

Buddha's Teachings: Influence on Culture and Politics in Indian Sub-continent

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Abstract:

Buddhism is one of the largest and popular religion/philosophy in South & Southeast Asia. Siddhartha Gautama Buddha-a spiritual reformer & teacher-was the founder of the said religion/ philosophy. His teachings and beliefs spread over South and Southeast Asia like Japan, China, Burma, Sri Lanka and India etc. Buddha's teachings had affected almost every field and department of life. But this article aims to highlight the influence of the teachings of Buddha on society, culture and politics, also a bit comparative study of both Islam and Buddhism. This research also deals the expertise and life style of Buddha, his thoughts, when and how it raised.

Keywords: Life, Beliefs, Teachings, Gautama Buddha.

Introduction:

Centuries ago in northern India modern "Nepal" a baby boy was born named Siddhartha Gautama to the king of a powerful warrior clan called "The Shakya". Although, no detailed biography found about Siddhartha Gautama's early life, just segregated events from his life before he accomplished edification were saved. While scholars & historians concur that he did in fact

live, the events of his life are still wrangled about. A short biography of his life is as following, presumably legendary in nature.

The Birth of Buddha and his early life:

The Buddha (the awakened one), Siddhartha Gautama, was born as a prince in the 5th or 6th century BCE (in the year 563 or 567 BCE)¹ in Lumbini in modern Nepal. His father Sudhodana was a tribal (Shakya or Sakya) king and his mother Maya also belongs to a princely clan in northern India. Siddhartha Gautama was her only child as she passes away just after a week of his birth. After the death of his mother, “Pajapati or Mahajapati”² the one who later became the first Buddhist nun, raised Siddhartha as her own. He then brought up to “Kapilavastha” and was raised there. His father attempted his best to shield him from all conceivable otherworldly contacts and impacts by encompassing him with pageantry and extravagance and giving every material solace, so when he grew up he would turn into an awesome ruler. At the age of 16, he was married to his cousin, Yasodhara, who was also 16. His father wanted Siddhartha become a great leading crown prince, therefore he built three palaces for his son with all the comforts and amenities and arranged for his training in martial arts and education in various subjects, necessary for conduct of state affairs. His father never wanted Siddhartha to learn about human hardships and sufferings as he was afraid that such knowledge might propel his son towards spirituality. So, he took great care to ensure that his son was raised in seclusion and kept away from knowledge of processes like aging and death.

When Siddhartha was a child, learned seers prophesied that he would either be a great king or military commander or would be a great spiritual

leader but as mentioned above his father wanted Siddhartha to become a great king.

Having spent the most part of his life limited to his royal residence, young Siddhartha when he turned 29, became inquisitive and requested that a charioteer took him on a tour of the city. While going through the city, he ran over an old, injured man, a wiped-out man, a dead man, and a blessed man with no home. These sights stunned him as he had no earlier learning about the ideas of sickness, old age, death, and religious austerity. Siddhartha was exceptionally pained in the wake of seeing these sights. The extravagance of royal residence life never again intrigued him, and he understood that he needed to look for a definitive truth.

For a period, the prince came back to palace life, yet he lamented it. Indeed, even the news that Yasudhara had brought forth a child did not satisfy him. The tyke was called Rahula, which signifies "chain." He understood that he could never again be content carrying on with the life of a sovereign. That very night he cleared out the royal residence, shaved his head, and transformed from his illustrious garments into a hobo's robe. Denying all the extravagance he had known, he started his mission for edification.

Siddhartha started seeking out renowned teachers. He learned about the many religious philosophies of his day as well as how to meditate. After he had learned all they had to teach, his doubts and questions remained. He and five disciples left to find enlightenment by themselves. His companions endeavored to discover discharge from suffering through physical discipline: enduring pain, holding their breath, fasting almost to starvation, However Siddhartha Buddha was as yet unsatisfied. He remembered an experience from his childhood when his mind had settled into a state of deep peace. The path of

liberation was through the discipline of mind. He understood that rather than starvation, he required support to develop his quality for the efforts. Following this he began pondering under a fig tree (now called the Bodhi tree) and guaranteed himself that he would not move until he had discovered the enlightenment. He reflected for a few days and saw as long as he could remember past lives in his musings. After meditating for 49 days, he finally realized the answer to the questions of suffering he had been seeking for so many years. He found pure enlightenment, and in that moment of enlightenment, Siddhartha Gautama became the Buddha ("he who is awake").³ At the season of his enlightenment, he increased his understanding into the reason for torment and the means important to dispose of it. He called these means the "Four Noble Truths". Legend was it at first, Buddha was hesitant to spread his insight to others as he was dicey of whether the everyday citizens would comprehend his lessons. In any case, at that point the lord of divine beings, Brahma, persuaded Buddha to educate, and he set out. After his enlightenment, he went to the Deer Park in Isipatana, located in Uttar Pradesh-India. Where he found five of his companions who had abandoned him and he preached his first sermon to them and the other people who had assembled there. This sermon has been preserved as the Dhammacakkappavattana Sutta and centers on the Four Noble Truths. Instead of teaching doctrines about enlightenment, the Buddha chose to prescribe a path of practice through which people can realize enlightenment for themselves. In his sermon, he concentrated on the Four Noble Truths: Dukkha (suffering), Samudaya (cause for suffering), Nirodha (state of mind free from suffering) and Marga (way to end suffering). The Buddha devoted himself to teaching and attracted hundreds of followers. Eventually, he became reconciled with his father, King

Sudhodana. His wife, the devoted Yasodhara, became a nun and disciple. Rahula, his son, became a novice monk at the age of seven and spent the rest of his life with his father. The Buddha traveled tirelessly through all regions of northern India and Nepal. He taught a diverse group of followers; every one of them was looking for reality he brought to the table.

At the age of 80, around 487 BCE⁴ the Buddha passes away, entered Par nirvana, leaving his physical body behind. In this, he abandoned the endless cycle of death and rebirth.

Before his last breath, he spoke final words to his followers: "Observe, O monks, this is my last advice to you. All compounded things in the world are changeable. They are not lasting. Work hard to gain your own salvation."

The Buddha's body was incinerated. His remains were set in stupas—domed structures common in Buddhism—in many places, including China, Myanmar, and Sri Lanka.

About 2,500 years later, the Buddha's teachings remain significant for many people throughout the world. Buddhism continues to attract new followers and is one of the fastest-growing religions, though many do not refer to it as a religion but as a spiritual path or a philosophy. An estimated 350 to 550 million people practice Buddhism today.⁵

Buddhist Basic Beliefs:

The Buddha was, all things considered, called the "Enlightened One." He taught that the best approach to wipe out misery started with understanding the genuine idea of the world.

The Buddha considered learning imperative just seeing that it stays practically. He rejected speculation about the things like God, the nature of the

universe, and the life after death, urging his followers to concentrate instead on the Four Noble Truths by which they can free themselves from agony.

In the year 1966, The World Buddhist Sangha Council, collectively affirmed the accompanying "Fundamental Points Unifying the Theravada and Mahayana":

- The Buddha is our exclusive Master. - We take shelter in the Buddha, the Dhamma and the Sangha. - We don't trust that this world is made and managed by a God. - Following the case of the Buddha, who is the epitome of Great Compassion (mahaa-karunaa) and Great Wisdom (mahaa-prajnaa), we consider that the motivation behind life is to create sympathy for every living being without separation and to work for their good, bliss and peace; and to create insight prompting the acknowledgment of Ultimate Truth. - We acknowledge the Four Noble Truths, namely Dukkha, the Arising of Dukkha, the Cessation of Dukkha, and the Path prompting the Cessation of Dukkha; and the all-inclusive law of circumstances and end results as educated in the pratiitya-samutpaada (Conditioned Genesis or Dependent Origination). We comprehend, as indicated by the educating of the Buddha, that every single molded thing (samskaara) are fleeting (anitya) and dukkha, and that all adapted and unconditioned things (dharma) are without self (anaatma). - We acknowledge the Thirty-Seven Qualities helpful for Enlightenment (bodhipaksa-dharma) as various parts of the Path educated by the Buddha prompting Enlightenment. There are three methods for achieving bodhi or Enlightenment, as indicated by the capacity and limit of every person: in particular as a devotee (sraavaka), as a Pratyeka-Buddha and as a Samyak-sam-Buddha (flawlessly and Fully Enlightened Buddha). We acknowledge it as the most noteworthy, noblest, and most brave to take after the vocation of a

Bodhisattva and to wind up noticeably a Samyak-sam-Buddha with a specific end goal to spare others. - We concede that in various nations there are contrasts as to the life of Buddhist priests, well known Buddhist convictions and practices, rituals and services, traditions and propensities. These outer structures and articulations ought not to be mistaken for the basic lessons of the Buddha.⁶

Teachings, principles of Buddhist philosophy in practice:

The Four Noble Truths (Aryan) are maybe the most fundamental definition of the Buddha's teachings.

(1) The Four Noble Truths:

The First Noble Truth

All existence is dukkha: The word “dukkha” has been differently interpreted as 'torment', 'anguish', or 'unsatisfactoriness' (unsuitable quality). The Buddha's knowledge was that our lives are a battle, and we don't discover extreme joy or fulfillment in anything we encounter. This is the issue of presence.

The Second Noble Truth:

The cause of dukkha is craving: The regular human propensity is at fault our troubles on things outside ourselves. Yet, the Buddha says that their genuine root is to be found in the mind itself. Specifically, our inclination to get a handle on at things (or on the other hand to push them away) places us on a very basic level inconsistent with the way life truly is.

The Third Noble Truth

The cessation of dukkha comes with the cessation of craving: As we are the definitive reason for our troubles, we are likewise the arrangement. We can't change the things that transpire, however we can change our reactions.

The Fourth Noble Truth

There is a way that leads from dukkha: Despite the fact that the Buddha tosses duty back on to the individual he likewise showed strategies through which we can change ourselves, for instance the Noble Eightfold Path.⁷

Noble Eightfold Path (Way):

1. Right View/Understanding: Consider things to be they really are without fancies or mutilations for everything change. Develop wisdom by knowing how things function, knowing oneself as well as other people.
2. Right Thinking: Choose to set an existence on the right way. Wholehearted determination and commitment to defeating the separation of conceited desiring through the improvement of cherishing benevolence, sympathy and empathy.
3. Right Speech: Forbearance from falsehoods and duplicities, conniving, sit still jibber jabber and oppressive discourse. Develop trustworthiness and honesty; hone discourse that is thoughtful and considerate. Give your words a chance to mirror you want to help not hurt others.
4. Right Conduct: Practice self-less behavior that mirrors the most elevated explanation of life you need. Express lead that is serene, legit and unadulterated indicating empathy for all creatures.
5. Right Livelihood: Procure a living that does not hurt living things. Evasion of work that makes others endure or that makes a nice or turning the life outlandish. Try not to take part in any occupation that restricts or diverts one from the way. Love and serve our reality through your work.
6. Right Effort: Try to make harmony between the effort of following the other worldly way and a direct life that is not over-energetic. Work to grow more

healthy personality, delicately endeavoring to go further and live more completely.

7. Right Care (Mindfulness): Turn out to be seriously mindful of the considerable number of states in body, feeling, and brain. Through steady cautiousness in thought, discourse and activity look to free the brain of egotistical considerations that differ and supplant them with those that quandary all creatures together. Know about your musings, feelings, body and world as they exist right now. Your considerations make you exist.
8. Right Focus (Concentration): Profound contemplation to prompt a higher condition of enlightenment. Through the use of contemplation and mental teaching, try to quench the last fire of getting a handle on cognizance and build up a void that has space to grasp and love all things.

The Moral Precepts:

There are five precepts which are the basic ethical guidelines for the followers of Buddhism. Basically, these precepts promote concordance and diminish enduring between ourselves and others. The guiding principles in life based upon the two qualities, which are compassion (karuna) and loving kindness (metta).

Following are the five precepts (Undertakings):

I undertake the precept to cease from devastating living animals.

I undertake the precept to forgo taking what is not given.

I undertake the precept to cease from sexual unfortunate behavior.

I undertake the precept to shun off base discourse.

I undertake the precept to forgo intoxicants.⁸

Buddha's political philosophy:

Majority of western researchers have long yet erroneously trusted that Buddhism was against politics, yet a watchful examination of the essential writings uncovers a rich and profitable political hypothesis in view of three premises: that people are not slaves, that governmental issues are fundamental but rather not critical, and that morals is guidance for living carefully yet not an arrangement of general, compulsory tenets.

According to western scholars, Buddha's political philosophy started with teaching method. Society should exist for the sake of schools; not the other way around. Further, Buddha's political rationality is helpful, in light of the fact that Buddha's whole reasoning is paideia. This discovers reverberate in Plato. 66% of Plato's Republic is given to training. A "fair" teaching method – a paideia which does equity to advancing creatures – is a journey of focusing; supported by discourse and open deliberation; show in inventive ability, "bringing forth excellence in time."

A fair society rises up out of schools that are greenery enclosures of learning. Buddha says: Society's principal work is to support those patio nurseries; whose organic products are future residents.⁹

Buddha, similar to Aristotle, was less worried about the type of government than its result. Government, nobility, popular government, or any blend thereof – its measure is consideration; the social temperance it serves.

More, Buddha also gave advice to many kings and recommended universal health care, anticipating Jesus: "Feed the poor; heal the sick."

According to Bhikkhu Bodhi (American Theravada Buddhist monk): Buddha was "a compassionate and pragmatic teacher who was intent on promoting a social order in which people can live together peacefully ... in accord with ethical guidelines."¹⁰

In Buddhist philosophy and practice, “each person rises above the demands of narrow self-interest and develops a sincere, large-hearted concern for the welfare of others and the greater good of the whole.”¹¹

“While the Buddha principally aimed at guiding people towards moral and spiritual progress, he was fully aware that their capacity for moral and spiritual development depends upon the material conditions of society they live. He acutely realized that when people are mired in poverty and oppressed by hunger and want, they will find it hard to hold to a path of moral rectitude. Thus, he saw that the provision of economic justice is integral to social harmony and political stability.”¹²

In an overview, the general (maybe just the Western) see is that there is almost no commitment to old political idea from Asia. In late grant, Indian and Chinese researchers have contended that Kautilya's Arthashastra (some incorporate Manu's Laws) and Confucius' Analects have much to add to antiquated political idea and even contemporary significance, and have recreated them so. Other than different religions or thoughts (like Confucianism and Hinduism etc.), some have declared that the Buddha was a political pragmatist, i.e. despite the fact that he supported some sort of a tribal fair republic (as appeared in how the sangha was organized), a Goliath socio-political change was occurring in Northern India amid his chance, where intense monarchical frameworks were rising, and the Buddha made his endeavors to impact its advancement in a specific course (The Pali Group, Digha Nikaya shows a few confirmations to this).

Others have tried to put the Buddha alongside Marx or Nietzsche, offering different fragmentary contentions and risky cases (calling attention to his accentuation on moral egalitarianism or existential skepticism).¹³

Buddhism Theory of State:

According to Ven. Samdhong Rinpoche, there are ten wheels or chakras concerning the Buddha's turning of the wheel of law amid the pained times of Kali time, and contends that the wheel cases give considerable counsel and ability to great organization of a state. Here are some of the wheels, tells about Buddhism Theory of State.

In the first wheel, the Sutra recommends the head of the state and prescribes qualities he/she should embody and stresses the importance of voter's age, education, wisdom and impartiality (Rinpoche, 45). The Buddha additionally prescribes the ruler to take care of business of fortune and industry. Furthermore, maybe the main quality of Buddhist socio-political hypothesis that the requirement for the ruler to be merciful.

The Second wheel of law swings to the obligations of the pioneer and approaches for a decent organization. The Buddha recommends a thought comparable to Plato that how individuals in a state ought to participate in various administrations in view of their insight, boldness and physical quality to serve for the welfare of the general public. While the Buddha was an ardent critic of the caste system that had become hereditary with Brahmanism, he recognizes that people differ in their capacities for knowledge and endurance, and the state should facilitate accordingly for the overall benefit of the society.¹⁴

Unlike Plato, who argues for a principle of specialization and thus leads to a stratified society, Buddha's notion of specialization seems to be less rigid, more like a recommendation and he was very aware that for employment educational qualifications and talents are the primary considerations.¹⁵

In the Fourth wheel of the state, the Buddha states that in a plural political society where people follow different religions and philosophies, the state has a duty to coordinate and bring them together for cooperation by avoiding strife and dissensions. Issues, for example, common or political discord are to be dealt with through quiet arrangement and the leader of the state should dependably counsel with the older folks. In the later wheels, the Buddha exhorts how the state ought to shield the urban communities from remote intrusion by fortifying protection of the state, secure wellbeing and properties of the general population inside the nation and guests. The Buddha also devices methods of precaution against natural calamities, offers suggestions for instituting remedial measures and intelligence services.¹⁶

Further, the Buddha maintains, that the head of the state must have two virtues for proper governance, caution and compassion. Caution from being driven by hunger for power and glory, through recollecting the transitory nature of all phenomena and execute power properly and compassion for all people under jurisdiction and beyond, especially those who are less privileged.¹⁷

In this way, we can analyses that the Buddha prescribes a caring ruler who is not eager for power and greatness, but rather worried about prosperity of general society. A quintessential case of such a Buddhist ruler is the Asoka (The ruler of Gandhara era (273 B.C.E.-232 B.C.E.)).

Impact of Buddhism on Indian society and Culture:

Buddhism gave great shock to the standard Brahmanism. Buddhism practiced significant impact in molding the different parts of Indian culture. It built up a prevalent religion with no entangled, intricate and incomprehensible customs requiring fundamentally a clerical class. This was one reason for its

mass interest. The moral code of Buddhism was likewise less complex in light of philanthropy, immaculateness, altruism, and honesty and control over interests.

It laid great emphasis on love, equality and non-violence. It became an article of faith for the followers of the Buddhism. It laid emphasis on the fact that man himself is the architect of his own destiny. It was devoid of any elaborate idea of God. Although Buddhism could never dislodge Brahmanism from its high position, it certainly jolted it and inspired institutional changes in Indian society.

Dismissing the caste system and its shades of malice including customs in light of creature penances, preservation, fasting and journey, its lectures add up to equity. Advancement of social uniformity and social equity helped Buddhism to cross the wildernesses of Indian sub-mainland and turned into a world religion. In the field of training Buddhism endeavored to make instruction viable, activity arranged and outfitted towards social welfare. The majority of the old Indian Universities like Nalanda, Taxila, Vikramasila and Nagarjunakonda, Yalabhi were established by the Buddhist rulers.

Further, Buddhism has affected India in several ways. For example, religion, dialect, workmanship, creatures, and character. Despite the way that Buddhism almost vanished from India, however. it had applied awesome impact on the society and culture of Indian subcontinent.

Main ways that affected Indian society and culture are as follow:

1. Popular and a very simple Religion: Buddhism was extremely straightforward. Its standards were extremely basic. It was effectively trailed by the general population. It was not mind boggling like Vedic religion. It additionally had

no customs. Because of the attractive identity of Buddha, it spread all through India. Individuals acknowledged it due to its effortless nature.

2. Moral Teachings: Buddhism imported different great qualities like sympathy, peacefulness and truth. All these great qualities molded human identity and character-building.¹⁸
3. Development of Language and Literature: Gautama Buddha addressed his considerations in simple & basic languages. From the most punctual beginning stage he was using Prakriti vernacular. Later on, he relied upon Pali language. With the persistent stroll of time, Sanskrit transformed into the medium of addressing Buddhism. In this way, vernaculars made.
The Buddhist Sanctioned texts like 'Sutta Pitaka', 'Vinaya Pitaka' and 'Abhidhamma Pitaka' and a few others were composed in Pali dialect. 'Mahabivasha' was another book on Buddhism written in Sanskrit. 'Sariputta Prakarana' 'Vajra Suchi' and 'Sutralankara' and so on were other Sanskrit books on Buddhism. Along these lines, writing additionally thrived because of ascent of Buddhism. So, Spread of Buddhism through these languages enriched these languages and their literatures.
4. Development of Art and Architecture: The most fascinating contribution of Buddhism to India was in the field of Sculptures and architectures. Buddhist art and sculpture developed with the spread of Buddhism. In art and architecture stone was used from Asoka's time. Numerous stupas, chaityas and pillars were constructed. Countless of Buddha and Bodhisattvas came to be worked by the Gandhara and Mathura school of workmanship. The Buddhists set the case of committing hollow sanctuaries and this training was trailed by the Hindus and Jainas and so on.¹⁹

5. Monastery System: Another contribution of Buddhism was the monastery system. The Buddhist monasteries assumed key part in Indian culture. The Buddhist priests and nuns remained in those religious communities. Interestingly, popularity based strategy was found inside a Buddhist religious community. The leader of the religious community was chosen not by determination but rather by vote which displayed majority rule soul. Later on, the Hindus likewise took after this framework. Sankaracharya set up four maths in four sections of India. Later on, others took after this framework. It was conceivable because of the commitment of Buddhism.
 6. Proclaiming of Brotherhood: Buddhism proliferated widespread brotherhood. Asoka took distinct fascination to spread all-inclusive fellowship through the engendering of Buddhism. Indeed, even he sent his own child Mahindra and little girl Sanghamitra to removed Ceylon for the spread of Buddhism. At the appropriate time of time Buddhism spread to Burma, Japan, China, Tibet, Java, Sumatra, Bali, Borneo, Champa etc. In this way, Buddhism spread a one of a kind element of Indian culture abroad, that is all inclusive brotherhood.
 7. Respect for Animals: Buddhism laid emphasis on tranquility and the consecration of animal life. It advanced the conviction of 'Ahimsa Paramo Dharma'. The most reliable Buddhist substance 'Suttanipata' helped the dairy cow's wealth as it broadcasts the catties to be the suppliers of sustenance, superbness and euphoria. Buddhism contends for the security of catties.
 8. Resistance to Caste System: Buddha passionately restricted the caste system in Indian society which was a revolting work on amid that remote period of history. Because of his restriction the multifaceted nature of standing framework vanished from the general public. The general public inhaled a sound air. This pattern proceeded and Mahatma Gandhi and Ambedkar
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likewise received this rule of Buddha and ended up plainly famous inside the general public.

9. Liberation of Women: Buddha was the incarnation of benevolence. In his devout request, he additionally got nuns. By this he made a respectable endeavor for bringing the social liberation of women. Presently the women did not see themselves as substandard compared to man. In each sense, Buddha was in charge of the upliftment of the women.
10. Mixed Hinduism: Buddhism gave a hasty to the current Hinduism. The Mahayana adored the picture of Buddha. This enlivened the Hindus to revere different pictures of divine beings and goddess. Rather than complex ceremonies, the Hindus asked god through contemplation and supplication. This ended up noticeably conceivable because of the impact of Buddhism on Hinduism.
11. Influences on History: Buddhism applied its influence on the course of Indian history. The place that is known for Kalinga changed Chandasoka to Dharmasoka Buddhism likewise pulled in Kaniska and Harshavardhan. Mahatma Gandhi additionally learnt the lesson of Ahimsa from Buddhism and began the battle for opportunity against the British raj by following the way of non-violence.
12. National Solidarity: Buddhism spread in the niche and comer of India It encouraged the possibility of national solidarity and honesty. Asoka, Kanishka and Harshavardhan turned into the fervent champion of patriotism and they attempted to join India under one umbrella. This was trailed by the Mughals and furthermore by the English. In this way, Buddhism without a doubt brought national solidarity.

13. Relations between India and Foreign Countries (Foreign Policy): Buddhism built up a cozy relation amongst India and Outside Nations. The Buddhist priests conveyed the good news of the Buddha to the outside nations from third century B.C. onwards and remote Buddhist Travelers and understudies came to India looking for learning. The outsiders who came to India were vanquished by the rich culture of India and surrendered their names and doctrines and received Hindu names and Hindu confidence. Along these lines Buddhism contributed to a great extent to the combination which delivered the current Hindu society.²⁰

Brief comparison between Buddhism and Islam:

Philosophy and Religion: Philosophy in general is the rational investigation of truth, whereas religion often makes the same kind of truth claims but doesn't claim to base it on reason or rationality, but instead it is based on other things like faith. The key difference is that they are different epistemological positions — philosophy has a system of logical principles in place to arrive at conclusions whereas many religions (such as Islam & Christianity) allow for other sources of knowledge (i.e. faith).

Both Buddhism and Islam have some beliefs and practices that separate themselves from each other. A couple of cases are contrasts and similarities of Buddhism and Islam. That are as follow:

As we mentioned above that, Buddhism began from northern India in Nepal, and was established by Prince Siddhartha Gautama, who later came to be known as Buddha, or the edified one. who denied his imperial legacy to discover the reason for human enduring. At the point when situated under the renowned Bodhi tree, where he had been for quite a long while, the Buddha achieved illumination. The Buddha's lessons are summed up in the Four Noble

Truths: Suffering is unavoidable in life, want is the reason for agony, enduring can end and there is a particular way to end enduring - by following the moral benchmarks of the Eightfold Path and achieving illumination.

Conceived of an august standing, he later revoked his agreeable life in scan for nirvana. With a specific end goal to do that, he joined a

band of parsimonious, who was a gathering of Hindu ministers. In his instructing, the Buddha showed his devotees to take after " the middle way ", that is, not the method for extraordinary monkish life. He accomplished full comprehension of the idea of being by reflection and after his prosperity, chose to give his insight to the individuals who tail him.

While Islam began in the holy city of Makkah, where Prophet Muhammad (Peace be Upon Him) was born. The Prophet S.A.W belong to the noble tribe called "Quresh". He was accepted to be that last Nabi/Rasool (Prophet/Messenger) for the whole mankind, who got disclosures from Allah through the Angel Gabriel.²¹ These disclosures are accumulated in the Quran, which is the Muslim hallowed book. The focal point of Muslim logic is that there is only a solitary God, unending and unbreakable, and that Muhammad was the last prophet of God - following distinctive prophets, for instance, Abraham, Moses and Jesus. Muslims assume that humanity will be restored on the Day of Judgment, living on with an endless reward or train. The religion was not very much acknowledged in its city of beginning however, because of the restriction the Prophet looked as an incipient community. Afterward, he was welcomed to Medina and Islam extended from that point.

Main differences between Buddhism and Islam:²²

1. God

Buddhism: The prior Buddhist convention does not mention any God, in spite of the fact that the idea of Godly figures was presented later.

Islam: The Muslims have faith in one God, known as 'Allah'.

The one and only. They shape their whole lives around God, following his law in their everyday lives.

2. Salvation

Buddhism: According to the Buddhist convention, the works done by a man settles on his salvation, and in this way, the individual can't point the finger at others for it.

Islam: Islam does not have confidence in salvation, despite the fact that it concentrates on the post-existence. As indicated by the standards of Islam, the point of a person's life is to accomplish an existence in the wake of death inside one of the sky as depicted in the noble Quran and to stay away from one of the various hells.

3. The Concept of World

Buddhism: Buddhism neither stresses on the aspects of the natural world, nor gives an emphasis on the role of God in goods and evils.

Islam: Islam stresses on the aspects of natural world and considers Allah to be the creator of the universe and the source of all goods and evils.

4. Life After Death (Post-existence)²³

A Muslim's goal is to live on, however a Buddhist's goal is to halt the cycle of life. Muslims hope for a positive judgment from God when they die, and the reward is entrance into eternal paradise, a person is still who he/she was, but he/she is in a better place. For Buddhists, a definitive objective is the correct

inverse - Buddhists try to end what they accept is a ceaseless cycle of birth and resurrection called rebirth, and the best way to do this is by achieving enlightenment.

Main similarities between Buddhism and Islam:²⁴

1. Eternal/ endless Life

Buddhism: The endless life relies on the karma or the deeds of the present life.

Islam: The eternal life depends on the works of the present life and is only applicable for those who follow the Islamic path whole heartedly.

2. Humanity (mankind)

Buddhism: Buddhism has confidence in Humanity and love for all creatures.

Islam: The most important aspect in Islam is humanity. Allah says in the Holy Quran: And We have not sent you, [O Muhammad], except as a mercy to the worlds (Universes).²⁵

3. Equality (Uniformity)

Buddhism: Buddhism contradicts the shades of malice of position and doctrine and attests the fairness of all creatures.

Islam: Islam also weights on the equity of people, in this way, severely disliking standing and belief. Allah (SWT) says in Surat Al-Hujurat, "O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is he who has most Taqwa among of you. Verily, Allah is All-Knowing, All-Aware."²⁶

Allah's (SWT) last Messenger came with the Divine Message and proclaimed that no Arab is superior over a non-Arab, and no white is superior over black and superiority is by righteousness and God-fearing alone. Likely, He further

declared that even if an Abyssinian Black Muslim were to rule over Muslims, he should be obeyed.²⁷

4. Idol – Worship (Icon – Worship)

Buddhism: The Buddhist regulation urges the Buddhists to take after the substance of Dhamma and censure icon reverere.

Islam: Likewise, Islam also forces a forbidden-on icon reverere. Allah says in the holy book: “And when they climb onto a boat, they invoke (to worship) Allah, making their prayers only to Him, only when He has brought them safely to land, look! They give a share (of their worship with others!)”²⁸

5. The Concept of Universe

Buddhism: In Buddhist beliefs, the universe is separate from God and has been created by Him.

Islam: From the point of view, Similarly, the universe is created by God thus isolate from Him. According to the holy book: "Your Lord is God who created the heavens and the earth in six days."²⁹

Conclusion:

Almost, in each sense of the term, Buddhism applied huge impact on Indian society and culture. It liberated the general public from the clutch of Vedic religion. Buddhism raised voice against rank framework (caste system) and propounded the idea of peaceful co-existence inside the society. Also, in the field of art, architecture, painting, sculpture, education and literature etc. Buddhism left its everlasting Impression. Most affected thing was the local religion "Hinduism".

While in a short manner:

During the Mauryan (Chandragupta Maurya, 322 B.C.E.-298 B.C.E.) and Asoka's (Asoka The Great, 273 B.C.E.-232 B.C.E.) era, the Indian culture and way of life were deeply influenced by Buddhism.

Buddhism also received state support from the great Asoka, who converted to Buddhism in 260 BCE.

Specially, Asoka done a great job by establishing Gandharah Civilization, which most part is now in Khyber Pukhtunkhwa -the northwest province of Pakistan- as well as a short area of Taxila and surroundings in Punjab-Pakistan.

Buddhism addressed individuals of lower ranks as it underlined people's way to edification (enlightenment) and salvation, which could be accomplished in this life.

Buddhism left deep impact on Indian society. It gave serious impetus to democratic spirit and social equality. It also opened its ways to ladies and shudras.

Buddhism encouraged abolition of distinctions in society and strengthened the principle of social equality and justice.

Buddhism established a powerful and insinuates relation between India and foreign countries.

Ultimately, Buddhism encouraged a new awareness to the public of Indian Subcontinent in the field of education, politics, culture and civilization.

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