



Journal Homepage: <https://edurekhapublisher.com/erijalss/>

Volume- 2 Issue -2 (March-April) 2026

ISSN: 3107-5169 (Online)

Frequency: Bimonthly



PAGES: 20-26

ARTICLE TITLE:

## Prophet Krishna [also known as Prophet Kahan] (Peace Be Upon Him) in the Authentic Hadiths

Guru Dev Teeluckdharry (also known as Salahuddin Rabbani - Muslim Revert)

MBA - University of Leicester, School of Business (UK)

### Abstract

*Prophet Krishna (Peace Be Upon Him) was a Prophet of ALLAH (Parmatma), The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council'). He was sent to the Hindu community or nation of India together with Prophet Ram (Peace Be Upon Him), Prophet Rishabhanatha (Peace Be Upon Him), Prophet Mahavira (Peace Be Upon Him), and Prophet Gautam Buddha (Peace Be Upon Him). Prophet Krishna (Peace Be Upon Him) was the recipient of the Bhagavad Gita from ALLAH (Parmatma) and he transmitted its holy message to the courageous warrior, Arjun during the epic of Mahabarata which is generally thought to have occurred in the Dwapara Yuga, with popular traditions placing the war around 3102 BCE (5,126 years) ago. It is to be noted that Prophet Krishna (Peace Be Upon Him) was a human being who was born as a Prophet. He was not ALLAH (Parmatma). According to The Glorious Quran and Vedas (Rig Ved, Sam Ved, Yajur Ved, and Athartha Ved which are the books of authority for all Hindus of Sanatan Dharma), ALLAH (Parmatma) is Omniscient, Omnipotent, Omnipresent, and Omnibenevolent. HE is The Supreme Lord of The Universal Committee and Divine Council. Prophet Krishna (Peace Be Upon Him) was NOT Omniscient, Omnipotent, Omnipresent, and Omnibenevolent.*

**Keywords:** Prophet Krishna (Peace Be Upon Him), Prophet Muhammad (Peace Be Upon Him), Bhagavad Gita, The Glorious Quran, Hadiths.

ISSN: 3107-5169

EDU REKHA INTERNATIONAL JOURNAL OF ARTS, LAW AND SOCIAL SCIENCE (ERIJALSS)

Law & social science, anthropology, business studies, communication studies, corporate governance, criminology, cross-cultural studies, demography, development studies, economics, education, ethics geography, history, industrial relations, information science, international relations, law, health, linguistics

JOIN US

+91 8638576262

edurekhapublisher.com

### ARTICLE HISTORY

RECEIVED

24-01-2026

ACCEPTED

01-03-2026

PUBLISHED

07-03-2026

Corresponding author:

Guru Dev Teeluckdharry  
(also known as Salahuddin  
Rabbani - Muslim Revert)

MBA - University of  
Leicester, School of Business  
(UK)



## Hadith of “Hamadan Dailmi Chapter Al-Kaaf”

It refers to a quote by Prophet Muhammad (Peace Be Upon Him) about Prophet Krishna (Peace Be Upon Him) which is: “There was a Prophet of ALLAH in India who was dark in colour and his name was Kahan.” Kahan is the Arabic translation of Krishna. Now every Hindu knows that Prophet Krishna (Peace Be Upon Him) was dark-complexioned and his nickname was Kanaya.

According to Muslims of Salafi and Wahabi Jamaats, this Hadith is very weak or fake. Prophet Krishna (Peace Be Upon Him) was NOT a Prophet of ALLAH (Parmatma) at all. To understand Prophethood in Islam, we should analyse the following verses (Surahs) of The Glorious Quran:

- Surah Yunus 10:47: - “And for every community or nation there is a Prophet. After their Prophet has come, judgment is passed on them in all fairness, and they are not wronged.”
- Surah An-Nahl 16:36: - “We surely sent a Prophet to every community or nation, saying, “Worship ALLAH and shun false gods.” But some of them were guided by ALLAH, while others were destined to stray. So, travel throughout the land and see the fate of the deniers!”
- Surah Ghafir 40:78: - “And, indeed We have sent Prophets before you (O Muhammad); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Prophet that he should bring a sign except by the Leave of ALLAH. So, when comes the Commandment of ALLAH, the matter will be decided with truth, and the followers of falsehood will then be lost.”
- Surah Al Mu'minin 23:44: - “Then We sent Our Prophets in succession: whenever a Prophet came to his people, they denied him. So, We destroyed them, one after the other, reducing them to ‘cautionary’ tales. So away with the people who refuse to believe!”
- Surah Fatir 35:24: - “We have surely sent you with the truth as a deliverer of good news and a Prophet as Warner. There is no community or nation that has not had a Prophet as Warner.”
- Surah Al-A'raf 7:158: - “Say, ‘O Prophet, ‘O humanity! I am ALLAH’s Prophet to you all. To Him ‘alone’ belongs the kingdom of the heavens and the earth. There is no god ‘worthy of worship’ except Him. He gives life and causes death.” So, believe in ALLAH and His Prophet, the unlettered Prophet, who believes in ALLAH and His revelations. And follow him, so you may be ‘rightly’ guided.”
- Surah An-Nisa 4:165: - “‘All were’ Prophets delivering good news and warnings so humanity should have no excuse before ALLAH after ‘the coming of’ the Prophets. And ALLAH is Almighty, All-Wise.”

- Surah Az-Zukhruf 43:45: - “Ask ‘the followers of’ the Prophets that We already sent before you if We ‘ever’ appointed ‘other’ gods to be worshipped besides the Most Compassionate.”

“According to Dr. Zakir Naik (a radical, fanatic, and extremist Muslim) maybe or maybe not Ram, Krishna, Rishabhanatha, Mahavira, and Gautam Buddha were Prophets of ALLAH (Parmatma). It is to be noted that the Indian government has sought the arrest of the Islamic preacher, Dr. Zakir Naik on charges of inciting hatred, terrorism, and money laundering. Dr. Zakir Naik fled India in 2016 and currently resides in Malaysia, where he has permanent residency.

“Islamic schools of Ahle Sunnat Wal Jamaat therefore have issued many fatwas against Dr. Zakir Naik, rejecting him as being amongst the ‘ghair muqallidin.’

This is a term used in Islam to describe someone who does not relate with the four madhabs viz. Hanafi, Hanbali, Sha'afi, and Maliki; thereby appealing towards Muslims to avoid listening to his sermons.

‘The Times of India’ also claimed that “the radical brand of Islam, bankrolled by petro-rich Saudi Arabia and propagated by preachers like Dr. Zakir Naik, does not appreciate the idea of pluralism.”<sup>1</sup>

If we agree for the sake of argument with Dr. Zakir Naik, that Prophet Ram (Peace Be Upon Him) was a NOT a Prophet; If we agree for the sake of argument with Dr. Zakir Naik, that Prophet Krishna (Peace Be Upon Him) was a NOT a Prophet; If we agree for the sake of argument with Dr. Zakir Naik, that Prophet Rishabhanatha (Peace Be Upon Him) was a NOT a Prophet; If we agree for the sake of argument with Dr. Zakir Naik, that Prophet Mahavira (Peace Be Upon Him) was a NOT a Prophet; If we agree for the sake of argument with Dr. Zakir Naik, that Prophet Gautam Buddha (Peace Be Upon Him) was a NOT a Prophet; then what should be done with Surah Yunus 10:47 and Surah An-Nahl 16:36 of The Glorious Quran which stipulate that ALLAH (Parmatma) has sent Prophet(s) to every community or nation? Should these 2 verses of The Glorious Quran be thrown straightway into the dustbin? If we abide by the biased reasoning of Dr. Zakir Naik who preaches an ideology of Islam based on radicalism, fanaticism, and extremism and not the Ahle Sunnat Wal Jamaat ideology (aqeedah) of Islam based on interfaith dialogue, brotherhood, peace, love, tolerance, moderatism, secularism, and pluralism, then this means that the Hindus of India has NO Prophet(s) at all. ALLAH (Parmatma) has excluded the Hindus of India completely from HIS mercy and blessing which consequently, contradicts The Glorious Quran.

It is true that only 25 Prophets have been mentioned in The Glorious Quran. But, as per Surah Ghafir 40:78, we know the names of some Prophets as listed in The Glorious Quran and we do not know the names of other Prophets as not listed in it.

Now, to obfuscate the truth, the Muslims of Salafi and Wahabi Jamaats argue that Surah Yunus 10:47, Surah An-Nahl 16:36, and Surah Ghafir 40:78 are not authentic at all! They are weak or fake. Muslims of Salafi and Wahabi Jamaats believe that ALLAH (Parmatma) sent only and only one Prophet in this world in the person of Prophet Muhammad (Peace Be Upon Him) to the Arabic community or nation. Adam, Ram, Krishna, Rishabhanatha, Mahavira, Zoroaster, Gautam Buddha, Moses, Jesus Christ, and Confucius were all unbelievers (also known as

<sup>1</sup> Wikipedia

'Kafirs'). An authentic Muslim is one who believes in Prophet Muhammad (Peace Be Upon Him) only. This is the ideology (Aqeedah) of Muslims of Salafi and Wahabi Jamaats.

On the contrary, Muslims of Ahle Sunnat Wal Jamaat argue that the said verses (Surahs) of The Glorious Quran are indeed authentic because they emanate from ALLAH (Parmatma). They can't be weak or fake. The said Hadith is authentic as well. "Basic Islamic Jurisprudence holds that if a Hadith does not contradict The Glorious Quran, then it may be accepted as valid. Nothing in The Glorious Quran, Sunnah or Hadith declare that Prophet Krishna (Peace Be Upon Him) was not a Prophet of ALLAH (Parmatma). Thus, Prophet Muhammad's testimony provides clear guidance of Prophet Krishna's status in Islam – that of a Prophet. In fact, a renowned early 19th century Muslim scholar, Muhammad Qasim Nanotwi also was of the opinion that considering the evidence and this Hadith, Prophet Krishna (Peace Be Upon Him) was a true Prophet of ALLAH (Parmatma: Dharam Parchar Pg 8 & Debate Shah Jahan Pur Pg 31)."<sup>2</sup>

However, there is a Hadith that states there were 124,000 Prophets sent to various nations or communities and time periods. The Hadith is found in Mishkat al-Masabih, volume 3, Hadith Number 5737, and is also repeated in Musnad Ahmad, volume 5, pages 265 and 266. The Hadith states that Abu Dharr asked Prophet Muhammad (Peace Be Upon Him): "O Prophet of ALLAH! How many are the Prophets?" to which he replied: "124,000 Prophets". A good number of Muslims belonging to the Ahle Sunnat Wal Jamaat consider this Hadith as authentic. Other Muslims of Salafi and Wahabi Jamaats consider it as a weak or fake Hadith. A Hadith is considered to be unauthentic if it contradicts a single verse (Surah) of The Glorious Quran, otherwise it is authentic.

#### **Hadith of Tafsir Al-Kashaf 40:78, Tafsir al-Tabari 40:78, and Mu'jam al-Awsat**

Tafsir Al-Kashaf 40:78 refers to a quote narrated by Ali that Prophet Muhammad (Peace Be Upon Him) stated about Prophet Krishna (Peace Be Upon Him) which is: "There was a Prophet of ALLAH who was black." Here the name and community or nation of the Prophet is not mentioned. But some Muslims of Salafi and Wahabi Jamaats argue that the Prophet must be from Africa since all Africans are black. But this occurrence about a "Prophet who was black" is already mentioned in [Tafsir al-Tabari 40:78](#) and [Mu'jam al-Awsat](#):

Ali ibn Abi Talib narrated regarding the saying of ALLAH {"Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you"} that ALLAH sent an Abyssinian Prophet (Peace Be Upon Him)

As such we conclude that Tafsir Al-Kashaf 40:78 is indeed referring to Prophet Krishna (Peace Be Upon Him) and [Tafsir al-Tabari 40:78](#) and [Mu'jam al-Awsat](#) are referring to a Prophet (Peace Be Upon Him) from Abyssinia (modern-day Ethiopia).

#### **Context of Abyssinia in early Islam<sup>3</sup>:**

Abyssinia (modern-day Ethiopia) holds a special place in early Islamic history.

<sup>2</sup> <https://www.lemauricien.com/le-mauricien/honourable-lord-krishna-prophet-god/91383/>

- A just ruler: The Negus, the Christian king of Abyssinia at the time, was known for his justice.
- A place of refuge: When the first Muslims faced severe persecution in Mecca, the Prophet Muhammad (Peace Be Upon Him) advised them to seek refuge with the Negus, who granted them asylum and protected them from the Quraysh.
- Abyssinian companions: Prominent companions of Prophet Muhammad (peace Be Upon Him) were from Abyssinia, including Bilal ibn Rabah, the first mu'azzin (caller to prayer)

#### **ALLAH (Parmatma) in The Glorious Quran and Bhagavad Gita** In the Glorious Quran the following verses (Surahs) about ALLAH (Parmatma) are mentioned:

- Surah Taha 20:14: - "Indeed, I am ALLAH. There is no deity except Me, so worship ME and establish prayer for MY remembrance."
- Surah Al-Ikhlās 112:1: - "Say: HE is ALLAH, [who is] ONE."
- Surah Al-Baqarah 2:163: - "And your GOD is one GOD. There is no deity [worthy of worship] except HIM."
- Surah Al-Hashr (66:23)"HE is ALLAH—there is no GOD except HIM".
- Surah Al-Hijr 15:29: - "So when I have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him."
- Surah Al-Hijr 15:9: - "It is certainly WE Who have revealed the Reminder, and it is certainly WE Who will preserve it."

The pronouns I, He, Him, and We have been used in many verses (Surahs) of The Glorious Quran.

"In The Glorious Quran, ALLAH uses "I" to convey HIS essence and singular nature, often in direct commands or expressions of love, and "WE" to express HIS majesty and power, a linguistic device known as the royal plural. The use of "WE" is not meant to imply multiple Gods but to emphasize HIS supreme authority and glory in creative acts or official pronouncements, similar to how ancient monarchs used the royal "WE".<sup>4</sup>

At no point in time, did these verses (Surahs) imply that Angel Gabriel (Peace Be Upon Him) was their originator because he was revealing them to Prophet Muhammad (Peace Be Upon Him). ALLAH (Parmatma) is in fact the originator of the verses (Surahs) and HE transmitted HIS pristine and divine message to Prophet Muhammad (Peace Be Upon Him) through the intermediary of Angel Gabriel (Peace Be Upon Him). Therefore, Angel Gabriel (Peace Be Upon Him) and Prophet Muhammad (Peace Upon Him) were the recipients of the verses (Surahs) of The Glorious Quran.

The same truth applies to ALLAH (Parmatma) in the Bhagavad Gita. All verses where pronouns I, He, Him, and We are used in no way indicate that they referred to Prophet Krishna (Peace Be Upon Him). The pronouns should not be read literally. ALLAH (Parmatma) transmitted HIS pristine and divine message to Arjun (May ALLAH

<sup>3</sup> AI Overview

<sup>4</sup> AI Overview

(Parmatma) Be Pleased with Him) through the intermediary of Prophet Krishna (Peace Be Upon Him).

Nowhere is it mentioned in the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda which are the books of authority for all Hindus of Sanatan Dharma), that Prophet Krishna (Peace Be Upon Him) is ALLAH (Parmatma). Many Hindus are misinterpreting the Bhagavad Gita. And that is a sad reality. The Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) and Bhagavad Gita should be read with understanding and logical reasoning, and not blindly and fallaciously.

**Verses (Surahs) from The Glorious Quran and Hadiths that stipulate that ALLAH (Parmatma) has a Face and Form:**

- **Surah Ar-Rahman 55:27:** - “After Allāh destroys this world) there will remain the face of your Lord that is of majesty and honor.”
- **Surah Al-Layl 92:17-20:** - “A person who is very pious will be saved from it (the Fire)-he who gives from his money to purify himself, does not leave on himself favors due to others, and only seeks the face of his Lord, the Most High.”
- **Surah Al-Qamar 54:14:** - “It (Nuh’s ark) sailed under the watch of Our eyes, as a reward for those (believers) who were rejected.”
- **Surah Sad 38:75:** - “He (ALLAH) said, “O Iblis (Satan), what prevented you from making sujūd (or prostration) to that (Ādam) whom I created with My two hands?”
- **Surah Az-Zumar 39:67:** - “The entire Earth will be in His (hand’s) grip on the Day of Resurrection, and the heavens will be folded in His right hand.”
- **Sahih Al-Bukhari 4684 and Sahih Muslim 993:** - “Indeed, ALLAH’s hand is always full and is never decreased by spending. It is generous night and day. Look at what He spent since He created the heavens and Earth-all of that did not decrease what is in His right hand.”
- **Sahih Muslim 2654:** - “Indeed, all of the hearts of human beings are between two of the fingers of ar-Rahmān (the Most Merciful). (To Him) they are all like one heart that He controls as He wishes.”
- **Sahih Al-Bukhari 4919 and Sahih Muslim 183:** - “Our Lord will show HIS leg (on Judgment Day). So, every believing man and woman will make sujūd to HIM (prostrate before HIM). But not so for those who pretended to make sujūd in the first life for showoff and reputation. They will try to make sujūd, but their back will turn into one block.”
- **Sahih Al-Bukhari 4848-4850 and Muslim 2846-2848:** - “In the hereafter, more and more (disbelievers) will be thrown into hell, and hell will say, “Is there more?” Finally, the Lord of dignity will place His foot over it. It will then shrink down and say, “(I have) enough, (I have) enough-by Your Honor.”
- **Prophet Moses (Peace Be Upon Him), Prophet Muhammad (Peace Be Upon Him), and ALLAH (Parmatma)’s Face in Heaven (Jannah or Swarg)**

Prophet Moses (Peace Be Upon Him) supplicated ALLAH (Parmatma) to show HIS Face and Form to him as stated in Surah Al-A`raf 7:143: - “When Moses came at the appointed time and his Lord spoke to him,

he asked, “My Lord! Reveal Yourself to me so I may see You.” ALLAH (Parmatma) answered, “You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me.” When his Lord appeared to the mountain, He levelled it to dust and Moses collapsed unconscious. When he recovered, he cried, “Glory be to You! I turn to You in repentance and I am the first of the believers.”

“**Prophet Muhammad** (Peace Be Upon Him) ascended to heaven, an event known as the Mi`rāj, during which he met with ALLAH (Parmatma) and was granted the gift of five daily prayers. This miraculous journey from Mecca to Jerusalem and then to the heavens is detailed in the Hadiths and is considered a spiritual experience that shows the continuity of divine revelation.”

The Prophet of ALLAH was standing amongst us and he told us five things. He said: “Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. In the Hadith narrated by Abu Bakr (instead of the word “light”) it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.” Here, Prophet Muhammad (Peace Be Upon Him) said to his companions that ALLAH (Parmatma) has a veil of light which hides HIS face and form so that HE is not visible to mortal beings.

The face and form of ALLAH (Parmatma) will be visible only to those who are admitted in Heaven (Jannah or Swarg) according to The Glorious Quran and Hadiths.

- **Sahih Al-Bukhari 554 and Sahih Muslim 633:** - “You will surely see your Lord (in Jannah), just as you can now see this full moon. It will not hurt you to look at Him.”
- **Sahih Muslim 181:** - “After the people of Jannah enter Jannah, ALLAH will say, “Would you like Me to give you anything more?” They will say, “Have You not brightened our faces? Have You not admitted us into Jannah and saved us from the Fire?” ALLAH will then remove the curtain, and they will find that looking at their Lord is better than all other things that they had been given.”
- **Surah Al-Qiyamah 75:22-23:** - “On that (Last) Day, some faces will be happy, looking at their Lord.”

**Samsara in Bhagavad Gita, Vedas, and The Glorious Quran**

The following verses of Bhagavad Gita talk about Samsara:

- **Bhagavad Gita 2:27:** “Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable.”
- **Bhagavad Gita 9:3:** “People who have no faith in this dharma are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death.”
- **Bhagavad Gita 5:19:** “Those whose minds are established in equality of vision conquer the cycle of birth and death in this very life. They possess the flawless qualities of God, and are therefore seated in the Absolute Truth.”
- **Bhagavad Gita 12:7:** “For them, whose minds are set on Me, verily I become, ere-long, O Partha, the Saviour, (to save them) out of the ocean of finite experiences; the SAMSARA.”

“The Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) do not explicitly discuss samsara; the concept of the endless cycle of birth, death, and rebirth developed in later post-Vedic literature<sup>[5][6]</sup>, such as the Upanishads which are inferior to the Vedas. While the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) mention life after death, paradise (Swarg) and hell (Narka), they do not detail the mechanistic process of repeated rebirths that is characteristic of samsara. The complete theory of samsara, including karma and the goal of moksha, is found in the later Upanishads, [post-Buddhist, and post-Jainist literatures].

#### Absence of Samsara in the Vedas

- The Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) focus on concepts like heaven (Swarga) and hell (Narka) and other realms of existence after death, rather than the cycle of repeated rebirths.
- References to “punar-janam” (rebirth) in the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) are interpreted as life after death, not the cyclical repetition of life and death found in the doctrine of samsara.

#### Development of Samsara in Post-Vedic Thought

- The concept of samsara as a cyclical process of rebirth emerged in the early Upanishads, appearing in a developed but not fully mechanistic form.
- The Upanishads describe the atman (Self) as immortal, while the phenomenal world is in constant change, leading to a cycle of births and deaths.
- This doctrine was later fully expounded in early Buddhism, Jainism, and various schools of Hindu philosophy, including those found in texts like the Bhagavad Gita.

#### Core Principles of Samsara

- Samsara is the endless cycle of birth, death, and rebirth experienced by the soul or atman.
- The nature of one's rebirth is determined by karma, the sum of one's actions and deeds.
- The ultimate goal in samsara is to achieve liberation (moksha) from this cycle and unite with the Supreme Being (Brahman), according to Hindu thought.”<sup>7</sup>

In light of these facts regarding Samsara, we conclude that the above-named verses of the Bhagavad Gita are not authentic at all because the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) have not mentioned about Samsara at all. Every Hindu from India would agree that the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda) are the books of authority of Sanatan Dharma, because they emanate from ALLAH (Parmatma). However, it is possible that after the demise of Prophet Krishna (Peace Be Upon Him), the Bhagavad Gita was interpolated and distorted by Hindu scholars of India. Same applies to Jainist and Buddhist scriptures. If a verse of the Bhagavad Gita contradicts a single verse of the Vedas, then it should be discarded. The same rationalization applies for the Hadiths and The Glorious

Quran. If a verse of the Hadiths contradicts a single verse of The Glorious Quran, then it should be discarded.

The Glorious Quran and the Vedas (Rig Veda, Sam Veda, Yajur Veda, and Athartha Veda), both mention “punar-janam” (rebirth or hereafter) which means life after death rather than Samsara (cyclical repetition of life and death found in the doctrine of Bhagavad Gita). This proves that both The Glorious Quran and the Vedas emanate from ALLAH (Parmatma).

Hereafter (Al-Akhira) in The Glorious Quran is mentioned through the following verses:

- Surah Al-Ankabut 29:64: - “The present, worldly life is nothing but a pastime and play, but the abode of the Hereafter is truly alive. If they but knew.”
- Surah al-Rum, 30:7: - “They only know (what reaches to their senses from) the outward aspect of the life of this world, but they are heedless and unaware of (what lies beyond it and) the Hereafter.”
- Surah al-Mu'min 40:39: - “O my people! The life of this world is but a (passing) enjoyment, while the Hereafter – that is indeed the home of permanence.”

#### Karma in Bhagavad Gita and Kifara in The Glorious Quran

In the Bhagavad Gita, karma is action, encompassing physical and mental deeds, and the inevitable consequences they produce, both positive and negative. A bad action always has a bad reaction. The Bhagavad Gita also encourages Karma Yoga – a selfless action without expecting any result.

According to Bhagavad Gita 2.47: “You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never think yourself the cause of the results of your activities, nor be attached to inaction”.

On the other hand, The Glorious Quran makes it clear that we will be rewarded for our good deeds and punished for our sins, but not necessarily in our earthly life. ALLAH (Parmatma) holds us responsible for our evil deeds and remembers our righteous acts, smiling favourably on them.

This is known as Kifara which is quite similar to Karma.

The righteous will earn blessings in this life but infinitely more in the hereafter that can be explained according to the following verse (Surah):

- Surah Al-Isra 17:13: - “*And [for] every person WE have imposed his fate upon his neck, and WE will produce for him on the Day of Resurrection a record which he will encounter spread open.*”
- Surah An-Nisa 4:31: - “If you avoid the major sins forbidden to you, WE will absolve you of your ‘lesser’ misdeeds and admit you into a place of honour (Heaven).”

#### Dharma-Yudh in the Bhagavad Gita and Jihad in The Glorious Quran

<sup>5</sup> A.M. Boyer: *Etude sur l'origine de la doctrine du samsara*. Journal Asiatique, (1901), Volume 9, Issue 18, S. 451–53, 459–68

<sup>6</sup> Yuvraj Krishan.: Bharatiya Vidya Bhavan, 1997, ISBN 978-81-208-1233-8

<sup>7</sup> AI Overview and Wikipedia

“In the Bhagavad Gita, Dharma-Yudh refers to a righteous war fought for justice and the restoration of righteousness, not for personal gain or conquest. It involves a strict code of ethics resulting in right intention and great compassion. The Dharma-Yudh which is a war must be fought for a noble cause, such as establishing truth and justice in the society, and not for selfish reasons. It requires a strict adherence to rules of engagement, including not fighting during certain times, respecting unarmed people, and avoiding subterfuge. The Kurukshetra war between the Pandavas and Kauravs was known as the Mahabharat”<sup>8</sup>

Prophet Krishna (Peace Be Upon Him) announces to Arjuna in the Bhagavad Gita Verse 37 Chapter 2: - “If you fight [against evildoers], you will either be slain on the battlefield and go to Heaven (Swarg), or you will gain victory and enjoy the kingdom on earth. Therefore, arise with determination, O son of Kunti, and be prepared to fight.!”

In The Glorious Quran there are 2 types of Jihad: Jihad Al Akbar (the greater Jihad) and Jihad Al Asghar (lesser Jihad), former denoting the inner struggle of the individual for moral discipline and resistance against all evil, anger, lust, insatiable imagination, and any other bad morality in humans [just like the Buddhist Philosophy teaches] and the latter defining the legitimate political and military action.

Jihad Al Asghar is similar to Dharma-Yudh. The following verses (Surahs) provide solid evidence:

- Surah At-Tawbah 9:29: - “Fight those who do not believe in ALLAH and the Last Day, nor comply with what ALLAH and HIS Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.”
- Surah An-Nisa 4:75: - “Why should you not fight in the cause of ALLAH for those who are weak and oppressed—men, women, and children - who cry: ‘Our Lord, rescue us...?’”
- The Glorious Quran calls people of all faiths to unite against injustice. The enemy is not disbelief, but oppression. The oppressor (Kafir) can be a believer or a disbeliever.
- Surah At-Tawbah 9:12: - “But if they break their oaths after making a pledge and attack your faith, then fight the champions of disbelief - who never honour their oaths—so perhaps they will desist.”
- Surah At-Tawbah 9:13: - “Will you not fight those who have broken their oaths, conspired to expel the Messenger ‘from Mecca’, and attacked you first? Do you fear them? ALLAH is more deserving of your fear, if you are ‘true’ believers.”
- Surah Al-Baqarah 2:190-194: -

“Fight in the cause of ALLAH ‘only’ against those who wage war against you, but do not exceed the limits. ALLAH does not like transgressors.”

“Kill them wherever you come upon them and drive them out of the places from which they have driven you out. For persecution is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers.”

“But if they cease, then surely ALLAH is All-Forgiving, Most Merciful.”

“Fight against them ‘if they persecute you’ until there is no more persecution, and ‘your’ devotion will be to ALLAH ‘alone’. If they stop ‘persecuting you’, let there be no hostility except against the aggressors.”

“There will be retaliation in ‘a sacred month for ‘an offence in’ a sacred month, and all violations will bring about retaliation. So, if anyone attacks you, retaliate in the same manner. ‘But’ be mindful of ALLAH, and know that ALLAH is with those mindful of HIM.”

### **Quoting the Bhagavad Gita and The Glorious Quran out of context**

It is to be noted that the Bhagavad Gita was revealed to Arjun by ALLAH (Parmatma) through the intermediary of Prophet Krishna (Peace Be Upon Him) in a particular context of war. One should be extremely careful with the Verse 37 Chapter 2 of the Bhagavad Gita where Prophet Krishna (Peace Be Upon Him) incites Arjun to fight against evildoers and kill them to restore righteousness and justice. Today we are living in a society where there are the Rule of Law and Justice. Evildoers such as rapists, pedophiles, murderers, thieves, drug traffickers, and money launderers should not be killed, but should be judged by a Court of Law and Justice and sentenced to imprisonment. If any Hindu kills evildoers and disbelievers today, then he will be treated as a Radical, Fanatic, and Extremist Hindu and Hindu Terrorist according to the Rule of Law and Justice. Hindus should also avoid quoting the Verse 37 Chapter 2 of the Bhagavad Gita out of context.

The same logic applies to Surah At-Tawbah 9:12, Surah An-Nisa 4:75, Surah At-Tawbah 9:12, Surah At-Tawbah 9:13, Surah Al-Baqarah 2:190-194 of The Glorious Quran. These verses were revealed by ALLAH (Parmatma) through the intermediary of Angel Gabriel (Peace Be Upon Him) to Prophet Muhammad (Peace Be Upon Him) in a particular context of war between the Muslims and disbelievers who were oppressors. If any Muslim kills evildoers and disbelievers today, then he will be treated as a Radical, Fanatic, and Extremist Muslim and Islamic Terrorist according to the Rule of Law and Justice. Furthermore, these verses of The Glorious Quran never stipulate that Non-Muslims such as Jews, Christians, and Sabians (such as Hindus, Jains, Zoroastrians, Buddhists, Confucians, and Sikhs) should be killed wherever they are as Radical, Fanatic, and Extremist Muslims and Islamic Terrorists such as Al Qaeda, Hamas, Hizbollah, and ISIS do publicly state in order to justify terrorism. As such The Glorious Quran indeed considers Non-Muslims such as Jews, Christians, and Sabians (such as Hindus, Jains, Zoroastrians, Buddhists, Confucians, and Sikhs) as believers of ALLAH (Parmatma) and has treated their Prophets (Peace Be Upon Them) and Saints with honour and respect.

It is to be noted that ALLAH (Parmatma) in Surah Al-Maidah 5:32 of The Glorious Quran says: “That is why We ordained for the Children of Israel that whoever takes a life - unless as a punishment for murder or mischief in the land - it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. ‘Although’ Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land.” So, the justification of terrorism by Radical, Fanatic, and Extremist

<sup>8</sup> Wikipedia

Muslims and Islamic terrorists such as Al Qaeda, Hamas, Hizboullah, and ISIS on the basis of Surah Al-Maidah 5:32 is completely baseless.

Vedas (Rig Ved, Sam Ved, Yajur Ved, and Athartha Ved which are the books of authority for all Hindus of Sanatan Dharma).

Consequently, based on this very Surah Al-Maidah 5:32, Prophet Muhammad (Peace Be Upon Him) imposed 10 commandments of war for his soldiers which are as follows:

1. Do not kill any child, any woman, or any elder or sick person.
2. Do not practice treachery or mutilation.
3. Do not uproot or burn palms or cut down fruitful trees.
4. Do not slaughter a sheep or a cow or a camel, except for food.
5. If one fights his brother, [he must] avoid striking the face, for ALLAH created him in the image of Adam.
6. Do not kill the monks in monasteries, and do not kill those sitting in places of worship.
7. Do not destroy the villages and towns, do not spoil the cultivated fields and gardens, and do not slaughter the cattle.
8. Do not wish for an encounter with the enemy; pray to ALLAH to grant you security; but when you [are forced to] encounter them, exercise patience.
9. No one may punish with fire except the Lord of Fire.
10. Accustom yourselves to do good if people do good and to not do wrong even if they commit evil.

The verses pertaining to war in the Bhagavad Gita and The Glorious Quran can be put into practice by any pious Hindu or Muslim firstly in case of self defense where an evildoer is trying to kill him or her. It can also be put into practice by any pious Hindu or Muslim secondly where an evildoer is trying to rape his or her mother, wife, sister, or daughter in front of his or her eyes. According to the Bhagavad Gita and The Glorious Quran, he or she is allowed to retaliate and fight against the evildoer or even kill him with a sword or gun to stop the injustice from taking place. So, here we have 2 exceptional circumstances where killing may be justified and legitimately be considered by a Court of Law and Justice as an ethical and heroic action that may be exempted from any condemnation such as imprisonment or death penalty.

In light of such statements, it will be helpful to reflect deeply on the words of Prophet Muhammad (Peace Be Upon Him) which are: - "He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith." - Sahih Muslim 49a; Book 1, Hadith 84

## Conclusion

To conclude, we could unquestionably affirm and confirm that Prophet Krishna (Peace Be Upon Him) was an eminent Prophet who was sent to India some 5,037 years ago by ALLAH (Parmatma). Prophet Muhammad (Peace Be Upon Him) indeed mentioned that he was a dark-complexioned Prophet and was from India; a country which had other Prophets (Peace Be Upon Them) such as Ram, Rishabhanatha, Mahavira, and Gautam Buddha who were not dark-complexioned according to historic sources. We also conclude that the holy message of Prophet Krishna (Peace Be Upon Him) in the Bhagavad Gita emanated from ALLAH (Parmatma). However, the holy message has been interpolated and distorted by Indian scholars in such a way that Prophet Krishna (Peace Be Upon Him) is being revered as [God] ALLAH (Parmatma) which is a clear indication of blind faith and blasphemy that not only contradict The Glorious Quran, but also the