

Cults in the Hindu religion

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ABSTRACT

Through our journey through the world of Hindu worship, we discovered that this religion is characterized by great flexibility, as it adapts to temporal and spatial changes, and accommodates the opinions and orientations of various philosophers and thinkers. Hinduism is not a static religion, but rather a living religion that is constantly evolving.

1. Introduction

Hinduism is characterized by great diversity in its worship, as there is no unified rituals or single holy book binding on all Hindus. This diversity reflects the depth of the historical roots of this religion and the diversity of its currents and philosophies. One of the basics of Hindu worship is personalization in worship. Every Hindu individual chooses his own way of worship, based on his family traditions, personal faith, and the influence of a spiritual teacher. They also have a diversity of gods, as Hindus worship thousands of gods and goddesses, each of which has special qualities and abilities. The most famous of these gods are Brahma, the creator of the universe, Vishnu, the preserver of the universe, and Shiva: the destroyer. Worship is an integral part of daily life for many Hindus, and includes offerings to the gods, prayers, yoga, and meditation. The Ganges River is one of the holy places, as it is considered the holiest river for Hindus, and millions of people make pilgrimages to it annually for spiritual purification. There are also many temples and other religious monuments that are considered sacred. Many Hindus worship in their homes, where there is a place designated for prayer in which images of the gods are displayed. Hindus visit temples to participate in communal rituals, make offerings, and seek blessings.

The first topic: Places of worship in Hinduism: We have mentioned that India has many gods; It reached millions of gods, and we will mention here the most important places that house their gods according to their beliefs. The most important places are the Ganges River. Millions of Hindus go there for pilgrimage and practice the ritual of purification as one of the important practices, and it is an essential practice that was practiced by one of their heroes, the knight (Krishna)()The reason for their sanctification of the King River.)It is attributed to the fact that they believe that one of the gods bathed in it, and the one who prostrates in it is considered an expiation for sins, according to their claim (). Hindus also go to many places, including:: (Allahabad) and the secret of their sanctification of this city; They believe that the gods and demons fought a heavenly battle over a jug of sacred drink. The city of Allahabad is one of four sites where drops of the drink fell during the battle, and the Kumbha festival is held there.)Full every (12 years) (). The Hindus go to the Temple of Krishna, who is the eighth incarnation of Vishnu and a god worshiped among large masses in India, so they walk in droves, heading to the holy sites, temples, and venerable people, and this walk of theirs is called (Yatra), which linguistically means crossing the river. The Hindus also head to the city of (Harduar), which means the Gate of the Deity or the Gate of God, according to their claim. It is an Indian city located on the King River, and it is sacred to the Hindus. Nearly two million people make a pilgrimage to it every year to wash with the waters of this river. We conclude from the above in this research that visiting these places in the Hindu religion is a profound spiritual experience that changes the lives of many of its Hindu followers. It is an opportunity to communicate with their sacred gods, purify themselves from all sins and transgressions, and be freed from the cycle of life and death. It also helps them strengthen their faith and strengthen their relationship with their religious community in general and with their gods that they revere in particular. Visiting these holy

places in Hinduism is not only a physical journey, but rather a spiritual and psychological journey. It is an opportunity to think about life, death, and the meaning of existence in this world. The first requirement: prayer. In Hinduism: In religions, prayer is the link between a person and his Lord. It addresses a person or directs him to his Lord through it. Prayer has been known since the dawn of history, and it differs in its method, number of times, and rulings from one religion to another. Religious sociologists divide prayer into two types: Purely verbal prayer: where some words and sentences that society has established for its children are repeated in order to obtain their desires from the gods. Heartfelt prayer: With the whispers of his heart, a person expresses his condition and needs. On the moral level, prayer is a supplication, a request, a feeling of weakness, and an acknowledgment of the existence of superior beings who can do what the extinct being cannot do. Hindus often practice rituals of washing, bathing, and wearing clean clothes, especially before prayer, which is a type of purification that the soul needs in its spiritual contemplation. Prayer in Hinduism is linked to purity, a basic condition for completing this religious obligation, and they go to extremes in washing more than Muslims, because fears of impurity were many in their religion. How often an Indian might be afflicted with what he considers impure if he eats forbidden food, or if he touches garbage or touches a corpse.

There are two types of purity to them:

Hasiyah: which is washing with water.

Moral: it purifies the soul with science.

Al-Biruni mentioned in his book that they bathe three times every day at sunrise, which is dawn, at sunset, which is twilight, and at midday in between, until they are pure from all impurity in preparation for prayer. It seems that prayer among them has pillars that cannot be completed without them, which are bathing, wearing clean yellow or white clothes, and washing the hands and mouths with scented water () During the beginning of prayer, there is a position that belongs to both the man and the woman. The man sits cross-legged, and the woman sits on her knees. There is no group prayer in Hinduism; All prayer is individual, and there are three types: prayer accompanied by the priest and following his hymns, prayer accompanied by him without following the hymns, and purely individual prayer. For them, prayer is glorification and prostration, and they face the sun wherever it is. One of the important rituals of prayer in Hinduism is the ritual of incarnate prayer in which sacrifices are abundant so that the one who performs it ascends to the level of divinity that every Hindu seeks, and the journey takes place after many austerities, fasts, and reincarnations. It is considered one of the most important rituals in Hinduism.

It is performed in the morning at dawn and in the evening at sunset. The sun is the qiblah for the Hindus, wherever they face it to perform their prayers, and prayer for them is praise, glorification, and prostration. It is performed twice a day: In the morning, the individual performs it while standing on his feet from the break of dawn until the rising of the sun, and a prayer in the evening is performed while sitting, and they believe that the morning prayer removes all the sins of the evening, and the evening prayer removes all the sins of the day, and their prayers are all praise, glorification, and prostration to the gods that they sanctify. Prayer in temples is performed as follows: "The priest recites his traditional incantations, after which the person kneels at the feet of the idol, praying... Then the priest recites the traditional prayers again... Each class has a special status in the prayers that the priest recites... In the end, the priest recites a special prayer... The person prays Then he sprinkles water and comes out." After researching and studying the subject of prayer among Hindus, it becomes clear in this research that prayer is of great importance to Hindus, and we will explain its importance as follows: Communication with their holy God: Prayer is the most important way to communicate with the God they sanctify, venerate, and glorify, and to express faith and devotion to their belief. Washing away sins, misdeeds and transgressions: Hindus believe that prayer washes away sins and cleanses the soul of all sins and transgressions. Fulfilling desires and wishes: Some Hindus practice prayer to fulfill specific desires because they believe that the one who prays will

obtain certain desires that he had hoped to fulfill. Feeling reassured and peaceful: Prayer, according to Hindu belief, helps one feel reassured, inner peace, tranquility, and psychological comfort. The second requirement: Fasting in Hinduism: Hindu scholars have realized that fasting is the best way to correct and conquer the soul, break the intensity of animal lust, and weaken the physical powers. They made fasting obligatory for clerics, hermits, and ascetics, and there are many methods of fasting, including: abstaining from food and drink day and night without breakfast for unlimited days, including: avoiding grains without water and milk as much as needed, including: eating days at noon only, and including: eating after sunset. the sun only once. I found groups of ascetics and hermits in the forests and on the Himalayas. They fasted and did not break their fast except with a special plant squeezed into their throats. Thus, they remained alive, almost dead, and they remained in this state until they died. There are types of Hindu fasts, each type differs according to the amount of time, and according to the form of the action. As for the average thing that is achieved as a condition of fasting, it is that the fasting person be identified with it, and include a name by which he draws closer to him, provided that the fast begins from noon of the previous day until sunrise of the next day, or to noon, provided that he announces the name for which he is fasting on the same day of fasting, along with frequent siwak and bathing.

Fasting is characterized in Hinduism by being an essential aspect of Sufi spirituality, through which believers are purified from all kinds of impurities. Hindus practice types of austere fasts, such as abstaining from eating and drinking for many days, practicing silence for a long period, or abstaining from sexual intercourse with the consent of both parties, as happened in the case of India's great liberator (Mahatma Gandhi), who practiced types of austere fasts during his life. There are also other types of fasts that the believing Hindu chooses in his life, the most common of which is the fast that begins with sunset and ends with the disappearance of the red twilight. . Fasting is an important pillar in the religions of ancient and contemporary peoples. It was practiced by the peoples of ancient civilizations. We also find it widespread among primitive and isolated tribes, and it has continued to occupy a fundamental pillar in divine laws as well. The student of religions, ancient and modern, can discover that fasting is as old as the religious phenomenon itself.)The forms of fasting have varied according to the different sects and laws, and its types have varied according to the motives and circumstances that called for it. Some of it involves complete or partial abstinence from all or part of food, or from all or part of drink, or from both food and drink. Fasting may include abstinence from other pleasures.

As for the philosophy and objectives of fasting, it has been directed in various directions. Sometimes it is a means of purification and drawing closer to God Almighty and seeking His guidance in visions and dreams, and at other times it represents a happy or sad occasion in some religions. In Hinduism, fasting is one of the aspects of refining the human soul and testing the obedience of believers to their God and the rules of their faith. All types of fasting for them are voluntary and voluntary, and none of them are obligatory. Fasting for them is abstinence from food for a specific period. As for the general public, they have limited days of fasting, such as when a person designates for himself to fast such-and-such day, the tenth and eleventh days of every lunar month, the days of Krishna's birth, the time of the solar and lunar eclipse, and the day of victory over their enemies, and it is not obligatory for them, but rather it is voluntary. Al-Biruni mentions that in their belief, if a fasting person continues to fast throughout all the months and does not break his fast except twelve times a year, he will remain in Paradise for ten thousand years, and from there he will return to his household with honor and status. He specified some fasting days, which are the eighth and eleventh days of every month, and the fifth day of every month (Bahaderet), the sixth of the month (Yosh) and the third of the month (Mak) in their own calendar. We note in this research that fasting has a great importance among the Hindus, as they practiced fasting for various reasons, including: Getting closer to God: It is believed that fasting purifies the body and soul and brings the practitioner closer to their most glorified God. Atonement for sins: Some Hindus practice fasting to atone for their sins, as Hindus believe that prayer and fasting atone for their sins.

Hope in achieving desires: Some Hindus practice fasting to fulfill specific desires, such as recovering from an illness, succeeding in school, etc.

Self-control: Fasting helps Hindus learn self-control and physical desires.

The health: It is believed that fasting, according to Hindu thought, has many health benefits, such as improving the digestion process, strengthening the immune system, and others.

The third requirement: charity In Hinduism:

Charity is a religious concept affirmed by many religions, and it is what is given to the needy in order to draw closer to the worshiped God. This virtue lies in the love of God Almighty and the love of sacrifices out of love for God Almighty. Charity is considered a religious duty among Hindus. For them, charity is obligatory every day as much as possible.)This obligation is not out of righteousness, sympathy, kindness, and compassion, but out of comfort and generosity, in order to meet the needs of the poor, the needy, and the needy. It is not a legislative obligation on Hindus.)But it is a state of contentment that the Hindu feels by giving charity to the poor, the needy, and the unemployed priests who do not work or do anything in their lives except prayer, fasting, and worship of their sacred gods. But they restricted those who receive alms and subsidies to a special class, which is the Brahmin class and some other sects, and the governor is responsible for disbursing the charity and tax. Al-Biruni says “As for what he obtains in terms of crops and livestock, it is obligatory for the governor to begin paying the tax required for the land or pasture and one-sixth as his rent to preserve the property of the subjects and their harem”. Al-Biruni explained that taxes and alms are imposed on the public and not on the elite, that is, the clergy, but the Indians do not pay alms in paying these taxes and use tricks to evade them or reduce their value. As for usury, it is forbidden among them, and its sin is directly proportional to the increase resulting from it. After researching the subject of charity among Hindus, it becomes clear to us in this research that charity has types and principles as follows:

Types of charity:

Tangible material charity: providing money, food, clothes, or any other material thing to the poor and needy.

Intangible charity: By offering time, skills, knowledge, or any other intangible thing to the poor and needy.

Intellectual charity: by spreading all positive ideas and not spreading pessimism or negative energy, but rather talking about optimism and spreading knowledge among people.

Spiritual charity: By sharing spiritual knowledge and helping to promote spiritual growth with others, whether individuals or groups.

As for their principles of charity, they are as follows:

devotion: Charity is given honestly and sincerely without expecting any return or personal benefit. That is, according to Hindus, the intention must be sincere and sincere.

Happiness: Charity is given with joy and happiness without any feeling of pressure to do charity or being forced to give charity to those in need.

Humility: Charity is given humbly, without showing off or boasting in front of people.

Continuity of maintenance: Give charity constantly and do it as regularly as possible, even if it is in small or few quantities.

Awareness: Charity is offered with full awareness of the importance of this act and its impact on others in Hindu society.

Fourth requirement: Hajj In Hinduism:

Hajj in Hinduism is a voluntary, voluntary journey that is very important in the life of every Hindu. They travel great distances to visit the Ganges River.)To wash in it in order to be cleansed of sins and misdeeds, or to visit a holy statue or a holy city. It is not an obligatory obligation, but rather it is voluntary and a virtue, which is for the pilgrim to go to one of the countries, one of the venerated idols, or one of the pure rivers, and wash in it, and serve the idol, and praise and supplicate a lot, and fast, and give alms to the Brahmins, Sidnas, and others, shave his head and beard, and leave. The great places that represent the main source of spiritual life in India are many, and among them is that the Hindu goes to the sacred rivers and pure menstruation in order to wash and bathe in them for religious importance. We will stop at the most famous of these rivers and menstruation, in addition to their holiness. It should be noted that the fame of the menstruation and rivers for virtue is either by agreement or command. It is significant in them or in a text contained in books and news()In addition to the pure rivers and streams, the pilgrim also visits great countries and places, as the city of Baransi is considered a destination for most Hindus, and it is a holy city that they visit in order to purify themselves and erase sins. The sanctity of this city is due mainly to the fact that it was venerated by a religious and legal matter, and not like other places that are venerated by virtue of a solemn matter in it.. This appears clearly in Al-Biruni's statement: "India has places of great importance in terms of religion, such as the city of Baransi. Their ascetics go to it and adhere to it as close to the Kaaba in Mecca, and they are keen that their appointed time will come to them so that their afterlife after death will be good, and they say that the one who sheds blood will be punished for his sin." Unless Parasi enters it, he will be pardoned and forgiven." AndHajj is a very ancient universal practice among nations. The Indians knew it in legendary times.

Vedic and its purpose is to go to the rivers Kang and Brahmaputra and the sacred springs according to Hindu belief. The Hindus perform their Hajj rituals on their annual festivals, like other nations, and they used to and still have great fun on many religious holidays (), which fills their priestly tradition, and their males wear women's clothes and adorn themselves with their jewelry, so they wear bracelets, bracelets, and gold rings that are placed on the ring fingers. They also consult women regarding some opinions. Some of these holidays are accompanied by a pilgrimage to a temple, shrine, specific structure, or to a holy river, according to their claim. Their Hajj etiquette is: A Hindu must leave his family and relatives, and must never contact them during his Hajj or think about them. As for the Miqat, which is a kilometer away from his home, he must give up his clothes, wash himself and choose the Ihram dress, which is a long shirt and a yellow garment. He takes an Indian reed stick and hangs on it a special type of water vessel. The Hindus glorify their Lord during their Hajj by thanking Him for His blessings. He granted them many blessings, saying: (Hare Krishna, Hare Rama))Calling him for protection and giving; As they come out chanting the special rose, which is (Hare Krishna Hare Rama), and the Indian text for it: It is better for him to walk on his feet. It is obligatory for the Brahmi, and voluntary for others. The number of sacred places of pilgrimage in the Hindu religion is more than two hundred, but some of them have acquired great religious importance for centuries. As Hajj in India dates back to pre-Indian or pre-Aryan history. The practice of bathing in the King River was considered a type of purification ritual. Hindus are keen to swim in the northern side of the King River. Bathing in it is an expiation for sins - according to their claim - and one of the greatest good deeds and closeness. They prefer death in this city, and the bodies of the dead are transported to it from far away areas to be burned there or left in the river, according to the different beliefs and customs of the Indian sects. . It is also the city of Benares.)In India on the Ganges River, it has been a major center for Hindus since the sixteenth century BC. It is sanctified by Buddhists and Jaints. The Hindus also head to the city of Hardwar, which means the Gate of the Deity, or the Gate of God - according to their claim. It is an Indian city located on the Ganges River, and it is sacred to the Hindus. More than two million people pilgrimage to it every year to wash with the waters of this river. Its history dates back to the oldest... Ages. We conclude from the above in this research that Hajj has a great place in the Hindu religion and has special rituals, including: Bathing in holy rivers:Bathing in the sacred rivers of the Hindus, especially the Ganges, is one of the most important rituals of pilgrimage in their belief. Go to visit temples:Prayers and offerings are

performed by Hindus while they visit sacred temples, and they are many. Meditation: Meditation is practiced in quiet places in the Hindu belief, such as on the banks of rivers or in the Himalayas, as these places are quiet and far from the noise of cities and the large population there.

2. Conclusion and future scope

Donation Practitioners make donations to the poor and needy or to temples sacred to them. The most important results of the research are the following: Hindu worship is an ancient mirror that reflects the history of this ancient religion, and its cultural and philosophical diversity. It is not just a set of rites and rituals, but rather a profound embodiment of faith in God, the search for meaning in life, and the pursuit of cosmic unity. We can say that Hindu worship is: Personal worship: where each individual chooses his own way of worship. Diverse worship: including thousands of gods and goddesses, multiple rituals, and sacred places. A cult based on love and respect for gods, ancestors, and nature. A cult aimed at achieving spiritual liberation through karma and reincarnation. Despite the great diversity in Hindu worship, they all ultimately aim to achieve one goal: achieving happiness, inner peace, and unity with the universe

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- [2] And from pain!It could be□ Twent backThis is the sanctity of this riverAlso asThis is evidentResearch because they make a living from agricultureAnd watering their animals from it.
- [3] The Four Pillars, Abu Al-Hasan Ali bin Al-Hasan Al-Nadawi, 3rd edition, (1389 AH),Dar Al-Qalam, Kuwait,p. 285.
- [4] From the cAlso note that!This famous festival originally dates back to the story of M!Interesting, the implication is that!The goddess of goodness was T!He fought the evil gods regarding a bowl of divine nectar (a bowl containing the elixir of life and perpetual immortality) they found while stirring the Primal Sea.(Samudra Mathan). The evil gods were fulfilled!p more strongly, mm!It prompted the gods of goodness to entrust the four of them with this vessel - and they(Lord Brahaspati, Lord Surya, Lord Chandra and Lord Shani), who fled!Put the bowl away to keep it in a safe place. So he remained!Evil gods pursue them forever!12 days and nights are enough!all over the earth.And inThat pain!Cast out, the four benevolent gods kept the bowl in Haridwar, then in Prayag, then in Ujjain, and finally in Nasik. There is another legend that says that!The fighting continued after that between the gods of good and the gods of evil until the bowl fell and the spiritual nectar spilled over the lands of this□The four cities.See: An article on the Internet entitled: Spiritual Landmarks, Amazing India website, time and date of access to the website: two o’clock in the afternoon, 5/1/2024 AD, at the following link:
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- [6] See: The Four Pillars, Al-Nadawi, p. 385.
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- [12] Translator of religions, Dr. Asaad Al-Sahmarani, p. 74.
- [13] See: same source, p. 74.

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- [15] See: the same source,p. 149
- [16] Encyclopedia of Hinduism, Constance A. Jones and James D. Ryan, Facts On File, 2007, p. 419.
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- [20] ()Chapters in the Religions of India, Dr. Muhammad Zia al-Rahman al-Azami, p. 96.
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