days, the Brahmins recognized the existence of three beings: Brahma the Creator, Shiva the Destroyer, and Vishnu the Keeper—as representing universal truths. Over time, these three great gods, they believe, gradually absorbed among themselves the functions of tens or even hundreds of local gods.

Around the ninth century BC, the thought of the Indian priests reached to highlight this result, which is close to monotheism, so they gathered the goddess into one God, and said: He is the one who took the world out of Himself, and He is the one who preserves it, then destroys it, and returns it to Him <sup>37</sup>, and they called it by three names:

- 1- Brahma: The greatest God in whom they believe in many beliefs, and attribute to Him holiness and exaltation what they do not attribute to others. They believe that he is the eternal supreme spirit of the universe, and they call him the same world, and the total spirit of him, and they go to the fact that Brahma was the beginning of creation, and that he was found from a golden egg that was floating on the water from the blindness since the beginning, he existed before creation, and they set him an age that they claimed was one hundred years of his years, and each day of those years is estimated at (4,320,000,000) One of our well-known solar years, and at the end of each day, one of the worlds ends, and God rests one night to create another new world.

Thus , they set him a beginning and an end, and denied him the attribute of the foot, because there is something older, which is the golden egg from which he emerged , and they also denied the attribute of the other, because it will end after his long life<sup>38</sup>.

Brahma is a name derived from roots that revolve around growth and activity or energy and divine power. Lately, it has been revolving on the soul, on the basis of the universe or the world. The word as a religious reformer has several meanings in Hinduism, referring first, to the personal god (Brahma) in late Indian religious teachings. Second, it refers to the Brahmanids, the priests who make up the first caste of India's religious caste system<sup>39</sup>.

The worship of Brahma is the least widespread creator except for some temples dedicated to him now. It is possible to compare him with the high god of primitive peoples, who no longer had an active role on earth after completing and completing the process of creation. Nevertheless, he is deeply respected, and the works of art are portrayed as a four-headed royal figure who reads the Vedas carefully, and appears riding a white wild goose, symbolizing his distance from contact with others.

Although Brahma is the most powerful of the three gods, he has no special worshippers, and you can hardly find a temple of his own in India, because religion for the Hindu is a physical pictorial, Panama the symbols of Shiva and Vishnu are temples, Brahma did not represent an apparent representation, but remains the great spirit that touches and gives life to all creation, so the Hindu obeys to perish in it<sup>40</sup>.

<sup>33</sup> See/Religions and Beliefs, 334–331, Cooper; John, Ancient Eastern Thought, 159–143.

<sup>34</sup> See/History of Religions, 95.

<sup>35</sup> New Age Movement: It is a movement that derived its ideas from Eastern religions such as Hinduism, Buddhism and Taoism, and from other religions such as Pharaonism. Jewish Kabbalism, Christian Gnosticism, and were influenced by Theosophy and the New Thought movement. The movement uses intuition and changing states of consciousness to know the metaphysical truths, from its beliefs: pantheism, reincarnation, unity of religions, and the deification of man, distinguished from other esoteric trends by scientificizing esoteric practices. See/Kurdish; Fawz, New Age Movement, 14-37, and Al-Rashid; Haifa, New Age Movement, 31-22.

<sup>36</sup> See / Al-Rashid, New Age Movement, 596-597

<sup>37</sup> History of the Religions of India, 46.

<sup>38</sup> See/Religions and Beliefs, 95, and Ancient Eastern Thought, 145.

<sup>39</sup> See/History of Religions, 90, and al-Hamad; Muhammad Ibrahim, Introductions to Religions, 206-207.

<sup>40</sup> Le Bon, Gustav, Civilizations of India, 602.

- 2- Vishnu is the keeper of the world: the one who nourishes life, and preserves it through his greatness and generosity. It embodies the love, beauty and goodness of reality. In the Hindu conception of the divine trinity, where Brahma creates and Shiva destroys, Vishnu's job to preserve this world, and he was considered one of the most prominent gods of the Dravids, was black<sup>41</sup>.
- 3- Shiva is the destroyer of the world: He is considered one of their great gods, and his followers called him "Maha Diva" (the great god), and he is a paradoxical god who is simultaneously the master of death, the cosmic dancing creation, and the static yogi. Yajur Veda says that he is "the one who threatens, the incest, the distressed, the one who causes pain and anguish."<sup>42</sup>

He is often represented in the form of deep contemplation of his naked body, stained with ashes, his hair braided in the garb of a hermit, symbolized by a male reproductive organ, but also the great ascetic who refuses to have sex even with his wife.

"Devi" is a group of people in one person, and bears different names in the various regions of India, and these names include: mountain dwellers, light, abstainers, black... Yet she is a sworn enemy of demons, she is kind to her chosen ones, but she used to feed on humans and animals, and the black "Kali" puts a necklace of skulls around her dark neck, and uses her four strong arms as a trap to destroy her victims before filling her mouth with their flesh, but she is endlessly generous and gentle to those she loves and reciprocates her love.

Shiva is also seen as transcending all dualities transcending all images. As the great god who transcends all dualities, Shiva is not only the master of destruction, who acts as a co-creator of Brahma, and Vishnu the master of sustaining life. Rather, He is the Supreme God who performs all these works.

Also associated with Shiva is Ganesha, the god with an elephant's head, and Nandi, the white bull. Ganesha is the son of Shiva from Parvati, his Jubaili wife, and the Ganesha, who is found everywhere in the Shiva Temple, symbolizes the cunning of the elephant's head and its immense ability to remove obstacles from its path. As for Nandi, whose statues and white portraits are scattered in Shiva's temples.

#### **Subchapter IV: The Avatar Doctrine**

The meaning of the word avatar in Sanskrit is "descent", and in the idiom is: "The descent of the Lord to the grounds, to reform people in the form of human beings, as stated in the book (Keita), where Krishna says: "In order to save the righteous, to annihilate the wicked, and to re-establish the law of religion, I descend myself cycle after cycle."<sup>43</sup> He also says: "Where there is a deviation in religious practices, and atheism increases, I bring myself down."<sup>44</sup>

The descent of the avatar has four purposes of descent:

- A- Show the hermits on the ungodly.
- B- Winning in the world after the destruction of charlatans.
- C- Lifting the weight of the earth from sins.
- D- Providing a good example for the walkers.

It is divided into:

- 1- Born Avatar: It means the total descent of God, and one of its conditions: that the power of the recipient must be equal to the power of Brahma, i.e. infinite, such as: "Avatar Rama", "Avatar Krishna", because their origin is from God, descended in human form, to execute and destroy tyrants and disobedient.

The story of Avatar Rama is that thousands of years ago an unjust king named Kasha ruled the region of Mithila<sup>45</sup>. He had a sister named "Duki" and a man called "Vasishtha" married her, and astrologers told "Sugreeva" that his eighth nephew would kill him, and take his place, so he panicked "Sugreeva" and imprisoned his sister and her husband.

The sister gave birth to seven children in prison, all of whom were killed by "sweepers" except the seventh, who miraculously survived. Astrologers told the father that his eighth son would save him from the unjust "sweeper". When the eighth child, Krishna was born, the boy thought of escaping him from prison, which he did.

Indian legends say that "that night the guard fell asleep and kept the door open, making it easier for Krishna to be smuggled by his father, who took him beyond the Jamna River in the city of Kashi, where a friend lives. Fortunately, that friend had a daughter born to him on the night Krishna was born, so he replaced the son with the daughter and returned to prison. In the early morning he told "sugreeva" that his sister gave birth to a girl and not a boy as astrologers told him before, and the intensity of his anger took the born girl, and threw her on the ground, came out of him a voice saying: "The killer is alive does not die", and when he grew up "Krishna" killed "sugreeva", and saved the people of the earth from his injustice<sup>46</sup>.

<sup>41</sup> Muhammad Ismail, *Ancient India - Its Civilization and Religions*, 83.

<sup>42</sup> Firas, *History of Religions*, 17/119.

<sup>43</sup> Al-Adhami, *Studies in Judaism*, 107.

<sup>44</sup> Ibid., same page.

<sup>45</sup> It is one of the holy cities of Hindus 11.

<sup>46</sup> See *ibid.*, 108-109.



- 2- Anshan Avatar: The one who is sent for a special purpose, and is below the first in strength and mission, such as: "Avatar Narcing" who was sent to kill "Harn Keshb" only for several hours<sup>47</sup>.
- 3- Kala Avatar: It is inferior to "Anshan Avatar" such as: "Avatar Menu Kasheeb".<sup>48</sup>
- 4- Adhaya Kari Avatar: He was the one who gave a power like that of Brahma, the duration of the task, but with the descent of this power from him, and after the end of the task assigned to him such as "Widoyas", and when he composed the "Vedat" and "Baran", he was like God in his power, but he returned to his human nature after performing his mission<sup>49</sup>.

The number of "avatars" among the Indians reached twenty-four, the most famous of which<sup>50</sup> are mentioned earlier. In our time, some Hindu scholars first personified or avatar that it means prophecy and message<sup>51</sup>. Truth be told, incarnation is a deeply rooted doctrine of Indian religious thought, and a fact that is buttressed by the Hindu scriptures.

If the conclusion of the above is clear that the Hindu faith is characterized by ambiguity and instability, it can be considered atheism or belief in the existence of a god all of this is equal in it<sup>52</sup>. Everything is worshipable<sup>53</sup>.

If we look at their worship of idols, it is not known exactly the era in which that worship began in India, and archaeologists have found a large group of idols in the excavations of "Mohangodoro Harupa", and most of these idols were naked of clothing, and this is a clear indication that salvation does not occur as long as man lives - in their belief - a worldly life, and desires pleasure and clothes, and on the other hand, I also found idols decorated with types of attractive colors, and sweetened with types of ornaments and clothes.

There is no doubt that these idols were the work of the Vishnu troupe, which took care of external appearances to attract people to their group, and idolatry was also known in the form of remembrance and vulva, and Shiva and his wife were a symbol of them.

One of the idols that is famous for its worship in India is "Matri Dewi Are", meaning the homeland land. Hindus glorify its worship in the name of the earth, because the earth is the first cradle to take care of a child and then settle for him throughout his life.

Religious scholars assert that the Aryans were not aware of idolatry, so when they mingled with the people of India, they began to carve a statue of the people of India for their gods. With the confluence of the two civilizations: the ancient Indian civilization and the Aryan civilization, a new doctrine emerged in Hinduism, sometimes finding the predominance of the gods of the Aryans, and other times the predominance of the gods of the indigenous people of India until the Buddha and Mahavira Swami came five BC. For centuries, they strongly influenced Hinduism, and Hinduism became a mixture of Aryan beliefs and Indian superstitions<sup>54</sup>.

#### **Subchapter V: Pantheism:**

Hindus believe that the soul (Atman) is eternal and uncreated, and when it is stripped of material phenomena it begins to return to the greater soul - the way back - and all life is forms of the only original force; because they believe that God is everything, and that everything is God, and this is the meaning of pantheism<sup>55</sup>, and therefore Hindus believe that everything is Brahma and everything is worshiped, and anything that is afraid of it is worshiped, and anything that benefits from it is also worshiped.

Hinduism also believes that the entire existence in the universe is one existence, which is (God), and a correspondence between this existence and the world, where he unites with nature, beings and humans, and lies in them and becomes the only real existence, and the world becomes devoid of manifestations of this absolute existence<sup>56</sup>.

Al-Biruni says: "They go in the existing to be one thing," and like the above, (Basido), says in the well-known book (Bekita): "When investigating all things are divine, because (Bechen) made himself a land, so that the animal settled in it, and made it water, to nourish them, and made it fire and wind, to develop and raise them, and made it a heart for each of them."<sup>57</sup>

This doctrine was and still is prevalent in India, and the finest people in India, and the most thoughtful of the Hindus who knew the truth of "he is only not second", and this is the goal of Indian thought, as the Vedat explains.

The first step: to know the Creator by knowing His creatures, the second: to distinguish between the Creator and the nature of the universe, the third: to see the unity between the Creator and the nature of the atom from which this

<sup>47</sup> See / Ibid., 109.

<sup>48</sup> See/Ibid., 110.

<sup>49</sup> See / Ibid., 111.

<sup>50</sup> See / Ibid., 112.

<sup>51</sup> See / Ibid., 111-112 .

<sup>52</sup> See/Nadawi, Ancient India, 124.

<sup>53</sup> See / Leon; Gustav, Civilizations of India, 59.

<sup>54</sup> See/Encyclopedia of History of Religions, 4/130-134, and Waqjour, Antar, Religions of India, 29.

<sup>55</sup> Religions of India, 36.

<sup>56</sup> Iman Ali Muhammad, Divinity in Hinduism, 229.

<sup>57</sup> Al-Biruni, Achieving What India has, 28.

universe was created, and the fourth: the great goal for them is to see that the atom of creation fades in the same Creator, because it is the essence of beings, and its destiny is to unite with the cause of ills.

Indian thought was founded by a philosophical man, Schenkar Jaria (820-788 AD), a famous commentator of the Vedas, who promoted this doctrine among the people and proved it with evidence<sup>58</sup>, spreading in India and many Hindu, Buddhist and Jain believers.

And then strengthened in India the worship of totems with their belief in the unity of existence and reincarnation as strengthened by the doctrine of solutions, so they worshiped animals as a symbol of lions or tribe, until they believed that God manifests itself in every existing or belongs to some of the living solutions in it, and they believed in the reincarnation of souls, so it is permissible for them to be an animal grandfather old or a friend returning to life in the paradise of atonement;<sup>59</sup>

#### Second Requirement : The Question of Divinity in Buddhism

Buddha initially rejected the idea of an eternal creator God<sup>60</sup>, breaking all ties with religious life in India, which had countless gods and goddesses, and the religion took on a socio-religious character inclined to atheism.

"Now I forbid you, O ascetics, to witchcraft, to pray, to pray to any force, because all these things are false, so take care of yourselves, and do not be taken by pride or pretense."<sup>61</sup>

Likewise, Buddha did not command his righteous disciple Ananda to believe in God, but commanded him to take refuge in himself: "Be your own beacons, your own shelters, your masters."<sup>62</sup> His followers also said that Buddha did not mention the existence of God in the sacred truths<sup>63</sup>.

After Buddha's death, it was transformed into a religion based on the deification of the Buddha as a gesture of deep respect and gratitude to him after his death, or what his extinguishment is called "paranervana". This trend may have been amplified later as superior to other gods, or it existed pre-existing and not just became a god after his death. Mahayana Buddhism believes<sup>64</sup> in the existence of multiple Buddhas who have attained enlightenment and are worshiped as beings. Divine, they also believe in the idolatry of the Buddha and the bodhisattaf who embody the nature of the Buddha. They vary by location<sup>65</sup>.

#### The first requirement : the question of divinity in genetics:

The genetics denied the existence of the true God, as well as the polytheism, and the mythological thought in it is associated with the personalities of the missionaries or the great teachers who guide the believers, and enable them to cross existence to freedom represented by nirvana.

These figures received great appreciation from the two genes and became the focus of popular reverence and worship.

The gods in the genetics are subject to the law of karma and incarnation in various forms of existence; therefore, this nation has no influence on world events or salvation. Although the existence of these gods is acknowledged, the Genes do not believe in the existence of an eternal God, the creator of the world; the universe operates according to natural and moral laws.

The statues of the gods in the genetic temples appear in positions that make them subordinate to the twenty-four great teachers, and are later in importance even though these teachers are no longer able to grant blessing because they are completely separated from matter and have nothing to do with the material world that is below them.

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<sup>58</sup> Al-Adhami, Studies in Judaism, 630.

<sup>59</sup> Abd al-Salam, Muhad, The Philosophy of Ancient India, 19-20.

<sup>60</sup> "Eastern Philosophy". Antilogicalism 5. Apr 2019. Archived from the original on 2023 - 09 - 29. Retrieved 2023 - 09 - 09.

<sup>61</sup> Xavier Cornet and Dusan Ser, The Wise Buddha, 69.

<sup>62</sup> Ibid., 76.

<sup>63</sup> Al-Adhami, Studies in Judaism, 648.

<sup>64</sup> Buddhism was divided into two groups, the first is: Hanayana which means small chariot, it maintained the teachings of the Buddha and they consider him the great moral teacher who reached the highest degree of spiritual purity, and they do not believe in the divinity of the Buddha, but they see him as a person who lived like other people and died, but he reached the saint's shrine, and deserved to be nicknamed: "Ajaya Mensh". It is a sect that denied the existence of God and the Spirit, adhered to the texts, and did not introduce changes to interpretations Meaning despite the passage of time. The second is the Mahayana, which means the great communication, and is characterized by opinions in the universe and ideas about life based on philosophical theories and mental measurements, and they believe that the Buddha is the son of his father, not a body, but a stereoscopic light, and a shadow appeared in the world, and this doctrine relied on ancient texts written in Sanskrit. They called it the Buddhist World League, based on the island of Ceylon, yet the dispute between them has persisted today. See/Nomusk, Buddhism, 15–155.

<sup>65</sup> See Religions and Beliefs, 1/95, and Death and Dying in Buddhism, in British English, Archived from the original on (2023-12-1313) Retrieved 2023-12-10.

But their reverence is an important source of their spiritual excellence, as they are the spiritual inspirers of the genes, not the gods, who have shown humanity the way to salvation. The myths associated with the teachers are appreciated and are based on the Mahavira lifestyle.

For genetics, religion is essentially atheistic based on a mystical system of moral and spiritual training with the predominance of a pessimistic view of the world. The absence of the Creator God in the genetics is due to the belief in the eternity of the world, and the immortality of the soul.<sup>66</sup>

On this basis, some scholars say: "The genetic is the reaction of the Brahmins",<sup>67</sup> but the Genicists deny this and say: "We do not deny the existence of the Creator, but we deny His Creator's and masterminded character, because His existence is not outside the world."<sup>68</sup>

The genetic scientist "B.R. Kane" says: "The genetics do not believe in an ancient eternal idol, present in all times and places, a world with small and large cups, capable of everything, and the creator of the universe and life, but they believe in the surviving spirits who were saved from the lute, and obtained nirvana and reached the degree of god."<sup>69</sup>

It is understood from this that the number of the gods of the genes is the same as the number of surviving spirits, and therefore we see that the genes worship "ter Schenker" surviving spirits, by saying: "I prostrate before Ter Schenker, who is an idol, and he is the one who gives creatures security and comfort, I wish I had obtained nirvana out of his generosity." <sup>70</sup>

And beginners who began their monastic life from the genetic, such as the fifth layer, are unable to stabilize thought, and the permanence of remembrance and observation, because they were unable to focus hearts on the perception of the idol, so these needed a visible god, so when genetic scientists knew their problem, they authorized them to carve idols that carry the required descriptions, so each band went under its idol and according to its belief. The "Dajamiri" band, for example, adopted its deities naked to depict their manifestation of worldly necessities other than the "Talchotamiri" band, and this is the beginning of idolatry in Indian religions, as we do not find mention of idols and the construction of temples in the instructions of the Vedas and Buddha, as both doctrines were influenced by genetics. Now, idolatry and counting the genes have become a necessary and desirable thing; their scholars regret the new generations who left idolatry, and direct their criticism to Islam, because it forbade the construction of idols and worshipping them for the first time in the history of Indian religions<sup>71</sup>.

In conclusion, India's major religions understand the absolute in a universal or universal form, and this concept is considered to be one of the basis of monotheistic religions. First, there is an external influence factor, which is the contact of these religions with Islam and Christianity, and it is possible that the idea of divinity in monotheism will influence Eastern religious thought.

The internal factor of God's personal appearance, Steadman explains, is that it represents a kind of response to the demands of the popular masses of people of Eastern religions, as these religions are philosophical and therefore the religions of the educated elite capable of absorbing philosophical religious concepts. The religious public is unable to understand philosophical ideas, forcing those in charge of these philosophies to make concessions that allow Their philosophies spread among the ordinary, uneducated public, which is the majority of the people. Several popular forms were used to present religious-philosophical material such as arts, temples, statues, dance, novel and play as means of adapting abstract theoretical faith to the general popular understanding<sup>72</sup>.

Personal gods have emerged as an object of worship and means of salvation for the public in Hinduism, and Buddhism as manifested in the Indian model of Bhagti Puja and Buddhist Buddhistva, where worship is dedicated to a personal God who is perceived through human relationships, such as the love relationship that appears in the concepts of slavery, friendship, motherhood, fatherhood, filiation or courtship are all human concepts of the relationship with the personal God.

In Hinduism, Brahma, Vishnu and Shiva were diagnosed. In Buddhism, Mahayana Buddhism is a response to the needs of the masses, presenting a mythical composition of personal gods that are manifestations of the absolute deity, stages on the road to realizing the Buddha's cosmic model, and embodied in human forms.

In genetics, the Genas occupy this status as enlightened deified saints. In Indian religions - in general - the Illuminati who received enlightenment play an important role for the average Indian in popular religions; they and the Illuminati gods are the means and likeness of this man to obtain Nirvana, and Stedman considers that the religious

<sup>66</sup> See / Ibid., 125 and 136 - 137.

<sup>67</sup> See al-Adhami, Studies in Judaism, 667.

<sup>68</sup> See/Ibid., same page.

<sup>69</sup> See/Ibid., same page.

<sup>70</sup> See/Ibid., same page.

<sup>71</sup> See / Ibid., 669.

<sup>72</sup> See / Shalabi, Great Religions of India, 87.

distance has narrowed between the religions of India and the monotheistic religions by developing the former concepts of personal God and thus approaching the monotheistic group<sup>73</sup>.

The difference remains significant, however: Indian personal gods evolved in a plurality not sanctioned by monotheistic religions, and these personal gods are illusory because they are merely manifestations of the universal or universal absolute. Moreover, salvation in these religions is more of an experience of internal transformation than an experience of divinity. Salvation is a union and annihilation in the absolute, even if it takes a personal form<sup>74</sup>.

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<sup>73</sup> Firas, *Encyclopedia of the History of Religions*, 90.

<sup>74</sup> Muhammad Khalifa, *History of Religions*, 362.

## CONCLUSION

It has two issues:

First: The most important results of the research:

1. The dominance of myth, and the absence of systematic thought in the religious thought of India.
2. There are four doctrinal trends that influenced the issue of divinity among Hindus: abstraction, embodiment, pluralism, avatar and the existence of existence.
3. Pantheism dominated Hinduism, so I looked at all creatures as gods because Brahma is everything .
4. Pantheism spread in India, and many Hindu, Buddhist and Jain believed in it.
5. Buddha initially rejected the idea of an eternal creator God; religion took on a socio-religious character inclined to atheism.
6. After the death of the Buddha, it was transformed into a religion based on the deification of the Buddha, and making idols for him.
7. Religion for geneticism is essentially atheistic based on a mystical system of moral and spiritual training with the predominance of a pessimistic view of the world.
8. The absence of a creator God in genetics is due to the belief in the eternity of the world, and the immortality of the soul.
9. For the Genes, idolatry is now a must-have.
10. India's major religions understand the absolute in a universal or universal form, and this concept is considered to be the basis of monotheistic religions.
11. Personal deities emerged as an object of worship and means of salvation for the public in Hinduism, and Buddhism as exemplified by the Indian model of Bhkti Puja and Buddhist Buddhista.
12. Salvation in these religions is more an experience of internal transformation than an experience through the concept of divinity, and salvation is union and annihilation in the absolute, albeit in a personal form.

Second: Its most important recommendations:

1. Conducting further scientific research in the field of comparative religions in the major Indian religions in the question of caste, the question of the holy books, and others.
2. Conducting scientific studies in the field of comparative religions between the religions of the East and the West in the issue of divinity.
3. Make comparisons between the religions of India and the religions of the Persians.



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