

Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."

—HOLY QURAN, 33 : 4

"There will be no prophet after me."

—PROPHET MUHAMMA

# *The* **Islamic Review**

**FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN**

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# THE ISLAMIC REVIEW

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## BY THE LIGHT OF THE HOLY QUR'AN

“Do men think that they will be left alone on saying, We believe, and not be tried ?

“And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.”

—The Holy Qur ān 29 ; 2—3.

“Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you ? Distress and affliction befell them and they were shaken violently so that the Apostle and those who believed with him said: When will the help of Allah come ? Now surely the help of Allah is nigh ” !

—*Ibid.*, 2 : 214

### The Purport

While Divine punishment is to overtake the sinning unbelievers the believers are also to be visited by trials. But while

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the affliction of the unbelievers weakens their powers, the hardships and sufferings of the believers increase their power and glory and bring their latent virtues on the surface. To a superficial observer both the kinds of sufferings will appear the same, but their results are ever so different. Indeed the sufferings of the believers become so prolonged at times that they almost exhaust the patience of the believers themselves; but it is exactly at such crucial moments that God gives His judgment and deals a smashing blow to the powers of evil. The struggles and sacrifices of the believers are in a way a price for such a triumph of truth over untruth.

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### A DECLARATION

I, Mr. Andrew James Green, of Woodbourne Avenue, S. W. 16, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, and others and that I will live a Muslim life by the help of Allah.

*Lā Ilāha Illa l'-lāh Muhammadu 'n Rasūlu 'l-lāh*

(There is no god but Allah and Muhammad is His Messenger).

*Dated 26th September, 1948.* (Sd.) ANDREW GREEN.

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### ON THE EVE OF THE NEW YEAR.

With the appearance of our next issue we shall be entering the 37th year of our existence. As we have repeatedly announced in these pages for the last six months, the new year will see us also entering a new phase of our service to the cause of Islam. We have been working as the harbinger of a great transformation in the world of humanity—the greatest transformation, as a matter of fact, during many centuries since the advent of the Holy Prophet Muhammad. We have seen these changes taking shape before our very eyes and this has enhanced our faith and confidence in our own selves. Praise be to the Lord!

Our initial work was to spread the knowledge of Islam, the true faith of God for this age, among

## ON THE EVE OF THE NEW YEAR

the ignorant sections of humanity. Our 36 years' work, we think, has done much to remove the spiritual ignorance of an appreciable section of benighted humanity. Perhaps the only other measure that could be adopted to make forgetful humanity to realise the necessity of a complete change in their thoughts and actions was a violent shaking. It seems Providence is now resolved to adopt this rather unpleasant method. On various pleas humanity is destroying with its own hands all that it had built up during many centuries and in addition forging instruments that may even destroy its species as well.

In this world of tumult and fear of destruction, the Muslim section of humanity which holds the tradition of a living faith in a living God is itself in a turmoil. Despairing humanity lashed to fury by its own iniquities is trying to make a short work of these standard-bearers of spirituality and human brotherhood as well. The life and safety of Muslims from the East Indies to Morocco are in jeopardy. The oneness of their interest has dawned upon them in altogether a new light. The dangers on the physical plane of their existence have incidentally opened their eyes to a duty they owe to humanity as the only repository of religious faith and tradition and the only witnesses of a system of life that can fulfil the moral and social needs of humanity at this new stage of its evolution. Unity of thought and action as workers in this noblest of causes has become more urgent than ever before. One section of the Muslim world should at this perilous moment be in closer contact with other sections than has ever before been necessary. In the absence of any other journal to take up this most necessary work we have to volunteer for this duty as well. As has been announced in our prospectus of this new scheme, we shall be publishing from our next issue news-letters from every quarter of the Muslim world. This will make it necessary to increase the size and volume of the journal and to shift its editorial office to England. We have been pooling necessary worldly resources to make this venture a success, but of all resources the greatest is the approval of God Whose Holy Name we are anxious to see glorified in the world. In all humility we place our humble head on His

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threshold and supplicate for His acceptance of our humble efforts in His cause. Next to this we need the moral and material sympathy and active co-operation of the awakened section of the Muslim world because this is an organ of conjoint action of the whole world of Islam. No single man nor even a group of men can do the work we have now taken in hand. Let the Muslims of the world fully realise the significance of this new role of ours and exert themselves to the utmost to make it function successfully on the lines proposed under the new scheme.

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### THE 'ID-UL-AZHA (1367 A.H.) AT WOKING

Day dawned on Thursday 14th October, threatening and overcast and it was not long before the rain was pouring down in torrents. Nevertheless, the weather cleared before 11-30 which was the hour fixed for the start of prayers and soon the sky was quite bright once again. The Woking Mosque staff with the assistance of willing helpers had made the usual elaborate preparations such as the erecting of a large marquee in which prayers were to be held, the preparation of food, etc. In spite of this, however, they did not expect a very large congregation owing to the extremely unfavourable weather in the morning, but despite this, to the joy of all, a larger crowd than ever turned up.

The Mosque building itself, at Woking, is not really big enough to hold a great congregation and the vast marquee erected for the occasion had been decorated on the exterior with the flags of all the Muslim nations. This was not only a most picturesque sight but was significant in that it illustrated the multiplicity of nations all welded together by the bond of Islam. This remarkable characteristic of Islam was further evidenced by the cosmopolitan nature of the congregation among whom could be seen the Prime Minister of Pakistan, the High Commissioner for Pakistan, the Afghan Ambassador, the Saudi Arabian Charge d' Affaires, members of the armed forces of the Arab nations, representatives of the Pakistan army, navy and air forces as well as hosts of civilians, representative of the legal, medical and other profes-

## IDLUL-UL-AZHA (1367 A. H.) AT WOKING

sions, students, merchants etc., etc.—indeed a revelation to the newcomer to this country of the size, diversity and importance of the Muslim community in Great Britain to day.

Before prayers began the Chairman of the Muslim Society in Great Britain announced the formation of a Fund to be known as "The Palestine Refugees Muslim Relief Fund". This fund had been set up by a committee representative of the leading Muslim organizations in London who had held a meeting at which a large number of donations had been received. Donations were still coming in and the Chairman expressed the hope that they would continue to do so. He next appealed for clothes for destitute Muslims in Germany and asked all those able to assist their Muslim brothers and sisters in that country to send their gifts of clothing to the Imam of the Mosque, Woking. Finally, the Chairman pointed out that for the first time at Woking a stall had been run for the purpose of selling various objects which had all been donated by well-wishers with a view to raising money for charity. A committee of Muslim ladies under the chairmanship of Mrs. S. M. Abdullah had organized the stall and he hoped it would be well patronized.

After these announcements prayers were held, being led by the well-known English Muslim Mr. William Bashyr-Pickard. Our English brother, by his fluent knowledge of the Arabic prayers and his ability to recite the Qur'ān at length, is a living proof that devoted English converts are well able to absorb the traditions and spirit of Islam. In his Khutba Mr. Bashyr-Pickard emphasized the Brotherhood of man as conceived in Islam and pointed out the overwhelming proof that every nation had received its Prophet from Allah and that men had been formed into tribes and nations in order that they might know one another. Mr. Bashyr-Pickard also stressed that real and lasting world peace could only be realized with a true understanding by mankind of this fundamental truth.

After prayers there could be heard all around the greeting "Id Mubarak" while the brethren embraced—a fitting echo of the bigger but no less fervent expression of Islamic brotherhood being enacted in Makka as

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a culmination of the Pilgrimage. After greetings had been exchanged people sat down to the feast which consisted of rice (a real rarity in England to-day!) and curry. All sat fraternally together at long tables and so numerous were those present that three sittings had to be arranged. Nevertheless, all were served and there was a general atmosphere of good fellowship so essential to such occasions.

All the time since the end of prayers people had been buying from the stall until there was nothing left to sell and it was found that a very satisfactory sum had been raised for charity. It is to be hoped that the experiment has been found so successful that it would be turned into a permanent feature of 'Id gatherings at Woking.

Gradually, people began to start their return journeys to London and other parts of England but before doing so a party visited the Imperial War Graves Muslim Cemetery which is situated about half a mile from the Mosque in beautiful wooded country. As afternoon wore on there were still many people remaining as they did not seem to be able to tear themselves away from the homely and friendly atmosphere of the Mosque precincts. However, as dusk fell all had gone and the Mosque staff fell to their task of clearing up with a prayer of thanks in their hearts to Allah for the successful day, and a feeling that no amount of trouble was too great in such a noble cause.

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### AN APPEAL TO THE HINDU INTELLIGENTSIA

BY MAULVI AFTAB UD-DIN AHMAD

Although it has been said by some ardent Pakistan nationals that Mahatma Gandhi's was the only rational voice of India, I am inclined to think that this is rather an exaggerated statement. I believe that rationality has not disappeared from the Indian Union with the passing away of Mahatma Gandhi. There must be a very large number of Hindus even now in India, who are amenable to reason in spite of their attachment to the Hindu community and its traditions and their newly-acquired ambitions. This article is addressed to such open-minded Hindus.



## AN APPEAL TO THE HINDU INTELLIGENTSIA

To begin with, it should be frankly admitted that the present unpleasant situation has been created by an active aversion of the Hindus against the Muslims, their faith and their culture. It is not merely an anxiety for self-determination, as it is averred. Had it been so, there would not have been this rage at the creation of Pakistan. The talk about being shocked at the idea of separation from a section of their own people is all nonsense. It was not imposed by an outside power. This was the demand of the Muslims themselves. Love for Muslims, were it a fact, could not have induced them to plan a wholesale massacre of their objects of love in the territories which fell in the Dominion of India. The attitude towards this unfortunate minority should have been the reverse of it. Muslims in the minority provinces no doubt voted for Pakistan for the majority provinces but they never wanted themselves to migrate to Pakistan or to be hostile to the Dominion of Hindustan. They only wanted democratic justice for the Muslims of the majority provinces and that was all. One may say that their sympathy was due to the common religion but it may also be interpreted as Islamic sense of justice irrespective of nationality or religious creed. Even if it is a case of religious sympathy it cannot be proved that Muslims anywhere in the world have been traitors to their country of residence just because of their sympathy with their co-religionists abroad. This is a point that has scarcely received proper consideration at the hands of non-Muslims. This is a peculiarity of the Islamic faith. It has the unique power of infusing into the minds of its followers, simultaneously, an ardent patriotism for the country of their residence and an extra-territorial sense of religious unity. Our non-Muslim friends both Hindus and Christians, fail to appreciate this virtue because, unfortunately, their own respective religions are incapable of effecting this wonderful combination and synthesis. They need to study the Muslim mind very closely to appreciate this extraordinary virtue in it. So if there is any fear on this score, such fear should be shaken off by a proper study of the subject both subjective and objective. But as I have said, there is an aversion in the Hindu mind for Muslim faith and culture irrespective of political suspicions. Now the point to consider is what is wrong with the Islamic faith and

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where lies the superiority of the Hindu faith over it. Once it is conceded that allegiance to Islam is not detrimental to one's sense of patriotism, to a man anxious for the future of his country and his people, the next thing that should come in for consideration is the relative virtues of the two faiths existing side by side in the same political unit. Are the central principles of Hinduism—the caste-system, the reverence for the Brahmin and the cow and a lingering attachment to idol-worship, euphemistically called image-worship, stone-worship, tree-worship and a host of allied superstitions, in any way helpful to the progressive life of a nation? We are afraid it is just the reverse. The caste-system stands like a huge rock in the way of a nation's attaining to democratic and socialistic ideals, and superstitious adoration of the objects of this world, animate and inanimate, blocks the way to all scientific researches. The universalism of Islam on the other hand with its scientific attitude towards the universe and its control, is calculated to help both democracy and science. The lassitude of the world-wide Muslim community should not make one think that Islam is a spent force. All nations that pass through the strain of a highly civilized existence for long, must experience such a temporary lull in their national life. That the Muslim torpor is only a temporary lapse is evidenced by the slow but sure awakening of the whole Muslim world to a sense of the needs of the times. But even if the Muslims were not found up to the mark, the principles of Islam can even then be detached from the Muslim national life and examined on their own merits. No reasonable man or woman can say that the Hindu beliefs and practices can stand any comparison with the beliefs and practices of Islam. Truth should be no respecter of tradition however ancient and exalted, and the test of all truths should be usefulness. It may be in the minds of some Hindu patriots that the beliefs and customs of Hinduism will melt away before the upsurge of a fully-awakened national consciousness. But we want to issue a note of warning to those who follow this way of thinking that an attempt to banish religious superstitions through political methods is fraught with the danger of a prolonged, nay, perpetual, variety of complexes, as is evident from the experiment carried out on this score by the nations of

## AN APPEAL TO THE HINDU INTELLIGENTSIA

Europe. We must bear in mind that the religious beliefs of a nation are deeper than intellectual ideas and that they influence the thought even of those who intellectually reject them. So much so that even an out and out atheist in Christendom has his view of life coloured by Christian ideas. This is a subject by itself and needs separate treatment. Suffice it to say that the present social crisis in Christendom is due to this conflict between the religious beliefs and secular ambitions of the Christian nations. And we make bold to say that if this complex is not resolved very soon the whole social structure of the Christian nations will collapse, and the only way to resolve this complex is for the Christian nations to adopt the creed of Islam as a matter of religious faith. For the inner harmony of the Christian mind it is necessary that its religious ideas should be as rational and logical as its secular ambitions. The longer they persist in ignoring this fact, the closer will they draw to a social collapse. And what is true of Christendom is equally true of Hindu India. We warn our Hindu friends in time that any attempt to make a self-conscious nation double minded must end in disastrous results. They must also remember that religious emotion is too deep for any secular zeal to uproot. Russia has been attempting this for a good few years with what results we know too well. At best the religious emotion may be driven underground only to burst out into bloody revolutions and counter revolutions every now and then. A religious emotion can only be replaced by another religious emotion. The choice, therefore, for a true leader of a nation should be not between religion and no-religion, but between a religion that fulfils the cultural requirements of the nation and the one that does not.

On the cultural side the biggest problem is that of language. Urdu is regarded by our Hindu friends as the language of the Muslims. It is forgotten that this language was a compromise of conquering Muslims with the language of the conquered. I doubt if any other conquering nation with such a highly developed culture has ever stooped to such a compromise. Urdu was in fact Hindi language in Persian or say Arabic script. No doubt we do come across a highly Persianised or Arabic-

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ised Urdu of some of our authors, but we must remember that there is also the chaste Urdu of authors like Mir Anis and Hali. The trend of a language depends largely on the personality of its writers. If Hindu intellectuals in large number make Urdu their medium of expression, it is bound to take the impress of Sanskrit. As for the Arabic or Persian script, why should it appear so odious to the Hindus? The Union of India has two cultural groups as its neighbours. The Mongolian group consisting of the Burmese, the Chinese and the Japanese on the one hand and the Islamic group of Afghanistan, Iran, Arabia and Egypt on the other. What cultural contacts with the first mentioned group it will be able to establish in future it is difficult to predict but its cultural contacts with the latter group is a historical fact. Besides, the Muslim group has been acting and will act more powerfully in future as a connecting link between the East and the West. Should India spurn at its existing cultural affinity with this group and thus not only make itself stranger to their culture but even incur their hostility and suspicions? As for the Hindi script and the revival of Sanskrit tradition, the interest of both will be best served by leaving them, outside politics. Whatever idea our Hindu friends may entertain about the power of politics in the domain of language and literature, all possessed of knowledge are aware that it is not political power but other cultural factors that ultimately determine the fate of a language and literature. Unfortunately our Hindu friends are obsessed with the Western totalitarian idea of the all powerfulness of the State. They should have learnt some lessons from the fate of Mussolini and Hitler. But it seems they have done nothing of the kind. A correct study of history will reveal that language and literature are of as natural growth as of a plant. Political power like timely sunshine or rain may help their growth but it can neither plan this growth nor determine the course of its evolution. If Hindi character or Sanskrit vocabulary and mode of expression have living seeds still left in the Indian mind, they will germinate some day whether one likes it or not. No lover or champion of Urdu can ever stop them from growing as best as they can. With the overwhelming Hindu majority in the Dominion of India and the control of the State in Hindu hands, the

## AN APPEAL TO THE HINDU INTELLIGENTSIA

Hindi script and the Sanskrit language should not be expected to suffer from any lack of patronisation. Why then this fear of the poor Urdu with its Arabic script? But a belief in coercion, force and suppression seems to have gripped the minds of the originators of the *Ahimsa* creed.

As for the other aspects of culture, *i.e.*, habits of life, our Hindu friends should do well to remember that the Hindu culture as it is today has imbibed and incorporated a good deal from the Muslim culture in the course of its contact with Islam extending over one thousand years. It is not difficult to see that Hinduism before the advance of Islam in India was altogether a different thing from Hinduism after its contact with Islam. The general outlook on life, the way of thinking, and the habits of life, were very much different after this contact from what they were before. Even such habits as had their source in Hindu religion had assumed a new significance. Whatever might have been the glories of the Hindu people in the past, when Islam arrived on the scene their condition was not at all enviable. That at the end of the Muslim rule, the Britishers should find them culturally awakened, and politically advanced with some sense of a united nationhood, shows the educative influence of Muslim administrative policy and the inspiring power of Muslim cultural contact. It is one thing to pick up stray instances of maladministration and individual cases of suppression, to kindle the feeling of hatred in the Hindu minds which is religiously inclined that way, but quite another to read the facts of history to ascertain correctly the real effects of a rule. Let our Hindu friends read the history of Muslim rule with the same rational attitude with which they read the histories of other peoples and they will find that apart from natural conversions to Islam, which is a normal phenomenon even now when Islam happens to be the religion of politically and economically backward section of Indian population—the faith and culture of Islam had exerted a wholesome and beneficial influence on the general life of the Hindu people. Some of the leading minds of Hinduism have even admitted this. There is, however, a feeling in some quarters that whatever might have been the past services of Islam to the Indian peoples, at present it is a spent force and that the

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Muslim population in the Indo-Pakistan subcontinent is nothing but a drag on its cultural evolution. And here lies the chief complex of the Hindu mind. Our Hindu friends should take note of the fact that it is exactly in these parts of the world that Islam has exhibited the greatest spiritual activity of the age. Islam from here has challenged the religious creed and cultural foundations of the mighty West, has planted its banner firmly on the heart of Europe, and has made Islam appear even to Western eyes as a possible religion of the Western peoples. So, of Indian Islam at least, it cannot be said that it is a spent force. History bears testimony to the fact that it takes some time and at times a long time for a spiritual power to manifest itself on the material and cultural planes of human social existence. The history of Buddhism and Christianity within our historical period, will suffice for our example. Let the Hindus feel that the Indian Muslims are at their mercy today, but the rules of historical deduction point unmistakably to the imminence of the time when the spiritual effervescence generated by Islam will assume in the world a political significance of great magnitude.

There is another and a clearer datum for this assertion of ours. Islam has become a necessity in the world of today, hard-pressed as it is with conflicting socio-political ideologies. Even a cursory study of the principles of Islam will show that they constitute the only rational basis for a synthesis of these warring ideologies. Not to speak of the parochial and rigid system of Hinduism, even Christianity with its elastic principles of life has nothing to offer by way of solution to the problems created by these contending philosophies of life. I earnestly appeal to intellectual Hinduism to examine the question of Hindu-Muslim relationship from this particular point of view and I am sure they cannot but agree with me that Islam is the only alternative to a dreadful desolation threatening not only human civilization but even the human race itself if the parties concerned are allowed to fight it out one way or the other.

Let our Hindu friends give the matter a cool consideration and see if I am at all exaggerating the merits of my religion. Let them consider if there is any real antidote anywhere excepting in Islam to the poison of

## AN APPEAL TO THE HINDU INTELLIGENTSIA

aggressive nationalism that has infected the body politic of every non-Muslim nation and if there is any compromise possible between the contending claims of capital and labour, of democracy and dictatorship, of faith and reason, and of the rights of the individual and the powers of the state, excepting on the basis laid down by Islam. Indeed Islam appears on the scene today not so much as a religious creed, confronting other religious creeds of the world but as an umpire between conflicting sociological ideologies and systems that have plunged the whole of civilized humanity in a war of annihilation. The word "Islam" etymologically means 'the making of peace' and it seems in its very inception it was meant to be a prophecy—indeed the greatest of all prophecies of all ages, because it was destined at this distant age and this most critical period of human history to be the means of world peace.

So, far from being a spent force, Islam is the most outstanding need of social humanity at the moment being the only meeting-ground of divergent creeds of social and intellectual humanity engaged in the deadliest of feuds over their mutual differences.

Hindu community has of late been showing great intellectual activities. It has produced great men of vision and depth of mind. It is expected of it to produce leaders now who can see beyond the petty things of immediate interest and can discern the forces that are silently forging the destiny of future humanity. Leading Hindu minds from Mahatma Gandhi downwards have noticed the different social and political merits of Islam and have even recommended some of the outstanding virtues of Islam to their co-religionists. But time has come when Islam should be seen by such leaders from a deeper point of view. It is no longer enough to take a mere academic or historical interest in this faith but to examine its utility as a basis for world peace and as a foundation for the new world-order of which the present travail is but a precursor.

The test of the genius of the Hindu mind will lie in its ability or otherwise to approach this subject from this deep yet practical point of view.

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Before I conclude I must ask my Hindu friends to take note of the fact that Islam never destroys anything that is of any real value in the tradition and culture of a nation. Its insistence on the acceptance of all previous revelations irrespective of time and clime, has this cultural significance implied in it. It wants its followers to make a synthesis of the divergent cultural elements of humanity. In its past history it acted on this principle scrupulously. And there is no reason to suspect that in the second phase of its cultural activities it will not behave exactly in the same manner. Apart from its own specific creed and social outlook, the very condition of the world is security enough against its behaving in any other way.

Let our Hindu friends give their closest thought to all these aspects of the question and take time by the forelock by giving up hostility to a religion and culture, which alone offers any real solution to modern world problems. Among the few undeniable facts to which Karl Marx has drawn the pointed attention of social humanity one is the irresistible nature of the course of history. There is enough indication for any one who wants to see that the course of history is towards the Islamisation of world affairs. The wisdom of the great Hindu community lies in recognising this fact and in not trying to resist it by any false emotionalism.

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### SIGNIFICANCE OF PAKISTAN<sup>1</sup>

BY M. A. HAMID

"Probably", says Science, but "definitely", says Religion. "the entire human race are the offspring of one and the same parents". Commencing from the historic age, if we carefully scrutinise and research over the mystery of the early tribal habitation of men, multiplication and propagation of their descendants, their migration and colonisation over different tracts of land on the globe, we understand that in the early and prehistoric period the whole humanity had the peculiar characteristic of divergence and dispersion. While they have actually

<sup>1</sup> This is the English version of an original essay in Bengali by the author read at a literary conference held at Barisal, Eastern Pakistan Celebration day, the 15th August 1948.



## SIGNIFICANCE OF PAKISTAN

diverged and dispersed over the world we can safely infer by logical induction that far beyond the misty horizon of the historical sight of man, the entire humanity had one primordial spring-head. Let us, however, divert our attention only to the present and the future and follow the characteristics and tendency of the evolution of man. Humanity has come to its full expansion. Practically no habitable vacant tract of land is left on this little planet of ours. Before the present scientific age, men used to live in groups of races and clans in isolated regions shut up within their geographical boundaries. But at present we have arrived at such a stage that we can no longer live in our original ethnographical isolations. The social consciousness of man has, in course of evolution, gradually stepped into an entirely new phase, and there is not a shade of doubt that in future the human society will pass through further metamorphosis.

From a study of history of the recent past, we understand that man was very happy in groups of societies in their territorial isolations. He drew, just to satisfy his own whims, needs and advantages, arbitrary demarcations on the face of the soil and called it 'country', began to develop a sense and feeling of kinship amongst the inhabitants within his self-made frontiers. We have ample instances in the present and past history of the world as to what strange and kaleidoscopic changes the frontiers of these man-made countries assume, just to satisfy the phantastic desire of man in his ever-evolving social consciousness and ever-expanding sense of kinship. Nobody can deny that man's sense of 'nationalism' is also nothing but an ever-changing social sentiment. By a moment's reflection we can well understand how transient was the pride and outburst of sentiments, we indulged in, to call the tract of land we live in, by the name of Bengal. A few centuries ago there were four states or countries existing just on the very soil, which, till twelve months ago, we called Bengal. The states were, Byaghratati in the south, Barendra in the north, Rurh in the west, and Praggiyotishpur in the east. Further back, perhaps three milleniums and a half ago, and overlapping what was subsequently known as Barendra, stood a state or country called Pundra-bardhana, we do not know extending how far. The people of the southern littoral zone drew an arbitrary line

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of demarcation around them and felt pride in calling the enclosed area Byaghratati, or Bogrhi in their dialect.

Their poet perhaps sang,

"Oh my mother! Oh my Bogrhi! Oh my mother!  
Oh my nurse! Oh the country mine!"<sup>1</sup>

Time rolled on, and with it rolling its kaleidoscope, showing an entirely different picture. Bards sprung up at the same spot to sing in chorus,—“Oh my Bengal! Oh my mother!....etc.”<sup>2</sup> What a strange and fantastic change in man's outlook we are witnessing to-day on the same soil! Extending over a major portion of the very same “Mother Bengal” we find a new state springing up with an entirely new and strange name, “Pakistan”. Henceforward no poet will sing,—“Oh my Bengal! Oh my Mother!....etc.” Our national consciousness has stepped into an entirely new and revolutionary phase. The scene will change again in future, but it is beyond the range of our present knowledge to say how, or with what name or extension. Perhaps we shall be disgusted with our fantastic sense of frontiers, perhaps we shall get fed up with our wild sense of nationalism and nomenclature of plots of lands, perhaps we shall make geometrical slices of the face of the globe, and call them by number; well nobody knows.

If we give a deep thought to the subject and try to trace the nucleus of human desire in the business of state-making and state-breaking, we shall discover that man actually wants to include the greatest possible area within the frontiers of what he chooses to call his ‘country’, and it is his fervent desire to see its frontiers expand in continuous progression. The poet could not rest contented in singing, “Oh my Bengal! Oh my mother!....etc.” He went on, and in the dynamic state of his national sentiment, raised his voice further up and sang out:

“When from the blue ocean rose ye, my Mother India.”

His ‘mother’ has now expanded. After running an All-India Congress, man again desires to convene an

<sup>1</sup> Referring to the famous Bengali patriotic song, “*Banga āmār, Janani āmār, Dhātri āmār, āmār Desh* etc.”

<sup>2</sup> Another famous Bengali patriotic song, “*Jedin sunil jaladhi haitey uthiley janani Bhāratbarsha*.”

## SIGNIFICANCE OF PAKISTAN

All-Asia Congress. Such is man or rather the animated consciousness within him.

That the entire human race is but one family, and our society, in course of evolution, is advancing, and must of necessity advance, towards this consciousness, is emphatically declared by the Holy Qur'ān. Those who do not follow the Qur'ān, are, through their free conscience and unbiased judgment, realising this truth in its barest form. The prime incentive behind man's modern movements in the world-affairs, known by the names of Communism, Socialism, etc., lead us to the very same idea and same nucleus of human desire. True, men quarrel, struggle, fight and make war amongst themselves, but transcending all these struggles and strifes, if we take a wide comprehensive view of the very slow tide of evolution of human consciousness, through the gradual dispersion of the species, their spreading over the globe, the gradual contact between different isolated groups of societies, and their proclivity of converging towards a single point, we get the clear conception that from far beyond the limited span of consciousness of this frail, tiny man of this world, there is some unknown and unknowable Grand Eternal Power engaged in slowly spreading out a mysterious net of creation, and gradually gathering it up to a focus.

As a result of invention of modern improved machineries and advanced means of communication man's scope of unity has extended very widely; but simultaneously with it, the field of struggle, revolution, war between man and man, is assuming an ever-increasing expanse. Consequently and reasonably to establish peace and concord in the world politics of man, the League of Nations was born in the past, and another similar institution has sprung up now with the name of the United Nations Organisation. This turn of events in the world affairs of man unmistakably demonstrates an obvious concentricity of the flow of social consciousness of man. The renowned philosophical genius of our age, H. G. Wells, has therefore made the following apt and apposite remarks in his famous book, *The Outline of History* :

"What all these world religions declare by inspiration and insight, history, as it grows clearer, and science, as its range extends, display as a reasonable and demonstrable fact, that men form one

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universal brotherhood, and they "spring from one common origin, that their individual lives, their nations and races interbreed and blend and go on to merge again at last in one common human destiny upon this little planet amidst the stars. (page 533).

So we understand that the entire humanity wants to become a complete and united whole and they earnestly desire to build up an integral whole of their motherland, by integrating isolated fragments of land to the maximum and at the same time expanding the circle of their 'self'. But in practical field of action we notice that although we want to build up, we very often break down. Why do states break while we obviously intend to build? In course of our social and intellectual evolution we have arrived at such a stage that like a gigantic band of passengers on board a majestic ship in the ocean of creation, we are ever casting blank looks ahead over the swirling waves, and have just discovered faintly below the hazy horizon, like a black streak, the coast line of the land of our destination. "There! There! we will reach, and we must." The entire humanity will and must meet in one centre, with one idealism, province, country, continent, etc; but we do not appear to know why we sometimes suddenly lose hold on what we grasp, and slip backwards in the valley of despair, our voice enfeebled amidst the din and clamour of strife and conflict. Again we wake up our faith in the unseen, again we summon up courage, our vision again wistfully scanning over the faint shimmering light of distant future. "There! There! we will go, and we must expand our 'self' to the maximum, we must. The whole world is ours."

Universalism and internationalism is therefore the climax of evolution of man's social consciousness. The social sentiment of nationalism, which has sprung up in the human society for the last few centuries, is nothing but a passing phase of evolution. Fully developed symptoms of changeover in this phase is quite evident in the world's history of to-day. At this critical moment of the evolution of the world, and in this golden age of integrating lands and peoples, the disintegration of India in two different states, one with a strange name, appears to be the strangest occurrence of history. A further perplexing wonder added to this strange occurrence, is that the new state, called by the super-sentimental designation of

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*Pakistan*, is also split up in two great arms with an intervening distance of one thousand miles !

Why India could not remain whole ? For whose fault or whose merit is she divided ? These questions are answered by different people in different ways. We do not like to indulge in any discussion of these political controversies. We simply, as neutral observers, shall accept hard facts and actual turn of events as truth, and try to trace the prime impulse in man behind the happenings. When India has actually been divided, we shall simply accept this division as a decree of Providence. Taking a graphic view of the recent political developments in India, we find there the prominent existence of two distinctly different groups of people, one Muslim and the other Hindu. And as a result of failure to reconcile the views of these two groups, the country had no other alternative than to fall to pieces. We have shown before that the final aim of every advanced society is universalism, internationalism and universal brotherhood. Why, then, could it not be possible to establish concord and rapprochement between the Muslim and the Hindu, both claiming advancement and progress ? An answer to this can only be had when we shall minutely scrutinise to know definitely why a Hindu chooses to call himself a 'Hindu', and why a Muslim wants to pass prominently emblazoned as a 'Muslim'. Is there any fundamental difference in their respective creeds ? If not, why then we notice such a wide variance in the actual field of action ?

However, with all these conflicts in idealisms, and thrusting against every type of resistance and cross-current of views, the "dreamland" has actually 'burst forth from the clouds' and has 'set itself on the map with a terrific 'bang.' The world has been startled, and is further astonished by the intervening distance between its two great arms. Never has the whole history of the world experienced such a miraculous happening. Two tracts of land, one thousand miles apart, forming one and the same state ! the world is wondering with profound amazement. But there is nothing to wonder at in this occurrence for the creed which has given birth to this wonder-state, the Eternal Truth which, about fourteen centuries ago, was revealed by the Almighty and All-know-

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ing Cherisher of the world, has at long last been shown by Himself in the realistic laboratory of nature by practical demonstration, in the shape of Pakistan.

All throughout the world, everybody is trying his utmost to unite the humankind irrespective of race, colour or habitat. The League of Nations has already failed. The U.N.O. is just groping in the dark to work out a practical solution of concord and rapprochement between different states. A universal and eternal question is ever knocking at the closed doors of human Reason, "how to transcend race, colour and territory, and unite man to man"? While after the terrible clash of interests, flash of fire arms and crush of people in two World Wars the whole world is shunning war seeking peace, and searching a way out, just in this critical age of world evolution, the All-Gracious, All-Merciful Supreme Guide of Humanity, is Himself turning the index of His evolutionary design, by the practical demonstration of Pakistan, and addressing the whole humanity in an easily decypherable code :

Look here, ye men of the world ! Look ye, that are going astray ! This is the way in which it is possible to unite man to man irrespective of race, colour and territory: and there is nothing to prevent two lands being one state, however much be the distance between."

Let the whole world have a look. Let the U.N.O. understand which idealism, which creed must be incorporated in the international law to develop a sense of kinship between different countries and to make an easy solution of peace and unity between different lands and peoples.

The curtain of mist is being gradually lifted now from before the hazy path of progress of man. Long ages of dull intellectual slumber raises the eternal question in man. "Is it possible ? is it ?—to unite all men of the world in one centre, with one creed, under one banner ?" The innermost wireless centre within the Reason in Man is pulsating to-day with the synchronous frequency of a majestic broadcast from The Supreme Transmitter :

O yes ! Certainly yes ! Yes it is,  
This is possible, this is definite, true this is;  
America-Japan, Mexico-Iran,

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Egypt-Britain, Burmah-Spain,  
Brazil-Russia, whole of Asia,  
Europe and Africa, what you call,  
Countries and continents one and all.  
Shall be a state one and whole,  
Under a leader one and sole.  
Childish play you are doing,  
Give up, my dear, give up playing,  
(The) toy-house in Lake Success,  
Do break, listen, take some sense.  
Come ye ! Come thou !  
Come all ! Come now !  
COME TO MY KA'BA AND ASSEMBLE  
AT ARAFAT.

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### SOVIET MUSLIMS—THEIR PART IN THE PRESENT WORLD-STRUGGLE.

BY AHUND AGHA ALI ZAYDE, SHAIKHUL ISLAM OF THE  
TRANSCAUCASUS.

During the last war, Soviet Muslims, like all the Soviet people, had to devote their whole work and thoughts to the task of rapidly defeating the Fascists who had brought so much blood, tears and torment into the world. All who believe in Allah must fight against Fascism. The desire of the Muslims of Transcaucasus to render any moral or material assistance to help in the prosecution of the war led us Mullahs to unite all the efforts of the Faithful, and for this purpose set up a single Muslim Board in the Transcaucasus. The initiators of the movement were myself, the Ulama of Baku, Ahund Mulla Abdul Rahim Ahundov, Ahund Mirza Faizullah Pishnamaz-Zade and others, who after a short discussion decided to call a Transcaucasian Kurultai of Mullahs. The Azerbaijan Government willingly gave us every assistance. We invited representatives of the Muslims of Armenia and Georgia to attend. The Kurultai sent a telegram of greetings to our respected Commander-in Chief, Marshal Stalin, to Mikhail Kalinin and to the leaders of Azerbaijan, Georgia and Armenia. Mullas from various towns de-

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livered patriotic speeches at the Kurultai. We also confirmed the statute of the Muslim Board and elected the Board itself.

The Muslim Board consists of representatives of the Azerbaijan, Georgia and Armenia. There are nine members, four Sunnies and five Shias. As the President of the Board, I have had the title of Shaikhul Islam conferred on me, and my assistant Ibrahim Effendi-Zade, a Sunni representative, has been given the title of Mufti.

The Muslim Board deals with all religious questions. It calls on the Faithful in the Transcaucasus to preserve unity of thoughts with all the people of the Soviet Union in all matters affecting the existence of the State. It is our aim that the people should live guided by the principles of honest labour, education in the spirit of justice, mutual brotherly help, respect for the aged, care of the young, unlimited love and loyalty to the country and our great leader, Stalin.

Our Muslim Board unites Sunnies and Shias, and according to the Qur'ān we are all brothers in a religion, divided only by external causes. The Soviet Government which trains us all in the spirit of friendship and mutual aid, which has put an end to discord between people of different faiths, has helped us to find unity. Real love and friendship unites all Muslims irrespective of whether they are Sunnies or Shias.

The Faithful of Baku worship freely in their Taze Pir Mosque. The Muslim Board will gradually establish a more prominent guidance of Muslim community in other regions of the Republic.

Our Muslim Board is quite free to decide all internal questions. Our Government has the same attitude to all citizens irrespective of their religious beliefs, in deeds as well as words. Freedom of religious beliefs is in complete accord with the main principles put into effect by the Soviet Power. In the past, various groups supported by the Tzarist Government were able to bring pressure to bear on people of different religious beliefs. No such possibility exists now.



## LEAVES FROM THE TREE OF LIFE

The problem which faces the Muslim Board are extremely varied in nature. To mention only those which affect the communities internally we shall in addition to strengthening bonds between them, also set about founding religious schools (madrasas).

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## LEAVES FROM THE TREE OF LIFE

BY WILLIAM BASHYR-PICKARD

Lord, grant again a bright array  
Of leaves that flash th' eternal ray  
Of life ! that drive dull fears away,  
While pilgrims walk the peaceful way !

\* \* \* \*

"Surely those who believe, and those who are Jews and the Christians and the Sabians—whoever believes in God and the Last Day and does good, they shall have their reward from their Lord ; and there is no fear for them nor shall they grieve."<sup>1</sup>

God is One, the Exalted, lifted high above humanity, hidden and excluded from none who seeks, whose mind meditates concentrating on the quest.

For quickness in apprehending this truth think of the shining sun looking down from vast distance upon a wide tract of earth. The sun may be seen by many and diverse, walking in different ways, pursuing different occupations. The sun is no rush light, no private lantern jealously guarded by a possessive selfishness. The sun is a universal phenomenon bestowing benefits broadcast, blessing everybody, everybody's 'property', if you like the word, a radiance unconfined yet near, warming each one individually and personally.

So beneath the Divine Effulgence, beneath the Divine Unity, live, move and have their being many religions, cheered, fostered, animated by the One Light. (*Allāhu nooru 'ssamāwāti wa' lardz*).

No religion can have any exclusive possession of this Divine Light. Behoves, then, that each devout God-fearing section of humanity should salute with the smile

<sup>1</sup> The Holy Qurān : II-62.

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of friendship, the other devout God-fearing section of humanity lest little differences should make big quarrels.

\* \* \* \*

"Do you not know that unto God belongeth the Kingdom of the heavens and the earth, and that, besides God, you have no guardian or helper?"<sup>1</sup>

"And keep up prayer and pay the poor-rate, and whatever you send on before for yourselves you shall find it with God: surely God sees what you do."<sup>2</sup>

"Yea, whoever submits himself entirely unto God and he is the doer of good, he has his reward from his Lord and there is no fear for him neither shall he grieve."<sup>3</sup>

One of the first steps of true knowledge is to come to the great realization that everything in heaven and in earth belongs to God—universes, distant stars, comets, nearer stars, planets of the sun, the sun itself, the moon and the earth, and whatsoever is on, about, between, above or below each of the few phenomena above mentioned.

That is the outward realization, and the inner realization is like unto it.

The inner is man's own self. Whatsoever is in man's own self belongs indisputably unto God—verily so, man's heart, man's spirit, man's mind, man's body. The heart must be clean, sincerely the dwelling-place of God; the spirit must be pure; the mind must be clear, vigorous, kept in check as a chariot horse, not wayward and vaunting, selfishly following a thousand vain desires; the body (so often called the temple of the Lord) must be clean, healthy, trained to submission. When all this has been sedulously accomplished by complete submission unto God, what shall we find?—a heart that is at peace in a deep joy—a spirit attuned to communion with the Eternal, unassailable by the menace of failure or by the lure of success—a body, light and joyful as an ornamented robe of fair design and fine texture that brings no hindrance or discomfort to the wearer.

\* \* \* \*

"And who forsakes the religion of Abraham save one who makes himself foolish? and most certainly We made him pure in this world and in the hereafter he is most surely amongst the righteous.

<sup>1</sup> The Holy Qur'an : II-107.

<sup>2</sup> *Ibid.*, II-112.

<sup>3</sup> *Ibid.*, II-110.

## LEAVES FROM THE TREE OF LIFE

"When his Lord said to him, Submit, he said, I submit myself to the Lord of the worlds.<sup>1</sup>

"Say : We believe in God and in that which has been revealed to us and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and in that which was given to Moses and Jesus and in that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit."<sup>2</sup>

Now, could there be any clearer basis of concord between the Jew, the Muslim and the Christian than the above Quranic verset from the sura "The Cow" ?

The patriarch Abraham is equally the Prophet of Islam. Moses too, and the teaching of Moses is announced as a corner-stone of belief, while the teaching of Jesus is proclaimed as definitely to be followed. Where, then, to people who think, can there remain any antagonism between Muslims, Jews and Christians ? Various minor differences of ritual or routine should not be magnified into stumbling-blocks in the path of brotherly concord and mutual benevolence.

Will not people, then, think and have the courage to take their stand firmly on this broad basis of brotherhood ?

So much for the present, and we would remind anyone who reads these words that a lamp is lit to a yet wider domain of religious tolerance ; for there were other prophets and their teaching and their followers are also to be respected.

\* \* \* \*

"Say do you dispute with us about God, and He is our Lord and your Lord, and we shall have our deeds and you will have your deeds and we are sincere to Him."<sup>3</sup>

Apart from all disputations, some of which may be good but many of which are harmful, there remains the bedrock of God's justice, which should clearly be recognized by every human being.

By the justice of the One Supreme, the Eternal, we shall reap the harvest, whether of joy or of sorrow, for our deeds, whether good or bad. You, likewise, will reap bitter or sweet, accordingly whether you have sown good or ill. How, then, can we get angry one with

<sup>1</sup> The Holy Qurān : II, 130-131.

<sup>2</sup> *Ibid.*, II-136. <sup>3</sup> *Ibid.*, II-139.

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another in protracted disputations? Why should we mutually embitter our minds and hearts with recriminations one against the other?

If you see and know and follow truth, though you die with exasperation, you cannot compel your brother to follow the same. Will you not remember that it is only by the grace of God that one can believe? Witness the Prophet Muhammad's own experience in this respect.

\* \* \* \*

"O you who believe, seek assistance through patience and prayer: surely God is with the patient."<sup>1</sup>

This verset enshrines an exhortation of great value to the faithful in practical, everyday life. One's needs and supplications should be voiced in prayer; but, beyond that, further effort is required. One must not lose heart or fall into dejection, much less resentful anger, if one's supplications are not at once fulfilled. God is Exalted, Omnipotent, and Altogether-Wise.

\* \* \* \*

"O you who believe, eat of the good things that We have provided you with, and give thanks to God, if He it is whom you serve.

"He has only forbidden you what dies of itself, and blood, and the flesh of swine and that over which any other name than that of God has been invoked: but whoever is driven to necessity, not desiring nor exceeding the limit, no sin shall be upon him: surely God is Forgiving, Merciful."<sup>2</sup>

Two Quranic versets which show the right joy in God's mercies. What is definitely bad is specified and expressly forbidden. Why?—Lest thereby you harm yourself. This forbiddance is a manifestation of love. So would a mother forbid a child what was bad for it. But mark a further point that is of importance. The good things should be enjoyed. But how? Remembering that they are gifts of the Beloved makes them yet sweeter and more beneficial by mention of the Beloved's Name.

Have you no gift in your possession that you value, not only in and for itself, but on account of its associa-

<sup>1</sup> The Holy Qurān : II, 153.

<sup>2</sup> *Ibid.*, 172-173.

## THE WISDOM OF HUD (FASS-I-HUDIYYAH)

tion ? Some dear companion, perhaps, gave it you.

\* \* \* \*

It is not righteousness that you turn your face towards the East or towards the West, but righteousness is this : One should believe in God and the last day and the Angels and the Book and the Prophets. One should give away wealth out of love for God to the near of kin, to the orphans, to the needy and the wayfarer, to beggars and for the release of captives. One should keep up prayer and pay the poor-rate. One should perform one's promise when one has made a promise. One should be patient in distress and affliction and in the time of conflict. Those who do these things are those who are true, and these are the people who guard against evil."<sup>1</sup>

Here we have the heart of the matter. This comprehensive verset records the heart of righteousness. Not in the scrupulous observance of ritual and formality, but in the everyday performance of what is right, just and merciful. Hearing and obeying the voice of God commanding, "If you love Me, keep My commandments". Let right belief find expression in right action, and love for God manifest itself in love for man !

\* \* \* \*

The sacred Book is closed : the leaves  
Of life are strewn upon mankind.  
Who hears may then rejoice and praise  
The Mighty Maker with his mind.

Alhamadulillah !

\* \* \* \*

## THE WISDOM OF HUD (FASS-I-HUDIYYAH)\*

BY KHAJA KHAN

*Ma min Dābbatin fi'l ardzi illa hiyā ākhizun bi nāsīyatiḥā, inna Rabbī 'alā sinā'in mustaqīm.*

"There is nobody who walks the earth, whose forelock is not in the hands of its Rabb (The Nourisher). My Rabb is on the right path."<sup>2</sup>

Thus every walker in the path is not a condemned person, nor is he one who has gone astray. Condemnation and the anger of God are only temporary matters,

<sup>1</sup> The Holy Qur'an, II : 177.

<sup>2</sup> An English translation, of Fass No. X, of Shaikh Muḥiyy-ud-Din ibn 'Alī al-'Arabī's renowned book *Fusūṣul-Hikam* (The Bezels of Wisdom) with some explanatory notes.

<sup>3</sup> The Holy Qur'an, II : 56.

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for His mercy finally prevails over all ; things which are *mā siwā Allāh* (other than God) do not move of their own accord but are subservient to the Rabb, Who is on the right path.

'*Ulūm dhauqīvya* (knowledge of God obtained from observation of His manifestations) varies in different persons according to tastes and temperaments, though the source is one and the same ; for God has said :

*Kuntu sam'u 'ladhl yasma'u bihī wa basaruhū'iladhi yabsiru bihī....*

"I become his hearing by which he hears, and I become his sight by which he sees.

From this it is plain that God's 'Is-ness', to coin a word what comes nearest to the meaning I wish to convey is the reality of man's organs, and that each organ has its own 'Ilm-i-dhauqī. Thus Is-ness is one but his organs are multitudinous ; and their perceptions beyond number ; just as water is one, and its tastes many, according to the soil from which it springs. This mental phase or transformation is obtained from a knowledge of *sulūk* which means walking, and which gives food to the soul.

God has said—*Fa nasūqul mujrimin* : "We will drive the sinners", i.e., (from behind) to the place to which they are entitled by the western wind, i.e., the wind which destroys. For the Prophet said (peace be on him) : *nusirtu bi's-ṣabā wa uhlikat 'Ad bi'd dubur."*

"I became prosperous by the Eastern Wind and 'Ad were destroyed by the Western Wind."

The western wind is the emblem of sin. God takes sinners by the forelock, and their worldly desires drive them to *Jahannam* (hell), which is remoteness from God. But once there they secure nearness to God. They are guided by their Rabb to this place by reason of their deeds and they are thus in the right path of their Rabb, Who has their fore-lock in His hand ; they do not go there of their own accord, but are driven there, and thus obtain nearness. God says :

*Wa nahnu aqrabu ilayhi mintūm wa lākin lā tubsirūn* : "We are very near (to the deceased), but you do not see."

The deceased person sees, since for him the veil has been lifted. And no distinction is here made between

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the righteous and the wicked. For God's "Is-ness" pervades the organs of man and is their reality. Thus man is a merger in God and God is what is observed in the world of vision. God is what is sensed, and the world is what is inferred.

*Alhaqqu mahsūsun wa'l khalaqu ma'qūlun.*

Believer (mu'min) and the people of *kashf* (vision) observe Him in the world. For those who are outside this group God, is the inferred and the world is the observed. God, however, has referred to His *nafs*, as His *ghair* (foreigner) and thus declared certain acts to be wicked and *ḥarām* (forbidden); for all wicked actions are the result of external influences which appear as *ghair*. God is the reality of things, and their internal influences on you. The *ghair* (foreigner) says, "hearing is Zaid's, i.e., A's and the 'Arif (gnostic) says 'it is God's', and so on with other faculties. When God made known to me the realities of the *ayān* of his Prophets from Adam to Muhammad (peace be on him), I was at Cordova in the year 586 of Hijra and of the assembly of the Prophet it was only Hūd<sup>1</sup> that spoke to me, and told me the reason for that assembly. I found him to be a good man and a handsome, pleasant speaker and a good 'Arif (gnostic). My proof that he was a good gnostic is the Quranic verse quoted at the head of this article.

"There is nobody who walks the earth, whose forelock is not in the hands of its Rabb. My Rabb is on the right path."

There can be no better gospel than these words which have come to us through the Holy Qur'ān, and which the Prophet (peace be on him) explained in detail in the Hadith:

*Biannahū 'aiyunun wa sam'un wa basarun wa yadun wa riḥlun wa lṣan.* "God is the reality of the eyes, ears, hands, feet and tongue".

That is to say, He is the reality, bodily and spiritually, of all the senses of His servant.

"Excepting Kafirs nobody gives the lie to My signs."

*Mā yajhadu bi āyātina ill 'al Kāfirūn :*

Every sign refers to God whether in *Tanzih* or *Tasbih*.

<sup>1</sup> This was, as Ibn-Arabi informs us in his *Futūḥāt-i-Makkiyah*, to announce his appointment as the last of the *awliya* of the limited Wilayat-i-Muḥammadiyah.

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The first limitation of the unlimited is *Asmā'* (names.) It is like a cloud above which there is no air and below which there is no air. God was in it before the creation. The second limitation is 'Arsh (the Throne), on which He had taken His seat. Then He is said to have descended to the sky and to the earth ; and to have become the reality of us all. The Quranic verse :

"*Laisa kamislihi shay'un*" :

May mean :

"He is not like the likeness of anything."

In which case a limitation is set up ; or it may mean,

"He is not like anything."

This is to say, He is the reality of all things. If he were not that reality, nothing would have existed. Everything in the world is His face. He is the seer and the seen, He is the soul of the world. He who sees God in himself, with God's sight, is an *Ārif* (gnostic) ; and he who expects to see God with his material eyes in the days of judgment is a *jāhil* (ignoramus). God will manifest Himself to His devotee in the form of that devotee's belief. But you cannot confine Him to any particular form, He is above limitation and so becomes, as it were, a code of conduct in all forms of beliefs.

*Fa ainamā tuwallū fa-thamma wajh'-ullāh* : Wherever thou turnest thy face, there is the face of the Lord.

The face refers to the *dhāt* of God, which is His reality, His Omnipresence, so God has warned gnostics that they become not oblivious to the observance of such reality in this short span of life, for he knows not when he will breathe his last. One who dies in this observance is in a different case from one who dies without it. God's own servants, however, turn their faces towards the sacred House of Makka (*Masjidul-Harām*) in their prayers, for they believe that when they pray thus, God is there. This also is one of the aspects of God. You do not confine Him there, you simply show respect to that direction in your discernment, to foster unity amongst Muslims of all nations.

Thus everybody is on the right path. Those in this path will be rewarded, and the rewarded are blessed, although for a while they may suffer in the next world ; for prophets and good men suffer from disease and



## THE WISDOM OF HUD (FASS-I-HUDIYYAH)

misfortune in the world, but they survive. So will it be also with good men in *Jahannam* for a little while, but no one can say that they will be without consolation there also ; for sufferings cease, when a man's state becomes one of pleasure ; God knows best.

Note : The Prophet Hūd of the Qur'ān, says Sale<sup>1</sup> is generally supposed to be Hebir, who was acknowledged by the Jews to have been a Prophet ; this Prophet was sent to the 'Ad, a tribe of Arabs which was descended from 'Ad, the great grandson of Shem, the son of Noah. The 'Ad lived in Al-Aḥ-āq, a desert of winding sands in the province of Hadzramaut and their first king was Shaddād, the son of 'Ad. God sent a hot and suffocating wind which blew seven nights and eight days, entering the nostrils and passing through the bodies of the 'Ad. The Prophet Hūd was buried at Hesec, at a place known as Qabr-i-Hud.

In this *Fass* (bezel) the Shaikh Ibn Arabi deals with *Tawhid Asmawiyyah* (the Unity of *Asmā*) or Divine Aspects. In spite of the multiplicity of *Asmā* (names or the attributes of God) there is Unity of *Dhāt* ; which is to say that there is none existent except God Himself. The Shaikh refers this *Fass* to what Hūd principally preached viz., "that there is no creature on the earth whose forelock is not in the hands of its Rabb," i.e., God shews Himself in many and various aspects. Each aspect is an *ism* (name) of God and a Rabb (ruler) of a particular attribute and that Rabb directs its own *martūb* (ruled) by holding the *marbūb*'s forelock in its hand ; and the self-same *martūb* is the approved of its Rabb who is in the right path (*āla sīratin mustaqīm*) ; while it may be condemned of another Rabb e.g., one who takes revenge and is thus the *marbūb* of its *Rabb-muntaqim* (the avenger) and is approved of by Him, while it is the condemned of another Rabb, *Ghafūr* (the pardoner). Both these *Arbāb* (plural form of Rabb) finally merge in Allah who is *Rabb-ul-Arbāb*—Rabb of the Rabbs.

This is the doctrine of *Indirāj*<sup>2</sup> and it is also the doctrine which is inculcated in the *Gīta*, where the *Ātma* (soul) is compared to a bird sitting on the top of a

<sup>1</sup> Preliminary Discourse, Sec. I, p. 4.

<sup>2</sup> Vide my book, *Studies in Tasawwuf*, p. 184.

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tree, calm and serene, while its shadows or more exactly its reflections, the *juwas* (*aru'ā'i-i-mujarridah*) move about on the branches and eat of the sweet and bitter fruits of the tree.

The Shaikh Ibn 'Arabi's theory is summed up thus. God was in *Asmā* (or the first limitation before the creation of the world). *Dhāt* is the name given to the reality of God. In Devolution (*tanazzil*) the *Dhāt* manifests signs i.e. *ayān*, thought forms and their relationships with Himself and amongst each other; and conglomeration of these signs and relationships is the manifest world; and in ascension (*'urūj*) these signs disappear. God descended from *kinz-maknī* (the hidden treasure) into this *Asmā*. In this "Hidden Treasure" were the potential realities of the world (*Ayān*). The realities prayed for these manifestations to the *Dhāt*; and *Dhāt* in its love and fondness for itself granted their prayers. It lavished, as it were, Its Existence on these *Ayān* (realities) and breathed on them love. This was the first *tajalli*—the universal benevolence of the *Dhāt*, and therefore it received the name of *Rahmān* (one who gives away spontaneously). The breath of the *Dhāt* is the noumenon that underlies all phenomena and the *prima matrix* of the world. *Sifāt* (aspects or attributes) manifest themselves in the second *tajalli*; and in the third, *Asmā* (individualized names) come into prominence. The conditional *Asmā* (as opposed to the categorical *Asmā*) require their counterparts for manifestation. The former became *Rabb* (ruler) and the latter *marbūb* (ruled) in the process of manifestation. Now, the Shaikh basing his authority on the Qurānic verse with which he begins the *Fass* says that *Rabb* has the forelock of its *marbūb* in its hand and pulls it from before (which is called *Sauq* and keeps it steady on the path, while the *marbūb* is driven by *nafs* which driving is called *qaud*: and the *sālik* or pilgrim in the spiritual path walks in this way.

*Sulūk* is of two kinds—formal (*Suwarī*) and spiritual (*ma'nawī*). The former is the adoption of ceremonialism and the latter is the attempt to realise the unity of *Dhāt*, the unity of the aspects (*Asmā*) of that *Dhāt* and the unity of His actions (*Af'ā*) which implies that the actions performed by individuals have God as their prime agent and source, and that merge in *Fanā* and emerge in

## A STUDY OF JUDAISM AND CHRISTIANITY

*Baqā* or self-annihilation and immortality (see the chapter on this subject in the author's *Studies in Tasawwuf*). The Shaikh calls the former, '*ulū-n-ul-arjul* (the science of walking) and the latter '*ulumudh nuqiyyāh* (knowledge generated by zeal and taste), and institutes a comparison between the two with the conclusion that the former has the same goal as the latter. The 'Ad believed in the *ghair* of God, and they were destroyed by *rīh dubur* (the western wind), and those who are driven by the western wind of their *nafs*, have their bodies similarly shattered, i.e., they are driven by their *nafs* towards *Jahannam* or farthest away from God.

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## A STUDY OF JUDAISM AND CHRISTIANITY <sup>1</sup>

BY MAULANA ABDUL HAQ VIDYARTHI

(Continued from vol. XXXVI, p. 409)

### Commandment of War in the Bible

This means that man will leave his parents but not his wife. Although the relations between the son and the parents is unbreachable. Children may be as worthless as anything but still they are called the children of parents. This is the relation which God has joined and whom no man can put asunder. But a man joins himself to his wife according to his own wish and his own choice. And no man brings with him his wife from the womb of his mother. And no woman is compelled to marry any particular man. This man-made relation is breachable. Moreover the Christian Courts are now, breaking most of these relations. A Christian writer, Mr. Slaydon says, that Christ gave this vague answer, so that none of the two sects of the Jews, viz., *Shimā'ī* and *Halal* may get displeased with the thought that Christ had given commandments against any of the two views, seeing that they held contrary opinions regarding divorce. John Milton while discussing the problems of Christianity, when he comes to the words of Bible "they are.....but

<sup>1</sup> Translated from Urdu by Iqbal Ahmad.

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one flesh", says, that to insist on the basis of these words that marriage once contracted is indissoluble is wrong. Because divorce really depends upon, whether the aims and requirements of an engagement are fulfilled or not. He wonders whether these words constitute an order or indicate a resultant fact. The real object of a marriage contract is that the woman may become the helper of her husband, that it may not prove to be an obstacle in their love, pleasure and sincerity. So when the real object is defeated the contract is itself shattered. In Heaven such engagements may be unbreachable, but in this world of sin and hatred, divorce must be lawful. The second verse, upon which great stress has been laid, is :

"What therefore God hath joined together, let no man put asunder".

But the question arises what God has joined. God joins those things which can be joined. He does not join those things, which in fact are unjoinable. Insult, hardship, hatred and trials, arise from the differences of temperaments, and God has never joined people with such wide differences in their nature. Lawful divorce does not separate people whom God has joined. But it separates those persons whom God has *not* joined.

"For three things the earth is disquieted, and for four which it cannot bear.....For an odious woman when she is married".<sup>1</sup>

"Be her husband and she shall be thy wife. And it shall be, if thou have no delight in her then thou shalt let her go whither she will".<sup>2</sup>

What is quoted against divorce, from Malachi Ch. 2, of the Protestant Bible is contrary to the Roman Catholic version of the story. And the Arabic translation of the Bible which was published once in 1811 and again in 1871 are in accord with the Roman Catholic version. And it is from this that John Milton has argued in favour of divorce. Therefore the passage in Malachi under discussion is of a doubtful nature. The quotation from St. Matthew, in which there is permission for divorce in case of fornication, goes against the verse :

"What God has joined let no man put asunder".

Because, after all in divorce one has to break "what God has joined" Moreover, the Pharisees questioned,

<sup>1</sup> Proverbs 30 : 21—23.

<sup>2</sup> Deuteronomy 2 : 13, 14.

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whether it was permissible to give a bill of divorcement for any cause. And the answer, that except for the cause of fornication, a bill of divorcement was not permissible, was a wrong answer. Because every one knew that in case of fornication, it was necessary to turn a wife out rather than to give her a bill of divorcement.....and even to stone her to death. According to the Bible the punishment of adultery is death by stoning. The question of remarriage does not arise, and to say he who marries her committeth adultery, makes no sense. The word in the verse of St. Matthew, which has been translated as adultery, in fact means "desertion."

### Commandments of War in the Bible

In biblical Hebrew, the common word for war is *Milhamah*. And words used for this purpose are *Nilham*, *Saba* and *Qarab*. In the New Testament *Poimo* and *Yulmo* are Greek words. The Jewish religion was tribal, and so Lord Jehovah and the Israelites were always at war with other gods and other nations.

In these national and religious wars, God Jehovah would fight both his own enemies and those of his nation. That is why war was called *Qidish Milhama* (sacred war).<sup>1</sup>

"The Lord is a man of war ; the Lord is his name " <sup>2</sup>

"The Lord shall fight for you, and ye shall hold your peace." <sup>3</sup>

"The Lord your God which goeth before you, he shall fight for you " <sup>4</sup>

"For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you " <sup>5</sup>

It was on this very understanding between the Lord and the nation that the Israelites left Egypt to conquer Canaan.

### Customs of War

Before entering war, sacrifices were offered to obtain the permission of the Lord and for His help.<sup>6</sup>

When moments of disappointment came in war burnt offerings were made.

<sup>1</sup> Jeremiah 3 : 4 ; Micah 6 : 4 and Joshua 10 : 11,

<sup>2</sup> Exodus 15 : 3,

<sup>3</sup> Exodus 14 : 14

<sup>4</sup> Deuteronomy 1 : 30.

<sup>5</sup> Deuteronomy 20 : 14.

<sup>6</sup> Judges 6 : 20, 26 and I Samuel 9 : 7 and 13 : 10.

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"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall"<sup>1</sup>

### Treatment with War Prisoners and the Conquered

Because the war of the Israelites was fought by the orders and under the command of Lord Jehovah, and the greatest warrior was the Lord himself, therefore the Lord was the rightful owner of the war prisoners, the men and the women, the wealth and the cattle and the booty. And He gave Moses the following order.

"And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

"But of the cities of these people, which the Lord thy God hath given thee for inheritance, thou shalt save nothing that breatheth."<sup>2</sup>

And Moses killed all the males and females of Midian.

"Now therefore, kill every male and among the little ones, and kill every woman that hath known man by lying with him. But all the woman children, that have not known a man by lying with him, keep alive for yourselves"<sup>3</sup>

"And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jehesh-gilead with the edge of the sword, with the women and the children"<sup>4</sup>

Only 400 virgin girls were spared to become wives of the Benjamites.

"And David smote the land, and left neither man nor woman alive, and took away the sheep and the oxen and the asses and the camels and the apparel"<sup>5</sup>

And God ordered Saul thus:

"Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass"<sup>6</sup>

Joshua was the general of Prophet Moses; while he was in command it is said,

<sup>1</sup> II Kings 3 : 27.

<sup>2</sup> Numbers 31 : 9, 16, 17.

<sup>3</sup> I Samuel 27 : 9.

<sup>5</sup> Deuteronomy 20 : 13, 16.

<sup>4</sup> Judges 21 : 11.

<sup>6</sup> I Samuel 15 : 3.

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" They utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword " <sup>1</sup>

In the battle of Canaan a family of the Israelites named Achan concealed a part of the booty which resulted in a defeat of the Israelites. Then Joshua wept before the Lord and was told that it was due to the retaining of accursed things.

" And Joshua and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and they brought them unto the valley of Achor.

" And all Israelites stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day " <sup>2</sup>

Prophet Moses was commanded thus by the Lord.

" And when the Lord thy God shall deliver them before thee thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor show mercy unto them ; neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son " <sup>3</sup>

And Joshua in accordance with these orders made a general massacre in the battle of Ai :

" And so it was, that all that fell that day, both man and woman, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.....And Joshua burnt Ai, and made it an heap for ever " <sup>4</sup>

Samuel anointed Saul, King of the Israelites, by the orders of the Lord.

" And Saul smote the Amalekites . . . and utterly destroyed all the people with the edge of the sword . . . . But Saul and the people spared Agag (the king of the Amalekites), and the best of the sheep, and the oxen, and the fatlings, and the lambs, and all that was good, and would not utterly destroy them.....Then came the word of the Lord unto Samuel saying :

" It repenteth me that I have set up Saul to be king : for he is turned back from following me, and hath not performed my commandments " <sup>5</sup>

<sup>1</sup> Joshua 6 : 21.

<sup>2</sup> Deuteronomy 7 : 2, 3.

<sup>3</sup> 1 Samuel 15 : 7-11.

<sup>4</sup> Joshua 7 : 24-26.

<sup>5</sup> Joshua 8 : 25, 26, 28.

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From the above quotation it is evident that God repented, and was angry, because Saul had spared some living beings viz. sheep, oxen, lambs.....etc.

The Israelites not only utterly destroyed their enemies, but also slaughtered every living being, cut down trees bearing fruit, trampled over green fields and destroyed even wells. And all this happened by the orders of Lord Jehovah.

"And ye shall smite, every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones" <sup>1</sup>

In the Deuteronomy there are certain commandments that are in conflict with certain parts of the above quotation. But Prophet Elisha abrogated the orders of the Deuteronomy. These brutalities and destructions were not only to be seen in wars with other nations but also in wars among themselves. The description of two such wars have been given in the Book of Judges in the following words :—

"And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city as the beast, and all that came to hand: also they set on fire all the cities that they came to" <sup>2</sup>

"And the Lord spoke unto Moses.....saying, Speak unto the children of Israel and say unto them, when ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places, and ye shall dispossess the inhabitants of the land, and dwell therein." <sup>3</sup>

"Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree, and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods" <sup>4</sup>

"He that sacrificeth unto any god, save unto the Lord only he shall be utterly destroyed" <sup>5</sup>

### Brutal punishments for prisoners.

The teachings of the Old Testament about prisoners are of a very cruel nature. Different parts of their body

<sup>1</sup> II Kings 3 : 19,

<sup>2</sup> Judges 20 : 48.

<sup>3</sup> Deuteronomy 12 : 2, 3,

<sup>4</sup> Numbers 33 : 52.

<sup>5</sup> Exodus 22 : 20.



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are to be cut off. The necks of the defeated kings and nobles are to be pressed under feet and when killed they are to be hanged on the doors.<sup>1</sup>

Pregnant women were ripped up.<sup>2</sup>

Prophet David attacked Rabbah and conquered it.

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through brick-kiln; and thus did he unto all the cities of the children of Ammon"<sup>3</sup>

### The New Testament and War

The teachings of Jesus are thought to be milder and gentler in nature than those of the Jews. But had he come to destroy the commandments of the Old Testament? He said, "Think not that I am come to destroy the law, or the Prophets, I am not come to destroy but to fulfil"<sup>4</sup>

So Jesus kept the commandment of bloodshed, which have already been mentioned, in force. And the Christian kings have always followed it in practice since the time of Constantine the Great. Constantine I, in the council of Nicea, gave the priests full powers for bloodshed and slaughter. This culminated in nine crusades, and the killing of millions of people—people who did not believe in the second baptism. The massacre of Roman Catholics from the Rhine to the extreme north, at the time of Luther, incidents of slaughter and bloodshed in the times of Francis I and Henry IV, the trial and death sentence passed on millions of people by the religious courts—are incidents that can not be ignored in the history of Christianity. All these incidents are based on an utterance ascribed to Jesus.

"Think not that I am come to send peace on earth I am not to send peace, but a sword"<sup>5</sup>

"I have come to send fire on the earth, and what will I, if it be already kindled"<sup>6</sup>

"All they that take the sword shall perish with the sword"<sup>7</sup>

"Then he said unto them, But now he that hath a purse, let

<sup>1</sup> Judges 1 : 6 Joshua 10 ; 24—26.

<sup>2</sup> 11 Samuel 12 : 31.

<sup>3</sup> St. Matthew 10 : 34.

<sup>7</sup> St. Matthew 26 : 52.

<sup>5</sup> 11 Kings 15 : 16. Isaiah 13 : 16

<sup>6</sup> Matthew 5 : 17.

<sup>6</sup> St. Luke 12 : 49.

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him take it, and likewise his scrip ; and he that hath no sword let him sell his garment, and buy one " <sup>1</sup>

" When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

" And one of them smote the servant of the high priest, and cut off his right ear.

" And Jesus answered and said, Suffer ye thus far " <sup>2</sup>

It was enough to cut off an ear. Because the disciples of Christ were few and they did not know even how to handle a sword. It is evident, when one holds a sword in his right hand and cuts off another's right ear only, that his blow is light and not well aimed. In narrating this incident, the writer of the Gospel in fact means to show that the poor disciples of Christ did not know how to strike with a sword. What was the object in selling clothes and buying swords ? Was it only to have a look at a sword or to strike with it ? If Jesus were averse to war and bloodshed, and was gentle and kind in nature why did he say the following ?

" And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn " <sup>3</sup>

" For the Son of man shall come in the glory of his father with his angels ; and he shall reward every man according to his works " <sup>4</sup>

Jesus also gave the following piece of advice to the first missionary deputation:

" Behold, I send ye forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves." <sup>5</sup>

It is a well known fact that it is written in the Old Testament that the wisdom of a snake is to bite from a concealed position and that it enjoys distinction among the animals because of its subileness. (Genesis 3 : 1).

A proof of its cunningness is given thus :

" Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backwards." (Genesis 49 : 1P).

There can thus be only one object in Jesus giving this piece of advice *viz.*, they must be simple in appearance, but cunning as a snake from within.

*(To be continued)*

<sup>1</sup> St. Luke 22 : 36.

<sup>2</sup> *Ibid.*, 22 : 49—51.

<sup>3</sup> St. Matthew 16 : 27.

<sup>4</sup> St. Matthew 24 : 30.

<sup>5</sup> St. Matthew 10 : 16.

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