



Is God a Father? Comparing and Contrasting the Idea of Emergence of God in Islam with Judeo-Christian and Hindu Tradition from Freudian Projection-Theory

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Abstract: The paper aims to analyze the significance of portrayal of God as a benevolent Father-figure across various religions. The study attempts to show how the lack of a father (Other) in real, material and physical plane of reality actually can pave the way for the projection of a more powerful, infallible and still protective Father (other) on an abstract plane through the idea of God. The main theoretical framework of this paper is borrowed from Freud's 'Father-Projection Hypothesis' and is also based on George Eman Vaillant's four level classification of psychological defense mechanisms. Here I attempt to conduct a comparative study among four great religions namely Christianity, Hinduism, Judaism and Islam to find out how the relative absence or presence of God as the Heavenly Father has influenced the mode of thinking and worshipping in those religions. This study also endeavors to prove that though initially the absence of a real father figure provides a driving force behind projection of the father as a Divine and Universal construct, in the long run this absence or loss of biological father-figure should be countered with the strategies like Sublimation and Altruism.

Keywords: Freud, Father-figure, Projection Theory, God, Atheism, Islam, Christianity, Hinduism, Psychoanalysis.

I. INTRODUCTION:

In Christianity, Judaism and Hinduism the idea of God is based on a most Benevolent Father whose relationship with mankind as His son is purely relational and not biological; but in Islam we find there is a continuous and very strong disapproval of the idea of equating to and presenting God/Allah as a Father-figure and the origin of this tendency in Islam can be traced back to Prophet Muhammad's own psyche. Muhammad from his very childhood was forced by destiny to undergo a series of personal losses and could never feel the warmth and beauty of fatherly affection; this actually contributed towards his growing hatred to the idea of God as Father and he only resorted to pathological, immature and neurotic defense mechanisms like Denial, Delusional Projection, Intellectualization, Dissociation, Displacement and Projection etc and finally gave way to the torrential flow of Oedipal instinct to overtake him completely. This is where Islam fundamentally differs from other three religions mentioned here in that the proponent of Islam failed to rise to the level from which he could employ mature defense mechanisms and could then sublimate this feeling of absence of a real father in his life to a more altruistic vision of a universal fatherhood through God. In Judeo-Christian traditions, as well as Hinduism we find its proponents as well as he Godhead/s themselves were not enervated or disillusioned with the absence of a biological father; rather they countered this negative space or absence through constructive techniques like elevation, expansion and even transcension of self to a level beyond the earthly and the material.

God as the Father and Psychopathology of the Theists and Atheists: The concept of God in different religions across the world emerges primarily from a void, a loss or an absence, the absence being primarily manifest through a lack of real Father figure. From this lack of the Other or Father a new epistemological framework emerges which provides the much-needed bedrock for the concept of God to arise. So basically all religions can be treated as an embodiment of some noble form of illusion under the spell of which a large

number of populace generally decide to submit to some abstract and intangible notion of Divinity whose Words form the core principles for the formulation of a set of objective morality and also seems to inspire the future generations with a sense of hope and enlightenment. So does this belief in God necessarily imply that the very idea of it as propounded by the proponents and even deities in case of religions like Hinduism and to some extent even Christianity that the belief in its entirety actually stems from an acute lack of a real father? Apparently it might seem to be a convenient proposition to stick to as it steers clear of myriads of difficulties which one may encounter if one genuinely attempts to delve deep into the process of uncovering the real mysteries behind the origin of faith; but if we go through the scriptures and scholarly studies we shall find that quite the opposite of it is true and that it is not the belief in God which stems from the lack of a father figure but a disbelief in His existence as a loving, protective Father-figure that actually stems from this feeling of absence. God's existence as a protective, sympathetic Father-figure actually reinforces, expands and amplifies the concept of an ideal Father in its truest sense of the term and any punishment that might have come along with any act of Disobedience actually can be interpreted as not any vindictive rage of an authoritarian figure but as ways to give warnings to the lesser beings. It is indeed true that many researches and studies have shown that the loss of father-figure or an orphan phase of a child can cause it to nurture a set of highly negative feelings like self-imposed isolation, skepticism, pessimism, disbelief, mistrust and last but not least a strong inclination towards atheism. Freud in his 1927 masterpiece *The Future of an Illusion* states that religion is "perhaps the most important item in the psychical inventory of a civilization" (Freud, 1961) and also projected it as an illusion created primarily to protect themselves against the crushingly brutal forces of wilderness and nature. In *Totem and Taboo* (1913) Freud first stated this idea of father-projection: "God is in every case modeled after the father, and that our personal relation to God is dependent upon our relation to our physical father, fluctuating and changing with him, and that God at bottom is nothing but an exalted father" (Freud, 1918). He viewed the existence of a father figure not just an important condition but an absolute necessity for any religion to grow as like a child man always hopes to have an authoritative yet caring and protective figure like a father watching over him constantly and guiding him through the thorny paths of life by his mysterious ways. Freud states "As we already know; the terrifying impression of helplessness in childhood aroused the need for protection – for protection through love – which was provided by the father; and the recognition that this helplessness lasts throughout life made it necessary to cling to the existence of a father, but this time a more powerful one. Thus the benevolent rule of a divine Providence allays our fear of the dangers of life; the establishment of a moral world-order ensures the fulfillment of the demands of justice, which have so often remained unfulfilled in human civilization; and the prolongation of earthly existence in a future life provides the local and temporal framework in which these wish-fulfillments shall take place." (Freud, 1961). Both Christianity and Hinduism are centered round a powerful and protective father figure like God, while Islam rejects the existence of any such Godlike father figure. God's fatherly attributes are repeatedly emphasized across the entire Bible: God is seen as a benevolent father who made the ultimate sacrifice by giving his beloved Son to mankind to redeem themselves: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (John 3:16 New International Version). Jesus, the Son is also depicted as different manifestation of one singular entity which is God, the Father: "I and the Father are one" (John 10:30) and Jesus also proclaims himself to be equal with his Father in John 5:17-18 and in John 14:6 Jesus says, "I am the way and the truth and the life. No one comes to the Father except through me". In Isaiah 9:6, it is prophesized that Jesus will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." He said He has the authority to judge the nations (Matthew 25:31-46). Jesus claims to possess such powers which is impossible of anyone else to possess; he has the authority to raise people from the dead (John 5:25-29) and to forgive sins (Mark 2:5-7)—miraculous acts which only God can perform (1 Samuel 2:6; Isaiah 43:25). Jesus also says that "Whatever you ask in my name, this I will do, that the Father may be glorified in the Son" (John 14:13-14); He has the authority to judge nations just like his Father (Matthew 25:31-46); in New Testament's John 1:3 Jesus is hailed as he creator of the Universe – "All things were made through him, and without him was not any thing made that was made" and in John 16:15 Jesus says, "All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." So the mutually complimentary and intertwined aspect of this Eternal and co-Eternal Father-Son relationship between Jesus and God is highly complex and truly unique in the entire corpus of theology. In Hinduism we find in Bhagavad Gita Lord Krishna assumes the role of Father not only to Arjuna but to the entire creation. Lord Krishna in a vein much similar to Christ proclaims himself to be the one sole Creator and the Supreme Deity of the Universe: "It should be understood that all species of life, o son of Kunti, are made possible by birth in this material nature, and that I am the seed giving father"

(Lord Krishna, Bhagavad-Gita 14.4) and “I am the father of this universe, the mother, the support and the grandsire” (Lord Krishna, Bhagavad-Gita 9.17). Krishna also proclaims himself to be the sole generator and controller of everything existing in the Universe and just like a Father guiding his sons He guides the entire Creation through its moments of existence to the final hours of total dissolution and just like through Jesus it is possible to arrive at a realization of the God, it is through Krishna and Krishna alone that one can hope to gain certain insight into the essence of the reality: “Furthermore, O Arjuna, I am the generating seed of all existences. There is no being, moving or unmoving, that can exist without me” (Lord Krishna, Bhagavad-Gita 10.39); “Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution” (Lord Krishna, Bhagavad-Gita 7.6). Just like Christ proclaims himself to be “the Alpha and the Omega, the First and the Last, the Beginning and the End” (Revelation 22:13), Lord Krishna says, “I am the beginning, the middle, and the end of all beings” (Lord Krishna, Bhagavad-Gita 10.20). In fact there are lots of evidences to point towards the intrinsic relationship between Krishna and Christ. Sri Ramakrishna Mathah opines how the name of Christ bears a fundamental and inseparable relationship with the name if Krishna himself: “But despite decades of two-way arguments, it was eventually determined that the name *Christ* was taken from the Greek *Christos*, which is derived from the Sanskrit *Krishta*, or Krishna” (Matah, 1989). Dr. Richard Garbe also says “In some localities of India the word Krishna is pronounced *Krishta*” (Garbe, 1914). Both of their names refer to the unique act of attracting others towards them; they ultimately function as the fatherly centre in the existence of this ephemeral world. In both Christianity and Hinduism the loss or absence of Father-figure has been countered with and transcended by introducing concepts like Virgin-birth, performing acts of miracles and conquering death by resurrection etc. In Hinduism, from a superficial reading of the mythical tales we find Krishna’s mother Devaki was no virgin: “The savior’s mother, Devaki, was of royal lineage, the tyrant’s niece, and at the time when she was married the wicked monarch heard a voice, mysteriously, which let him know that her eighth child would be his slayer. He therefore confined both her and her husband, the saintly nobleman Vasudeva, in a closely guarded prison, where he murdered their first six infants as they came” (Campbell, 2008). But if we analyze closely we shall find how Devaki herself was compared to “eternal virgin” (Parmeshwaranand, 2001) and dawn goddess Aditi (Turner & Coulter, 2000). So like many other Indian goddesses and like Mother Mary she could easily be both a mother and a “celestial virgin” at the same time. Abhedānanda also proclaimed Devaki to be a “holy virgin” (Abhedānanda, 1911). Krishna’s relation with Vishnu as his eighth Avatar is also based on a very subtle and highly mystical form of Father-Son relationship where Vishnu is the fatherly Lord “who incarnates himself when sin threatens to take the upper hand in the world, and destroys it” (Dahlquist, 1996). Also equal to Krishna in might and prowess is Lord Shiva who is also a Father-figure in His own rights and is often seen as another manifestation of Lord Vishnu/Krishna and in Him too we find the concept of a material, worldly, householder type of father is fused with the idea of the supreme, limitless, absolute and transcendent Father figure of Brahman (Kramrisch 1981) and with the primal Son of the limitless absolute and unchanging father Brahman named the Atman (Soul/Self) (William K. Mahony 1998). Thus we see how we can finally get some idea about the indispensable role that the conception of one absolute, unchanging and omnipotent Father-figure plays in two great religions of the world. This is certainly way more profound than just an expression of the insecurity inherent in the mind of an infant and his consequent projection of an imaginary father figure.

But religion according to Freud is fundamentally nothing more than an expression of a deep-rooted “Father Complex” rooted deep in the universal psyche of mankind in general. Now in his 1899 book “*The Interpretation of Dreams*” he introduced another idea which in 1910 was named “Oedipal Complex” which to put in simple words states that the child tries to get involved in an intimate relationship with his/her opposite-sex parent and this while remaining unfulfilled gets morphed into a destructive behavior which often goads the child to eliminate his/her opposite-sex parent from the equation altogether. So we find here two contradictory strands of warring impulses trying to tear the psyche of the child altogether – he both desires and seeks to destroy the father figure. So if all the conception of God as protective father figure merely originates from this fantastic wish-fulfillment through the projection of an omnipotent father-figure, then the absolute rejection of God can be symptomatic of this excess of Oedipal desire in a child. John Macmurray in his book ‘*Persons In Relation*’ (1961) opines “The wish to destroy the father and take his place is one of the common phantasies of childhood. Would it not be as good an argument as Freud’s, then, if we were to conclude that adult atheism was a projection upon the universe of this phantasy?” A prominent psychologist, Dr. Paul C. Vitz has attempted to analyze the lives of some prominent believers and unbelievers throughout history and his findings are mentioned in his 1999 book ‘*Faith of the Fatherless: The Psychology of*

Atheism'. He has analyzed the lives of some prominent atheists starting from the likes of David Hume, Voltaire, Nietzsche, Bertrand Russell, Frank Auerbach and Freud to the modern atheists like Madalyn Murray O'Hair, Richard Dawkins, Daniel Dennett, Albert Ellis, Christopher Hitchens etc. and his finding can be summed up in the following words: "Looking back at our thirteen major historical rejecters of a personal God, we find a weak, dead, or abusive father in every case. Two prominent recent examples, O'Hair and Ellis, also provide support for this pattern. With the New Atheists, we see Dawkins with an experience of sexual abuse at age nine from a religious type of father figure during his separation from father and mother at boarding school; with Dennett, a dead father at age five; and with Hitchens, we note a relatively distant father, who was not especially successful, who lost his wife to a mushy-minded ex-priest seen as causing the death of Hitchens' mother. In no case do we find a strong, beloved father with a close relationship with his son or daughter." (Vitz, 1999a). Vitz concludes his findings by stating that "One other not unexpected finding is that compared to the atheists, the theists appear to have had many more loving and supportive relationships throughout their adult lives." (Vitz, 1999a). Vitz's finding that theists normally tend to possess a healthier and more fulfilling relationship with not only to his father but to most of the relatives around him is also supported by the following statement of Evolutionary Psychologist Lee A. Kirkpatrick as expressed in his book '*Attachment, Evolution, And The Psychology of Religion*' (2004): "People reporting avoidant adult-attachment relationships tend disproportionately to describe themselves as atheists or agnostics, consistent with the notion that people lacking a secure mental model of attachment relationships would be unlikely to (contemporaneously) hold such a model of God or other deities" (Kirkpatrick, 2004). This difficulty of an orphan or fatherless child to adapt himself to his environment and forming meaningful and stable relationships with those who are dear and near to him can be expressed through means of hostility to the community and intolerance towards those who do not subscribe to the subject's views etc. So it is not totally true that just having a difficult or uneasy relationship with one's biological father gives birth to personal God/s; rather it's the other way round – the uneasy relationship with one's father in early life can give birth to feelings of hatred, animosity and intolerance towards the beliefs, customs and practices of others. Now during the earlier centuries when atheism did not exist as a systematic and separate viewpoint, the question naturally arises as to how could one then give vent to his negative feelings and emotions? Vitz again provides answer to this in his '*Faith of The Fatherless*': "...Presumably, there were many ways to express such a psychology, for example, hostility to and cynicism about fathers and authority figures, such as the king, God, and high-ranking churchmen. Many forms of satire and parody allow the expression of the same attitudes...Likewise, participation in revolts, rebellions, heresies, and many other social expressions of this underlying mentality have long been available" (Vitz, 1999b).

The Case of Prophet Muhammad and Defective Father: Now in this phase of the study I am going to discuss how far this type of defective Father Hypothesis can be applied in case of Muhammad and his brainchild Islam. The founder of Islam, Prophet Muhammad himself had undergone such a phase of painful orphanage which many scholars even tried to interpret as Almighty's way of testing the strength of the Prophet's character and thus finally making him ready for his climactic moment of success, i.e., the introduction of Islam to mankind. Prophet Muhammad was born in Mecca at round 578 A.D., but as his father died six months before his birth he was sent to live with the foster family only to return sometime later to his own mother Amina who eventually died when Muhammad was only six years old. His grandfather Abdul-Muttalib then took the responsibility of Muhammad's upbringing but Muttalib also died two years later and Muhammad's uncle Abu Talib took his responsibility, but as we come to know from numerous sources even this relationship was not a sweet one. In W. Montgomery Watt's book '*Muhammad: Prophet And Statesman*' (1961) it is written, "The lot of an orphan in sixth-century Mecca was not a happy one...Muhammad's guardians saw that he did not starve to death, but it was difficult for them to do more for him, especially as the fortunes of the clan of Hashim seem to have been declining at this time" (Watt, 1961). So we find how the conditions were just ripe enough to distort and dismantle a child's psyche into something unnatural and abnormal. No matter how may we try to defend it, the effect of such childhood traumas on the mind of a child was sure to leave some indelible imprint. This is why we shall see Muhammad later turned against the practices of his forefathers and clan and was hell-bent to destroy their polytheistic religion and creed in the name of acting according to some vague divine command. In fact if we really try to understand the basic, underlying pattern behind the sequence of arrangement of the verses in Quran and also in Hadith we should see that the essential contradictions which mark the flow of various passages can be reinterpreted in terms of the order of actual events as they happened in the life of Muhammad himself. His psychological troubles and

conflicts to a great extent were reflected in the sequential unfolding of the marching order of the verses in Quran. In Quran's Al-Maidah (5:33) we find this infamous verse "Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land..."; in Surah At-Tawbah (9:29): "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled;" and In Surah Al-Anfal (8:12) God is again portrayed as saying "I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." When we put this verse besides the following relatively more tolerant one "For you is your religion, and for me is my religion" (Quran Surah Al-Kafirun, 109:6), we find the problem of contradiction arises. We cannot help but ask how Allah/Prophet can say two radically opposite things in a same book. The true answer can only be derived by doing a historical psychoanalysis of Muhammad. Muhammad initially was completely outnumbered in Mecca and he knew it well that any sort of physical confrontation with the idolaters could have resulted in a complete destruction of the Muslim community and so he prudently asked his followers to preach these early verse of peace and tolerance; those were preached at a time of insecurity because the Prophet knew that he had no compassionate Father above him to ask for blessings and love and as such he had to take some steps back before he could rise up in a stealth jihad. Muhammad then had to make sure that he included the strategy of maintaining the authenticity of Allah's revelations even while introducing new contractions in it and this is why he added the idea of abrogation in Quran: "We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (Quran Surah Al-Baqarah 2:106). So Muhammad later added new verses which preached war either for the purpose of self-defense or for forced conversion to Islam and he preached those more violent verses at a later period when Muslims followed Muhammad to Medina and amassed more followers. When the Muslims grew in number the message of tolerance changed from "For you is your religion, and for me is my religion" to "Fight in the way of Allah those who fight you but do not transgress...And kill them wherever you overtake them and expel them from wherever they have expelled you" (Quran Surah Al-Baqarah 2:190). Then the Muslims assumed a truly dominant position in society and were asked to strive hard and make a case for themselves and it is then that the verse preaching "Fight those who do not believe in Allah" was revealed by Allah before Muhammad and this was indeed the truly final marching order. So the psychological traumas, the lack of a father-figure, the absence of roots and a profound void in early childhood all acted together to compel Prophet Muhammad to project his distorted version of faith through Quran and his lack of father (Other) was supplanted and surpassed by none other than Allah (other) Himself.

The religion that Muhammad then proceeded to propagate was based on the commandments he supposedly was receiving from Allah at that time and to any rational individual many of those actually seemed to be nothing more than mere justifications of some personal wish fulfillment of the Prophet's fleshly desires. Even Muhammad's child bride Aisha at one point said, "I feel that your Lord hastens in fulfilling your wishes and desires" (Hadith Sahih Bukhari 6:60:311). As we have already seen researchers like Dr. Paul Vitz has stated how by participating in various disruptive and destructive acts like "revolts, rebellions, heresies" the infant now grown into adult attempt to recover the loss of caring father-figure in his early childhood or seeks to fill the void. This is what Muhammad himself did in his time in order to impose his viewpoint or doctrine over others and the monotheistic Islam was born because there was no concept of atheism at that time. Ibn Jarir al-Tabari's *The History of Al-Tabari* which chronicles the events that took place in the Islamic lands and during early centuries of Islam describes various such instances when Muhammad openly demeans and destroys the faith of his fellow tribesmen. In *The History of al-Tabari Vol. 6: Muhammad at Mecca* (Translated by W. Montgomery Watt and M.V. McDonald) Tabari writes: "The Messenger of God proclaimed God's message openly and declared Islam publicly to his fellow tribesmen. When he did so, they did not withdraw from him or reject him in any way, as far as I have heard, until he spoke of their gods and denounced them. When he did this, they took exception to it and united in opposition and hostility to him..." (Tabari, 1989). In another chapter we find clear mention of Muhammad trying to destroy the faith of an entire community in the name of preaching the only truth from God. Muhammad there reportedly reviled their gods, denounced their religion, derided their traditional values and told them that their forefathers were misguided (Tabari, 1989). In Tabari's *The History of al-Tabari Vol. 6* he again states another instance when Muhammad attempts to publicly deride and denigrate the beliefs of his forefathers: "They said, 'We have never seen the like of what w

have endured from his man (Muhammad). He has derided our traditional values, abused our forefathers, reviled our religion, caused division among us, and insulted our gods. We have endured a great deal from him.”(Tabari, 1989). So Muhammad continued to cause lots of troubles to the pagans at Mecca for years before he could finally snatch the opportunity and completely wiped out all the 360 idols which they used to worship and then forcefully converted them to his own religion. This is also evident in various verses in Quran where the Fatherly image of God is repeatedly derided, mocked at and finally proclaimed to be gross and totally untrue. These were Muhammad’s own repressed subconscious desires coming alive before him and speaking in the language which would suit his ambition of establishing a theocracy best. Whereas in Christianity and in Hinduism the fatherly aspect of God forms one of the chief cornerstones, in Islam it becomes a vice and an ignominy for Allah. In Chapter 17 it is written in Quran “...and say: "All praise is due to God, who begets no offspring, and has no partner in His dominion, and has no weakness, and therefore no need of any aid"-and [thus] extol His limitless greatness” (Al-Isra - 17:111) and in Chapter 19 we find “It is not conceivable that God should have taken unto Himself a son: limitless is He in His glory!” (Maryam - 19:35). In Chapter 19 it is again written that to attribute to Allah a begotten son is one of the worst forms of blasphemy and the punishment for this sin is as follows: “And they say: ‘The Most Beneficent has begotten a son.’ Indeed, you have brought forth a terrible evil thing – whereby the heavens might well-nigh be rent into fragments, and the earth be split asunder, and the mountains fall down in ruins- that they ascribe a son to the Most Beneficent...There is none in the heavens and the earth but comes unto the Most Beneficent as a slave.” (Quran Maryam - 19:88-90). So we find how the traditional relationship between man and God as son and father is totally ignored and only the master-slave relationship is emphasized by Muhammad in his preaching. In various verses we find how the very nature of the fathers and forefathers have been treated with contempt and unless and until one’s fathers and forefathers completely submit themselves to the will of Allah via Prophet no alternative space is provided for peaceful coexistence. In Quran’s verse 2 it is written, “When it is said to them (the unbelievers), ‘Follow what Allah has sent down,’ they say, ‘Nay! We shall follow what we found our fathers following.’ What? Even though their fathers did not understand anything nor were they guided?” (Quran Al-Baqarah 2:170). Many of the verses found in Quran can strike us as nothing more than plagiarized and slightly altered versions whose original counterparts are to be found in the Hebrew Bible and Old Testament. Muhammad while transcribing and copying these elements under the garb of his distorted viewpoint he resorted to clever means of removing the parts which did not corroborate to his viewpoint and kept the rest by labeling them as words of Allah Himself. One such story is the Gospel of Pseudo-Matthew (Chapter 20) where we find how baby Jesus is with his mother Mary and father Joseph and Jesus miraculously filled the palm tree with water and caused it to bend down and this story is again repeated in Quran’s Verse 19, but with an exception. In Quran we find Joseph missing from the scene. So this again reinforces our viewpoint that Muhammad while writing the verse of Quran was merely following the repressed urges of Subconscious and was trying to fight the loss or absence of a real father in his life by projecting visions where any father-figure will remain totally absent. This stands in stark contrast to the viewpoint cherished by Abrahamic religions like Judaism and Christianity, as well as Hinduism. So Muhammad always wanted to envisage Jesus as one born without a real father and much like him only his mother Mary would stay by Jesus’ side. In Christianity it is not only Jesus Himself who is depicted and One and Equal with his Father but the entire mankind is portrayed as sons of God. In Deuteronomy, 32:6 we find, “Is this the way you repay the Lord, you foolish and unwise people? Is He not your Father, your Creator, Who made you and formed you?” So just like Lord Krishna’s message to Arjuna and in turn to the entire mankind, Bible too repeatedly stresses upon the essential fatherly nature of God as the sole Creator and Preserver of the eternal laws of the Universe. Prophet Isaiah also agrees with this viewpoint and in Isaiah 63:16 we find Isaiah addressing God as Father: “But You are our Father, though Abraham does not know us or Israel acknowledges us; our Redeemer from of old is Your name.” Though Muhammad in fact lined himself up with the Jews and Christians when he openly revolted against his own culture in pre-Islamic Mecca, he detested with all his heart the core Judeo-Christian concept of God as the Father of All. This is clear evidence of how a series of childhood traumas caused Muhammad to become hateful to the very idea of a protective and powerful Father-figure. Quranic verses followed the same vein and only served as outlets to Muhammad’s own frustrations embedded deep within his subconscious. We find how Quran openly mocks the Judeo-Christian idea of God as the Heavenly Father in multiple verses. Quran even tries to counter the claims of Christian God as the Father of mankind by questioning the very nature of the father and by calling to question His disciplinary actions against mankind for the latter’s sins. According to Quran and Muhammad, a true father will never punish his children for his wrongs: “And (both) the Jews and the Christians say: ‘We are the children of Allah and His loved ones.’ Say:

'Why then does He punish you for your sins?' Nay, you are but human beings, of those He has created." (Quran Surah Al-Ma'idah 5:18). The answer to this question can be clearly found in Deuteronomy 8:5: "Thus you are to know in your heart that the Lord your God was disciplining you just as a man disciplines his son." In Proverbs 3:12 too we find a similar passage mentioning the authoritative nature of God, the Father: "The Lord disciplines those He loves, as a father the son he delights in." In Hebrews 12:6 we see, "The Lord disciplines the one He loves, and He chastens everyone He accepts as His son." So we find the essence of relationship between man and God is not that of a liberal father unmindful of and blind to his son's misdeeds and wrongdoings; rather He acts like a true, vigilant guardian always watching over us and not permitting us to indulge in limitless wish fulfillments. Allah, Muhammad's personal God on the other hand is conceived prematurely as a substitute to the Defective Father-figure and thus He continuously lets Muhammad to fulfill almost any wishes. So we see that Freud's hypothesis that the idea of God is primarily based on the model of a subconscious Father-figure is quite accurate although his theory cannot be employed to justify the notion that theists suffer from a lack of paternal/maternal affection while atheists everywhere had a fulfilling father-son relationship. When we compare and contrast the pattern of conception of Gods across different religions we shall see that it all boils down to the final act of employment of various defense mechanisms. There are six main defense mechanisms which our minds employ at different period of times to cope with unwanted or excess amount of stress, fear, insecurity, anxiety and apprehension and they are as follows: Denial, Displacement, Intellectualization, Projection, Rationalization, Reaction Formation, Regression, Repression and Sublimation. In Muhammad's case we find he took recourse to all the above-mentioned mechanisms except the last - he could not go through the phase of Sublimation and this is where the problem lies. He stressed extreme emphasis on Denial, Displacement, Projection, Rationalization, Reaction Formation and Repression. This is exactly for this reason that we find so many verses scattered across Quran which speaks of those whom Allah does not love while very few are there to help us realize the loving and merciful nature of God in its true Fatherly glory. In Quran, the entire mankind is depicted as slaves to the one and only Master, Allah, the God and so there is no scope for any love to flourish between the lord and the slaves; the slaves have to earn the love of their master. In Christianity on the other hand, the unconditional and spontaneously flowing love between father and son is repeatedly emphasized. In Matthew, we find the condition that has been prescribed for man to follow through which he can become even dearer to his Father is that of loving everybody without discrimination: "But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven...Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:43-48). This is what has been written down across various Hindu scriptures also and the concept of Father thus forms one of the most important cornerstones of Christianity, Judaism and Hinduism. In Quran there are numerous verses which often associate the ritualistic practices of the early Meccans with the idea of fathers and forefathers and tries to assert the superiority of a fatherless religion where the God is not only devoid of any human attributes whatsoever, but also exists in an abstract, incomprehensible and unreachable space forever beyond the scope of human understanding. This is nothing more than a Projection of Muhammad's own fractured psyche where his Alter-ego, i.e., Allah often appears before him in his ideational and subliminal space and gives him strange commands most of which are primarily centered round the idea of uninhibited wish fulfillments in the absence of a real father-figure: "He is the Originator of the heavens and the earth. How can He have a son when He has had no mate? And He has created everything and He has full knowledge of all things" (Quran Surah Al-An'am, 6:101). Quran strongly condemns the act of equating God to a father and holds even the followers of pure Abrahamic faith such as Jews and Christians in strong contempt because according to it the idea of a Fatherly God is nothing but a huge blasphemy. In Surah At-Tawbah for instance it is written, "The Jews say: "Ezra ('Uzayr) is Allah's son," and the Christians say: "The Messiah is the son of Allah." These are merely verbal assertions in imitation of the sayings of those unbelievers who preceded them. May Allah ruin them. How do they turn away from the Truth?" (Quran Surah At-Tawbah, 9:30). Muhammad during the pre-Islamic days was haunted by a profound lack of parental affection and love and consequently was unable to comprehend the depth, variety and essential relational nature of it. This was what prompted him to attack the beliefs of his forefathers and their idolatry. If we follow George E. Vaillant's classification of defense mechanism into four main levels as described in his 1986 seminal paper titled '*An Empirically Validated Hierarchy of Defense Mechanisms*', we shall see how Muhammad was never able to go to the fourth level of classification which includes mature defense mechanisms like humour, sublimation, suppression, altruism etc. He instead was bound within the first three levels which are as following: In the first level we find psychotic defenses that comprise of techniques like denial, distortion and delusional projection; in the second, immature defenses which include tactics like passive-aggressive

behavior, projection and Schizoid fantasy and in the third we find methods like displacement, dissociation, intellectualization, reaction formation and repression. So Muhammad only showed behaviors symptomatic of the first three levels of defenses while remaining totally impervious to the influences of the mechanism belonging to the final and most mature stage. He could have lived peacefully along with his followers when his tribesmen ousted him from their presence but he chose to return in a violent manner to assert and impose his own viewpoint on the Meccans. This was how Islam came into being and from then on the history was never quite different and we find how at different times violent struggles for power and authority have emerged within this religion all of which can be traced back to the void in Muhammad's life formed as a result of an acute absence of any parental affection whatsoever.

II. CONCLUDING REMARKS:

So from this study we can clearly see that the basic pattern of the divinity that emerges across the four religions namely Hinduism, Christianity, Judaism and Islam, the loss or absence of a biological father figure has in general acted as a catalyst. In case of Islam, we can see Prophet Muhammad's orphanage from his early childhood influenced him to adopt strong aversion to any loving, caring and protective father-figure; while in Christianity, Jesus is shown as not the son of any biological father, rather the Son of a bigger Other - God Himself in this case Who displaced the original other Joseph from the picture and in the case of Hinduism Lord Krishna himself is depicted as being separated from his original father-figure Vasudeva from his early childhood and was forced to stay under the guardianship of foster-parents and in Mahabharata He became the Godlike Father to Arjuna, while Lord Shiva acted like both a protective and stern father-figure to Ganesha and Kartik despite being an Omnipotent and Omniscient God himself. So the invention of a God as an ideal father figure either as a substitute for its biological counterpart or as a total rejection of it has always played a very defining role in all the great religions. But the fact that the present study aims to show is that while in religions like Christianity, Judaism and Hinduism the God himself or a part of Him has been reincarnated in some earthly, mortal forms which is bound to feel the irresistible drag of time and death; in case of Islam no such mention is there of God's manifestation in different forms or his coming down to the level of the earthly mortals and as such instead of any Father-like God in Islam we only find portrayal of an authoritative Master-like God who is keen on acquiring unquestioned submission from his Subjects. Both Hinduism and Christianity not only place immense emphasis on the essentially protective nature of God as the ultimate Father of mankind but their concept of Trinity also reflect an essential similarity between them and an analysis of this Trinity will also help us to realize the significance of the idea of Heavenly Father from a different perspective. The trends in Christianity and Hinduism can point to the Trinitarian aspect of not just God Himself, but also the very nature of Existence in which an Existence is best understood by mortals when it is divided into three distinct phases, namely the Creation, Preservation and Destruction and so the Trinitarian aspects actually symbolically represent these three facets of Creation and as such the existence of a Cosmic and Benevolent Father-figure is a must in these two religions. Now though the Christian idea of Trinity existing in the form of the Father, Son and the Holy Spirit or Ghost cannot be simply equated with the Hindu Trinity of Brahma, Vishnu and Maheswara, because in the latter though each God is a Father in His own rights each of them is actually different sides of the same Divinity and are best realized when placed against their respective spheres of activity, namely Creation, Preservation and Destruction. Here each is simply inconceivable without the other. There is the concept of Brahmana, the essential spirit of Enlightenment and the spiritual base of everything; the Atman, the Individualized aspect of the Universal Enlightenment and the Shakti or the Divine Mother Who/Which is the active, energizing principle underlying everything that exists. So from this perspective the Heavenly Father in Hinduism is Brahmana; the Son is the Atman and the Shakti is the Holy Ghost. So we find how the concept of Father and Son in both Hinduism and Christianity assumes an allegorical, metaphysical, multidimensional and multifaceted significance which is too hard to put in plain words and the individual conception of the Father or the Son becomes simply impossible as none of them can be realized without the realization of the other. The core idea underlying these concepts is purely relational in nature and not material and physical by any stretch of imagination. In Islam, on the other hand we find that the root cause of its extreme emphasis on the absolute rejection of any paternal qualities in God or Allah and providing stress on the Master-Slave relationship primarily stem from the Prophet's own personality. The words in Bible are those of Jesus' who himself either declares himself to be one and equal with his Father or proclaims himself to be the Son of God and as such He never really shows any symptoms of one who is

suffering from the loss of paternal affection in early childhood and is consequently not hesitant to give the entire mankind the same, unconditional and unquestioned love which he has received from his Father. In Hinduism too, we find Lord Krishna himself has never suffered the loss of the Fatherly affection himself or Shiva has never failed to realize His duties as a Father and consequently they are never reluctant to shower streams of unconditional love on man whether they believe Him or not. This is however not the case with Islam, as from early childhood the Prophet is depicted as having undergone one loss after another in the form of his father first, then his mother, then his grandfather and finally forming a somewhat distant and detached relationship with his uncle in Arabia. So like most of the atheists he starts holding every custom, every ritual, all rites and ceremonies associated with his culture and community in contempt and since in the seventh century Arabia there was simply no room for Atheism to flourish, the Prophet eventually resorted to violent means of asserting his viewpoints and established absolute Monotheism. This is how Islam was born and since the moment of its inception it has always been inclined towards embracing and encouraging violence, war and absolute throttling of any criticism or challenge to it by force or fraud. This is not to say that all Muslims around the world are alike and are guided by the same violent temperament, but the tendency to interpret the Quran or Hadiths in absolute, literal sense definitely is dangerous.

We see how the very absence of a physically present, materially available and biologically real father(other)-figure in different religions once contributed towards creation of an Omnipotent and Fatherly God; but the means and the ends of a religion like Islam can really differ and indeed it does from that of others like Christianity and Hinduism. Fatherly conception of God, as Freud observed can serve more than one purposes like diminishing the terror of nature, effecting a harmonious reconciliation to the cruelty of Fate and providing a compensation for the losses incurred by us by living in civilization. In religions like Judaism, Hinduism and Christianity the absence of a physically real Father figure in the lives of their chief Proponents (in case of Judaism and Christianity) or Gods (in case of Hinduism) is always countered with positive and mature strategies of Altruism, Anticipation and Sublimation; while in Islam only destructive forms of psychological defense mechanisms of Denial, Displacement, Regression and Repression are employed. In fact Muhammad projected the image of Allah to give vent to his suppressed anxiety resulting from an Oedipal Complex; Allah became for Muhammad what the Ghost of Hamlet's deceased father became to Hamlet. Both Hamlet and Muhammad found themselves being guided by an abstract, inexplicable and incomprehensible force whose roots can be traced back to their respective past, psychological traumas. There is one big difference though in that Hamlet could never "take arms against a sea of troubles, /And by opposing them" (Shakespeare, trans. 1994, 3.1.60-61), while Muhammad could easily persuade his followers to take arms and "fight in the cause of Allah and know that Allah is Hearing and Knowing" (Quran, Surah Al-Baqarah 2:244-245).

It would not be wrong to conclude by stating that Prophet's own repressed unconscious got inscribed in Quran and as Lacan himself said that language is structured like unconscious, the holy Quran becomes a record of Muhammad's own unconscious desires. The same can be said about the Bible and Gita in that they also reflect the unconscious of their authors as words are nothing but mirrors which reflect the nature of the unconscious, but with one difference that in their cases the impulses have been elevated and sublimated so as to address some of the most eternal and universal questions which in a mostly meaningful and highly reconciliatory way. The guiding and protective figure of an imaginary Heavenly Father has served as the bedrock in the composition of highly altruistic and immensely hopeful passages in Bible and Bhagavad Gita.

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