MISCELLANEOUS

DIVINE AFFAIRS:

The Gitaic word 'Yajya' for sacrifice means 'to come near' or 'to be combined'. The Quranic words 'Qurban' and 'Zulfa' etc., also mean the same. Thus according to both these scriptures, the performance of sacrifice is intended to make man nearest God or absorbed in Him.

As the Gita admits the authority of the older scriptures, therefore, it also admits the authority of the injunctions of 'Narada-Samhiti' also, as if it were its own. Narada-samhiti proclaims that, the women are the farms and the men farmers to sow seeds in them.¹

The Quran also says the same thing by revealing - your women are tilth for you to cultivate therefore, go to your farm, as you like and send good deeds in the form of the production of righteous offsprings for your soul.²

What Garbhapanishada opines about holding intercourse with the wife is as, 'for the maintenance of the family traditions by producing sons and grandsons for attaining salvation, a provision for marrying woman is sanctioned and by protecting her the religion, wealth, etc., are protected.'³ Here we see that Garbhapanishada protects the rights of women by suggesting mankind that one's religion is not secured through the ill-treatment of women. Therefore, men must, by all means please

² The Holy Quran - Al-Baqarah 223.
women by giving them their dues. The Gita also appears to be very keen regarding the safeguard of the women as, 'with the preponderance of vice, the women of the family become corrupt; and with the corruption of women, there ensues an intermixture of castes. The intermixture of castes lead the destroyers of the race along with the race itself to hell. Deprived of the offerings of lumps of rice and water etc. (Bhrumadharpama etc.), the males of the family also fall.'

The safeguard of the position of women has, already, been discussed in detail on the authority of the Quran in the seventh chapter of this thesis.

It should be born in mind that neither the Gita nor the Quran allows man to hold intercourse even with his own wife only for the fulfilment of his lust and desire, but mainly for the multiplication of the race and thereby for maintenance of the social order.

Regarding the fruits born of action, the Gita announces that, 'those who worship gods go to gods, those who worship the manses attain the manses, those who adore the spirits reach the spirits and those who take to the worship of Me (God) come to Me that is why My devotees are never subjected to rebirth.

What the Quran opines on this point is, 'Whoso desires the harvest of the Hereafter, God gives him increase therein. And whoso desires the harvest of the world. He gives him thereof, but he shall have no portion in the Hereafter.'

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1. Bhagavad Gita - 1: 41, 42, etc.
2. Ibid. 9: 25, see also 9: 23.
As regards the life of this world and Hereafter both of them prefer the life of the Hereafter. The Gita regards this world to be perishable as does the Quran.

The Gita says - "The worldly pleasures which are born of sense-contacts are verily sources of pain. They have a beginning and an end. The world is without any foundation and altogether false. Therefore he whose reason is not affected by worldly objects and activities is not bound by sin. This is why, a wise does not indulge in them (The worldly achievements)."

The Quran says on this point that, "the life of this world is but a pastime and a game. The home of Hereafter is life indeed. The life of this world is but comfort of illusion. The Quran repeatedly proclaims about the life of this world as, 'know that the life of this world is only a play, an idle talk, pageantry boasting and rivalry in respect of wealth and children ...."

The life of the world is but matter of illusion.

The Gita and the Quran both honour the martyrs with the same spirit. The Gita says - If you will be slain in the battle fought of for the righteous cause, you will attain paradise.

The Quran says in this regard - Call not those who are slain in the way of Allah, that is, for the righteous cause 'dead'. Nay, they are surviving in heaven only you perceive not?

Giving stress on the oneness of the Supreme worshipable Deity Lord Shri Krishna announces in the Gita - casting away all

1. Bhagavad Gita - 8: 19, 9: 7, 10 14: 2 etc.
2. Bhagavad Gita - 5: 18, 22; 6: 8, 11: 17, 16: 56 etc.
3. The Holy Quran - Al-Ankabut: 56; Al-I-Imran: 184, Al-Hadid: 20; Al-Rah: 23 etc.
5. The Holy Quran - Al-Baqarah: 168, see also Al-I-Imran 168.
religions, seek refuge in God alone. And the Qurān also says the same thing by declaring - your Lord is One God, there is no God, save Him, the Beneficient, the Merciful.

According to the injunctions of the Gita and the Qurān every suspicious act should be commended with the uttering of the divine name. The gita expressly sanctions the word 'Om' as one syllabled-Brahma to be mentioned, while the Qurān 'Bismillahirrahmanirrahim', i.e., 'with the name of Allah, the Beneficient, the Merciful, impliedly, as every Surah of the Qurān begins with it save the Surah 'At-Taubah' by virtue of its containing stern commandments against idolaters.  

The Gita and the Quran both regard the fig tree to be holy.

As Arjun was not able to behold the Divine Splendour so was Moses (Musa) a Quranic prophet.

As the Qurān declares all mankind to be the 'Ashraful-Nakhluqat' i.e., 'the best kind of the creatures' so does the Gita practically, as it deals with the special mention of only mankind ignoring other creatures - animals, beasts, birds, worms, insects, reptiles and so on.

The Gita and the Quran both prescribe endurance for the best life of men.

The Both condemn those who expire during the pre-dominance of Tamass or Misbeliefs.

1. Bhagavat Gita: 18:166, the Holy Quran-Al- Baqarah: 163, etc.
4. The Holy Quran-Al-I-Imran:200, see also Al-Baqarah: 45.
The Gita says about the devotees of God that those who devoutly worship God, dwell in Him and He also stands revealed in them. And the Quran says — Remember God, He will remember you.

Whatever has been depicted in the Gita in connection with the meditation on God, the Quran summarizes it as, 'Call upon your Lord humbly and in secret.'

The Gita and the Quran both equally pay attention towards the ablution. For example, the Gita says in this regards as, 'who is both internally and externally pure — is dear to God.'

What the Quran enjoins on this point is, 'O believers! When you rise up for prayer wash your faces and hands up to the elbows, lightly rub your heads and wash your feet up to the ankles.

And, if you are polluted, purify yourselves. If you are sick or on a journey, anyone of you comes from the privy, or you have had contact with women and you find no water, then go to clean high soil and rub your faces and hands with some of it.'

It is thoroughly worthy to be noted that the geographical circumstances affect the dwellers of a country along with its codes. As the water is hardly available in the desert of Arabia, therefore relaxation has been made to its people even in the Quran by allowing them to purify themselves through rubbing their faces and hands with clean soil. On the other hand, as there is no lack of water in India being easily available everywhere the Gita pays no attention towards pointing out some alternative in its wantage.

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3. Bhagavad Gita—12:16, see also 17:14,15, 16:1 etc.
4. The Holy Quran — Al-Israawi: 6 see also An-Nisa:143, Al-Anam: 121. etc.
Coining similitudes for God is forbidden by the Gita and the Quran both. 1

According to the communications of the Gita and the Quran both, no one can be a believer in God unless he carries on His bidding laid down in the scriptures.

**WORLDLY AFFAIRS**

The Gita and the Quran both preach man to be of stable mind, being aloof from those who waver. 2

Both these scriptures encourage those believers who fight for the righteous cause. 3

Modesty has been proclaimed by the Gita and the Quran both. 5

Overcoming evil with good is considered the best in these two scriptures. 6

The trading has been allowed by the injunctions of these scriptures. 6

Mankind are ordained to keep their duties to God. 7

Man is strictly commanded by both not to grieve over the wrong-doing folk. 8

The prideful braggart and exultant who says, ‘I am wealthy and high-born’ is equally condemned by the communications of both the scriptures. Here one point appears to be worth noting that

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'Kuber' the god of riches' of the Hindu legends appears to be 'Qarun' or 'Kararah' who is mentioned in the Quran as an exultant one by virtue of his immense riches.\footnote{1} According to the Gita and the Quran both God does not accept any ritualistic performance done without faith. For instance Gita says- sacrifice, gift and penance and any other act done without faith is declared as non-existent, having existence neither here nor Hereafter\footnote{2}. What the Quran enjoins on this point is, the flesh and the blood of the sacrificed animal does not reach God, but the faith of the sacrificer reaches Him.\footnote{3} Both these scriptures lead man to the religion of peace Lifting up one's self or keeping it good is very eagerly ordained by the both.\footnote{5} The Gita and the Quran both seem to be very keen on preaching mankind to proclaim their real parentage.\footnote{6} The implied prohibitions of the Gita embrace all express ones of the Quran.\footnote{7} The both of these Holy Volumes pay a careful attention towards the safeguard of the decency of women. The prescription of observing 'Pardah' by the Quran, and keeping aloof from the

\begin{itemize}
\item 2. \textit{Bhagavad Gita} - 17: 28.
\item 3. The Holy Quran - Al-Hajj: 37.
\item 4. \textit{Bhagavad Gita} - 2: 55-72, 12: 13-20, 16: 1-3 etc.
\textit{The Holy Quran - Hud: 60, Ar-Rad: 22, etc.}
\textit{The Holy Quran - Bani Israil: 23 - 40, Al-Baqarah: 219, Al-Maidah: 5, etc.}
\end{itemize}
preponderance of vice, according to the Cita aim, at the same effect.  

The refraining from the noxious talks and malicious gossip is equally forbidden by the Cita and the Quran.

According to both, the Divine preachers are not bound to force deniers to embrace the divine guidance.

Man is commanded by both to speak words straight to the point.

Not to relent in pursuit of the enemy is equally ordained by both of these scriptures.

Both of these scriptures though prefer endurance and returning good for evil, yet however, they do permit retaliation.

As the Quran expressly condemns the game of chance in the same way, the Condemnation of gambling according to the Cita also may be derived from the ill-effects of the battle of Mahabharat fought on account of the indulgence in it.

The hatred and malicious attitude towards any of one’s fellow beings is absolutely forbidden by the Cita and the Quran both.

It has authentically been ascertained from what has been examined above that the Gita and the Quran both are equally similar in all matters of human life. If one has, yet, a doubt regarding the similarity between these scriptures on the grounds that the Quran sets up rules for mankind in connection with all affairs of life - such as, domestic and social - embracing treatment of women, marriage, dowry, divorce, usury orphans etc., legal - embracing civil, criminal and ceremonial rules etc., and political - concerning military, fighting, captives, treaties etc. etc., while the Gita is silent on this point. Truly speaking there is not even a single point of dissimilarity between these books. Though some points of dissimilarity between these appear to those alone whose comparative study of these two scriptures is not deep-laid. A thing which is enjoined by the Gita expressly, the same has also been supported by the Quran impliedly, and vice versa. As the Quran is a bulky volume, therefore, it teaches mankind through examples of more prophets and meritorious persons of the past, but as the Gita is a small scripture, so it only provides examples of a few meritorious persons, such as Janaka etc., to make its lesson more impressive.

It is unavoidably true that no code on earth can claim to be complete in itself. Therefore, it is quite natural that the Gita and the Quran, along with all scriptures of the world are not expected to contain all rules and regulations regarding

1. Bhagvad Gita - 5: 29, etc. The Holy Quran - Rudi: full, Al-Qasas: full etc.
all things of the creation, for all times to come. Rules are
amended and abrogated according to the demand of time, place and
circumstances. And it is quite impossible and even not necessary
to codify all laws in one Book. So, the Gita and the Quran both
can claim themselves to be complete in themselves to the extent
that the mankind should utilize their intellect gifted by God in
accordance with the rules as laid down by the scriptures. An
orthodox Maulvi may boastfully assert that, our Quran is
complete guidance on all matters of human life for all times to
come. In the same way, a Pandit may proudly proclaim that the
Gita contains all things in its fold for the advancement of the
humanity. But I say that neither the Gita, nor the Quran contains
all directives concerning all wisdom in connection with the social
welfare for all times. For example, none of these scriptures
provides guidance for mankind to live one with another in this
scientific age, wholly dependent on engineering, technology,
Ophthalmology, and other sciences. It can, however, be accepted
that, both of these sacred books preach mankind to cultivate
their intellect to be properly utilisable in all matters of human progress.

Thus, I may, rightly, announce on the authority of what
has been attempted above in all the eight chapters of this thesis,
that in the works of Khubillah Shah Calander, 'The Gita is the
Quran of India and the Quran, the Gita of Arabia'.