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## The savior in Indian religions

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### **Abstract**

*This research deals with a belief that is considered one of the ancient beliefs that circulated in the thoughts of human thought, and called for by many religions. The issue of salvation preoccupied the mind of man, and he kept looking for a savior, whether this savior was embodied in a human being, or a god. Thus, this belief is not exclusive to the monotheistic religions only, as it stems mainly from the human instinct that constantly yearns for perfection in all its forms, and perhaps this very matter is what It makes it more realistic, because we all know that human instinct does not seek something that does not exist, and from here all religions, including Indian religions, preached that humanity has a promised day in which the earth will be honored with the appearance of the promised savior. One of the important results that we aspire to achieve through this research is to prove the doctrine of the Savior in the ancient positive religions, the most prominent of which are the Indian religions as no ideology, whatever its position on the occult, can deny the idea of salvation, as all of them meet in terms of the content of the belief in waiting for a savior reformer, or A savior.*

**Keywords:** savior, religions, Hindi.

### **Introductions**

India is an ancient country, inhabited by ancient peoples. Before the year (2000 BC), it was inhabited by primitive tribes who carried an innate culture. This is in the south. As for the north, it was inhabited by tribes of Mongolian origins, and in about the middle of the second millennium BC, it descended to the country of India from crossings Its northern mountains are tribes of different races, who made the history of India and formulated its religions and culture. They called themselves (Aryans) <sup>[1]</sup>. Several religions have appeared in India, including those that believed in a God who created the universe, who takes care of the affairs of his subjects and preserves them, and some of them did not believe in a God at all, and among these religions are Hinduism, Jainism, Buddhism and Sikhism, and we will present some of their beliefs and the idea of the Savior with them.

### **Literature review**

#### **First: the savior in the Hindu religion**

Hinduism, also known as "Brahmanism", is a religion of monotheism on the one hand, and a religion of pluralism on the other hand, and finally trinity, preservation, and destruction, and they called it three names:

Brahma: He is the creator and creator of the world.

Vishnu: He is the keeper of the world, full of love and mercy, and depicts him in the form of a human being who came to provide goodness and help to humans.

Shiva or Siva: He is the destroyer and destroyer of the world, and his mission is the opposite of Vishnu's.

Whoever worships one of these three gods has worshiped them all, or worshiped the Most High One, and by that they opened the door to the text, I see, to say in the Trinity <sup>[2]</sup>.

The Hindu religion does not have a specific founder, as is the case with other religions of India, nor specific authors for its sacred books, nor a well-defined formative stage. It is one of the oldest religions in India and has a majority of followers in India, where it is very popular. There are many primitive ideas in Hinduism, such as the worship of nature, the worship of ancestors and animals, and the worship and reverence of cows in particular. They also have many sacred books, the most important of which are the Vedas and the Kita <sup>[3]</sup>.

And the idea of the savior and the necessity of salvation in Hinduism, which they call "Vaksha" <sup>[4]</sup> played a fundamental role in drawing the paths and paths of Hindu religious

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thought, and the most important beliefs of the Hindu religion revolved around it, as it is represented in two concepts they have:

**Self-salvation (release and integration):** As this type of salvation is reached through three methods: Karma: which is the penalty law that controls the life of all free living things in the universe, and the summary of this law is that all human voluntary actions have an effect on other people, whether for good. Were these actions or evil, according to the strict law of justice, the perpetrator must be rewarded for his actions, but this penalty may not occur in this world, so they resorted to saying the transmigration of souls so that the penalty occurs in another (i.e. the coming) upbringing other than this upbringing.

**Reincarnation (recurrence of birth):** It means the return of the soul, in a new body and a new life, and in a rank higher or lower than the one in which it was in the previous life, according to his actions that will determine his fate in the new body in which his soul will enter, To merging with God, or becoming an animal, and so on through the many cycles of transformation <sup>[5]</sup>.

**Departure:** It is the third method of attaining self-salvation, by merging into the Great Spirit, "God Brahma," as a drop of water merges into the great ocean, in the soul's attempt to escape from its successive cycles of wandering and the results of its actions by uniting with God. This merger with the god "Brahma" causes complete happiness to be achieved, and it is the highest form of salvation, after the soul passes the stage of "karma" and the stage of "reincarnation", then unites with the greater spirit "Brahma", i.e. reaches the stage of "nirvana", meaning the union of the creature with the Creator. Here, salvation and salvation are represented in annihilation and complete annihilation when man dissolves and becomes part of Brahma <sup>[6]</sup>.

**Salvation of humanity (incarnation and reincarnation):** It contains a clear reference to the idea of the incarnation of the Savior and his return to save humanity from misery and injustice, in the sense that God dwells in the body of a human being or in a supernatural form, where he is manifested in him when there is a need to reform everything, eliminate evils and guide people. This idea is called in Indian languages \u200b\u200bautor <sup>[7]</sup>, and the incarnate god is Vishnu, and there are many texts in the Hindu scriptures that talk about the god Vishnu and the nature of his cyclical rescue incarnations. The Indians say: This world is not immortal, and a day will come when it collapses All because of the fire and the flood, and then the god Vishnu will intervene and prevent the world from burning and drowning, and instead of the world ending in annihilation, it will move to its golden age" <sup>[8]</sup>.

The doctrine of the savior "Vishnu" spread among the oppressed classes, then it prevailed over the country and over all faiths until the Aryan priesthood was forced to recognize it, as the god "Vishnu" occupied the top of the divine pyramid and became his primacy over the rest of the gods, although he is one of the Hindu trinity and one of The gods who control the world, and this belief is still in effect until now. They believe that the god "Vishnu" is the keeper, protector, and defender of his subjects, and that he descends to earth from time to time to save them. They believe that there are ten manifestations of him in which he descended in nine forms, and he still is The tenth incarnation that is expected to appear in it, and that the tenth time will be at the

end of the world, they say: "Vishnu comes at the end of this dark age in the form of a man riding a white horse with a shining sword in his hand to judge the sinners and reward the benefactors and restore to gold its lost value" <sup>[9]</sup>. And one of the manifestations of the god "Vishnu" is his incarnation in the form of the fish "Matsa" to save "Manu" the first human or the supreme ancestor of mankind from the great flood. He has as a savior, but among the most famous and greatest of them is his embodiment in the character of "Rama", the hero of the Ramayana epic, who killed Satan and is the living embodiment of good, and "Buddha", the founder of Buddhism, and "Krishna", in whom Hindus believe what Christians believe in Christ, as they believe that the solutions of God "Vishnu" in "Krishna" is the solution of divinity in humanity, and that he came with many miracles, so he spoke to the deaf, saw the blind, helped those with leprosy, and resurrected the dead from their graves, and that he had ascended to heaven, and he would come on the last day in the form of a heavily armed knight riding a gray horse And when he comes, the sun and the moon will be darkened, the earth will shake, and the stars will fall <sup>[10]</sup>.

Thus, there are two paths to the end in Hinduism, the end of the individual as a human being, which is achieved by self-salvation, and the end of the whole world, which is achieved by the salvation of humanity, and that the axis around which the idea of world salvation revolves around them is the tenth incarnation of the god "Vishnu" in the personality of the savior to save the world.

### **Second: The faithful in the genetic religion**

The genetics, also called "Jantism," appeared in India during the sixth century B.C., and are attributed to "Mahavira" or "Mahawira" <sup>[11]</sup> who claimed that he did not preach a new religion or modern beliefs, but rather an eternal religion, and it will continue to be preached in all A cycle of the cycles of the world at the hands of an endless series of «Mahavirat» <sup>[12]</sup>. And genetics is basically a revolution against the Brahmins, so they do not recognize the gods of the Hindus or the greatest creator of this universe, but they believe in the existence of independent immortal souls on which reincarnation takes place, hence this religion was called the religion of atheism, and because the human mind tends to recognize a god, a great void was found in the genetics And it was as a result of this vacuum that the Jains took their leader "Mhavira" as their idol, and his twenty-fourth loyal enemy, whom the Jains religion believes in their existence. And with their difference in worship, as they do not have prayers or offer sacrifices, and the genetics were divided into two groups after the death of their founder, Many other teams <sup>[13]</sup>.

The genetics believe in the idea of salvation and the savior as well, and that the end must have a savior, and here the Janites meet with the Hinduism with this idea. There are two types of salvation in the genetic doctrine, the first: salvation from karma. The Jenny attains salvation, through austerity and deprivation of animal pleasures and lusts, because the soul is united by karma, which in their belief is a material object that mixes with the soul, and there is no way to liberate and rid the soul of it except by purification from desires, as a person continues to be born and die as long as karma is related to his soul, and no He purifies himself until he finally gets rid of karma, when his desires end and stop, and then he remains an immortal soul in the bliss of

salvation, and salvation is the stage of “nirvana” or salvation that may occur in the world through training and sports, which is equivalent to launching in Hinduism [14], says “Mahavira In the statement of the way to reach salvation and salvation “Nirvana”: “The path to Nirvana is the path of the three jewels of the soul, which are: correct belief, true knowledge, and correct behavior, and correct behavior comes from following the five commandments of the soul, which are: Do not kill any living being or harm him with words.”, Do not steal, do not lie, do not live a life of debauchery, do not desire anything at all” [15]. This is considered nudity as one of the issues necessary for the idea of salvation, as the ascetic will not reach the stage of salvation except after conquering all feelings and emotions, so he is the ladder to reach salvation. With modesty if he is naked, and does not feel cold or hot, and also does not feel other feelings and emotions such as love and hate, joy and sadness, hunger and thirst, good and bad, and so on [16].

As for the second type: it is in which the savior is from among the human race and the last of their saviors is “Mahavira”, the twenty-fourth savior, and it was preceded by twenty-three saviors who appeared in distant eras to save humanity, and not only that, but they also believe that their expected savior will “appear whenever the world is miserable.” and misery, and perhaps Gandhi, who was highly influenced by the genetic doctrine, was the last savior who appeared to save the world from delusion according to the genetic teachings” [17].

### Third: The Savior in the Buddhist religion

Buddhism is a religion that emerged in northern India after the Hindu religion in the fifth century BC, and it was said in the sixth century BC. Against the corruptions and deviations of Hinduism, in the sense that it is a reform movement aimed at correcting and reforming the religion, that is, it is “Indian Protestantism.” Taking care of people, calling for Sufism and morals, rejecting luxury and doing good, and advocating love and tolerance [18]. Buddhism means “the world” and was founded by “Siddhartha” who is called “Buddha” [19] and whose personality is an extension of the famous “Krishna” and “Rama” characters in the Brahmin religion, as many Indians believe that the last thing that the spirit of “Vishnu” was reincarnated into was “Buddha Where he came to help the weak and guide the disobedient to the straight path. Buddha called for renouncing the law and rituals, and renouncing the ugly distinction between social classes that prevailed in the Brahmin religion, and he did not focus on the existence of gods and their worship, as in his opinion, they cannot help humans or remove pain and misery from them, as they live in a world far from the human world, just as He called for spiritual mathematics for salvation [20].

So the Buddhist religion believes that “Buddha” is the savior, and that he is a divine being who descended to this world to save it from the evils in it [21], and perhaps the first person to predict the characteristic of salvation in Buddha according to Buddhist accounts is a high priest who witnessed a ceremony from above his hermitage in the Himalayas The angels set him up on the occasion of the birth of Buddha, so this priest came to the father of Buddha and said to him: “This boy is the savior of the whole world from anxiety, turmoil and doubt. And here I say, and my days have passed, and the time of my dissolution has come, that this boy rules the world, and he is the savior of the

living, He came to save the poor from their heavy burdens and help the unfortunate” [22].

Hence, when Buddha grew up, he began searching for the truth. He wandered into the forests and preferred asceticism to a luxurious life. Perhaps the first thoughts that prompted him to austerity were death and pain. Through his long search for an idea of human salvation, he concluded that death is an inevitable reality. And that pain is the source of desire, so a person must control his desires and lusts in order to reach the stage of enlightenment (acquiring the highest degrees of purity of religion and spirit) that Buddha reached, represented by “nirvana” [23].

Thus, the idea of salvation in Buddhism on the one hand: It comes from the individual’s reliance on himself to save himself. Happiness is never granted by anyone, by reaching “nirvana”, that is, the degree of “brightness” or “deep understanding”, in which the secret of death and rebirth is realized, and the means are discovered. Which helps people to get rid of the pain of existence, as they believe that whoever reaches this stage will come out of the circle of pain and pleasure and become above sorrows and joys, as it is accompanied by a state of coldness after death, i.. And they call those who reach this state the “enlightened”, and this title was applied exclusively to the “Buddha”, because the veil of the world has been lifted from his sight and insight [24].

On the other hand: it is the belief that “Buddha” came to save the poor, the poor, and the needy, as they believe that Buddha is the son of God, and he is the savior of humanity from its pains and tragedies, and that he bears all their sins for them, and that when he died, he ascended to heaven with his body after completing his mission on earth. And the Buddhists believe that Buddha was not alone a savior and messenger of truth in the world, a second and a third Buddha will appear, and so on, and that they are a living embodiment of the Savior Buddha, and from here they believe in the appearance of Buddha again to restore peace and blessing to earth, so his followers called him “Buddhistawa” meaning the expected Buddha, And what they are waiting for is the “fifth Buddha,” who they believe will appear in the last days and that he will achieve justice and happiness on earth [25]. Here we find a clear resemblance between “Buddha”, which in Buddhism is a manifestation of the divine incarnation, and “Krishna” among the Hindus and “Christ” among the Christians.

Fourth: The Savior in the Sikh Religion: According to the Sikh belief, the revelation descended upon the Gurunanak, the founder of this religion, who was born in the year (1469 AD) in the village of “Telfendi” which is (40 miles) away from “Lahore”, and he was a pious and pious person who contemplated, and in Around the year (1500 A.D.) Nanak mysteriously disappeared when he was swimming in a river, and when he appeared three days later, he called for a new religion, claiming that it had something from the Islamic and Hindu religions, under the slogan “Neither Hindus nor Muslims,” that is, a religion that is distinct from Hinduism and Islam. He emphasized the unity of the Creator who does not die, and the prohibition of idolatry [26].

Like the rest of the Indian religions, Sikhism did not ignore the issue of salvation and the savior. Rather, we find that it cared for this idea with the greatest interest. Salvation in Sikh thought is linked to the understanding of the Sikh disciple of the words of the “Guru” about the divine truth, and the assimilation of the divine system of the universe,



materially and psychologically, and thus he has taken the path of salvation in harmony with God, and the path of salvation is conditioned by a special system of worship, which requires seriousness and perseverance in its application, until final salvation takes place, and that the application of this system of worship does not need mosques, temples, prayers and pilgrimages, for the only house that can be accepted for worship is the human heart in which the spiritual teacher speaks. Guru" in the divine word, this is on the one hand. On the other hand, the Sikhs, in order to reach salvation from the recurrence of birth, "reincarnation," tended to practice a specific worship, through which the Sikh believer can reach the end of his life after death, to union with God, and they called this worship the term "Nam Samram." Its literal meaning is "remembering the divine name", and it is an automatic repetition of a specific word or a syllable of a sacred word, and this repetition pushes the soul into mystical union with God, thus liberating the soul from the shackles and restrictions of reincarnation, and leads it to complete emancipation, and makes it feel the joy and happiness of merging with God [27].).

#### **Fourth paragraph: Persian religion (Iranian)**

Iran or Persia, as it was once called, stands as a bridge between the East, which is subject to the influence of India, and the West, which is subject to the influence of Mesopotamia and others, and this fact not only affected its religion, but also made Iran a crossroads of many historical tributaries. Iranian religious beliefs were a mixture of local beliefs affected by the surrounding countries, especially Mesopotamia, and the beliefs that were later transmitted to them by the immigrant peoples, especially the Indo-European (Aryan) peoples who came in the form of waves from the northeast, and by the year (800 BC) they had They occupied the land, and established the Persian-Aryan people in it, and there was a close relationship between those Persian-Aryans and the Indian-Aryans. In Persia also, as the religions of India and Iran together revealed a number of similar characteristics between them other than the worship of God, such as the common features of their religious rituals, and their similar perception of the system of the universe, in addition to other evidence that we cannot mention all of them. The most important of all is that after the influx of these peoples, the ancient Iranian religion (Zoroastrianism) and a number of other religious movements such as (Manichaeism) and others (28) appeared on the ancient Iranian intellectual arena [28].

First: The Savior in the Zoroastrian Religion: Zoroastrianism is a religion that appeared in Iran in the sixth century B.C., and was named after its founder, "Zoroaster bin Yorshab" [29], and it is also called the Magi, because the Magi were among the first to believe in this call, which is a monotheistic worship. And dualism at the same time, as the sources confirm that they believe in one creator God, as "Zoroaster" called for one God, the first and the last, and he was called "Ahura Mazda" meaning (I am the creator of the universe or existence), and he said about him: "He is the creator of light and darkness and their creator." And He is one, without partner, nor against, nor peer." [30] But Zoroastrianism, because of their belief that the Creator creates good and evil cannot come from Him, which prompted them to say with a force that opposes the god "Ahura Mazda" and causes evil to come from it, and for this

reason it came to see that the world is nothing but a permanent struggle between the god of good and light "Ahura Mazda", and the god of evil and darkness "Ahriman" means (the malignant or the malicious force), and he is the devil, and the final victory of "Ahura Mazda" is certain for them, and thus it became a dual religion [31].

Zoroastrians claim that their leader, "Zoroaster", is a prophet sent by God, and there have been many stories and narrations that foretell and herald his birth and that he will cut off evil and spread justice and peace in the world, including: "A bull appeared among the ancient Iranians and spoke and predicted the birth of a savior who would save the world." From the control of the forces of evil" [32], and that he came with a book called by the Magi "Avesta or Avesta / the Avesta", then he made an interpretation for it that he called "Zinda", then he interpreted the interpretation with a book that he called "Bazend", and he told of unseen before it happened from the colleges and the particulars, it was reported He informed of the coming of the Prophet Muhammad (PBUH) [33].

As for the issue of the expected savior, it is considered one of the main pillars of Zoroastrian thought, and it received great attention from the Iranian clergy, and occupied the public, as there were many news in their holy books about the end times, and the advent of the Promised One who will save humanity from oppression and deprivation, and among these books: (The Book of the Avesta, the Book of the Zend, the Book of Gamasp, the Book of the Message of Zoroaster, and the Book of the Story of Dinik), and they announced that the expected salvation will take place in the last days, as the Zoroastrian religion divided the world into four periods or regular eras consisting of (12) thousand years, the number of years Each cycle is (3) thousand years, and at the end there is salvation and salvation with the appearance of the son of "Zoroaster" at the end of the world [34].

As for the nature and atmosphere of these roles, they are diverse and different. In the first stage, happiness prevails and Ahura Mazda dominates the earth and goodness prevails in it. It is called the Golden Age. However, at the end of this stage a war breaks out between Ahura Mazda and Ahriman, and the former prevails. As for the second stage, darkness prevails over the earth, and a great catastrophe befalls it because of evil. As for the third stage, the battles between the forces of good and evil take place, and this stage does not end except with the birth of "Zoroaster", and then the fourth stage begins, which is still ongoing. "Oshidar", Hoshidarmah "Oshidarmah", astut his will) [35], and that there is a thousand years between each Savior of them, and that the most important of them is the third promised Savior and they call him "Sushyant the Victorious". The world of light is saved from the world of darkness, so souls are stripped of bodies, so creatures enjoy immortality free from diseases and evils, and the Zoroastrian narrations mention that he is the son of Zoroaster of Havuni, his third wife, as she is the spiritual mother of their third savior, and that he descends from his parents through spiritual reproduction, so they are waiting His birth is from one of the lakes, and they mentioned signs that preceded his coming, saying: "When the estrangement has occurred between the father and his son, and the barrenness has spread, the rain does not fall, and the trees do not give fruit" [36], so the third savior comes and fixes the conditions, and saves the world from the shadows Then the

rule of Ahuramazda will prevail and be destroyed Pomegranate »and his followers, and that the emergence of the first and second saviors is nothing but a prelude and preparation for the third and final appearance of the savior. The three stages of salvation in Zoroastrian thought are complementary to each other, although the third stage is the most complete and final. And the Messiah for the Jews, and Jesus for the Christians, and the Mahdi for the Muslims [37]. It was stated in the book “Jamasp’s Message”: “Soushant, the savior of religion, will spread thought, word and behavior in the world” [38], and from what he told “Zoroaster” in the book “Zand Usta” that he said: “A man will appear at the end of time named Ashrekar, which means the man of knowledge.” He adorns the world with religion and justice..and revives justice and eradicates injustice, and restores the changing years to their original position, and kings submit to him, and things are facilitated for him, and religion and truth are victorious, and in his time there is security and peace, calmness of temptations and the cessation of adversity » [39].

Second: The Savior in the Manichaean religion: “Mani ibn Fatik” is the prophet and founder of Manichaeism. It is a Gnostic or mystical religion (divine gratitude without mediation that aims to comprehend the essence of divine secrets). It appeared in Persia in the third century AD, and was influenced by Zoroastrianism, Buddhism and Christianity. Mani was born In the year (216 AD) near the city of Ctesiphon located on the western end of the Tigris River in the region of Ashurstan in Mesopotamia, but his parents were Iranians, his father Fatek was from Hamadan, and his mother and her name was Maryam. A prophet in the year (228 AD), and that he came to complete the work of Zoroaster, Buddha and Christ. Mani united his gods as the “messenger of light” with the gods of his listeners. On preaching, he was killed by one of the Persian kings in the year (275) AD, and “Mani” was a magi, a pessimistic mystic who never believed in the victory of good over evil, and he had no hope of reforming this existence, and his religion spread in Persia, Syria, Egypt, Africa, India, China, the Balkans and Italy and France [40].

One of the most important beliefs of Manichaeism is the belief in dualism, i.e. the God of Light and the God of Darkness. According to them, the universe is based on two principles: good and evil, and they are eternal and equal in everything, and one does not triumph over the other. Mani considered that all the books of the Torah and the Old Testament are invalid, and he believed in Paul's Gospel and his letters only. He also believed that every bodily human body has a soul of light in the world of Paradise, and that man must unite and associate with his twin in that world. Mani looks at women in a negative light, especially the women responsible for procreation, because abstaining from marriage or adopting the method of contraception is one of the priorities of Manichaeism. Reproduction, according to them, is a destructive process that leads to the dilution of the atoms of light through the succession of generations [41].

The idea of salvation and the savior is one of the dominant ideas in the Manichaean religion, and the followers of this religion believe that knowledge is the path to salvation, as the basis for salvation, according to Mani, is the liberation of the soul from its physical prison so that it can ascend to God, and to liberate the soul from the physical prison it must rise above the ignorance that It is caused by the survival of the soul in the body for a long time, which led to

forgetting its sublime origin, and the way to get rid of ignorance is to bring knowledge, and knowledge, i.e. knowledge, lies in moving away from the desires and desires of the soul and the body, because the inevitable thinking in achieving what the desires and desires of the body dictate is an evil that leads man to Slavery, which prevents the soul from salvation, and such knowledge is considered as a reminder, awakening and realization, and it is knowledge of the true self, and at the same time it is knowledge of God, as the soul is of the essence of God [42], and a spark of light fell into the captivity of matter in a vague mixture, and so on God is the savior and the redeemer at the same time (in the sense that since the soul of man that God works hard to save is a spark of his light and a socket of himself, God somehow works to redeem himself as well), and he is the subject of the act of knowledge [43].

Despite this, we find that the Manichaean thought called for waiting for a savior and savior for humanity to appear at the end of time, as Manichaeism believes in the existence of a special Jesus (the Son of God), who is not the Jesus Christ of the Christian religion, who among his characteristics is that he is Jesus the ruler and who will come again at the end of time.. The remnants of the Manichaeism in the Abbasid era were waiting for salvation according to their belief. One of their leaders claimed [44] saying: “The one who passed from the mood to the time in which it is, which is the year of seventy-one and two hundred years after the migration, eleven thousand and seven hundred years, and that what remained until the time of salvation Three hundred years...”

[45].

## Results

1. These religions affirm that the world has an inevitable end that there is no doubt about.
2. This end accompanies the descent of the Savior or the awaited one by means of the divine power to save the believers and the good of mankind after the destruction has befallen the earth and corruption has taken place.
3. This devotee has special, miraculous qualities that are mentioned in almost all of these religions, the most important of which are:
  - a) He is born in difficult circumstances accompanied by miracles and the paranormal, and his life is exposed to many dangers.
  - b) He has signs that are not available to ordinary humans, such as immortality or longevity, wisdom, and others.
  - c) Be a descendant of nobles, kings and princes.

What can be noticed in this field is that there are similarities and differences between the devotee of each religion and another religion, as emphasized by most of the research dealing with the subject, including:

1. All Indian religions converge at the origin of the idea of belief, waiting for a savior to save them from oppression and annihilation, even if the reasons for this belief differ.
2. Economic conditions, environmental and geographical conditions, and political and social conditions played an effective role in most Indian religions on the emergence of belief in the idea of a savior and its diversity. From the interaction of these factors, the appropriate conditions were created to guide most people towards embracing this idea.

3. The idea of a savior in some positive Indian religions does not differ in some of their beliefs from the idea of a savior in monotheistic religions, as is the case in the similarity between the figures of Christ in (heavenly) Christian religious thought on the one hand, and the figure of "Krishna" in (positivist) Hindu religious thought. And "Buddha" in Buddhist religious thought (positivism) on the other hand.
4. The savior is either of a divine nature, or he was chosen by divine providence at other times, meaning that the savior does not necessarily have to be human (ie a good man). In some man-made religions, the savior may be a god.
5. Salvation or salvation in some Indian positive religions is by individual and personal work, any kind of spiritual mathematics, or states of austerity and deprivation.
6. Some Indian religions were distinguished, such as Sikhism and what is within its framework. They do not see the Savior as a god or a human being, but rather see it as an act performed by the believer in terms of worship and prayers that he perseveres in order to reach salvation.
7. From the hope of salvation and victory, the belief arose among the oppressed in the Savior and that God will resurrect him at a known time for a certain period, or at the end of times to restore peace to the earth after it was filled with destruction and corruption.
8. Each of the religions and each of its peoples has its own beliefs, and the hope that awaits it to save it from its pain and tribulations, and despite the different names of the faithful in the Indian religions (Vishnu, Krishna, Buddha, Mahavira, Jesus Manichaeism, and others), the truth of the Savior remains, Firm and distinct, because all of them are nothing but names for one reality whose essence is the reformer and the universal savior.
10. Barendse: Jeffrey, *Religious Beliefs of Peoples*, translated by: Imam Abdel-Fattah, pp. 175-176. Durant: Will & Earl, *The Story of Civilization (India and Her Neighbors)*, 3: 1/204. Abu Zahra: Muhammad, *Comparisons of Religions (Old Religions)*, p. 37.
11. "Mahavira or Mahawira" is a name that means the great hero. He was also called "Jina", which means the conqueror and the conqueror. From this title, this religion took its name because its founder conquered his lusts and overcame them. His original name was "Wardhamata" meaning the increase. He was born in the year (599 BC). In a family known for prosperity and wealth, he is the son of the emir of the country, but he changed the life of luxury after thirty years of his life with a life of austerity and asceticism. Advocacy that met with success and spread. Ibrahim: Ibrahim Muhammad, *Positive Religions in Their Sacred Sources*, p. 113-114.
12. Aboul Fotouh: Hala, *The Concept of Salvation in Indian Thought*, pp. 70-71. Sabhani: Raouf, *History of Ancient Religions*, p. 291.
13. Al-Juhani: Manea bin Hammad, *The Easy Encyclopedia of Religions and Doctrines*, p. 743-744. Sabhani: Raouf, *History of Ancient Religions*, pg. 303.
14. Al-Juhani: Manea bin Hammad, *The Easy Encyclopedia of Religions and Doctrines*, p. 744-745. Shalabi: Ahmed, *The Great Religions of India*, p. 112-113.
15. Al-Tarihi: Muhammad Jawad, and Al-Musawi: Salama Hussein, *Religions*, p. 56-57.
16. Shalabi: Ahmed, *The Great Religions of India*, p. 115. Sabhani: Raouf, *History of Ancient Religions*, pg. 309.
17. Mahdi: Faleh, *Searching for a Savior*, p. 66-68.
18. Smith: Houston, *World Religions*, translated by: Saad Rustam, p. 150. Shalabi: Ahmed, *The Great Religions of India*, p. 131. Sabhani: Raouf, *History of Ancient Religions*, p. 245.
19. He is Gautama Siddhartha Sakyamuni (meaning the silent sage of the Sakya tribe), born in eastern India in Nepal in the year (564 BC or 563 BC), of two parents: Shuddhudana (meaning: the good element) and Maya. His birth was described as miracles and supernatural, and a family Buddha belonged to the class of kshatriyas, i.e. rulers and princes, and he died in the year (483 BC) after establishing Buddhism. Al-Sahmarani: Asaad, *Interpreter of Religions*, pp. 89-90. Smith: Houston, *World Religions*, translated by: Saad Rustam, p. 149.
20. Al-Tarihi: Muhammad Jawad, and Al-Musawi: Salama Hussein, *Religions*, p. 58. Mahmoud: Ahmed Abdel Monsef, *In the Holy Land of the Cow*, p. 81. Smith: Houston, *World Religions*, translated by: Saad Rustam, p. 150.
21. Shalabi: Ahmed, *The Great Religions of India*, pg. 207.
22. *The Gospel of Buddha*, translated by: Issa Saba, p. 19, quoting: Mahdi: Faleh, *Searching for a Savior*, p. 62.
23. Sabhani: Raouf, *History of Ancient Religions*, p. 250-251. Al-Nadawi: Muhammad Ismail, *Ancient India, Its Civilizations and Religions*, pp. 145-146. Ibrahim: Ibrahim Muhammad, *Positive Religions in Their Sacred Sources*, p. 139-140.
24. Z: Lenoir: Frederick, *Al-Mosannaf Al-Wajeez in the History of Religions*, translated by: Muhammad Al-Haddad, p. 162. Al-Nadawi: Muhammad Ismail,

### Margins

1. Said: Habib, *World Religions*, p. 68-69.
2. Al-Juhani: Manea bin Hammad, *The Easy Encyclopedia of Religions and Doctrines*, p. 724-726. Sabhani: Raouf, *History of Ancient Religions*, p. 204-208.
3. Lenoir: Frederick, *Al-Mosannaf Al-Wajeez in the History of Religions*, translated by: Muhammad Al-Haddad, p. 138. Al-Azami: Muhammad Zia Al-Rahman, *Chapters on the Religions of India*, pg. 20 et seq.
4. Durant: Will & Earl, *The Story of Civilization (India and Her Neighbors)*, 3: 1/219.
5. Shalabi: Ahmed, *The Great Religions of India*, p. 59-61. Aboul Fotouh: Hala, *The Concept of Salvation in Indian Thought*, p. 215-218. Sabhani: Raouf, *History of Ancient Religions*, p. 225-226.
6. Durant: Will & Earl, *The Story of Civilization (India and Her Neighbors)*, 3: 1/219-220. Mahdi: Faleh, *Searching for a Savior*, pg. 46. Mazhar: Suleiman, *The Story of Religions*, p. 86-87.
7. Al-Nadawi: Muhammad Ismail, *Ancient India, Its Civilizations and Religions*, p 110.
8. Mazhar: Suleiman, *The Story of Religions*, p. 94.
9. Al-Nadawi: Muhammad Ismail, *Ancient India, Its Civilizations and Religions*, p 111-112. Mahmoud: Ahmed Abdel Monsef, *In the Holy Land of the Cow*, p. 81-83.



- Ancient India, Its Civilizations and Religions, p. 149. Al-Zaki: Abdul Aziz Muhammad, The Story of Buddha, p. 62.
25. A: Al-Malghout: Sami Abdullah, Atlas of Religions, pg. 630. Mahdi: Faleh, Searching for a Savior, pg. 64. Jaafar: Mahdi Khalil, Imam Mahdi in Religions, p. 102.
  26. Al-Juhani: Manea bin Hammad, The Easy Encyclopedia of Religions and Doctrines, p. 764-765. Al-Sahmarani: Asaad, Interpreter of Religions, p. 115-116.
  27. Al-Khatib: Muhammad Ahmad, Comparison of Religions, p.
  28. Barrender: Jeffrey, People's Religious Beliefs, translated by: Imam Abdel-Fattah, p. 115. Ibrahim: Ibrahim Muhammad, Positive Religions in Their Sacred Sources, p. 161.
  29. He is Zoroaster, the son of Urshab, and it was said: the son of Aspiman. He was born in a village near Lake Urmia. The Persian heritage specifies the date of his birth at about (660 BC), a date whose accuracy is doubtful. He appeared during the time of King Kshataseb bin Lahrasp, and his father was from Azerbaijan. His mother was from Rayy and her name was Degdawayh, and his birth was accompanied by aspects of the supernatural and miracles, as is the case with the leaders of other religions. Kamel: Majdi, Zoroaster who baffled the world and the truth of Zoroastrianism, p. 13. Al-Sahmarani: Asaad, Interpreter of Religions, p. 41. Al-Sawah: Firas, Encyclopedia of the History of Religions (Book Five), p. 27.
  30. Al-Shahristani, Al-Milal wa Al-Nahl, 1/237.
  31. Al-Sahmarani: Asaad, Interpreter of Religions, pp. 39-42. Al-Malghout: Sami Abdullah, Atlas of Religions, p. 600-601.
  32. Abd al-Qadir: Hamed, Zarathustra al-Hakim: Prophet of the Ancients of Iran, p. 32.
  33. Al-Masoudi, Meadows of Gold, 1/229-230. Ibn Al-Atheer, Al-Kamil in History, 1/159.
  34. Al-Hashemi: Lions of God, The Appearance of Imam Al-Mahdi, 334-339. Kamel: Majdi, Zoroaster who confused the world and the truth of Zoroastrianism, p. 122.
  35. Al-Atabi: Abd al-Hadi Tohme, The Impact of the Sasanian-Byzantine Intellectual Conflict (224-652 AD), p. 168. Kamel: Majdi, Zoroaster who baffled the world and the truth of Zoroastrianism, p. 122-123.
  36. Mahdi: Faleh, Looking for a Savior, p. 84.
  37. Kamel: Majdi, Zoroaster who baffled the world and the truth of Zoroastrianism, pp. 122-124. My friend: Muhammad Al-Nasser, The Idea of the Savior, p. 48. Abd al-Qadir: Hamid, Zarathustra al-Hakim: Prophet of the Ancients of Iran, p. 75-76.
  38. Jaafar: Mahdi Khalil, Imam Mahdi in Religions, pg. 90.
  39. Al-Shahristani, Al-Milal wa Al-Nahl, 1/239.
  40. Ibn al-Nadim, al-Fihrist, pp. 391-392. Al-Sawah: Firas, Encyclopedia of the History of Religions (Book Five), pg. 59. Al-Abd: Abd al-Latif Muhammad, al-Manawiyah, pp. 10-12. Barrender: Jeffrey, People's Religious Beliefs, p. 129. Sabhani: Raouf, Ancient History of Religions, p. 535.
  41. Sabhani: Raouf, History of Ancient Religions, pp. 536-542. Al-Abd: Abd al-Latif Muhammad, al-Manawiyah, p. 29.
  42. God in the Manichaean religion is called the Father of Light, and in some texts he is called "Zurqan", and he is far and unreachable. Sabhani: Raouf, History of Ancient Religions, p. 542.
  43. Al-Sawah: Firas, Encyclopedia of the History of Religions (Book Five), pp. 71-72. Sabhani: Raouf, History of Ancient Religions, p. 537.
  44. He is "Abu Saeed Al-Manawi" from the great remnants of Manichaeism. Negrin: Geo Wade, Mani and Manichaeism, translated by: Suhail Zakkar, p. 303
  45. My friend: Muhammad Al-Nasser, The Idea of the Savior, pp. 52-53. Sabhani: Raouf, History of Ancient Religions, p. 542.

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