

## THE PATHWAY TO SALVATION IN HINDUISM AND ISLAM RELIGION

**Dr. Faiyaz Haider**

Assistant professor , Faculty of theology  
Aligarh Muslim University, Aligarh, India  
Email - faiyazhaider310@gmail.com

**Abstract:** *Mostly religion is based on spirituality and it is the ethos of religion, and Human being has to face several realities of religious and spiritual character in diverse society, the concept of salvation is also one of them. In all religions, the concept of salvation and afterlife in many forms and interpreted through various medium. Without the concept of salvation and afterlife, the view of soul and spirituality are meaningless, because believer adheres the mythological, supernatural, or spiritual aspects of the religion. The human nature is curious about life, what is the purpose of life! What happens after the end of life! Why needs salvation! What is needed for immortality and eternal life! So, the answers of this type of question are given by religion to set up the foundation of belief in the human being and thereby the role of religious discourse and interpretation has been required among people to understand and to shape the character and lifestyle accordingly. In this paper, I try to critical analysis of the notion of view and sentiment of the Hinduism and Islam religion. Here this study has been done as normative approach for proper and easy understanding which based on the philosopher's thought and theologians interpretation of holy books and scripture.*

**Keywords:** *Salvation, Moksha, Nejat, Soil, Sin and spirituality etc.*

### 1. INTRODUCTION:

God has created the human being and give life to living on the earth. The life is a continuous and integrated process in this world. The almighty God set up some rule & regulation and outlined guidelines to show the right path to the human being to achieve real success in this world and afterlife, the success of life depends on how it is adopted and implemented. This is the duty of every human that he should adhere to the divine rule and the rights of the human being in a good way. During the performance of life, there are deviations and mistakes happen by human being so the repentance is the tool of deliverance from suffering or consequence of those deviations and mistakes and enlighten the sense of salvation inside the heart.

There are many common goals of religions and in that the salvation is also one of them. The main purpose of salvation is to attain the mercy and compassion of God for the betterment of life and eternal, and liberation from worldly temptation, endearment, and suffering. These are interpreted with the different form on the basis of their belief or faith. In another word, salvation and afterlife are religious and philosophical concepts that explore the purpose of living life and final destination of physical body or soils after death or life of the hereafter. The Heaven/Hell depends upon the deeds that did in worldly life. The sense of Salvation motivate the believers to safe from sins to purify their soul, Importance of salvation and afterlife is together because, without the practice of salvation, immortality and eternal life are not achieved in form of heaven/hell or reincarnation after death.

The concept of salvation and afterlife is the spirit of religion and to attain the ultimate reality of immortality and eternity and to avoid all kind of misbehaviour, sins, and suffering. The salvation is the liberation from all types of sins and its consequences while the afterlife is a condition of the human creature after death. In Islam religion, the afterlife concept is that the life begins in heaven or hell as eternity after the death, and in Hinduism, it is in the form of rebirth or incarnation and eternity also.

In order to understand and explain the concept of salvation, it is necessary to know something about the role of soul and sin in the religion. The life of a creature is consisting of body and soul. The soul is the source of life. The creature life is working as the integrative function and when the soul leaves the body, it begins to decompose gradually. The soul is like the hidden power that operates and directs the body and causes it to move and walk in the life, and religion gives education to all human beings that they have to create the spirit and intellect in itself for proper integration of soul.

In Bhagwat Gita chapter 2 verse 18, Shree Krishna explains about the soul and its significance that only the soul is eternal and immortal and the body is transient and mortal, rather the soul is truth while our bodies are only a deception, which seems like a virtual reality.<sup>1</sup>

According to Islam, the soul is an immaterial essence that originated from the spirit of God, as holy Quran told in surah al-hijr, verse 28-30 "Behold thy lord said to the Angels "I am about to create man, from sounding clay from

mud molded into shape. When I have fashioned him in due proportion and breathed into him my spirit, fall ye down in obeisance"

The Sin is one of most discussing topics in all religion and religious philosophy. Sin may happen from both deliberate and accidental. This is one such impurity, which affects the spirit and soul and consequently person derived from the god grace. Sin leads to social deterioration and the increase in crime. It hinders even the activities of the people of society due to the widespread consequences of sin, thus obstructing the progress of the community.

In Hinduism, The word Pāpam (paap) is used to denote sin in the Vedas and other holy scriptures. Sin may happen from disobedience of divine law and by illusion or evil deeds. It mostly affected the human in this world or in future births. It can be pardoned or its consequence can be reduced with the help of ritual and spiritual means. I.e. through prayers, virtuous conduct, charity, pilgrimage and bathing in the sacred river, atonement etc.

In Bhagwat Gita chapter 3 verse 37, Shree Krishna preached that the enemy of the whole world is desire, from which all the evil comes to living beings. When obstructed by a stone cause, desire is transformed into wrath. Whence wrath is desire itself. It is born of the energy of rajas or desire itself is the cause of the energy of rajas; for, when the desire arises, it rouses the rajas and urges the person to action. We often hear the cry of miserable persons who are engaged in servitude, etc., under the impulse of the rajas, saying "I have been led to act so by desire". It is very sinful; for it is only when urged by the desire that a man commits sin. Wherefore, know that this desire is man's foe here in samsara. <sup>2</sup>

In Islam, Sin is a conscious and wilful activity that violates the commandment of God or the right of creatures. Sin can be pardoned if the sincere repentance offered and good deeds i.e. prayer, charity, pilgrimage etc. are done. The repentance is always open and Allah will accept the repentance until death.

The Islamic scholars of ethics have defined egotism as the mother of corruption (Ummul Fisad), the root of all vices and sins, and in order to attain self-refinement, one must seriously struggle against it. Imam al-Sadiq (a.s.) said that "Attachment to World is the basis of all sins and transgressions" Because the attachment of worldly affair creates egoism and illusion in the human being which is cause to turn towards evil and wrong deeds. <sup>3</sup>

In this context, the salvation can attain by distancing from the evil and sinful activities and the sincere and continuous actions with the spirit of deliverance and healing of soul, mind, and body, which are as the way of work (karma), way of love (bhakti), and way of knowledge (jñana) in Hindu religion system and by the virtues of Iman (Belief), Maarifah (Knowledge) and Amaal (Deeds) etc. in the Islam.

## 2. HINDUISM:

In Hindu Religion, the concepts of salvation are on the base of laws of Samsara means liberation of soul (Atman) from the cycle of death and rebirth. This liberation is called Moksha.\* The Moksha is the ultimate goal in Hinduism and it can attain through understanding the reality of god and divine, it is believed that it is for all and no one is excluded from salvation and is only depend on the karma (actions) and tapsya (austerity) of concerned person that how soon god accepting. The ultimate goal is the realization of Brahman and who realize these identities is release from their ignorance and is no longer subject to the reincarnation as per karmic law. Instead, this death will be final. Spirituality assists in achieving this goal through the way of devotion and knowledge.

As mentioned before, Karma is one of the ways of salvation (Moksha) and it can be achieved by the performance of right activities means action without any expecting, which is called Niskam Karma, working without any motive or desire will negate the side effect of ego. Shree Krishna in Bhagwat Gita preached as, "Thy concern is with action alone, never with results. Let not the fruit of action be thy motive, nor let thy attachment be for inaction."

It means you are qualified for works alone, and while doing works, let there be no desire for the results of works under any circumstances whatever. If you should have a thirst for the results of works, you will have to reap those fruits. Therefore let not your motive be the fruits of your action. When a person performs work thirsting for the results of those works, then he will be subject to rebirth as the result of action neither may you be attached to inaction. <sup>4</sup>

The bhakti marg (way of devotion) to attain the salvation is the complete affection and allegiance towards the god and rid himself from all desires and needs. As Shree Krishna's preach mentioned in Bhagwat Gita that "Fix thy mind on me, be devoted to me, sacrifice to me, bow down to me. Thus steadied, with me as thy supreme goal, thou shalt reach myself, the self". <sup>5</sup>

The true knowledge enlightens the soul and destroys the ignorance resulting achievement of ultimate reality to a person and the ultimate reality is the realization of Brahman.

Shree Krishna says that Brahman is everywhere and about the path of knowledge further says that "Him who has renounced actions by Yoga, whose doubts have been cloven asunder by wisdom, who is self-possessed, actions bind not, O Dhananjaya".

Sri Shankaracharya interpreted this verse as "He who sees the Supreme Being renounces all actions dharma and a-dharma by virtue of Yoga or knowledge of the Supreme Being. He attains this stage when his doubt has been cloven asunder by the realisation of the oneness of the Self with the Isvara. As he traces all actions to the interactions of the energies (gunas), actions do not bind him; they do not produce any effects (good or bad) in the case of him who, in virtue of his• Yoga, has renounced all actions and is ever watchful over his self.

Since that man, who in virtue of the practice of karma-yoga, has all his doubts cut asunder by knowledge which arises as a result of all impurity having been washed away, is not pained by actions because they have been consumed in the fire of wisdom; and since that man is ruined who entertains doubts as to the practice of karma and knowledge.”<sup>6</sup>

### 3. ISLAM:

Islam is the second most populous religion in the world. In this religion, the continued existence of the soul and a physical existence after death are believed. According to religion, there will be a day of judgment when all human beings will be determined to the eternal destinations of heaven and Hell as per their deeds.

According to Islam, Human is born without any sin but given free will to decide good and evil actions because almighty god equipped humans with the grace of wisdom, and on the basis of this quality he is able to distinguish the right and wrong and accordingly he can decide their choices and decisions. God also gave guidance in the form of prophets and Holy books to show the right path to the realization of salvation and eternity. If someone sinned then the repentance is an effective tool for forgiveness from his wrongdoing and also provides the chance of improving from evil effect.

The purpose of salvation in Islam is the deliverance from suffering and hellfire. The salvation based on beliefs of Shahadah (Witness & Believe of Tawhid (monotheism) and Risalat (apostle of Muhammad SAW), Quran as a holy book, Salah (Prayer & Fasting), Zakat (Donation to poor) Huqooqul Abad (duties towards human beings) and Taubah (Repentance). And as per Islamic doctrine, a person with Wise, healthy and adult (after gaining puberty) is responsible for his own actions and not responsible for the sin and mistakes made by others. As God says in the Quran (35:18) “And no bearer of burdens shall bear another’s burden.”

The salvation is achieved by self-submission to the most merciful God. The remembrance of Allah in all conditions of a person is the sign of wisdom and as mentioned in Holy the Quran (3:191)

“Those who remember Allāh standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: “Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the Fire”

In Holy Quran, Surah Al-Maidah verse no. 9 & 10, the god has promised that “those who believe and do righteous deeds [that] for them there is forgiveness and great reward. And (as for) those who disbelieve and deny our Signs (revelations), these are the companions of hell.”

The above qur’anic verse implies that those who have deeds such as so and so will have a fate so and so. In fact, this meaning is a hint to the grace and favour of Allah (s.w.t.) regarding the rewards in the Hereafter which will never be paralleled with the insignificant deeds of the mortals in this world.<sup>7</sup>

Repentance is necessary to all human being to deliverance from the torment. In quran (Surah Al-Ghafir, Verses 41-42), Allah told that “And O my people! How is it that I call you to salvation while you call me to Hellfire!” As Islamic scholar interpreting this verse as Repentance and turning away from polytheism and disbelief will be accepted by God Almighty; however such acceptance is not owing to inability and desperateness, but it signifies that God Almighty, the Omnipotence, is Oft-Forgiving.<sup>8</sup>

In view of this, it is clear that only to Show and performs some of the visible rituals and acts of religions is not actually goodness or righteousness, but actual goodness or righteousness will be gain by the fulfilling the Rights of Allah through prayers and charities, Rights of Human beings by Helping, mercy and sympathy toward them and Rights of matters or affairs like business transactions, marriage, promises, and all other trusts as prescribed.

In Islam without concepts of salvation, aim of eternal life is meaningless and according Islam salvation will achieve through the good deeds, behaviour, beliefs and repentance. A person must believe in Allah (God) and follow his commandments. Thus salvation will attain through humans repentance and God’s forgiveness.

### 4. CONCLUSION:

There are different religions (faith or beliefs) in syncretic society because of their different culture and language. There are many concept in different religions are similar such as sin and salvation etc. because goal of religion is to civilise and develop the human beings. In other word, religion is root of every faith which developed a co-existence and harmony base society. In this paper, the topic of salvation in Hinduism and Islam religion is discussed to lighten up the aim and interpretation of religion.

It is a matter of note that the ethos and education of religion is similar, only medium of interpretation is different due to different language of the holy books and scripture. The concept of salvation and its effect on afterlife is developing the kindness and spread humanity among creatures. The knowledge of religion assist in avoidance of wrong doing and sins, and produce spirit of good deeds and character in human being. Almost all religious and spiritual leaders must motivate to believer for good ethical and moral behaviour with true belief .if someone not doing this practice then will be punished by God, will be face torment of hell fire, his next birth will be based on sin, will be not free from samsara etc. And this type of discourse creates a good harmony, prosperity and coexistence based society. Human being is easily sustained and survives in this world without, violence, terror, exploitation etc. So all people must follow this concept by heartily for good and happiness environment in the world

## REFERENCES:

1. Sastry Alladi Mahadeva, Bhagavad Gita- Commentary of Sri.Shankaracharya, The Personal Bookshop Madras India 1977, Page42
2. Sastry Alladi Mahadeva, Bhagavad Gita- Commentary of Sri.Shankaracharya, The Personal Bookshop Madras India 1977, Page114
3. Ayatullah Ibrahim Amini, Self-Building- An Islamic guide for Spiritual Migration towards God, Ansariyan Publications-Qum, Iran, 1997 Page111-113
4. Sastry Alladi Mahadeva, Bhagavad Gita- Commentary of Sri.Shankaracharya, The Personal Bookshop Madras India 1977, Page63
5. Ibid, Page258
6. Ibid, Page152-53
7. <https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-4/section-2-special-cleanliness-prayer-equity-enjoined#surah-al-maidah-verses-9-10>
8. <https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-16/surah-al-ghafir-verses-23-45#surah-al-ghafir-verses-41-42>