CHAPTER-IV.

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Human being & Concept of Divinity in Islam & Buddhism.

(A)- Divinity in Islam

1- Definition of God:

Islam is a God oriented religion all the universe with all its contents belongs to him."

"Says the Holy Quran"

"To him belongs what is in the heavens and on earth and all between them and all beneath the Soul." (1)

Because He alone is the Master of all the universe and He is omnipotent, Omniscient and Omnipresent, all the divinity belong to Him and He alone is entitled to all the Godliness. Than we cannot have the natural knowledge of God. In the study of religion, the aspect which calls for primary consideration is the concept of Divinity.

It is known fact that every language has one or more terms that are used in reference to God. Allah is the personal
name of the one true God. (ism dhat, Wajibal wajud). Nothing else can be called Allah. The term has no plural or gender.

The Islamic theology has rightly determined that Allah is the name of essence (ism' dhat) as compared with all others which are name of attributes only (asma -us - sifat). This shows its uniqueness when compared with the word God which can be plural ( Gods or feminine, Goddess). It is interesting to notice that Allah is personal name of God in Arabic language as well as to Aramaic, the language of Jesus Christ. He was known to the pre-Islamic Arabs; He was one of the Maccan deities, possibly the supreme deity and certainly a creator God,

"The Holy Quran says"

Say: "who is the Lord and sustainer of the heavens and the Earth? Say: "( It is) Allah."

Say: "do ye then take (For worship) protectors other than Him, such as have no power either for good or for harm to themselves?"(2)
Allah the creator, the sustainer, the destroyer of the universe and the master of the day of Judgement is the unique God. He is the sole reason for his existence as is mentioned in the ancient monotheistic traditions indicated in the Quranic references to Ibrahim (Alaihissalam) or Abraham. There must definitely be a distinct attachment between creator and the creation. In other words, no human being or celestial body can assume the status of God or part of God. That is totally different from Christians who believe Jesus as God and from who Hindus believe in every things, living and non living to be divine and sacred. The Hindus therefore consider all natures as manifestations of God, on the contrary Islam takes totally different distant.

"The Holy Quran says"

"Say: He is Allah, the one; Allah Eternal, the everlasting, He begetteth not, nor He begotten and there is none like unto him."(4)

Hence to a Muslim Allah is the Almighty, creator and sustainer of the universe who is similar to nothing and
nothing is comparable to Him. The statement in the Quran

"There is nothing whatever like unto Him,
And He is the One that hears and sees."(5)

The unity of God according to holy Quran implies that
god is one in his person (dhat), one in his attributes (Sifat)
and one in his works (al-af'al). Hence he is monotheistic in
every sense.

The Prophet Muhammad (PBUH) was asked by his
contemporaries about Allah; the answer came direct from
God Himself in the form of short chapter of the Quran which
is considered the essence of the first unity or the motto of
monotheism. That is the first clause in the Muslim Creed.
Gibbon calls it an eternal truth(6). The Quran is a glorious
testimony to the unity of God. The Prophet Muhammad
(PBUH) rejected the worship all the celestial stars and the
terrestrial things - like they sun, the moon the stars, the
planets, the river the mountain, and the trees etc. So pure and
analysed has been the idea of the unity of God in Islam that
all the look holes for the entry of any sort of polytheism/
pantheism have been closed once for all while Christianity
and almost all religions have defied their founders, the last Messenger of while Christianity and almost of Allah was commanded by Him to declare before the proud and haughty Arabs thus:

"In the name of Allah (God), the Merciful, the compassionate."

Say "O Muhammad (PBUH), He is God, the one God, the Eternal, Absolute, Omnipotent, Omniscient and there is nothing from the nature either in this world or here after could be compared with his one ness as statement of the Holy Quran in Sure 112:1-4.

Some non Muslims allege that God in Islam is a stern and cruel God who demands to be obeyed fully. He is not loving and kind*. Nothing can be further from truth than this allegation. It is enough to know that with the exception of one each of the 114 Chapters of the Quran begins with the verse.

"In the name of God, the Merciful the compassionate."

*They means that many people doing good for whole life but they live fully with poverty while others have done nothing but they are wrong doer live with joys and luxuries.
In one of the Prophet’s saying (Peace and Blessing be Upon Him): We are told that “God is more loving and kinder than a mother to her dear child”. But God is also just. Hence evil doers and sinners must have their share of punishment and the virtuous. His bounties and favours. Actually God’s attribute of Mercy has full manifestation in His attribute of Justice \(^\text{(7)}\). People suffering throughout their life for His sake and people oppressing and exploiting other people all their life should not receive similar treatment from their Lord. Expecting similar treatment for them will amount to negate the very belief in the accountability of man in the Hereafter and thereby negating all the incentives for a moral and virtuous life in this world.

The following Quranic verses are very clear and straightforward in this respect.

“Verily for the righteous are gardens of Delight, in present of their Lord; Shall we then treat the people of faith like the people of Sin? What is the matter with you how judge ye? \(^\text{(8)}\).

Islam rejects characterising God in anything i.e. human
form or depicting Him as favouring certain individuals or nations on the basis of wealth, power or race. He created the human being as equals. They may distinguish themselves and get His favour through virtue and piety only.

"Allah says in the Holy Quran"

“Say: (O Muhammad) call upon other (Gods) whom ye fancy besides Allah: They have no power; not the weight of an atom, in the heavens or on earth. No (sort of) share have they therein, nor is any of them a helper to Allah”(9).

“Wert thou to follow, the common run of those on earth they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie”(10).

“But those ye call upon Besides Him are unable to help you, and indeed to help themselves”(11).

“If thou callest them to guidance, they hear not. Thou wilt see them, looking at thee, but they see not”(12).
“Hold to forgiveness; Command what is right; 

But turn away from the ignorant”\(^{(13)}\).

The unique usage of Allah as a personal name of God is a reflection of Islam’s emphasis on the purity of the belief in God which is the essence of the message of all God’s messengers. Because of this Islam considers associating any deity or personality with God as a deadly sin which God will never forgive, despite the fact he may forgive all other sins.

“Allah has been Quoted in Holy Quran :

Allah forgiveth not that partners should be set up with Him: but He forgiveth Anything else, to whom - He pleaseth, to set up partners with Allah.

Is to devise a sin Most heinous indeed\(^{(14)}\)”

The Qur’an appeals to the world for sincere devotion to Allah and to give up all the false deities whether they be in the form of gods incarnate or His equals and partners: Quran said :

“Verily those whom ye call upon besides Allah are servants like unto you: Call upon them and let them listen to your prayer, If ye are (indeed) truthful”\(^{(15)}\).
"That is God your Lord! there is no God but He the creator of all things: Then worship ye Him: and He hath power to dispose of all affairs" (16).

So there is nothing like Him (Allah). If the maker is not temporal then he must be eternal. But if He is eternal He cannot be caused, and if nothing cause Him to come into existence even the methodology of Karma * in the teaching of Buddhism and Hinduism and also Jainism, then nothing outside Him caused Him to continue to exist which mean that He must be self sufficient (17) and self Existent. And if He does not depend on anything for the continuance of His own existence then this existence can have no end. (Eternal).

He is the first and the last, the evident an the Hidden:

“And He has full knowledge of all things”. (18)

II - God’s Attributes

Belief in the existence of God His unity and attributes

*The law of cause and effect, the individual coming into physical life with a character and environment resulting from his action in the past. according to his reaction to his present destiny he modifies his builds his future life.
and has given rise to a large number of sects. We generally find numerous of Muslim Scholars divided these attributes into the three principles of power, wisdom and Goodness (19) while other have been divided these attributes into four sections. These are following:

(1) \textbf{Nafsiyya} (Self-Being) That is only one attribute it is \textit{Wujud} (Self-existent)

(2) \textbf{Salbiyya} (Self-Negative) It meant deny from un- absolute God’s existent. These are five attributes:

2.1 \textbf{Qidam} (Eternal)

2.2 \textbf{Baqā} (Ever last)

2.3 \textbf{Mukhā lafah, al Hawādis} (Uncomparable)

2.4 \textbf{Qiyā, Muhū, Binaf, Sihi} (Self existent)

2.5 \textbf{Wah Dā-niya} (One)

(3) \textbf{Maʿāni} (Self - Positive) There are seven attributes:

3.1 \textbf{Qudrā} (Omnipotent)
3.2 Iradā (Will)

3.3 Samā (Omniscient-Hearing)

3.4 Basar (Perception-feer)

3.5 Ilm (Well-versed-knowledge)

3.6 Hayyā (Alive)

3.7 Kalām (Speach)

(4) Ma’nawiyya (Inprivate attributes \(^{(2)}\)). There are also seven attributes:

4.1 Kaunuhū Qadirā (He is powerful)

4.2 Kaunuhū Muridā (He is willing)

4.3 Kaunuhū Samiā (He is hearing)

4.4 Kaunuhū Basirā (He is seeing)

4.5 Kaunuhū Alimā (He is knowing)

4.6 Kaunuhū Hayyā (He is Alive)

4.7 Kaunuhū Mutakalimā (He is speach)

Tauheed or unity by Imām Sanusī in his book “Kifayatul-A warn” has divided to two categories. That there are:

A. Al- Uloohiyya (Godhead)

B Al- Rubu-biyya (God-sustain)

The first meant that God who is the Oneness in His self
Being and His attributes which all things incomparable with Him in every aspects while the another that meant God who is a creator and sustainer of all universe. But belief only in His sustainer does not necessarily make a person a believer * because non-Muslim also accept this dogma while he does not worship only one God and look upon Him as the only one object of worship.

Thus, to be a true believer a person must accept both categories of Godhead and God sustain \(^{(21)}\). each of Muslim has to enforce himself for that without any compromise and postpone, that is different from the obligations (\(Ibâdat\)) prescribed by the Islamic laws, which there can be indirect order and follow to any \(I\text{mām}\) of four different schools while he’s lacking of his own knowledge.

Therefore: the matter of faith that is depend on every body to make his own intention which God is eternal and

\*A true Muslim bound recite the Holy word or Shahada by his tongue and accepts it by his and acts it by his action or deed
everlasting then His attributes must also be eternal and everlasting. He should not lose any of His attributes are absolute. Can there be more one God with such absolute attributes? Can there be for example two absolutely powerful creators? A moment’s though shows that this is not feasible.

The Quran summarises this argument in the following verses:

“No son did Allah beget, Nor is there any god along with Him (If there were many gods behold each god would have taken away what he had created, And some would have Lorded it over others. Glory to Allah!(He is free) from the (sort of) things” They attribute to Him!”

“If there were in the heavens and the earth other gods Besides Allah there would have been ruin in both! But Glory to Allah the Lord of the Throne : (High is He) above what they attribute to Him”.

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III- Self-being & Attributes

The relation between self-being (dhath) and attributes (Sifat). This was one of the most controversial topic some old theologian set themselves against all research that might be called Rational; attacking them and then called them "Mujassima" - (Coporealists who give bodily attribute to God) They accused them of "Tashbīh" (comparing God to the thing) \(^{(25)}\) in some part or in all side while the numerous of theologian do not agree withthem. i.e. Al-Ghazali, Al-Ashari, Sheikh Muhammed Abduh (former chancellor of Al-Azhar University) have exhorted the people to know the Essence of Being of Allah (dhat) through His attributes which their are different in forms and natures from the human attributes and insisted them to learn it till death. Because searching knowledge is compulsory from the cradle to the grave.

Therefore; the author* of the "Al-iktisād-Fi-i'tiqād" has been stated the Divine Attributes as below:

*Al- Ghazali. A great Islamic theologian and philosopher he very well known to the medieval scholastic as Al- Gazah He was born (450H -1111 A.D. and death in 505H -1058 A.D.) at Tus in Khorosan northern Iran. Died and studied at Nishapur and other places and was appointed as a teacher of theology and law in the Nizamīa university of Baghdad(Iraq)
1- Eternal self-being (Wajibul-Wujud) God is self-sufficient as self-subsistent or to use a Quran term Al-Qayyum, He is the being who exists necessarily by Him-self (dhat, wajibul al wujud) comparising all the attributes of perfection\(^{(26)}\) It called His essential attribute (Sifat - Nafsiyya).

“For Allah is One God : Glory be to Him;
(Foraxalted is He) above having a son.
To Him belong all things in the heavens and on earth. And enough is Allah as a disposer of affairs\(^{(27)}\).

“That is Allah your Lord ! there is no God but He. The Creator of all things : Then worship ye Him : and He hath power to dispose of all affairs\(^{(28)}\).

The Quran reminds us of the falsity of all alleged gods. To the worshiper of man-made (idols) e.g. mountain, river, ocean , tree, stone, God’s son or God’s mother.

“(It asks) : Nor call on any other than Allah Such neither profit thee Nor hurt thee : If
thou dost behold thou shalt certainly be of those who do wrong”(29).

To the worshiper of heavenly bodies it cities the story of prophet Abraham (AS) in His Holy Quran.

“So also did we show Abraham (AS) the Kingdom of the heavens and the earth that he might have certitude. When the night covered him over, He saw a star : He said “This is my Lord, but when it set He said : I love not those that set. When He saw the moon rising in the splendour, He said: this is my Lord, but when the moon set . He say: unless my Lord guide me, I shall surely be among those who go stray. When he said the sun rising (in splendour). He said: this is my Lord this is the greatest ( of all). but when the set he said: O my people ! I am indeed free from your (guilt) of, giving partners to Allah(30)

Therefore; God; the supreme being, the first cause, self existent uncaused, unconditioned, infinite, internal, perfect,
Omnipotent, Omniscient, all loving and all good\(^{(31)}\).

Allah who is Oneness in His person (al-Wahid), self existent (Qiamuhu-Bi-nafsihi), means that there is neither plurality of Gods not plurality of persons in the Godhead (al-Uluhiyya) as well in His sustain (Rubu-Biyya)\(^{(32)}\).

2) Life (Hayat) God Most High is alone to be adored. He has neither associate nor equal\(^{(33)}\). He is neither begotten nor does He beget, the Quran has been given evident as follow.

"Allah ? there is no god. but He the living, the self-subsisting. the supporter of all\(^{(34)}\).

Allah is immutable invisible without figure form colour or parts. His existence had neither beginning nor an end. If he so wills, He can annihilate the world in a moment or recreate it in an instant.

"Verily; when He intends a thing, His command is "Be" and it is\(^{(35)}\).

His creation so not dependent on any circumstances or any conditions whatever existence won't created themselves except as God wills\(^{(36)}\).
"They who believe and work righteously for them to bliss and an excellent home to return to"(37).

"Whatever misfortune happens to you is because of the things your hands have wrought, and for many (a sin) He grants forgiveness(38).

"God does not alter the state of people until they themselves make a move to change it"(39).

"And that no man shall have anything except what he hath strived for"(40)

Every Evil deed or word or thought must have its evil consequences; but if Allah forgives anything and he forgives much let no one imagine that he has defeated or can defeat Allah’s will or plan. The help or protection that is possible is from Allah; Allah forgiveth not (the sin of) joining gods with Him but He forgiveth whom he pleaseth other sins than this: one who joins other gods with Allah Hath strayed far, far away (from the right) (41).

So in the same meaning Sir William Muir brings his view says: all in the world could not happens only from His
Willingness, His greatness is universally absolute that there is no relation for human. All good deed and evil deeds and actions came directly from Allah\(^{(42)}\).

3- One (Wah-daniyya). This is essential of God and His attributes has been noted in the Holy Quran in the title of Al-Wahid; the Oneness. God is unique and one in Himself; in His attribute implies that no other existence possesses even single of the Divine attributes in perfection, Oneness in His works proclaims that no one can do the work which God had done or which god may do\(^{(43)}\): He create all things big, small, seen and unseen with Oneness of His attribute, that is One Omnipotent or One Power, That is totally different from the creatures while their have various of power to create the thing which depend on the thing to be created.

In all of the earliest Suras Says :-

Say: "Call upon other (gods) whom ye fancy besides Allah, they have no power -not the weight of an atom, In the heavens or on earth: no (sort of) share have they therein, nor is any of them a helper to God"\(^{(44)}\).
"That is God your Lord! there is no God but He the Creator of all things: then worship ye Him: and He hath power to dispose all affairs"(45).

"No vision can grasp Him but His grasp is over all vision: He is subtle well aware."(46)

He is above all comprehension, yet is acquainted with all things."

He is called Creator, Benefactor, Help, judge. He is the most High, these names has been given by virtue of those attributes of His Godhead which have some connection with human. The particular attribute of His Godhead in which the Faith of Islam was to have its focus is first stated as answer to man’s errors and implies : God the One . It is the very core of the preaching concerning God : It has been revealed to me only that your God is Oneness; Prophet Muhammad (PBUH) says again and again as well as the first revelation is stronger affirmation that Allah is One in Himself, One in His -nature of deity (a had)(47)

4- Knowledge (Ilm)
God has knowledge of all things hidden or manifest, whether in heaven or on earth; the Quran said:

"He created all things and He hath full knowledge of all things"(49).

Events past and future are known to Him. He knows what enters into the heart of man and what he utters with his mouth(50). He knows all things before create, in present time and after the death, how their are and where they will be after the passing of current world.

The Quran give the very clear statement in the Holy Quran as following.

Seest thou not that Allah doth know (all) that is in the heavens and on earth? there is not a secret consultation between three, but he is the forth of them, nor between five but He is the sixth. nor between fewer nor more, but He is with them, where so ever they be. "In the end will He tell them what they did on the Day of Judgement. For Allah Has full knowledge of all things. He is free from forgetfulness, negligence, and error. His knowledge is eternal(51). for different from human knowledge which they need for
particular structure of nature. It is not posterior to his essence. Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to God. Usually secrecy implies fear or distrust, plotting or wrong doing. But all is open before God’s sight; Quran says: “He will in the end tell them the truth of all that they did”\(^{(52)}\)

“Nor is hidden from the Lord (so much as) the weight of an atom on the earth or in heaven. and not the smallest and not the greatest of these things but are recorded in a clear record”\(^{(53)}\).

There nothing that person can do but God is a witness to it, we may be deeply engrossed in some particular thing and the time being be quite unconscious of other things. But God’s knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him and His knowledge has other quality which human knowledge has not. Human knowledge is subject to time and is obliterated by time. God’s knowledge is like a record and endures forever and his Record has a further quality. Which human Records
have not the most permanent human Record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time as happens almost invariably to the most enduring inscriptions from very ancient times; but in God’s Record or knowledge there is no ambiguity, for it is independent of time, or place or circumstance. This is the force of al-Mubin (Clear) here.

5- Omniscience or Seer (Basār)

God is the seer of all things in heavens and on earth. He knows all things with His excellent attribute He see all unseen and seeing by physical not familiarity to human being which seeing by eyes and depends on particular circumstance and time concern; Quran given the true evidence in Holy word

"For God is He that heareth and seeth (all things), the witness who discern the secrets of men and is watchful over their doings, His is Reckoner; who notes writes all things from the human actions."
6- Omnipotent or Power (Qudrat)

God is the source of all things to whom all creatures return by His Wills all creatures had created. If He wills he can rise the death makes stones talk trees walk annihilate the heavens and the earth and recreate them.

"We created the heavens and the earth and all between them in six days; nor did any sense of weariness touch us." (57).

His power is eternal a priority and a posteriority. It is not posterior to His essence the Quran reminds

"It is He who gives life and death and to Him (is due) the alternation of night and day: will ye not then understand?" (58).

All things have been created by his commands "Be" while God’s power makes them under the processes in the wake of His willingness (59). So when ever the Quran asserts that nothing happens against the will of God, it only mean that the law inherent in the object concerned is at work and has its inevitable course and duration. Man’s role on earth is to understand these laws and conform to them; and whenever
he neglects to understand and conform to them, the consequence will naturally prove harmful to Him the Quranic way of expressing this is “We have willed it so”, In other words the laws must have its course the cause must produce its effect that is the scheme of life divinely devised or determined and man is not free to alter that scheme, the “Ways of God”. This is the main domain of life where man has but to conform or surrender to the will of God or the law of life which sustain it, if he choose to Profit by them of his own free will (60), Quran says:

“Who receiveth guidance, receiveth it for his own benefit; who goeth astray doth so to his own loss. No bearer of burdens can bear the burden of another: nor would we punish until We had sent a messenger to give warning”(61).

7- Will (Irādat)

Quran has been mentioned about this perfect attribute:

“For to anything which we have willed, we but say “Be” and it is.”(62)
God's word is in itself the Deed. God's promise is in itself the truth. There is no interposition of time or condition between His will and its consequences for He is the Ultimate Realities. \(^{(63)}\) He is independent of the proximate or material cause for He himself create them and establishes their laws as He please. He can do what He wills, and whatever He wills comes to pass.\(^{(64)}\) He wills the faith of the believer and the piety of the religious. He willeth also the unbelief of the believer and the irreligious of the wicked God says.

"The Lord does create and choose as He please no choice have they (in the matter) Glory to God and far is He above the partners, they ascribe to Him."\(^{(65)}\)

Therefore; everything physically or unphysical good or ungood has been existed in this world and hereafter by His Will. All we do by His Will: What He willeth not does not come to pass.\(^{(66)}\)

He gives us in clear reason in His Holy Quran Said

"Say" O Allah Lord of power (and rule),

thou givest power to whom thou
pleasest and thou strippest off power
from whom Thou pleasest, and thou
enduest with honour whom thou
pleasest............ In thy hand is all Good
Verily over all things
thou hast power."(67)

However; we must acknowledge that the will of God is
eternal and that it is not posteric to His essence.(68)

8 - Hearing (Sama)

God has been described His perfect attributes by His
own word “He says: Fear not for I am with you I hear and
see (everything.”)(69)

“For God is He who hears and sees all
things."(70)

Therefore: God hears all sound whether low or loud
even what is going on in the grave. He hears without an ear
or direction of wind which that creatures bound to understand
what they heard. For God’s attributes are not like those of
man which their are eternal."(71) There is nothing whatever
like unto Him and He is the one that hears and seas."(72)
"He is the First and the Last, the Evident and the Hidden and he has full knowledge of all things."(73)

His evident in so far as there is ample evidence of His existence and providence all around us. On the other hand God is hidden in so far as intellect cannot grasp His essence nor can He be seen in the present world. The prophet Muhammad(PBUH) said:

"Thou art the first so that there was nothing before thee; and Thou art last so that there is nothing after thee; and Thou are Evident, or Ascendent; So that there is nothing above thee and Thou art the Hidden, the Knower of hidden things so that there is nothing hidden from Thee."(74)

9-Speech (Kalām)

God speak but not with a tanque as man do. His speak doesn’t depend on any particular times and doesn’t pass through the mouth. He was speaking to some of His servants
without the intervention of another even as He spoke to Moses. Quran says

"When Moses came to the place appointed by us and his Lord addressed him, he said: O! my Lord show (Thy-self) to me that I may look upon thee. God said: By no means canst thou see Me (direct) but look upon the mount. If it abide, in it place, then shall thou see Me."(75)

(God) said: "O! Moses I have chosen thee above (other) men, by the messages (I have given thee) and the worlds I have spoken to thee. take then the (revelation) which I give thee, and be of those who give thanks."(76)

By His eternal speech had addressed to the prophet Muhammad (PBUH) on the right of the ascension to heaven. He speaks to other by the instrumentality of Gabriel (77) and this is the usual way in which He communicates His will to
the prophets. It follows from this that the Quran is the word
of God and is eternal and uncreated.

These are the nine attributes of God while there are
unanimity of opinion as to the number of attributes; but not
as regards their nature and the extent of the knowledge
concerning them to which man can attain. All the attributes of
God are declared to be beyond explanation (Bila-Kaifiya) and
so cannot be understood either by reason or by analogical
deduction.

The Prophet Muhammad (PBUH) said:

"We didn’t know the reality of the knowledge of
thee and to his followers he gave advise: Think
of God’s gifts, not of His nature: certainly you
have no power for that."

By that statement as given above for all believers can
be applied to God as “the living the wise the powerful, or in
any other attributes to God, but they must be “Tauqif”
authorised in some revelation that means only from the Hily
Quran or tradition e.g. God can be called Ash-Shafi (The
Healer), but He cannot be called al-Tabib (The Physician)
because that word is not applied to Him either in Quran or in saying of prophet Muhammad(PBUH).\(^{78}\)

However, Theologians have divided God’s attributes as creating, sustaining, producing, renewing, making which these are belong to God’s essence, while other theologians refused them at all\(^{79}\). So for God has no any attributes, then what He do He has done by Himself, He sees, He hears, He makes by His personal Being, therefore, Mu’tazilites had said.

“To discuss of attributes being in God implied a kind of multiplicity and of those who were influenced by Greek philosophy which was mixed with the teaching of Neoplatonism.\(^{80}\)

IV - God’s Ninety - Nine Names.

There are essentially the names (asma’s) which he gives to Himself, thus He can not be called by other names which their have been given in the Quran and the tradition. While Mu’tazilites and Karamites given the green signal to that without any code or limit, but each name shall be perfect to the Existence of God by that opinion He can be called “Aarif” (Well know), “Aa-qil” (intellect), however; this view has
been rejected by well known theologian i.e. Al-Ghazali, Abul-Hassan Al-Ashari and Abul Mansur Al-Maturidi for them that God cannot be adopted any other names except what has been revealed in the main resources of Islam.

Therefore, Muslim piety (Ahlu-Sunna-Wal-Jama-‘a) has carefully picked out the God’s names from the text of the Quran, supplemented by tradition.

“**He has the most beautiful Names**”.\(^{(81)}\)

There are 99 Most beautiful Names, which each Name can be named on mankind with the add of word “Abdul” e.g. Abdul Aziz, Abdullah or Abdul Sabur. Each one can be call in the prayer at any time because He always with relationship, with His creatures, He is Gracious to mankind Merciful to the believers and righteous to all being.\(^{(82)}\)

“**And your Lord says “call on Me” I will answer your prayer.**”\(^{(83)}\)

As we have very long journey to meet God in hearafter and we are to have is fulfilment in the Day of Judgement we have no nothing to escape from His punishment only to swear for righteousness and promise to offer Islamic obligation and
apologize from misdeed to mankind and return back all materials had gained by illegal manner, and to pray to the Lord who is created the universe. Verity He is hearing us forgive us guide us and make our path smooth to paradise.

"Call upon Allah or call upon Rahman by whoever name ye call upon Him (it is well) for to Him belong, the Most beatiful Names."(84)

Imām Gazali in his well known book “Al-Maksad-al-Asma” and Imām Ibn Taimia in his book “al-Asma ‘ al-Husna” and also Imām Tirmidhi along with Ibn Khaldūn accepted by all as authentic mentioned 99 Names of Allah,(85)

1. Al-Rahmān The Compassionate.
   Allah says :"Heis the Most Gracious."(86)

2. Al-Rahīm The Merciful
   Allah says : "In the Name of Allah the Most Gracious most Merciful."(87)
3. **Al-Mālik**  
The Ruler.

Allah says: "Lord of power and ruler givest power."\(^{(88)}\)

4. **Al-Quddūs**  
The Holy.

Allah says: "He is the Holy One."\(^{(89)}\)

5. **Al-Salam**  
The source of peace

Allah says: "He is the source of peace and Perfection."\(^{(90)}\)

6. **Al-Mu'min**  
The Preserver of Security.

Allah says: The Guardian of Faith.\(^{(91)}\)

7. **Al-Muhaymin**  
The Protector.

Allah says: The Preserver of Safety.\(^{(92)}\)

8. **Al-Aziz**  
The Mighty.

Allah says: The Exalted in Might.\(^{(93)}\)

9. **Al-Jabbār**  
The Over Powering.

Allah says: The Irresistible\(^{(94)}\)
10. **Al-Mutakabbir** The Great in Majesty.

Allah says: The Justly Proud.\(^{(95)}\)

11. **Al-Khāliq** The Creator.

Allah says: The Originator.\(^{(96)}\)

12. **Al-Bāri** The Maker.

Allah says: The Originator.\(^{(97)}\)

13. **Al-Musawwir** The Fashioner.

Allah says: He is the Fashioner.\(^{(98)}\)


Allah says: He who forgives Again and Again.\(^{(99)}\)

15. **Al-Qahhār** The Dominant.

Allah says: The supreme and Irresistible.\(^{(100)}\)

16. **Al-Wahhāb** The Bestower.

Allah says: For thou art the Grantor of bounties (without measure).\(^{(101)}\)
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<td>provider for those whom He will</td>
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<td>giveth life.</td>
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36. Al-Karim  The Generous.
   Allah says: My lord is supreme in honour.\(^{(121)}\)

37. Al-Ghafur  The Forgiving.
   Allah says: And for Allah is of forgiving.\(^{(122)}\)

38. Al-Haqq  The Real.
   Allah says: Thee Allah is the truth.\(^{(123)}\)

   Allah says: And thy Lord doth watch overall things.\(^{(124)}\)

40. Al-Shakur  The Rewarder.
   Allah says: And for our Lord is ready to appreciate service.\(^{(125)}\)

41. Al-Qadir  The Powerful.
   Allah says: And for He is all powerful.\(^{(126)}\)

42. Al-Wahid  The One.
   Allah says: Verily, verily your Lord is one.\(^{(127)}\)
43. Al-Ahad
The Single.
Allah says: He is Allah the One.\(^{128}\)

44. Al-Samad
He to whom men repair.
Allah says: Allah the Eternal absolute.\(^{129}\)

45. Al-Bāsit
The Plentiful Giver.
Allah says: Allah enlarges the sustenance which He gives to whichever of His servants.\(^{130}\)

46. Al-Hākam
The Judge.
Allah says: Truly Allah will Judge between them.\(^{131}\)

47. Al-Wali
The Governor.
Allah says: And He is the protector.\(^{132}\)

48. Al-Muqtadir
The Prevailing.
Allah says: In a sure abode with a Sovereign Omnipotent.\(^{133}\)
49. **Dhul-Jalal wal Ikrām** The Lord of Majesty and Splendour.

Allah says: But will abide for ever the Face of the Lord full of majesty, bounty and honour.\(^{(134)}\)

50. **Al-Awwal** The First.

Allah says: He is the First.\(^{(135)}\)

51. **Al-Akhir** The last.

Allah says: He is the Last.\(^{(136)}\)

52. **Al-Zāhir** The Outward.

Allah says: He is the Evident.\(^{(137)}\)

53. **Al-Bātin** The Inward.

Allah says: He is the Hidden.\(^{(138)}\)

54. **Al-Ra-ūf** The Kindly.

Allah says: Our Lord thou art Indeed full of kindness.\(^{(139)}\)

55. **Al-Azīm** The Incomparably Great.

Allah says: For He is the supreme in glory.\(^{(140)}\)
56. Al-Tawwāb  The Acceptor of repentence.
Allah says: Then learnt Adam from his Lord certain words and his Lord turned toward him for he is oft-returning most merciful.⁴¹

57. Al-Qayyūm  The Eternal.
Allah says: The self-subsistint supporter all.⁴²

58. Al-Nūr  The Light.
Allah says: From the depths of darkness He leads them forth into light.⁴³

Allah says: And Allah Guideth not Those who reject Faith.⁴⁴

60. Al-Muntaqīm  The Avenger.
Allah says: And Allah is Exalted in might Lord of retribution.⁴⁵
61. Al-Muizz  The Honourer.

Allah says: Allah Thou enduest
with honour whom Thou
pleasest. (146)

62. Al-Mudhill  The Humiliator.

Allah says: And thou bringest
low whom who pleasest. (147)

63. Al-Hayy  The Living.

Allah says: Allah there is no God
but He the living. (148)

64. Al-Mujib  The Answerer.

Allah says: For my Lord is
always hear ready to answer. (149)

65. Al-Rashid  The Directot.

Allah says: Thou art the one that
for bearth with faults And is
right minded. (150)

66. Al-Wadūd  The Loving.

Allah says: For my Lord is
indeed is full of mercy and
loving kindness. (151)
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<td>Allah says: It is we who remain inheritors.<strong>(153)</strong></td>
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<td>The Trustee.</td>
<td>Allah says: Take not other than Me as disposer of your affair.<strong>(154)</strong></td>
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<td>Allah says: And Allah is swift in taking account.<strong>(155)</strong></td>
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<td>Allah says: And lower thy wing to the believers who follow thee.<strong>(157)</strong></td>
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73. Al-Rāfi
The Exalter.
Allah says: O Jesus, I will take thee and rise thee to myself, and clear thee of the falsehoods.\(^{(158)}\)

74. Al-Adl
The Just.
Allah says: The word of thy Lord doth find its fulfilment in truth and in justice.\(^{(159)}\)

75. Al-Muqit
The Sustainer.
Allah says: And Allah hath power over all things.\(^{(160)}\)

76. Al-Jalil
The Majestic.
Allah says: Blessed be the name of the Lord full of Majesty bounty and honour.\(^{(161)}\)

77. Al-Majid
The Glorious.
Allah says: Qāf; By the Glorious, Quran thou art Allah's messenger.\(^{(162)}\)
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82. Al-Mubdi'  The Originator.

Allah says : Even as we produced
the first creation so shall we
produce a new one.\(^{(167)}\)

83. Al-Mu'îd  The Restorer to life.

Allah says : So preserver in
patience; For the promise of
Allah is true.\(^{(168)}\)

84. Al-Wajîd  The Self sufficient.

Allah says : Have you also found
your Lord's promises true?
They shall say Yes.\(^{(169)}\)

85. Al-Majîd  The Grand.

Allah says : Worthy of all prise
Full of all glory.\(^{(170)}\)

86. Al-Muqaddim  The Advancer.

Allah says : I had already in
advance, sent you warning.\(^{(171)}\)

87. Al-Muakhkhîr  The Delayer.

Allah says : And give you respite
for them appointed.\(^{(172)}\)
88. Al-Muta‘āli  The Subline.

Allah says: Glory to Him? He is high above all that they say Exalted and great beyond measure.\(^{(173)}\)

89. Al-Barr  The Amply Beneficent.

Allah says: Truly it is He, the beneficent the merciful?\(^{(174)}\)

90. Al-Afuw  The Pardoner.

Allah says: Allah forgivest what is past for repetition Allah will punish him.\(^{(175)}\)

91. Al-Muqsit  The Equilable.

Allah says: And those endeed with knowledge, standing firm on Justice.\(^{(176)}\)

92. Al-Jami  The Gatherer.

Allah says: That will be the a Day of sorting out We shall gather you together and those before you.\(^{(177)}\)
93. **Al-Māni’**  
The Depriver.

Allah says: What prevented thee from bowing down when command thee? (178)

94. **Al-Darr**  
The Harmer.

Allah says: Abraham said: Do ye then worship beside Allah, Thing can neither be of any good to you nor do you harm. (179)

95. **Al-Nafi**  
The Benefiter.

Allah says: Will ye worship beside Allah something which hath no power either to harm or benefit you. (180)

96. **Al-Badi**  
The first fause or the Incomparable.

Allah says: It is He who begins the process of creation then repeats it. (181)
97. **Al-Baqi**

The Enduring.

Allah says: But will abide forever the face of the Lord full of majesty, bounty and honour.\(^{(182)}\)

98. **Al-Sabūr**

The Patient.

Allah says: Seek help with patient Perseverance And Prayer.\(^{(183)}\)

99. **Al-Mālik**

The King.

Allah says: High above all is Allah, the King, the truth.\(^{(184)}\)
b) Divinity in Buddhism

Very well known, Buddhism is divided into many philosophical schools and each school has authorised his highest book as originated to the real word of Lord Buddha. It is very difficult to say what exactly are the teaching of Lord Buddha himself. No one can differentiate from righteous and false, even we congregate all our capacities to define what are interpretations or amplifications and elaborations put upon them by the disciplines. Because the first Buddhist literature was committed to writing in Pali language near about 80 B.C., in Ceylon following the falling away of the Monks from the orthodox teaching. Since that this is not enough to support the Hinayana claim that the canon was fixed in its present from as the first council at Rajagrha just following the Buddha’s death.\(^{(185)}\) Nevertheless in every philosophical school has derived his teaching from the same concept of four Noble Truths and have used the same instruments to cease the cycle if illness, old age birth and death, that is Noble Eight Fold Path or the Middle Path.
So all proclamations from each era shall not be trust as what had said by Lord Buddha to his disciples because the matter always changes within the second especially what had kept by heart not by writing can not save in the same righteous after more than four hundreds of years. Regarding different resources, Buddhist scriptures were committed to writing for the first time on palm Leaves in Srilanka in 29 B.C. under the patronage of king Vattagamani Abhaya.¹⁸⁶

Why Buddhist interpreter gives different views regarding the teaching of Lord Buddha ? why the differences not only in the Buddhist characters but also in the general but it has been gone deeply in the basic principle of religion? For example in the metaphysical thought. These divisions has been created by the Lord Buddha himself from his performances and his statements, beside that the Lord Buddha himself forecaster the divisions of his order then he said :

"The order is divided .. The order is divided .. and delivered words of stern rebuke to those that had taken it upon themselves to excommunicate their fellow." Do not
thing, O monks, he declared, that you are the pronounce
expulsion against a monk for this or that saying it occurs to
us to expel this monk.\(^{(187)}\) therefore through the Indian
history we find the differences of Lord Buddha’s teaching
grew up especially after Lord Buddha’s death. Here I would
like to bring you all together, then I’m sure we will find the
cause of differences from one to others. Usually a monk
asked Lord Buddha, if there is a creator of entire universes,
the Lord Buddha maintained silence, even when his closest
disciple Ananda put question on him and he was insisting him
to explain the reason behind that action from these opposing
question, he explained that if he had declared that there is no
Universal Soul (Pramattma), the monk as well as the layman
might have regard the impermanent element as permanent and
if he replied in the negative the monks and the general
people might have thought that, believe in annihilation had
been conformed from the Lord Buddha himself.\(^{(188)}\)

Thus we can interpret from the Lord Buddha’s action
where he left behind the clear confusion to whom are coming
after him, even to the followers of his teaching in his life
time, regarding the fundamental doctrine of Buddhist religion.

Nevertheless, this division did not appear to the eyes except after the hundred years of Lord Buddha death, this group has been known significantly enough even in the orthodox texts which it was directed; The Mahasangiti, the great council.”

“ The monks of this great council twisted the teaching round. The break up of the original scriptures and made a new recession, A chapter put in one place they put another, and distorted the sense and doctrine of the five Nikayas. These monks who knew neither what has been spoken in at length, nor what had been spoken in abstract matters, neither what was the obvious nor what the higher meaning - put things referring to one matter as if they referred to another, And destroyed much of the spirit by holding to the shadow of the later.

They partly rejected the Sutta and Vinaya so deep. And made another rival Sutta and Vinaya of their own. The privara abstract, and the book of the Abhidhama, The Patisambhida, the Niddesa and a portion of the Jataka, so
much they put aside, and made others in their place. They rejected the well known rules of the nouns and genders too of composition and of literary skill, and put others in their place.\(^{(189)}\)

Certainly this group regards itself as superior and made them difference from many points which we have to deal mostly.

1- Difference in divinity where a Mahayana regards Buddhahood as God and makes the statue of Lord Buddha as an object in their worshipped while Hinayana built its concept like Jainism, it is religion without God, and Karma taking the place of the God.

2-Difference in concept of Nirvana.

It is not negative cessation of misery but a positive state of bliss.\(^{(190)}\) or in another word Nirvana does not mean a change in the objective order, the change is only subjective. It is not the world that we have to change, but only ourselves.

3-Difference in ideal.

The ideal in Mahayana is Bodhisattva while the Ideal in Hinayana is Arhantship.\(^{(191)}\)
However, an ancient charge Lord Buddha was an atheist, he disbelieved in existence of anything that is abiding permanent, and unchangeable or he was primarily an ethical teacher and a social reformer than a theoretical philosopher. Thus this charge is without any foundation and evidence, if it had any base, the whole Concept of Nirvana - the Idea of Buddhahood would fall to pieces, and drives his doctrine to illusion but more than that, disvalued the Buddhist vehicle where Lord Buddha claimed that his philosophical method able to cease suffering then stops the cycle of rebirth but can lead the followers to achieve Nirvana. From this point, we understand that Lord Buddha never denied the existence of some thing, it is God, but because he was an ordinary man he did not have a kind of capacity to define the real Divinity even he was a very authentic person and he had a highest imagination about universe he could not depart from the influence of Vedas and Upanishadic teaching where the concept of Nirvana and Karma were adopted.\(^{(192)}\)

The acceptation of Lord Buddha about the Supreme being diverted in the form of Nirvana but he did not mean
that it is the creator of universe, it is just the place of love, thus all cycle of the world depend on Karma which its take the function as creator of all things.

The Lord Buddha expresses himself very clearly when he says describing the nature of Nirvana. “There is unborn, O monks there would no escape from the world of born, the originated, the made and compounded.” However Lord Buddha steadfastly refused to define the nature of this unchangeable, uncompounded reality and he emphatically declared it to be beyond the experience of our senses and our minds, but this real shape of the un-material can be realise after the personal achievement of Nirvana.\(^{(193)}\)

Nevertheless, that statement does not mean he did not realise it at all but he avoided to explain it because that is beyond imagination of common people. It was neither Profitable nor conducive to the highest good.

Lord Buddha said:

“Surely do I know much more than what I have told you, And wherefore; my disciple, have I not told you that? Because my disciple it bring you no profit, It dies not cinduce
to progress in holiness, because it does not conduce to
progress in holiness, because it does not lead the turning
from the earthly to the subjection of all desire, to the
cessation of the transitory to peace, to knowledge to
illumination, to Nirvana Here we can make Conclusion
from what he said where it is shown that, Nirvana is
annihilation, that the aspirant enters a deferent dimension of
being. Even some have tried to explain it away as a mere
transformed state of personality. The logic of the words does
not permit such an interpretation. There is however another
statement in Buddhist scripture which can not be interpreted
as mere transformation of personal it. It is as follows.

"Atthi bhikhave tad ayatanam, Yatthan eve, Pathavina
apa natejo va vaya na akasanancayatanam
naakincannayatanam nayam nayam loko na Paraloko ubho
Candimasuriya, tad aham bhikkavan' ava agatim vadami na
gatim na thitim na upapasttim appittham appatittam
appavation anarammanam Eva tam Es eve anto dukkhasa’ti."

(Udana, 80)
The meaning:

There is that sphere where in neither earth nor water nor fire nor air, where in is neither the sphere of infinite space nor of infinite consciousness nor of nothingness, nor of neither this world beyond nor both together nor moon nor sun: I say there is neither duration nor decay, there is neither beginning nor establishment, there is nor result and nor cause; This verify is the end of suffering. (195)

This long explanation about the nature of Nirvana leaves no room for doubt that it refers to Nirvana as a different dimension of being. Actually however Nirvana is ineffable. Hence the final conclusion is indivisible reality of the state of Nirvana in Buddha and Brahman in Hinduism. Where both are beyond this relative world however these two name are difference in concept of interpretation from both religious but they have the same trims, through the paths have differences. Their fruits do not differ as to superiority and inferiority.
1 - Concept of Divinity

It is very difficult to discuss partly the concept divinity in Buddha because of the highly diverse character of Buddha himself because original Buddhism and many of later schools clearly taught there is no god in the tradition meaning. That while Buddhism is described as a religion of atheism. Lord Buddha himself refrained from the teaching of the doctrine God and his immediate followers also did develop a clearly teaching on the subjects, because there is no first cause or no first creator of the creation in Buddhism. There is no Doctrine of Creation in the traditional science as found in Islam, Judaism, Christianity and Hinduism. In spite of all odds an attempt has been made here to discuss divinity in Buddhism in the light of available concern literature of Buddhism.

The first Buddhistic literature was committed to writing in pali language. Near about 80 B.C. Ceylon following the falling away of the monks from the orthodox teaching due to long gape between the founder of the religion and the canonisation of his teaching many diverse schools developed
in Buddhism. More over as it well known Lord Buddha by birth was a Hindu and in his age many schools of thoughts in Hinduism with direct had long collation compelled him to treat his religious part on razor end. Certainly Lord Buddha was one of the greatest of nontheistic thinker of all time, he was religious pragmatic skeptic who said aside metaphysical beliefs as irrelevant to man’s basic concern. Therefore, Lord Buddha and Buddhist followers regarded that, the concept of religion not always necessarily depend on dogma or creed nor in doctrine nor in theories.

Many school of thought had emerged during this period which held diverse views. That was group of free thinkers of the Upanishdic sages who thought freely but often their thinking culminated in the different version of the Cosmos, Soul, God nature, this world, and Atman. Naturally this trend of thinking that was going on had had it own affect on evolution of Buddhist doctrines that were being elaborated and the result was that in later times, there were different views of thought Buddhism. Especially when remained silent on the questions of God, Soul Dissolution of the world, what
will happen to Buddha after his death? And other abstract things, he neither clearly affirmed their EXISTENCE nor denied it. Naturally this attitude left a vast ground for discussions and interpretation of various Buddhist teachings and Dogma etc.

Keeping above views in mind when we examine the teaching of Lord Buddha as we know then we find that it is believed by the majority that Buddha denied the existence of God, but this is mere speculation. It is said that when ever he was asked to give views on the existence of God he rather discouraged such discussion on such important and abstract topic or remained silent of diverted their quest to some other them. In brief when Lord Buddha was questioned about God he narrated the story of man who had been shot by an arrow.

People concluded from this story that Buddha was an atheist, but this is not right conclusion at all, instead we should understand as to what were the causes behind Buddha’s silent. Why he did not spoke on such an important matter, or why he discouraged sick discussion.
For this we should look into the condition of India at the time of Lord Buddha, the philosophical situation and the religious outlook.

There was extreme formation of Vedas and Brahmans in the form sacrifices etc.: The concept of God ranged from monotheism of the Vedic Brahman to the pantheism of Puranas, to Advaitava of Upanishads.

*Puranas The Purans or Ancient stories are part of the auxiliary scriptural canon of Hinduism and contain wealth of mythological material. The Puranas recognised are of eighteen. In part they product of bhakti movement and in theory they subscribe to synthesis between Brahman, Siva & Vishu as the three great manifestations of the ultimate Six Purans being in principle devoted to each of the three great Gods. However the Puranas are clearly sectarian in spirit. The most important of the Puranas is the Bhagavata Purana which gave rise to large numbers of commentaries. Also important are the Visnu purana, Siva Purana, Agni Purana, and Karma Purana, a portion of which containing religious and philosophical teachings is called the Isvaragita (song of the Lord).

*Advaita, Non-Dualistic It is most influential of schools of Vedanta. It was given its main shape by Sankara (ce 788-820), According to Advaita there is a strict identity between ultimate reality (Brahman) & the Atman i.e. the eternal element within man (& other living beings). It follows that if the self & Brahman are identical there is but one self. Liberation occurs through realisation that one's self is identical with Brahman. This realisation does not bring about the identity which was always there, but it releases the person from implication in the illusory word from the round of rebirth.
one set of Hindus believed that God is indecipherable and beyond comprehension and no one partakes in his divinity, a concept of vary identical to that of Islam. Another sect believed in the multiplicity of God and yet another school of thought had emerged according to which the man himself is a microcosm a part and parcel of macrocosm i.e. God and as such he partakes in his divinity - "I am the God"

.. "Ahm - Brahma - Asma"(198)

There were unending debates and discussion on this topic and each people had its own school of thought. They preached their own doctrines. In actual this was a transitory phase in Indian philosophy. It was in age of transformation. An age of Renaissance in this history of Hinduism. People had started thinking freely denying in most of the cases the authority of Vedas. They had started to question the Vedic teaching, The Upanishadic thought emerged during this period which was at the most opposed to Vedic teachings. It was during this period that the concept of rebirth of Soul took place in Hindu philosophy and the sages became conscious of the immortality of Soul; the concept on which is
based the philosophy of famous Hindu Slogan:

"Ahm- Brahma- Asmi " I am the God.

Most of the Upanishadic philosophy was developed by independent thinkers of sages who went to meditate in forest, on the nature of God, man, cosmos, life after death. Another set of philosophers called vedantists believed in the impermanency of the world and denied its existence as a reality, called it Maya or illusion or unreal. People became more and more speculative, more and more over non-practical. Another school of thought of Charvaka and Lokayata propounded the philosophy of pure materialism, they denied the existence of God outright and did not believed in any form of existence beyond this world’s life. there philosophy lead to extreme indulgence in worldly luxuries and denial of spirituality even in the least sense. they denied the authority of Vedas at all. And were called “Nastik” “a non-believer” which has got two different shades of meaning at that time firstly:

(1) A non believer in any sort of existence beyond the life of this world. Secondly:
One who criticised Vedas in later ages came to be used far on Atheist one who does not believe in God. But in the time of Buddha it was used in only two senses firstly for one who does not believe in existence secondly for one who criticises Vedas. At that time it was not used for an Atheist because Kapil muni the author of Sankhya Darshan denied the existence of God, even then he was not called “Nastik” because he acknowledged the authority of Vedas on the other hand Buddha was called a “Nastik” simply because he criticised “Vedas”. He Himself made it clear by saying that he is a “Astik” (opposite of Nastik) or believed in existence other than the life of this world, or we can say that he differentiated himself from Lokayata and Charvaka school of thought.

Such was the religious condition during time of Lord Buddha and he revolted against these extremes, he asked people to leave all speculations and formalism. He encouraged them to be extremely practical and to leave aside all those things or topics which keep man away from practical
actions when he remained silent in the topic of God, necessarily it does not leads us to conclude that he was an atheist. He remained silent because he did knew very well that if he openly admits the existence of God, then the people will gather round as was the custom at that time and would start asking him such UN-answerable questions.

How is God? Who create him?

Whether a Soul is a part of God?

or they themselves are God or how can they realise that they themselves are God? These questions find echo in the famous dialogue of Nachipata with Prajapati in Hindu literature. In with Prajapati the great sage and known of subtleties ends the discussion by saying - Net- Neti- i.e do not know, I do not know, I don’t know.

Buddha realised the gravity of the moment and remained silent on such questions. Even that it is an admitted fact that at certain instances Buddha indirectly or subconsciously admits the existence.
Anyhow to understand the teaching of Buddha we will have to reinterpret them in the light of many facts, firstly that there was a long gap between Buddha's Preaching and their promulgated in the form of writing. Secondly we should keep in mind the role and impact of different philosophies and schools of thoughts on the elaboration and interpretation of Buddhist doctrine. i.e. Socio-religious philosophical condition of that period, only then we shall be able to have an estimation of Buddha and his ideology. Particularly divinity in Buddhism. They declared that the primary truth of the religion depended on the metaphysical theories as well as on the matter of Supreme God where each men must realise God in one's own Soul! with capital G, it is the Real Divinity from many gods but no one can define it, neither Vishnu is the true god nor Shiva nor Ram nor any others but each and every person must pay attention to them, there is only one god and they have to include all gods either in Vishnu or Shiva or Ram or in any form of divinity in their worships. They have always tried to enjoy the glory of the various forms and Noble qualities of God with the help of
particular devotional moods. But regarding scholars like N. Della Vallee Poussin and B. Keith interpret the reaction Lord Buddha on this question as due to ignorance because this reality can not be explained in terms of discursive intellect.\(^{(201)}\)

According to historical scriptures, once the Lord Buddha was asked by his disciples about existent of God, then he replied in very authentic and dramatic way which was very easy to understand in all times.

He gave a clear example of a person who was shot by an arrow in the mountain, Buddha forest; then it is irrelevant as ask the following questions: From which direction the arrow has come? or who is the shooter or whether the arrow is made of iron or of steal?. Really this questions will cause a dissatisfaction to the to the injured and will effect on his life. In stead of asking this questions it is better to provide him the all necessary things to save him from pain.\(^{(202)}\) with regard to this answer we can not give a clear verdict about Lord Buddha whether he was a theist or
atheist. Therefore the great saint and mystic of India Sri Ramakrishna said:

"Buddhism is not an atheistic religion because Lord Buddha sought the universal truth by avoiding the extremes of both Absolution or Nihilism with regard to the existence of ultimate reality." It is therefore indefensible to call him an atheist. While Buddhist scholars differs widely on many points, they appear to concur in regarding the Buddha and classical Buddhism as non-atheistic\(^{(203)}\). The Lord Buddha was called an atheist because he has denied the authority of Vedas but his stand was not clear about the existence of Supreme being\(^{(204)}\).

From that statement the Buddhist order has been divided to many schools of thought, where the every founder of each schools has built his own conception of thinking, and some time it is totally influenced by a of local belief and takes a new form of Buddhist doctrine like Shinto- Buddhism in Japan and China.
Generally Buddhist thought has been divided into two groups as Mahayana and Hinayana while Mahayana is theistic and another is Atheistic.

From 200 B.C down to the Christian era the great Buddhist stupas were enriched with masses of beautiful sculpture as we can see in many countries like Thailand, Vietnam, Kambudia, Srilanka, China, Japan, Burma, and many other countries. In the early period was no image of the Lord Buddha in the places of worship in many of the scenes his presence is indicated by some symbol, and all the carved work shows the spirit of devotion. In the first century A.D a new Indo- Greek art, distinctive above all in its sculptures, arose in Gandhara, the district of which Peshawar is the centre, which at present is located in Pakistan. Image of Lord Buddha were for the first time made by the Gandhar artist, and new many Buddhist schools use them aid to devotion. This is the great revolution in Buddhist teaching. That is the fruit of their interpretation of the word Buddha He is reported to have said (Like this).
"No one can save another from the struggle of life except himself, even God can not help you for salvation. What is use of discussing about ultimate Soul? Do good and this will take you to the reality of truth."

Say the Buddha:

Believe not because some old manuscripts are quoted, believe not because some thing tolled by the Prophet, believe not because it is your parent belief, believe not because it from your childhood, but reason it all out, and after you have analysed and found out that it will do good to one and all then believe it, live up to it, and help others to live up to it(205). We therefore find them well acquainted with Hindu philosophy and with the new forms of religion in new methods and practice.

So whatever change has taken place in Buddhism, that is Buddha's responsibility because he has given an assurance to all generations for elaborating and make it comfortable according to the need of times, atmospheres and opportunities without limit and scope. Each person has a right to use his vision for his own sake, if that thing can bring
a good life to himself or can provide a profit to the human being. Even where as for as divinity of Buddha (and other great Buddhist of the history) is concern. It is an imagine feature of Buddhism, the Buddha who did not recognise a personal deity who eschewed any form of worship, and who never prayed, became himself a god who is worshipped in part through prayer by millions of Buddhists. He who began by not seeking to religion became the central symbol of a religion. His deification may drive in part from the highly sacrificial way in which. He gave himself to the saving of the world. The adoration of the Buddha may also be result of other factors, such as the particular formulation of his doctrine regarding the possibility of overcoming the evil of this life. Surely the founding of Buddhist congregations (sangha) did much to bind his followers together. But the historical fact is that the human Buddha became the divine Buddha.

Those who believe in Buddha's God like quality insist that he did not come into the world for time in 560 B.C. Like all human being, it is claimed he had under gone countless
births and had known the nature of the world as an animal a man as a good. His achievement of Nirvana actually took more then three long acon (Kalpas), during which he prepared for his final achievement by practising virtues in all possible ways. Thus his preexistence is marked according to tradition by a developing divinity.

The concept of the divinity of the Buddha also gained support from the uncommon events of his life time. His disciples believed that he suffered from no fault and was perfectly thoughtful and enlightened. They described his mildness as unequalled in all the world. They proclaimed him a king & universal kings, a conqueror. He was able according to tradition, to appear and disappear at will. He performed various miracles: gave sight to the blind from birth, while the deaf from birth received their the crippled from birth had the use of their limbs restored; and the fetters of prisoners broke and fell off.

Down through history, Buddhist have disagreed on the degree of veneration to be accrued to the Buddha, one group is inclined to accept and teach the human Buddha, who called
in his dying words of his disciples to be self-reliant rather than dependent upon any divine being. Another group, however, has developed theological doctrines which assert the Buddha is indeed the divine saviour of the whole world. By this sect of Buddhism he has extensively idolised. In fact there are more images of the Buddha in the world than of any other divinity\(^{(207)}\).

After the passing away of the Buddha, Buddhism gradually was divided into various schools, traditionally eighteen in number. But the followers 3 are prominent.

(1) Theravada.

(2) Hinayana.

(3) Mahayana.

Theravada is considered the earliest and most original by many schools. Sometimes it is referred to as the "Southern School of Buddhism; but this is a misnomer. The aims of followers of Theravada is to became an arhant or to realise Nirvana through the triple recourse to ethical conduct mental discipline and higher knowledge or wisdom or Panna.
Hinayana is a relative term and can be explained in comparison with Mahayana. It means a “lessor Vehicle” of emancipation. It is coined by the Mahayanists as a derogatory term for Hinayanists, as the former think that the aim of the latter is to seek personal Nirvana, which is a lower or hina aim. Mahayanists put Theravada along with another major school named Sarvastivada in the Hinayana. Sometimes Hinayana is also called Sravakayana (Vehicle of followers, disciples) or Arhat - Yana. Arhathood is the ideal of Theravada. An arhat is one, as has been pointed out, who has realized Nirvana. There is another ideal in Hinayana, that of Pratyekabuddha or individual Buddha, a Buddha who seeks his own enlightenment and never guides others. This is also called a lower aim. Hence this also comes under Hinayana.

Mahayana literally, it means the “Great Vehicle” which take one to enlightenment or bodhi. The followers of this school believe that the Buddha taught universal salvation. One should aim at becoming a Buddha to lead others also toward Buddhahood. One should not aim at personal Nirvana, but renounce the very idea of it to help suffering humanity.
For becoming a Buddha, it is necessary to be a Buddhisattva and engage oneself altruistic activities. A Bodhisattva is future Buddha. Literally, the world Bodhisattva means “one who exerts for the attainment of the Buddha a enlightenment. The ideal of Mahayana is Boddhahood and the career of a Bodhisattva is the path towers the attainment of that object. Mahayana is also called “Bodhisattva yana, or Budhayana, etc\(^{(208)}\).
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