

The Concept of God IN Islam & Hinduism

By
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The Concept of God in Islam



**“There is nothing like unto Him, and He is the Hearing,
the Seeing.”**

(Ash-Shura 42:11)

God is One, God is an eternal and timeless Reality, everything is from Him, but He is not from anything, He is the Creator of everything, He is the Sustainer of the whole universe.

**“Allah Almighty is the Ever Living, the One Who
sustains and protects all that exists. Neither slumber**

nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His command extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.” (Al-Baqarah2:255)

“Say (O Muhammad!): “He is Allah, the One, Allah is the Self-Sufficient, Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.” (Al-Ikhlās 112:1-4)

This Surah presents a clear and lucid concept about Allah the Almighty, the concept that is far from those impurities, defects and stains that were added to the faith of Monotheism across the human history. Allah is not many, He is only One, everything needs Him, He needs nothing, He is Master of all things by Himself, He was not begotten and He does not beget. He is too

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exalted to beget or to be begotten. He is the Eternal and Absolute. No one and nothing is equal to Him in any sense.¹

This verifies the invalidity of all sorts of godhood attributed to human beings, stone, animal, river, sun, moon, earth, fire etc. The above-mentioned facts clarify the falsehood of idolatry, the worship of cows, the worship of vulva and private parts of a male.² Even a common person can compare between the sublime and pure principles of the Islamic faith and the descriptions and attributes of God and His divinity in the Hindu scriptures. I think that even an ordinary individual does not need long thinking and deep knowledge to distinguish between the purity of the Islamic faith and the imperfections and serious flaws in the doctrines of other than Islam about Allah the Almighty and His attributes.

This life is an exam and test, it is only seventy or eighty years and then everyone will die and would be held accountable for their choice and the argument would be proved against you and the chance would be missed forever. Allah Almighty says:

“And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he

¹ Sayyid Sabiq, *Al-`Aqa'id Al-Islamiyyah*, Cairo, pp. 50-52-53

² Swami Dayananda Saraswati, *Satyarth Prakash*, English translation by Durga Parsad, p.311, first edition, *Virjanand Press*, Lahore, 1908; Abul Hasan `Ali An-Nadwi, *Madha khasira al-`alam bi-inhitat al-muslimen*, Al-Mansurah: Maktabat Al-Iman, n.p., p.49.

earned, and they shall not be dealt with unjustly.” (Al-Baqarah 2:281)

The Concept of God in Hinduism



Human mind has a significant role in the understanding and perception of the Attributes of God in the light of revelation. The true perception of divinity, attributes of God and realities of the unseen world essentially depends on divine revelation. No doubt, the human mind also leads to the confession of the existence of an entity that has created the universe.

Allah, the Almighty, says:

“We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’ân) is the truth.”

(Fussilat 41:53)

Also, the human mind examines the reality and truth of the miracles shown by a person claiming to be a prophet. Human sense helps knowing what is appropriate regarding Allah the Almighty, and what is inappropriate for Him. It guides to what is acceptable in the personalities of the Apostles and Prophets and what is unacceptable for them. An ordinary person concludes by his simple mind that God is not like His Creation; God is Unique, Matchless and Beyond Compare.

It is impossible for God to be a liar, cheater or impudent. Every one of us can assert that the true Prophets and Messengers of Allah do not lie or deceive. A manner-less or impolite individual cannot be a true prophet.

On the contrary, the Hindu scriptures present for gods and Avatars a definition and picture that do not suit a normal human being, not to mention the Prophets and God. These scriptures describe God, Prophets and Apostles as adulterers, thieves, liars

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and lechers, which indicates that these scriptures are distorted and fake as they contradict commonsense, logic and wisdom.³

I think that the followers of different religions have failed to use their mind in the examination of the Attributes of Allah the Almighty, and they failed to understand the characteristics and qualities of a true prophet or messenger. Thus, they fell prey to deviant ideas and perverted philosophies that had long-term negative effects on human society throughout the human history. The same happened to Hinduism.

Faith in One God has been the origin and base since the beginning of human life on this earth, and then people began to portray the One God in different forms, shapes and manifestations according to His Qualities and Actions that they imagined for Him.

Some people believe that God pervades everything in this world, whether low or high, pure or dirty, living thing or nonliving thing. They believe that God manifests into a multitude of manifestations and forms.

³ `Abdullah, *Tuhfatul Hind*, Delhi 1309, p. 8. The book contains a lot of references from Hindu scriptures. It is noteworthy that the writer was a Hindu priest and embraced Islam because he was impressed by the Islamic teachings. After his conversion, he wrote the book entitled *Tuhfatul Hind* in refutation of the Hindu faith in the light of Hindu scriptures.

Some Hindus regard a particular animal or person as a manifestation of Brahma. And the result is that many of their spiritual mentors, religious leaders, imaginary manifestations and fanciful forms of God turned into original gods and were worshipped like God Himself. And thus, they got deviated from the true monotheism, which is at the heart of the message of all prophets and messengers. Thereupon, paganism originated in the human community and spread among people. Thus, the worship of images and statues is on the rise steadily in various parts of India between various castes of the Hindu society. In Bengal, the idol of Kali Durga is worshiped, in Kashmir, and Shiva; his wife Parvati and their child Ganesh (the elephant god) are regarded as gods and their idols are worshipped.

In Delhi and other Indian states, Hanuman (the monkey god) and Krishna are worshipped.

Tribes of Rajput worship Ram Chandr, who is considered a manifestation of Vishnu. Vaishas worship the idol of goddess Lakshmi. While the Outcasts and some depressed castes adore their heroes and leaders, many of them worship other objects such as the rising sun, snake, Peepal tree, etc. Hindus believe that their sins are wiped out completely when they dive in Ganges River. After all, we find a great philosophical religion that

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had believed in One God during its early stages, turned its higher concepts about God and His attributes to an abhorrent idolatry. This philosophy created independent idols and a deity instead of Allah the Almighty, believing that Absolute and Omniscient Allah pervades everything including Ram Shandr, and Krishna, etc.⁴

But the question is if God pervades everything, then why are only particular persons and objects worshipped not others? If they answer that all objects should be worshipped because God pervades everything, then the question is: is the age of an individual sufficient for worshipping all objects of the world? Does the human sense permit the worship of an animal or nonliving object by the dignified and honored mankind? Someone may argue that God has manifested in some objects or individuals so they are worshipped. Yet, we should remember that God is Unseen and everyone can claim that God has manifested in his body. How can we judge that he is truthful or a liar? Every person can claim divinity for himself. However, some Hindu religious sects in the modern era tried to return to the monotheism by abolishing the phenomenon of idol worship, like Arya Samaj.

⁴ Mohammed Yamin Khan, *God, Soul and Universe in Science and Islam*, Sh. Muhammad Ashraf, Kashmir Bazar, Lahore, p. 3; An-Nadwi, *Madha khasir Al-`Alam*, p. 49.

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We would like to point out here that Hinduism has many differences and disputes in the perception of divinity, but there are two most popular sects in Hinduism in modern times; the followers of Sanatan Dharm and Arya Smaj. Each doctrine is different from the other in the perception of divinity. The ideology of Sanatan Dharm varies from that of Arya Smaj.

Arya Samaj believes that, in essence, Parmeshvar is one but He manifests and appears in a human form or pervades bodies of spiritual and perfect individuals who are called "Avatars".

On the basis of this doctrine, they worship Shiva, Barahma, Mahaish and the like; because they were pervaded by God. In addition, they worship the sun, elephant, snake, cow, Peepal tree, Ganga and Yamuna rivers, as they -from their point of view- deserve worship because God has manifested into them and they got divinity.

The second sect or the sect of Sanatan Dharm believes in other deities whom they regard as the manifestations of God. They make statues and idols for them, supposing that the number of gods exceeds 330 millions.⁵ Perhaps, this huge number of gods and goddesses indicates that each being of this universe is among the Hindu gods and goddesses.

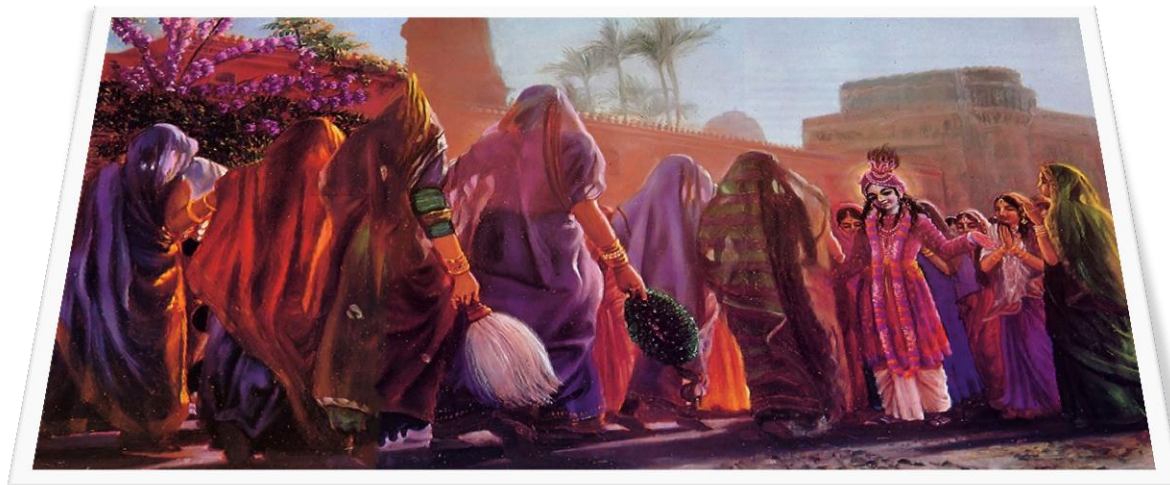
⁵ Khawajah Hasan Nizami, *Islami Tawheed*, Shahjahan Press Delhi, India, 1924, pp. 19-21.

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In Hinduism, the attributes and qualities of God are deceptive and confusing. Also, the nature of prophethood and messengership is undefined and obscure. That's why Hindus commonly misunderstand the human nature of prophethood and the issue of divine revelation; they confuse Prophets with God. Some spiritual leaders were worshipped by Hindu brothers due to this confusion.

On the other hand, Islam is very clear in asserting that prophets are entirely human. Yet, Islam declares that Prophets and Messengers were guided by divine revelation and were supported with miracles by Allah. Prophet Muhammad (peace be upon him) is the last Messenger of Allah according to Islam.

Krishna and His 16008 Wives



Gopis danced with Krishna until they were unaware of the state of their clothes and their ornaments. Then they sat down with Krishna resting their hands on his shoulders.

Nowadays, some Hindu brothers have learned some criticism about the multiple marriages of the Prophet (peace be upon him) from some orientalist and biased Western writers to alienate people from the charm and attraction of the Islamic message, especially when people are noticeably attracted to Islam and to Prophet Muhammad (peace be upon him) all over the world. We think that those Hindu brothers have forgotten that their Lord Krishna was a polygamous who had numerous wives.

A Hindu writer says about the marriages of Krishna: "Krishna had mainly eight wives, he was called Ashtabharya (ashta=eight, bharya=wife) because of that. Different scriptures list their names differently."⁶ While some Hindu scriptures say that Krishna married 16008 wives when he killed an evil king, Narakasur, and liberated the captive women, he married them all.

As a Hindu writer said in this regard: "When Krishna asked them what they wanted to do, they all wanted Krishna to marry them. Krishna married them all at the same auspicious time. So, they could gain status of married women and live in the society with honor again."⁷

If this is true, then why are all these defaming campaigns launched against Islam and the Prophet of Islam (peace be upon him) though he was the purest person in the world according to the testimony of his supporters and opponents as we have proved in our article entitled "Wisdom behind the Prophet's Multiple Marriages"?

⁶ <http://aumamen.com/topic/16000-wives-of-krishna-spiritual-significance>. (Last accessed on 8-1-2014).

⁷ *Ibid.*

Krishna and His Gopis



It is strange to find a myth about Krishna that mentions girls who went to take bath in Yamuna River; Krishna took their clothes until they came out of the river totally naked. A Hindu writer says in this regard: "For example, there is an instance, when the mischievous Krishna steals the clothes of the milkmaids, who were bathing in Yamuna River. He forced them to come out unclothed to beg for their clothes."⁸

⁸ <http://zeenews.india.com/Janmashtmi08/story.aspx?aid=463586> (Last accessed on 9-1-2014).

The Pre-Islamic Poet, Imru'-ul-Qais

It is worth mentioning that we read in the history of the Arabic poetry a similar story about the pre-Islamic poet, Imru'-ul-Qais (526- 565 A.D.) who was a famous poet of Arabia during the pre-Islamic period and flourished about 40 years before Islam. He led a wild life, and came to be known as the 'Vagabond Prince'. He loved his cousin and asked for her hand in marriage but he was refused. Once, he saw with her cousin a number of girls going to a pool for bath, taking off their clothes and diving into the water. Imru'-ul-Qais took advantage of the situation and sat on their clothes from morning till evening, refusing to give them their clothes, unless they came out of the pool totally naked and going to him one by one to take their clothes, until he saw his cousin's body from head to toe.⁹ The story of the immoral, playboy poet of the pre-Islamic era is not as strange as the story of Krishna who is regarded as a god of Hindus.

Is the Story of Gopis a Metaphor?

Some Hindu brothers believe that the story of Krishna with Gopis is a story of metaphorical nature that symbolizes a sublime

⁹ www.aawsat.com/leader.asp?section=3&article=448476&issueno=10599#.Us-CwsjFIIV (Last accessed on 10-1-2014)

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spiritual meaning; that is the aloofness from the sensory and worldly desires.

A Hindu writer says in this regard:

“This instance may seem gross to some but the reason behind stealing the clothes of the ‘Gopis’ has beautiful spiritual undertone. The Lord wanted to rob his lovers off the last shreds of their egos (symbolized by clothes) and to come before him in their true form. The ‘Gopis’ underwent great spiritual experience.”¹⁰

But we think that this interpretation may be too far from realism. Is it permissible to interpret the story of the above-mentioned Arabic poet that his story is not real; rather, it symbolizes a sublime theological and spiritual meaning and not a true story that ever has actually occurred? We think that no one will accept such imaginary interpretations.

We conclude that when people found the story of Krishna with Gopis contradictory to the public taste and common sense, especially after the advent of Islam in India, the Hindu priests were tempted to invent such imaginary interpretation in order to

¹⁰ <http://zeenews.india.com/Janmashtmi08/story.aspx?aid=463586> (Last accessed on 8-1-2014).

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convince his devotees, but such interpretations are illogical according to all philosophical and linguistic standards.

The question is: Are there regulating rules or governing principles when a story should be taken in a metaphorical sense and not in a real sense? If we open the door for metaphorical meaning without rules, all scriptures would be misleading instead of being a source of guidance. For example, if someone said: "I saw a person totally naked on the street; without any dress on his body," will you understand the sentence as a real incident or a metaphorical and spiritual riddle? Or will you say that he means, "He saw a deity on the street on its true nature?"

We think that no one will accept such imaginative interpretations. As a result of confusion between reality and metaphor in understanding the scriptures, the Hindu interpreters committed some grave philosophical and intellectual errors that led to the spread of paganism and many misunderstandings in the Hindu society.

Hindu scriptures and Hindu writers depict their gods in a way that is not worthy of even a common person, not to mention the Prophets and Apostles. Do you not agree with us that the story of Krishna with Gopis is a shameful story; even a common person who has the lowest degree of modesty and purity will look

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down upon such acts? Therefore, we call on Hindu brothers to look into their beliefs and scriptures for a second time independently.

We should be courageous and leave behind the habit of blind following; because some bravery and courage are required. Now the selection has become easier than before by the Grace of Allah the Almighty; the sources of religious information that was not available to your predecessors are available in front of you; still, many of them looked into their beliefs and religious norms and when they found them useless and distorted, they accepted Islam after serious thinking and rational criticism, leaving behind all kinds of contradictory and tattered beliefs. Indeed, they were brave and fearless heroes. Do not listen to anyone, listen to your mind and intellect, they will lead you to the right path.