

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

—HOLY QUR-AN, 33 : 4.

"There will be no prophet after me."

—PROPHET MUHAMMAD.

# *The* **Islamic Review**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

# THE ISLAMIC REVIEW

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BY THE LIGHT OF THE HOLY QUR'AN

"Certainly We sent our apostles with clear arguments, and sent down with them the Book and the measure, that men may conduct themselves with equity ; and We have made the iron, wherein is great violence and advantages to men ; and that God may know who helps Him and His apostles in the secret ; surely God is Strong, Mighty."

—The Holy Qur'an, Ch. LVII : v. 25.

## The Purport

It is an eternal necessity of mankind that God should send evidences of His living existence through His elects and also reveal true principles of equity for the smooth running of its affairs. But it is a general weakness of man that he pays scant heed to this benign providence of God and thus disturbing the poise of human social affairs, prepares the way for violent warfare. The consequent destruction of life and property is no doubt painful to observe but underneath it lies true good, inasmuch as it helps man to see things in their true light and prepares the ground for the good and the worthy taking the helm of affairs.

## THE TRUTH ABOUT DREAMS

Feverishly active in body and mind it has been the misfortune of Western Christianity to be a perpetual victim of extremist views of things. Believing in a man-God, it fell to the lot of a vast section of it to base its polity on the total denial of God. Believing in the ideal of celibacy it was left for it to plunge the whole world in an appalling kind of sex-indulgence. Recklessly extolling the virtues of capitalism at one time, it yet produced a world-wide movement that is determined to see the end of all private capital in the supposed interest of human social welfare. And one can go on enumerating such examples of Western extremism in all branches of human knowledge and experience. But better sense seems to prevail now and then. An instance of this is provided by the latest news about the Western attitude towards the phenomenon of dream. It was only recently that its greatest psychologist announced to the world that dreams were purely the workings of the sub-conscious mind. And this was quite in keeping with the all-in materialistic trend of the Western thought of our times. But this latest piece of news brought to us by the Globe News Agency shows a change in this erstwhile attitude towards this very interesting aspect of human experience. It reads as follows:

London, April 2. A group of students of Bristol University who have been undergoing dream tests over a long period have already seen the result of the Football Association Cup Final at Wembley in April. One girl said that she saw the closing minutes of the game with neither side having scored. "Then," she said, "Stanley Matthews of Blackpool of the outside left, tricked the whole Manchester United Defence and scored a great goal. In my dream I was congratulating Stanley after the game and saying that at last he had won the cup."

The tests are being worked out on the theory that half the dreams refer to the future and half to the past.

So our Christian friends of the West have come to acknowledge now, notwithstanding all that Dr. Freud says on the subject, that a part of our dreams at least bring us a vision of future events. A reader of the Holy Qur'ān is at once reminded of the dreams of Prophet

## THE TRUTH ABOUT DREAMS

Joseph—how in his early youth he dreamt that seven stars and the sun and the moon were bowing down before him and this meant that at some future time he would receive homage from his seven brothers and parents; how later on when in the Egyptian prison he interpreted the dreams of two of his fellow-prisoners, one of whom was to meet his death on the cross and the other to be forgiven by the King and reinstated in his favours and how lastly he gave a wonderful interpretation to a rather perplexing dream of the King of Egypt, which formed the basis of his rising to the position of the Chief Minister of the State. But Prophet Joseph's are not the only dreams recorded in the Qur'ān. The Holy Prophet Muhammad's vision of his pilgrimage to Makka when he and his handful of followers were being hard-pressed at far off Madina by the repeated attacks of the Makkan unbelievers is one of the most remarkable incidents of the time as recorded in our Holy Book, because it saw literal fulfilment in the following year.<sup>1</sup> It is necessary to remember in this connection that dreams are more often than not presented in allegories and are decipherable only by such as are spiritually advanced. True dreams, i.e., dreams that foreshadow future events are, however, no casual Islamic verity. According to the beliefs of Islam, they are modest samples of that majestic spiritual experience called revelation. According to a narration in Bukhari the first beginnings of the Holy Prophet's spiritual experiences were these true dreams.<sup>2</sup> So belief in dreams that affords a peep into the future is one of the basic ideas of Islam. But Islam has never left the golden mean in this as in all other matters. It has always maintained that many of our dreams are only reflections of our own minds. These are called *hadith-al-nafs* in the terminology of Islam. It is these which have been made much of by Dr. Freud under the cloak of his high-sounding term "Subconscious". For the Muslims there is nothing remarkable in it. They have never believed that all dreams have got a meaning for the future. All they assert is that some of our dreams have such a meaning and that such dreams are a universal phenomenon, but

<sup>1</sup> Vide The Holy Qur'ān, chapter *Joseph*.

<sup>2</sup> See *Bukhari*, chapter "How revelation began."

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for which it would be extremely difficult for the generality of mankind to believe not only in the world unseen but also in that grand device for the social and moral salvation of man, known as revealed religion. It is encouraging to find that the Western trend of thought is gradually veering round this golden mean adopted by Islam.

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### FEAR AND LOVE

By A. MUSHTAQ AHMAD FAROOQ, M.A., LL.B. (ALIG).

The object of this article is to bring into discussion a fact, which I think is of great value inasmuch as it leads us to the right path in order that sin which is a great disease of humanity may be eradicated. After all it is a disease which creates unrest, while restfulness is the crying need of humanity today. Just as the right physiological and medical approach makes the cure of patients easier, similarly the sound and exact psychological approach of a problem makes the intricacies crystal clear and the more transparent the light, the more glaring the facts appear. Islam which means peace, tranquillity, and total absence of unrest, approaches the problems of the practical life of man on the exact and sound psychology. Thus we call it *Dīn-i-Fitrā* i.e. Religion of nature. The ideal of man is to get rid of the unrest in this world and the hereafter, that is, to get peace or to get Islam. The Christian scholars have often made much noise about love as the basis of virtue. The fact is that they do not want to serve humanity as much as they want to propagate a certain irrational gospel, which they try to make rational by these round-about sophistry, and in this way they prove of little value for love of humanity while they mislead the masses into the risky fields of life. I do not intend to criticise the Christians. I only want to convey the truth for the benefit of man, for I love other human beings as much as I love myself. There is no greater truth in the world than a bare fact. No logic is required to prove a fact.

Love, fear, hope and many other sentiments and feelings are there as psychological facts in human beings. There is scarcely any need to prove them, unless we do not become abnormal. Real life is life of the normal man and

## FEAR AND LOVE

any practical system of life to be of utility must be for the normal man. The above mentioned feelings, sentiments and many instincts in human beings are *a priori* facts. In a healthy human machinery all these work in co-ordination. There is no question of superiority of one over the other. In a complicated machine every particle in itself is as essential as any other part, and it is the same in the human machine, whether physical or psychical. It is only when one part is excellently working and the other is comparatively weak in co-operation that the disease starts. So when our Christian brethren start and end with love and rear the whole edifice on mere love (love *a priori* minus all other feelings) they make possible the breeding of moral diseases in humanity. That is obviously a wrong psychological approach. All instincts, feelings and sentiments work in team and together towards the desired goal. Now here there is a fact. When a child is born he is not conscious. It is the love of mother with the fear of the mother about the pain the child may suffer if she ignores it, with the hope that the child will grow that directs her to sacrifice everything for the child. It is not mere love. Suppose the mother is certain that even without her sacrifice the child will grow and be saved from trouble, her care for the child will certainly grow less, nay, it is rather the fear of the child's pain that comes first. Love is a thing of peaceful time, while fear is *a priori* incentive to human action. Fear prevails over love. In the riots of Eastern Punjab innumerable women forgot love for children and husbands, out of the fear of wholesale massacre of Muslims by Sikhs and the Indian armed forces, and even in the ideal cases of sacrifice for love it is the fear of the beloved's displeasure that has led to such deeds. In the case of patriotic sacrifice it is the fear of one's land or nation being enslaved that leads to such sacrifices. Love without fear degrades a man. Fear combined with love creates respect, awe and devotion. The greatest exponent of modern philosophy Kant says in his *Critique of Practical Reason* that friendship based on mere feeling of love is always insecure, and thus virtue based on love is also insecure. Virtue or the friendship of God to be secured must start with principles of virtue, and fear always guards the principles. When a child grows, it is not the love for mother that leads to

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good conduct. Love of a mother who has no sternness left in her for the child, very often spoils the child. It is the fear of mother that leads to good conduct at least in the presence of mother. Similarly it is the love of Allah for man, *i.e.*, grace, which leads us to right path, but on the human side it is not the love for the Lord that leads to virtue and for the following reasons :—

1. Allah is an abstract reality and the common man cannot love abstract things.

2. Love starts with the love of some concrete charming things, and to human beings the standard of charm is not universal.

3. For men who are not virtuous and try to become virtuous, love of high abstract and moral values is impossible. It is in fact this love that has to be cultivated in sinners. Once the love is created, the virtue is attained, and further love only strengthens the virtue.

So the question is to cure a man who is in عالم سفلی (*i.e.*, world of flesh) and subject to sins. In عالم سفلی it is only the base things that can attract man as the object of his love and therefore starting with love he cannot reach anywhere. So to get rid of the puzzle the right psychology is that he must start with fear—the fear of the disastrous result, the fear of Allah. Fear will compel him to bid goodbye to the beloved base mean values of life just as fear of genocide compelled the Muslim women of East Punjab to bid goodbye to their dear and beloved ones and run away and seek shelter in Pakistan. It is not the love of Pakistan but the fear of Hindustan that dragged them to Pakistan. Similarly it is the fear *a priori* that can drag a man to the world of higher values and once he reaches this world the love of higher values will strengthen his character. Even then it is not merely the love of higher values, but the fear that he may lose what he has attained that can make him consistent. If a man loves Allah and knows it for certain that his sin will not displease Allah or bring him to some bad result, he may on the one hand love Allah and on the other commit sin, taking it to be a momentary necessity, but it is the fear of the displeasure of the beloved at a higher stage and the fear of his wrath that eradicates sin, and this fear combined with love creates respect and devotion.



## FEAR AND LOVE

Without this fear mere love may turn man into a spoilt child of the Lord. It is only when the Israelites thought themselves to be the chosen race and eliminated the fear of Allah's wrath from their hearts, that they were spoiled.

Let me summarise with the following remarks :—

A sinner loves sin as much as a Godly man loves his God. A fanatic loves his doctrine, be it irrational, as much as a logician loves logic. A person can even love an adulteress as much as another loves his Lord. All these persons love different objects, and why should the love of one thing appeal to you more than the other? You may emphasise on the right and real object of love, yet it is not the logic that can drag a man from the love of one object to the love of another. Lord will not come to every sinner in Person and reveal to him His beauty. It is the fear of disastrous result, the fear of society and with faith the fear of Lord that creates a reaction in human beings to act in a manner that takes them out of calamity. Now let me add here that my appeal is to dear Sinners who sin, because they love it. It is only the love and attraction of sin that compels them to sin and so the problem that confronts us is how to get rid of this love of sin.

The love of Allah is no remedy for this. Love of Allah or any higher moral value can only be cultivated when the mind gets rid of the lower type of love and it is only through fear that it gets rid of it and as soon as it so rids itself the empty space is filled with the Lord's love, which only strengthens a man. History is the greatest witness. Whenever men resorted to sins, history tells us that it is only through the wrath of Allah in the form of disasters that the grace of Allah did manifest itself and it is only after great troubles and pains to men that the reform was perfect or that people became virtuous. In other words, the great calamities did not attract men directly to the love of virtue, but indirectly created in man an aversion for sin and virtue thus automatically replaced sin. This is why the perfect religion of Islam diverts our attention primarily to خشية الله (fear of God). After illustrating the histories of Banu Israel, Noah, Lot and others it warns us against the calamity and it is through this fear of the Lord that 1300 years ago the darkest spot on earth was enlightened with the Divine light, which further enlightened the whole humanity.

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## WHY SHOULD WE PRAY ?

A PSYCHOLOGICAL INTERPRETATION OF ṢALĀ OR MUSLIM PRAYER

By M. A. HAMID

### Introduction.

Islam is ever-new, eternal. It can adapt itself to any stage of any age of the world in its course of evolution. The Holy Qur-ān can be interpreted in so many different ways that it can appeal to the understanding of any man, whatever may be his standard of learning or knowledge. It will therefore be wrong to suppose that my interpretation is the only one, and it will be equally true if somebody else can throw light on the subject from some other angle. In fact we, men with varying shades of understanding, want to realise Islam and particularly in this case Ṣalā (Islamic prayer), from material and psychological standpoint. Leaving aside for the time being all about 'Hereafter' we shall discuss the blessings of Ṣalā in this our earthly life. We shall also leave that aspect of prayer which inculcates in man the sense of dutifulness and punctuality, as these points have been elaborately dealt with by countless learned doctors during the past thirteen centuries.

### Man's Self-Analysis

A man of this world is generally and naturally self-centred and there is an acquired tendency in man to remain so. He wants to have his own comforts first, but as soon as the Reason in him begins to animate into a dynamic state, i.e., he becomes civilised and cultured, he wants to include others in the circle of his 'self' through love, and live in a society. The unity and solidarity of a society can never be maintained unless it is under the unit-command of a leader. If, to do any constructive work for the society, everybody wants to exercise his own will and judgment, the society is sure to run into chaos. When a leader gives some direction and somebody wants to disregard it, how can we make him obey? Certainly physical force is one of the ways, but will it not be easier and more peaceful to promote in that particular

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man a 'Will To Obey'? When anybody disobeys a leader, he obviously means that he understands better than the leader. Or in other words his inner self says : "I am greater than he". This egotism in man is the root cause of all our social evils, and the more we curb our individual egotism, the happier and calmer becomes the collective entity of a society or state.

### Ego-Annihilation in Sala

Now let us see how we get a solution of this social problem through Ṣalā. The devotee starts his prayer with the suggestive expression, 'Allahu Akbar', which means Allah is great. This very utterance reacts in his mind with the reflection : "Oh, then I am small, I am insignificant"! The devotee is persistently instructed by Islam to cultivate in him, during prayer, a sense that Allah is Omnipresent, the Great Seer, the Supreme Hearer, the Almighty, and that all his weals and woes are at His disposal. Each and every sentence and word of Surah Fatiha, when sincerely uttered, sublimates the heart and supplicates the 'self' to Allah. He is addressed as Rahman-ur-Rahim, blessing and protection from evil are sought of Him. The unbending and egotistically erect head of our perverted self is bent low to touch the ground.

### Congregational Prayer.

The idea of military parade of the civilised nations has undoubtedly much in common with the Muslim congregational prayer. It needs no elaboration to explain that the essential lessons of military parade can be obtained from Ṣalā. But let us minutely scrutinise the merits of both the practices, viz., military parade and the congregational prayer. When an army general commands his soldiers "Quick March" or "Charge On" the soldiers are generally known to do accordingly. But we must always remember that the prime impulse behind each compliance of the soldiers is not essentially the command of the general, but definitely the 'faith' or 'belief' of the soldiers which spontaneously generates in their mind a strong 'Will to Obey'. The soldiers must have the firm conviction that : 'this my obedience to the unit command will do good to me, my country and nation, and those whom we are firing on, are really our enemies.' For want of

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this 'Faith' or 'Will to Obey' in an army or detachment, it is many a time noticed that soldiers turn mutineers and join the opposite camp. In order to prevent discontentment, mutinee and desertion, the authorities take the strongest steps and have to have recourse to the Court-Martial in case of emergency. But the civilised world appears to be indifferent as to how and why the mind, or inner self, or the spiritual self of man could be and should be controlled.

Now let us scrutinise what sort of parade *Ṣalā* is. Lest a man's mind should vehemently revolt and declare within self : "I am great, I understand better," the very antedote is prescribed by Islam, "Oh, ye say Allah is great, you are small, you are insignificant, you are nothing, your head is not a lofty one as you think ; there, you look, your head is lowering down and touching the ground. Why would you not obey your leader (Imam)? What you are obeying is Allah's command, not Imam's. The words that the Imam is uttering is Allah's not Imam's. Why would you not then obey ? Allah is the greatest of all and you are small, you are trifling, you are insignificant." Thus with the culture of this sublime spirit when a man's mind assumes a suppliant bias he will ungrudgingly obey the command of a leader, particularly when the commander himself commands in accordance with the commands of Allah. Thus we see how unlike military parade, *Ṣalā* promotes in a congregation, bodily movement in union with sublimity of heart, and consequently perfect solidarity of the social structure.

### A Concrete Example.

Two neighbours have a quarrel, and the strife is carried to such an extreme that one does not even want to see the face of the other. Islam directs all men : "Well, you see, it is a great virtue for all the residents of a village to pray in one congregation,—yes, stand side by side,—make the line straight,—no, no, don't leave a big space between you two,—if you leave a gap between, the devil will stand there. Both of you think that each of you is greater than the other—the head of one of you is loftier than the other's—but, how is that ! none of your heads is loftier than the other now,—there, look, all the heads are bending low and touching the ground at the

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same time. And again you see, it is a greater virtue to embrace each other after prayer. Yes now, you embrace him. Well, how strange is this ! whom are you embracing now ? Did you not take him as your enemy ?" Hence it is evident that prayer in congregation according to the Islamic institution is undoubtedly instrumental in promoting good-will and love among neighbours.

### Double Function of Sala.

If we take a clue from the foregoing facts and analyse the institution of prayer with utmost scrutiny, we will certainly come to the conclusion that man's prayer to God will bring about peace, happiness and blessing to mankind, individually and collectively, only when it is instituted and constituted to *promote an approach to divinity both egoistically and altruistically*. Some people, even the so-called educated men, are often noticed to opine that 'Prayer' is only for self-satisfaction and self-promotion. The Islamic institution of Prayer is absolutely contrary to this popular conception. 'Prayer is for self-satisfaction only,' is a widely held and cherished view of the Hindus. The worst consequence of such a doctrine is conspicuously evident in their society. Anyone is allowed to pray and worship according to his individual idiosyncratic whim and choice. The result is that different religious leaders evolve and design varying kinds of prayer and worship and with it comes countless types of images and idols, from which great social complicity originate as a natural consequence. Some of them begin to feel so much self-appeased in this sort of egoistic devotion, that, lest he should get disturbed in the inebriation of his sentimental ecstasy, he retires to caves and jungles and continues his meditation. This practice obviously sets so distorted an example to the society that further complication and disruption in the social structure is bound to arise. From this standpoint we can grasp through our free conscience that Islamic Prayer is far above comparison with any other sort of prayer practised in the rest of the human society.

### Evolution of Prayer in Non-Muslim Society.

Some of the non-Muslim leaders, after long research, have now-a-days introduced 'Prarthana Sabha' or prayer

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meetings in their society. They now congregate together and offer their prayer to their deity in unison according to the direction of their leader. But how had this idea now come within the orbit of their reason that prayer, in congregation and in unison, is conducive to the social welfare of man ? Could it not be declared as an imitation of Islam ? Or may it not be expressed in other words,—this is the culmination of the natural and eternal hankering of Human Reason ? As a matter of fact this sort of prayer is a kind of beckoning from the Almighty : The Supreme, The Nourisher, The Cherisher, and the Fountain Head of the Reason in Man. These non-Muslims, whether they accept Islam or not, are being gradually lifted by Allah towards a state of intellectual evolution, which, if they once raise the curtain of mist from before their inner eye, they will at once recognise as nothing but Islam. Muslims are often accused by the non-Muslim intelligentsia of associating politics with religion. May we most respectfully enquire of these sponsors of 'Prarthana Sabhas',—"Dear Sirs, do you not ever talk of politics in these prayer meetings ?" Hence we fervently appeal to all our non-Muslim brethren,—“Hark ! Hark ! dear friends, through the ear of your conscience, whose signal codes are these ! Here is a chiming ring in your heart's telephone,—please pick up the receiver and listen,—THIS IS ISLAM CALLING.

\* \* \* \*

### Psycho-Analysis of a Praying Mind.

Now we turn to our fellow brethren who pray five times a day and start a scathing dissection of their inner self while they are at prayer. Please do not take offence for this merciless operation as I am not even sparing myself. Let us open our hearts layer by layer and watch carefully how our mind behaves while we say our prayer. The devotee goes on uttering,—“Alhamdu Lillāhi Rabbil ‘Ālamīn.....,” but mind goes on,—‘What a trouble ! the boy is suffering from fever for three days,—must call in a doctor’. Mouth goes on,—“Ar-Rahman-ir-Rahim i Mālik i Yaumiddin.....” But mind straying otherwise,—‘The officer, the rascal of a boss, has put me to such a trouble,.....etc. etc.’ Suddenly a flashing reflection comes in, Oh ! I am praying ; Allah must be remembered

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as (Omnipresent and Omniscient) during prayer,—on, this is nothing doing.” The mouth like an automatic machine, has by this time finished from ‘Iyyākana’ budu’ to ‘Sirātal Mustaqīm’. A few moments go on peacefully, the utterances being listened to by and echoed from the inner self. Soon after finishing,—‘Ghairil magh-dzūbi.....’ suddenly a pitiable catastrophe ! A cat has caught a tame pigeon. The boys are screaming, shouting, and chasing the cat, the noise and bustle reaching the ears of the unfortunate Musalli. While conjugating a Surah with the Fātiha, perhaps the vocal machine goes on automatically,—‘Qul Hu-Allāhu Ahad.....etc. etc.’ but the inner Musalli is running after the cat. Well, then, who is uttering prayer ? and who is chasing the cat ?

Now let us sit back and compose ourselves to make a diagnosis of the case. Why do such things happen ? Why does not our mind obey our command ? We hear so much, read so much, and attentively listen to religious lectures so much—why then, while our lips utter the Words of Allah in a pleasing note, does our mind wander hither and thither ? Answer to this can be given in brief as follows :—This is the nature of our mind so long as we live in this world. Our mind can be compared with a wild, unbroken horse. A bridle or curb, he won’t first of all allow on his head. Even if ever he allows it, he would very often break off the bridle and rein, and gallop over ditch and valley, through bush and bramble. But look here, dear friends, this wild horse must be broken, curb must of necessity be applied through his jaws. Whip him we must ; or else there is no escape for man, no peace, no happiness,—nothing. But why should we take the trouble of doing all this ? Is it not a bar to a man’s freedom of thought ? Is it not self-torture ?.....The eternal ‘why’ is coming from the sceptic component of Man’s self.

Well, here is the answer short and simple. Why do we feel happiness and sorrow in this world ? What is the root-cause of unhappiness ? Suppose somebody has lost a big sum of money, or one of his near ones has died. He will naturally be struck with grief. He will weep and cry and perhaps make his own life miserable. What is the definition of ‘Happiness’ ? If we think deeply we shall come to the final conclusion that, whatever the circumstances of our life *if we are not sorrowful,*

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take it as 'happiness.' In other words, Happiness can be defined as,—'The mental state of not feeling any sorrow'. Consequently and conversely Sorrow is nothing but 'The mental state of not feeling happy.' Sorrow and happiness are therefore nothing but the *metamorphic mood of our inner self at one and the same state of our outer self*. Take for instance,—What I earn, I think, is quite insufficient for me and I am miserably unhappy. But a man earning less than I, do think that I am so happy. Why do I feel unhappy? Because I am always thinking that the landlord of this town or the business magnate is very happy and having a jolly good time with his palatial, buildings, cars, servants, etc. The more I shall think about the landlord or the business man, and take a comparative view of myself I shall have a feeling of sorrow. Now the problem is, how to free my mind of all thoughts about the landlord?

Take the example of a man, who has just won a huge sum of money in the Derby Sweep. He will surely feel happy at that particular moment. Ideas and thoughts will naturally swarm and buzz into his head,—of building a house, of buying a car, etc. He gets all his wishes fulfilled. Just beside his mansion there is a miserable hut of a poor man. He feels the sight repulsive. It mars the dignity of his mansion. "Oh, the dirty hovel must be removed." "You nasty, fellow! be off from here and settle somewhere else." "The other fellow has spoken ill of me,—well, I want his head chopped off, or, fire him with a penal suit." "You dirty rickshaw-wallah, standing across road and stopping my car,—get out you . . . ."—So says the hyper-inflated richman. Because he has acquired riches, he cannot maintain the balance of his mind. He inflicts merciless wounds on the heart and person of the poor. The ultimate result of this imperious capitalism is quite obvious. The poor and exploited join together and rise in revolt against these capitalists. Murder, arson, revolution and war follow as a natural issue. Hence we understand that mere accumulation of material wealth does not bring happiness to man. If ever it does, it does so temporarily, for the time being, to some particular individual or group of individuals. But it is as sure as the night follows the day, that the society as a whole, after a few steps forward



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comes under the violent grip of Curse from Allah. Europe is certainly the richest continent in the world, but why is it also termed as the most unhappy continent in the world ? Answer to this question. Well, please work it out yourselves. Here we only suggest. Unless we restrain our inner self both in prosperity and adversity or to express it allegorically—unless we curb and bridle the wild horse in us, there is no peace and happiness in man, either individual or collective. Even if we get a flash of light through our conscience, and resolve not to be perturbed in weal and woe, we often experience, that unwanted thoughts often haunt our mind irresistibly thrusting against conscience. Now the problem is, how to shake off this swirling upsurge of unwanted thoughts from our mind. Let us now scrutinise the institution of prayer and search carefully if there is any provision in it for our inner self to get a control over the haunting thoughts and ideas.

Immediately on standing upon the prayer mat we utter these words,—“*Inni wajjahtu wajhia lilladhi fataras-samawati walardzi hanifaon wa ma ana minal mushrikin*”, which means,—“Certainly I turn my face towards Him, who has created the Heavens and the Earth, and I am not one of those who associate anything else in the Absolute Oneness of Allah.” Now the question,—“Whom do we address these words to ?” Certainly these are not addressed to Allah, as it is obvious from the very construction of the sentence. Who then is the addressee ? Undoubtedly these are addressed to our own self, or our inner self. To express it, in the parlance of modern psychologists, it is nothing but an ‘auto-suggestion’. This is intended to fortify our mind against the inrush of thoughts of anything other than Allah. Now to revert to our favourite allegory, we ride on the wild horse, give a sharp pull on the reins, with a goading kick on the belly and say,—“Gee-ho ! take care, trot along this straight way of Allah.” ‘*Wamā anā minal mushrikīn*’,—i.e., don’t stray right or left, don’t jump over bush and bramble, don’t break the bridle.” If after the starting caution the horse of our mind attempts to go astray we again give a jerk on the reins, ‘Smack’, ‘smack’, goes the whip ! ‘Back ! ‘back’ cries Islam !....Thus during prayer the devotee has to go through regular struggle, which is called ‘*jihād*’ of *nafs-i-*

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*lawwama* against '*nafs-i-ammarah*', or the struggle of our Reproaching Soul against our Carnal Soul. This 'jihad' imbued in the outer form of prayer when faithfully exercised, gives us strength of mind to shake off unwanted thoughts and ideas and remain tranquil in both prosperity and adversity.

### Significance of Gestures in Prayer.

The nature of our mind (or you may say, our conceptive faculty) is such that we can not ordinarily concentrate our straying thoughts and continue to keep our attention in focus for a long time in one state of our body. The reader will find ample instances in himself when he goes to think about a serious matter. Why do we scratch our head over a problem? Why, while thinking about something serious, we twirl our moustache, fiddle with a pen or a pencil or anything at hand, take a long-range look up, here and there? Take a concrete example. A schoolboy, after a good deal of scratching the head and pulling the hair, fails to work out a sum. He calls his father,—“Daddy, I can't do this sum, the answer is not coming up correct.” The father says, “Well, I shall give you a tip for this, you just leave the sum aside for the time being, go to the market and buy some meat and vegetables for cooking our lunch; go quick.” The boy rises from his desk, turns his attention towards the market, and while in market, towards each shop, each commodity, back along the road, home again, to his mother or cook and finally to his desk again. Father says now, “Well, my boy, try the sum again. It will come out O. K. I think.” It is often noticed that under such circumstances the sum does come out all right, or at least, the boy's attention on the sum becomes more concentrated, there is not a shade of doubt about it. From the first straining on the sum, till the second attempt his body changes from posture to posture, his attention changes from one centre to another, and that opens out the range of his conception. Just similarly, if during the time we chant the Fatiha with a conjugate Surah, we can hold on the reins of our straying mind, and then let loose the posture, and shift the focus of our attention to a few minor centres in different postures, then obviously the strain on our conceptive faculty is released. After thus easing out

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the strain of one genuflection, we start a second one, we can carry on with the internal ‘jihad’ with renewed vigour and deeper penetrating power. The gestures in ‘Ruku’ and ‘Sajda’ and short ‘Tasbih’ in these postures therefore need no further elucidation. A circus player, after exhibiting one of his acrobatics, pats and strokes his muscles and then starts his second art. Is not this prayer of Islam a similar thing? To make our body fit and strong for healthy life, we take exercises and games. To make our mind healthy and fit for our individual and social welfare, the prayer of Islam can be termed as a type of psychological exercise. Our doctors and hygienists suggest and formulate so many exercises for our physical health. If we make a micro-analysis of our inner self and try to find out a psychological exercise for our individual and collective good, we will certainly come to the final conclusion that the prayer of Islam is the most effective and absolutely correct.

### Conclusion

Now that we have said much about this wonderful psycho-attainment of man, known as prayer in Islam, we turn to our materialist friends, and for the sake of their matter-of-fact approval come down to actual facts and figures. Here I draw a balance-sheet of profit and loss we have from prayer which at a cursory glance they are wont to overlook.

We take two extreme cases :—

Case No. 1. Son or wife has died. Mind is brimful with grief. We start prayer. The ‘trained horse’ in us starts, trotting, cantering, galloping in the straight way of Allah. Mind is resounding with each and every phonetic impulse of the Word of Allah. At times grief tries to protrude itself into the mind, but the trained horse in us will surely give it a smart kick backwards. At least during the ten or fifteen minutes, we say our prayer, we will surely be able to push our grief aside. And if we succeed in overcoming grief *at will* for ten or fifteen minutes, we will certainly be able to do so at any other time, we do our worldly duty in office, business, mill or factory. Will it not increase the output of our labour?

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Well, you please convert the increase in out-turn into rupees, annas and pies, and add it to your bank balance.

Case No. 2. A big sum of money has been earned somehow. We generally under such circumstances feel the heat of 'silver tonic' which heat, if left unchecked, burns down the whole society in the shape of high explosive shells and incendiary bombs. We have discussed these points before. A well-trained praying mind will never get intoxicated with prosperity. During prayer? No. While not praying? Never, never. We have seen how through congregational prayer social goodwill is developed. No, in this prosperity the devotee not being perturbed and inebriated, will naturally feel inclined to help the needy, give in charity, and look to all sorts of social welfare. The result is, smooth and easy decentralisation of wealth, which means democracy, peace and happiness in the society and state. If perchance this particular devotee falls in adversity in future, the good-will and charity shown by him in the past, will now metamorphose into sympathy and love in the public, who will flock round him with outstretched hands of assistance, which, put in other words, is nothing but "Blessing from Allah" for his prayer. Here again, dear friends, in prosperity, as it was in adversity, we arrive at democracy, unity, peace, profit, happiness and blessing.

Now the finishing catechism :

Q. What is the origin of this unity, peace, profit and happiness ?

Ans. Prayer.

Q. Whom was the prayer addressed to ?

Ans. To Allah.

Q. Who then gives this unity, peace, happiness etc. ?

Ans. ALLAHU AKBAR.

## ADDITIONAL NOTES ON THE FIRST: PILLAR—THE CREED OF ISLAM

BY MUHAMMAD SADIQ DUDLEY WRIGHT, D.PHIL., F.S.P.

### **There is no god but Allah and Muhammad is His Prophet.**

Men unwilling or who profess themselves unable to accept the divine origin of Islam frequently and not unnaturally ask: "Where did Muhammad acquire the knowledge necessary for the codification of the creed of Islam?" Brevity is the striking feature of that creed but all who have had any experience in literary composition, even the latest tyro, know that it is far more difficult to epitomize knowledge than it is to dilate it. Opponents of Islam are always willing to admit that the Prophet was unlettered and ignorant as judged by secular standards. They seem happy to find this point of agreement. In the like category, however, we may place the prophet Amos, who was a herdsman. He was among the herdsmen of Tekoa, fulfilling his daily calling, when the message came to him from the Eternal, which afterwards he faithfully delivered. He emphasized the fact (*vii*, 14) that he was neither a prophet nor the son of a prophet, but a herdsman and a gatherer of sycamore fruit, when the message came to him: "Go, prophesy unto my people, Israel." That message also contained certain personal instructions, which were, without doubt, repugnant and inexplicable to him but with which he seems unhesitatingly to have complied, because he acknowledged their source.

There is no occasion to emphasize the fact that Muhammad was unlettered and ignorant. No one knew it better than he did and he admitted it, not as a boast but as a fact. We, as Muslims, also know how and where he was educated. He was under the tuition of divine instructors in the cave of Hira. There he was taught to read and write; a solitary pupil, alone save for his instructors, the messengers of Allah, his sole companions.

Read, in the name of thy Lord! Who created man from congealed blood! Read, for thy Lord is most generous! Who taught with the pen! Taught man what he did not know! (Qur'an xcvi, 1—6).

All the prophets from the beginning have been taught in isolation ; Adam in the garden, Moses on the mount, Jesus in the wilderness, Muhammad in the cave.

Some zealous admirers of Muhammad claimed for him the power to work miracles but this he strenuously denied and claimed that the Qur'ān which was transmitted through him was the only miracle with which he was connected and of that he was only the amanuensis, because at that time, he was unable to read or write. But to have been the means of bringing to men the knowledge contained in that volume, which has transformed the lives of millions, which has stood the test of more than thirteen centuries of criticism, which stands to-day in exactly the same form as when it was first dictated is an honour unparalleled in the annals of history.

But is not Islam itself a miracle ? Has it not been a miracle throughout the ages, from its earliest days, when Muhammad himself stood as a voice crying in the wilderness of doubt and opposition, when its earliest disciples were but a handful of Arabians down to the present day when every country throughout the world has its apostles and evangelists preaching the true knowledge and worship of Allah, delivering the same message that Muhammad preached in the same words and with the same confidence and assurance.

It is a noteworthy fact, but history has supplied the data in proof, that the advent of a prophet—one who is able by his life and acts to give unerring proof of his divine appointment—has always been followed immediately by the appearance on the scene by one or more false prophets who seek to imitate the marvellous signs which have accompanied the message and work of the divinely appointed *Rasul*. This, however, was foretold by Jesus: the forerunner of Muhammad, seven centuries before the latter was called to his mission. He said (Matthew vii, 15-16) :

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles ?

And on another occasion (Matthew xxiv, 24) :

For there shall arise false Christs and false prophets and shall show great signs and wonders inasmuch that if possible they shall deceive the very elect.

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The age of Jesus was thus characterized. Theudas (Acts vi, 36) is given as the name of one of these false prophets, who succeeded in securing a following of four hundred. He had a successor (verse 37)—one Judas of Galilee, but (verse 38) both perished. Likewise, in apostolic times, we read (Acts ix, 18) of one Simon who endeavoured to purchase from the apostles the power by which he could produce the "signs and wonders" by which those messengers gave evidence of the divinity of their appointment.

Muhammad was not free from the attentions of such imitators and impostors. When he had taken up his residence in Madina, although declining in health, he was preparing for the invasion of Syria and Palestine. It was at that time that two impostors—Al Aswad and Mosailama, known to the Muslims as "The two liars", made their appearance. The former was a converted idolater, who had professed Islam but had apostatized to set up as a prophet on his own account. He was an expert conjurer, but passed off his tricks as miracles, claiming to be assisted in their performance by genii. There are always to be found in every country, in all religions, men and women ready to adopt any new fad presented in the name of religion. Not many years ago, a man posing as the reincarnation of the Prophet Elijah set up a tabernacle in the Euston Road, London, from the pulpit of which he preached and for a time attracted large congregations. His "tabernacle" is now a cinema and the end of that prophet was inglorious. Only a few years previously another "prophet" with even higher aspirations had set up in a church at Stoke Newington as a reincarnation of the Prophet Jesus and he too was, for a time, a great attraction. But his end, too, was inglorious, not unaccompanied by scandal.

Aswad's reign lasted for four months. Mosailama was an Arab of the tribe of Hanifa, who, also, had professed Islam. He then professed to have been endowed divinely with the gift of prophecy and claimed to have been appointed to assist Muhammad. He produced a volume which he called the New Qur'ān which he said had been divinely dictated to him. He addressed a letter to Muhammad :

From Mosailama, the prophet of Allah, to Muhammad, the

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Prophet of Allah ! Come now, let us make a partition of the world ; let half be mine and half be thine !

The reply of the Holy Prophet Muhammad was brief and pointed :

From Muhammad, the Prophet of Allah to Mosailama, the Liar ; The earth is the Lord's and He giveth it as an inheritance to such of His servants as find favour in His sight. Happy shall they be who find favour in His fear.

The last illness and death of the Holy Prophet intervened to prevent the immediate just punishment of the impostor and it was not until the caliphate of Abu Bakr that Khalid set out with an army to attack Mosailama in his stronghold when he won an overwhelming victory.

We expect men to revile and persecute those who are steadfast in their advocacy of the Truth and are, or should be, always ready to encounter downright denial but when those "outside the camp" who have been definite opponents change their attitude and assault is replaced by praise and admiration, the necessity for the alertness and caution is enhanced. The day of the reviling of Islam by its opponents in opprobrious terms seems now to have entered upon its decline ; indeed, in some quarters it would seem to have passed away and almost to have emerged into one of laudation, though not, as yet, at any rate, into one of acceptance. Such attitude calls, as stated, for extra vigilance, for there may be lurking in that attitude a subtlety and cunning which is more inimical than open defiant warfare. Yet the character and well-known honesty of some testimony may sometimes be such as to disarm suspicion. The reputation of the speakers is of so high a character that their testimony can be accepted freely without demur. None, for instance, would question the sincerity and honesty of the renowned scientist, Haeckel, who, in chapter xv of the latest edition of *The Riddle of the Universe*, has written :

The Mohammedan religion has preserved the character of pure monotheism throughout the course of its historical development and its inevitable division much more faithfully than the Mosaic and Christian religions. We see that to-day, externally, in its forms of prayer and preaching and in the architecture and adornment of its mosques. When I visited the East for the first time in 1873 and admired the noble mosques of Cairo, Symrna. Brussa and Constantinople, I was inspired with a feeling of real devotion



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by the simple and tasteful decoration of the interior and the lofty and beautiful architectural work of the exterior. How noble and inspiring do these mosques appear in comparison with the majority of Catholic churches which are covered internally with gaudy pictures and gilt and are outwardly disfigured by an immoderate crowd of human and animal figures! Nor less elevated are the silent prayers and the simple devotional acts of the Qur'ān when compared with the unintelligible verbosity of the Catholic Mass and the blatant music of their theatrical processions.

Gibbon, says Yearsley (*The Bible*, p. 228), a fearless and level-headed historian, but regarded by the biased theologian with aversion, did not hesitate to regard Muhammad with reverence. He stigmatised the attempt to describe Muhammad as subject to epilepsy as "an absurd calumny of the Greeks."

H. G. Wells, in *A Short History of the World* (p. 172) admits that the faith Muhammad imposed upon the Arabs contained much power and inspiration :

One characteristic is its uncompromising monotheism ; its simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is its complete detachment from the sacrificial priest and the temple.

Modern Theists have two expressions which they cherish and repeat so frequently that they have almost lost their novelty and force, even their meaning. It is, however, perhaps necessary to emphasize that Islam denies neither the Fatherhood of God nor the brotherhood of man. It does not, however, admit human equality, which sometimes seems to be regarded as synonymous with the latter. The Muslim emphasizes the sovereignty, rather than the Fatherhood of Allah. He is Lord and King (sura lxiv). Fatherhood implies parental obligations, which involve mutability and variability. Yet Allah is merciful beyond limitation, as expressed in one of His Names, *Al Raḥmān*.

A summary of the First Pillar of Islam is given by Sir Edwin Arnold in his Preface to *Pearls of the Faith*, that excellent volume of one hundred poems on the Names of Allah, wherein he says :

If Islam was born in the desert with Arab Sabæanism for its mother and Judaism for its father, its foster nurse was Eastern Christianity and Muhammad's attitude towards Christ and towards the religion which bears his name is ever one of profound reverence and grateful recognition. Nor are the differences between the older and the younger creed really so great as their

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similitudes in certain aspects. The soul of Islam is its declaration of an absolute resignation to His Will. Not more sublime, therefore, in religious history appears the figure of Paul, the tent-maker, proclaiming the Unknown God at Athens than that of the camel-driver, Muhammad, son of Abdullah and Aminah, abolishing all the idols of the Arabian Pantheon, except their chief, Allah *Ta'alah*, "God the Most High" and under that ancient and well-received appellation establishing the oneness of the origin, government and life of the universe !

At no stage in history has Christianity presented a united front. It has ever been divided up into sects and factions, the divisions not being on minor but on substantial points. Dermingham, in his *Life of Mahomed* (p. 17) gives a list of the principal divisions. Arabia ; he says :

was described by one of the Fathers in the *fifth* century as *heresian ferax*, "the meeting-place of heresies"; there were the Sabellians; the Doceti (who denied the human nature of Jesus); the Arians (who denied the deity of Jesus); the Monophysites (who denied his dual existence); the Jacobites; the Mariamites and Callyridians (who worshipped the mother of Jesus); the Anticomorianites (who denied her perpetual virginity); the Nazarites and Ebionites (Judaic Christians); the Gnostics; the Valentinians; the Basilidians; the Corpocratians; the Nestorians; the Rakusians and many others.

Mrs. Max-Muller, wife of the renowned Orientalist, in her *Letters from Constantinople* (1897, p. 66), says that :

The Christian sects with which Muhammad came in contact had corrupted Christianity and misrepresented some of its leading doctrines. When Christian teachers were actually disputing whether the Virgin Mary was actually a goddess and whether she was immaculate, we need not wonder that Muhammad and his followers turned away in disgust and despair and declared the doctrine of the Trinity to be Tritheism and subversion of Monotheism, the life-spring of their faith.

Professor Max Muller corroborates the opinion of his wife in the following passage (p. 79) :

It is the misunderstood doctrine of the Trinity that has deprived Christianity of millions of believers and turned Muhammad from a friend into a foe. If we would but understand the noble aims of Muhammad particularly during the early stages of his career, we should not grudge him the title of Prophet. The fact remains that he has planted a pure religion where there was nothing but crude idolatry before.

The Creed of Islam was the seed from which martyrs

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were born and which stayed them in their ordeal. Stanley Lane-Poole says :

Men trained in European ideas of religion have always found a difficulty in understanding the fascination which the Muslim faith has for so many minds in the East: THERE IS NO GOD BUT GOD AND MUHAMMAD IS HIS PROPHET. There is nothing in this, they say, to move the heart. Yet this Creed has stirred an enthusiasm that has never been surpassed. Islam has had its martyrs who have renounced all that life offered and have accepted death with a smile for the sake of the faith that was in them.

Dermingham, replying to the charge of insincerity with which Muhammad has frequently been charged, writes :

His whole life, in spite of his faults (and he did not deny having faults) proves that he believed profoundly in his mission and that he accepted it heroically as a burden he was to bear. His creative ability and the vastness of his genius, his great intelligence, his sense of the practical, his will, his prudence, his self-control and his activity—in short, the life he led—make it impossible to take this inspired mystic for a visionary epileptic.

No truth has received greater emphasis in the Qur'ān and all Islamic writings than that of the Unity of Allah :

He is God alone, God the Eternal ;  
He begetteth not nor is He begotten ;  
Nor is there any like unto Him (Sūrah cxii).

The Unity of God is the fundamental doctrine of Islam and finds its exemplification in the unity of purpose in Creator and every true believer, the former in creation and the latter in purpose and aim—there can be no divided allegiance in the service of Allah. The words of the Creed of Islam are so few and simple that they can be memorised in a few moments but their execution is the work of a lifetime.

It was not a new doctrine when Muhammad enunciated it. It had been given to the world by the writer of the book of Deuteronomy (vi. 4, 5) :

The Lord our God is one Lord and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might.

It is still the fundamental doctrine of both Judaism and Islam. The writer of the "Sermon for the Week" in a recent issue of the *Jewish Chronicle* said : ,

The belief in the Unity of God is the first and last teaching of Judaism. It must still have to-day as it has had throughout the

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long centuries, the strongest emotional and intellectual appeal for all Jews . . . In former ages it was a living protest against idol-worship, trinities, dualism—the idea of two opposing gods and against all conceptions of God which derogate from that simple, unique and complete Oneness for whose absolute truth the Jews have suffered and fought during twenty-five centuries . . . The aim of human life is to strive after unity in common life, because it is the essence of God Himself, because unity is a fundamental principle and because the best kind of life and the best kind of human character are a harmony in which extremes are reconciled. At its best, this harmony, in the musical sense, resolves discords ; and out of the sound of many instruments of diverse characters produces one result.

The writer of that sermon holds that the Jewish declaration of the Unity of God carries with it an outlook upon life which is uniquely and essentially Jewish. Essentially, but not uniquely, for it is held with equal tenacity by the Muslim and exemplified by him with equal strength and fervour.

Dr. Pennell (Christian) in *Among the Tribes of the Afghan Frontier* (p. 300) has said :

The Mussulman [Muslim] has given a witness of the Unity of God and the folly of idolatry which has been unsurpassed in the history of the world and he has qualities of devotion and self-abnegation which the Christian Church may well desire to enlist in her service rather than to ignore or decry.

Buckle, in the *History of Civilization in England* says that the greatest Muslim writers have always expressed ideas regarding the Deity more lofty than those possessed by the majority of Christians and that the Qur'ān contains noble passages on the Oneness of God.

The brevity of the Creed of Islam in no way proves a deterrent to activity. As Khwaja Kamal-ud-Din says : "Our declaration of faith is the declaration of obedience to the laws of Allah." Muslims have always yielded a full response to all calls made upon them in the name of Allah. There was a limitation placed upon the scope of the mission of Jesus, which was absent in the instance of the call to Muhammad. The mission of Jesus was confined to the "lost sheep of the house of Israel," the children of the Diaspora. In the authorized version of the New Testament texts have been introduced and interpolated which are not to be found in the ancient manuscripts, which

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suggest that the evangelization of the world was entrusted to the apostles and their successors, for which antiquity gives no warrant or authority. There was no originality in the message preached by either Jesus or Muhammad. It had been proclaimed through the centuries by all the prophets who preceded them. But it had become unpractised and forgotten. Before Muhammad could enter upon his mission he had to prepare the ground and his first act was to raze to the ground the structure of falsehood, superstition and corruption which had been raised by human device in order to establish a foundation for the Truth.

Stanley Lane-Poole in *Studies in a Mosque* says :

Surely the character of Muhammad has been misjudged. He was not the ambitious schemer some would have him, still less the hypocrite others have imagined. He was an enthusiast in the noblest sense when enthusiasm became the salt of the earth, the one thing that keeps men from rotting while they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, falls upon barren ground and bears no fruit. So was it not with Muhammad. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the One God and never to his life's end did he forget who he was or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity, sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness. Well did Carlyle choose him for his prophet-hero ! There have been purer lives and higher aspirations than Muhammad's\*, but no man was ever more thoroughly filled with the sense of his mission or carried out that mission more heroically.

\* This is what Lane-Poole thinks as a Christian,—Ed. I. R.

## THE WAY OF LIFE

BY WILLIAM BASHYR-PICKARD

### Dangers and Pitfalls (2)

Still, before this pen must be laid down, there remain several dangers upon the way. With cautionary word these may be described.

The first of these dangers that cometh up, ugly in form, with oppressive menacing, is fear.

The pilgrim, as he further progresses beyond the initial stages, must learn ever more resolutely to cast out fear from his breast. In God there is no fear. In other words, knowledge of God layeth all fear aside. Neither in heaven or in earth, neither in life nor in death, neither in health nor in sickness can there be any fear for the soul that knoweth God, that dwelleth in the reality. Neither in riches nor in poverty, neither in success nor in failure, neither in crowded popularity nor yet in solitariness can there be any fear for the soul that knoweth God, that dwelleth in the reality.

It seemeth that fear cometh from ignorance or from a knowledge that is but partial. Acquire knowledge, therefore ; cling therefore to Truth, that imperishable, unshakable rock of existence !

So, if the pilgrim carrieth the light of truth in his heart, let him not fear, though mountains of darkness, that is ignorance, rise up against him ! The truth, cherished in his heart, will light him upon his way, even as a little lamp will overcome a thick encircling darkness.

The pilgrim indeed must have courage ; for not all men see in the light and by the light. He must, if occasion arise, be prepared to walk alone, to take a course that a thousand upon his right hand and a thousand upon his left hand take not, as they aimlessly wander. He must weigh things up for himself, sacrifice the comforts and pleasures (how false indeed !) of an easy-going indolence that can acquiesce in mass judgments or mob ethics. If he be assured, 'Ten thousand men and women act thus, think thus, live thus', no answer will arise within him to

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say : 'Verily well and of a truth, so therefore must I act, must I think and must I live !' Rather will he weigh up the standard of the ten thousand by that one touchstone of truth within his heart. Then, if the standard of the ten thousand be found wanting, it will have no power over him to bend his conduct and thoughts thereto. Nay, not if another ten thousand were added unto the first.

For not by numbers shall ye attain unto light.

Assuredly evil, and wrong, swollen and waxen great, do not thereby attain a transmutation into righteousness and good.

Possibly a pitfall lieth for the pilgrim in some rosy expectation of some easy and immediate success, apparent to the eyes of the world and judged in the balances of the world. Possibly he thinketh, having entered the way, having grasped some true outline of reality, from henceforth everything he doth and planneth will unfailingly prosper.

Not so, not necessarily so.

Where success or failure by the standards of the world approximate, by the light of reality, to pin points of indifference, progress in the Way cometh not up for so easy measurement.

Let the pilgrim rather have recourse to contemplation and, in quietness he will gain the conviction that he is victor, not by attaining the success and laudation of this perishing world and humanity, but rather by the security of that very vantage point above both success and failure, to which by grace he hath been raised.

Alike in prosperity or in adversity he may dwell in a serenity unmoved. In that serenity springeth a clear-flowing well-spring from which he may dispense blessings to the troubled and weary he ever meeteth upon his way. He is the water, he is the sunshine, he is the help to others ; and in giving out he feeleth no lack any more than the sun, shining and giving warmth, knoweth stint or the river flowing grudgeth to give the waters of refreshment.

Now between two opposite extremes runs the golden mean. Even so upon the Way dangers lie on the left hand and on the right hand of the pilgrim's path. If there be dangers of excess, there are also dangers of defect. The pilgrim needs be circumspect, for the right

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path winds amid differing circumstances and is not ever the same.

Difficult indeed is the path and not to be followed blindfold, nor run along with eyes and thoughts elsewhere. How many a pit and quagmire and sharp protruding rock is there for the unwary ! Between asceticism and indulgence, between love of the world and neglect of the world, between absorption in action and contempt of action, between profligacy and celibacy, between harshness and soft spoiling laxity the Way taketh its windings, and the pilgrim must acquire a certain detachment so that he keep himself free from those opposite dangers upon either hand.

Verily he hath duties, and those duties lie in the world ; and not by complete detachment from the world and absorption in religious exercises and delights will he attain unto that complete righteousness, that bright and perfect virtue imperishable.

But he may do so by duties fulfilled without self-seeking by a carefully attuned receptiveness to divine guidance. For each moment of time the right way leadeth on ; and by a complete submission and a sensitive expectancy that right way may be found and followed (grace granted by God, the Lord of grace).

To know God, that indeed is the Way ; and to this end are sacred books and scriptures and prophets and rites and ceremonies diverse and difficult and prayers and fastings and sacrifices and penance ; but let not your heart be enamoured, engrossed and hooded over with a comfortable blindness by these things ! These one and all, how blessed so ever in themselves, are but the means not the end : the end in all verity is God.

Beware, then, lest ye fall into this subtle danger, the blindness of an inner veil. Beneath the veil shines the face of the Beloved ; and will ye be cheated by the beauty of the silken veil with its gems and pearls and jewels, to worship them, seeking not the rapture of the face of the Beloved ?

To know the Truth is better than to be enraptured by the forms. To live in the Truth is better than to rejoice in the loveliness of the ceremonies, though great is the avail of these, yea, necessary ; and none can despise or dispense with them to approach the presence of the Adored.



## THE WAY OF LIFE

A danger, too, as of thorns is there by the pilgrim's way. For it must needs be, in passing through the rugged wilderness of this world that some of humanity will present themselves to the mind and heart of the pilgrim in more lovable guise than will others.

Some of these dear ones by blood or marriage or simple friendship may view ultimate things with different eyes and from a different standpoint from the pilgrim himself. Then, it may be, he will exert himself with enticement and persuasion to draw them to tread the same path with himself. But this he cannot of himself succeed in doing. None may be believer but by the grace of God. Whom God loveth He openeth their hearts to submission.

Then, finding his dear friends and relatives obdurate, resolutely refusing to walk in the way of blessedness by the light of faith, a danger cometh up that this become a thorn and a brier, tearing the pilgrim's flesh and lacerating his heart continually.

Let him at such time beware and, stooping, gently detach these brambles from his clothes and flesh, as he passes this thorny way; and let him with quiet conscience remember that belief is only by God's grace and no human compulsion can achieve equally with the gentle dew of God's mercy. Let him not despond. Let him not be embittered, but let him show his accustomed kindness unaltered, unstinted.

And now time passes on and the writing of the Way draweth to its conclusion, though the Way itself is an eternal way. Thrice happy they who walk therein and by God's presence have cast out fear! Let them rejoice! let them rejoice! There is no walker in the Way who hath not approached more nearly to that great joy which is reality.

Space permits two further dangers to be delineated, or at least set forth in brief.

The first is the danger of inaction.

The pilgrim, having progressed upon the Way, having diligently cleansed himself from the grosser passions, having with strength from God broken the bonds of desires many and sundry and having by effort advanced in knowledge, at last feels himself free, as if he dwelt in some barque of blessedness, voyaging over an ocean of divine light, wherein were set islands of innumerable happinesses, abiding, stainless, uncloying.

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What then, what at such time ? Is there anything further for him to do ? Should he not rest content with such great achievement ? Should he foolishly break such dreaming reality of bliss ?

Nay, such bliss is not to be broken ; such blessed reality abides unassailable. The truth shines unshatterable.

But now the pilgrim still dwelling in this world, let him not lay aside action. If he no longer craves the fruits of action, let him nevertheless act and work and help, bind up and distribute blessings and seek no reward therein. For unto him who hath by grace won through to the supreme reward, what other reward can be added ? Let him act !

You say, when he has achieved his end, how shall he find any profitable action ? any act worth doing or any act that shall not indeed be detriment—as superfluity is detrimental ?

Nay and not so.

While he liveth upon the earth, assuredly there will be someone he can help, someone whose doubt he may remove, whose pain of spirit, mind or body he may lessen. Let him, then, not despair of finding any outlet for action : let him not think thereby to tarnish his own bright possession of bliss, nor by such action, rewards, discarding, to draw a veil across the face of the Beloved.

And now there cometh up for description this last of the Wayside dangers that we may describe, and it is thus :

The pilgrim path is not all of one level nor all of one difficulty. It windeth, it climbeth and at times it goeth down, passing narrowly amid the low swampy lands, wherein the gnat and mosquito spread pestilence over the unwary. And this pestilence, this danger to the Way, is a blind fatalism, a dull indifference that taketh everything unrejoicing. 'God is supreme,' it saith, 'and without Him can nothing be done that is done. Therefore my progress or retrogression is entirely and only in His hand.'

This cry springeth from a bite of despair, and it should be countered, even as mosquito sting may be countered, by antidote before fever ensues.

Listen and consider.

God is Supreme. It perhaps has come about that, owing to past errors, to past wrong actions, thy circumstances are constricted, thy position lowly and one of

## THE WAY OF LIFE

suffering. Yet that assuredly is no occasion to wrap thee in a cloak of dull fatalism. If thy past ill-deeds still assail thee with aching penalties, take great courage and know that, in spite of this, good deeds take away evil deeds, that even while thou payest out in suffering the price of the vanished past, yet no less at the same time thou mayest be building up securely the bright future by good deeds whose might remaineth. These are as seeds of victory and shall arise to leaf and flower from the decaying rottenness of deeds ill done, even as from foulness over roots rises the golden rose in the garden of the Beloved.

Verily God is Merciful, Forgiving, Pardoning ! Verily His grace is sufficient for His creation ! Verily He is Mighty ! Humble, then, thyself before His Majesty. Verily the knowledge of God casteth out fear ! Verily the knowledge of God is eternal joy !

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### JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXVI, p. 199)

Major H. W. Bellew in his *Kashmir and Kashgar* (1875) refers to the dress of Kashmiri men and women, the pleasing features of their children and infers, from these and other facts, their descent from Jews.<sup>1</sup>

In *Kashmir and its Shawls* (1857) the following passage occurs :—

There is a tradition of long standing, recently revived, that some portion of the so-called lost tribes of Israel found their way to Kashmir on their dispersion. If based on any correct foundation, the fact of weaving in its higher departments having existed for hundreds of years in the valley, might be accounted for by the expatriated Jews carrying with them the arts they learned from their Babylonish conquerors.<sup>2</sup>

Cowley Lambert visited Kashmir and wrote his experiences in *A Trip to Kashmir and Ladakh* (1877). He says :

Physically, the men are tall, well-built and mostly good looking, many of them fair and ruddy with light hair and blue eyes, though

<sup>1</sup> Major H. W. Bellew, *Kashmir and Kashgar*, 66.

<sup>2</sup> *Kashmir and Its Shawls*, 17.

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the greater part are very dark, and have a most unmistakable Jewish cast of face.....Women wear the same kind of sonock frock, rather longer than men, on their heads they have a flat cloth cap.<sup>1</sup>

Fredric Drew in his *The Northern Barrier of India* (1877) described the Kashmiris and Kashtwaris thus :

They have a wide straight up and high forehead and a fine shaped head, with a well cut square brow, with middle aged and older people the nose acquire a decided hook of handsome outline.<sup>2</sup>

They are noisy and quarrelsome, ready to wrangle. In intellect they are superior to their neighbours. In perception and clearness of mind and ingenuity they far outlive their rulers. In disposition they are talkative, cheerful and humorous.<sup>3</sup>

The Kashmiri Pandits have that same fine cast of features, which is observed in the cultivating class.<sup>4</sup>

James Milne in his *The Road to Kashmir* (1879) says that "the three races (Afghans, Afridis and Kashmiris) have large, aquiline features and skins which have well been described as "subdued Jews." <sup>5</sup>

Mrs. J. C. Murrey Ansley (1879) also speaks of the Kashmiris having "a decided Jewish type of features." <sup>6</sup>

W. Wakefield in his *The Happy Valley* (1879) also refers to the cast of countenance of the Kashmiri being, somewhat like the Afghans, Jewish in character.<sup>7</sup>

E. F. Knight in *Where the Three Empires Meet* (1893) describes the Kashmiris :

These.....fine-looking and bearded, in white robes, some having quite the features of Hibernian celts, some of Jewish cast of countenance, while many are something between the two types, might have passed for a sample of that rather anomalous creature, the Irish Jew.<sup>8</sup>

Sir Walter Lawrence in his *Valley of Kashmir* (1895) described the hooked nose as a prominent feature of the Kashmiris and says that "the prevailing type is distinctly Hebrew." <sup>9</sup>

Sir Francis Young Husband, who for many years was the Representative of the British Crown (the Resident)

<sup>1</sup> Cowley Lambert, *A Trip to Kashmir and Ladakh*, 24.

<sup>2</sup> Fredric Drew, *The Northern Barrier of India*, 124.

<sup>3</sup> *Ibid.*, 125.

<sup>4</sup> *Ibid.*, 128.

<sup>5</sup> James Milne, *The Road to Kashmir*, 135.

<sup>6</sup> Mrs. J. C. Murrey Ansley, *Our Visit to Hindustan, Kashmir and Ladakh*, 74.

<sup>7</sup> W. Wakefield, *The Happy Valley*, 97.

<sup>8</sup> E. F. Knight, *Where the Three Empires Meet*, 40.

<sup>9</sup> Sir Walter Lawrence, *The Valley of Kashmir* 318.

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to the Court of the Maharaja of Kashmir, in his book on *Kashmir* says :

The visitor.....will often see strikingly handsome women, with clear cut features, long dark eyes, well-marked eyebrows and a general Jewish appearance.

Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say.....that these Kashmiris are the lost tribes of Israel and certainly as I have already said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish Shepherd tending his flocks and herds may any day be seen.<sup>1</sup>

Scott O'Connor in his *Charms of Kashmir* (1920) describes Kashmiri Pandits as "like pictures out of a German Bible."<sup>2</sup>

C. E. Tyndel Biscoe, Christian Missionary, who lived in Kashmir for many years, agrees with others who think "that the Kashmiris belong to the lost tribes of Israel, as many of them have such Jewish noses, also their love of money and of getting the better of their neighbours is a strong one."<sup>3</sup>

John Noel wrote an article, *The Heavenly High Snow Peaks of Kashmir* in *Asia Magazine*, New York, 1930. In this article he wrote :

Immensely strong are those picturesque, broad-shouldered Kashmiri peasants and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen, not because they wear a flowing cloak-like dress that conforms to your idea of Biblical garments, but because their faces have the Jewish cast of features. The curious coincident—or is it a coincidence?—is that there is a strong tradition in Kashmir of its connection with the Jews.<sup>4</sup>

The last writer of whom I will take note is an Indian. V. Rangacharya published his *History of Pre-Musalmán India* in two volumes in 1937. Dealing with the ethnological aspect of the ancient tribes of India he describes the inhabitants of Kashmir to the North West Frontier

<sup>1</sup> Sir Francis Young Husband, *Kashmir*, 107, 112.

<sup>2</sup> V. C. Scott, O. Connor, *The Charm of Kashmir*, 18.

<sup>3</sup> C. E. Tyndale Biscoe, *Kashmir A Sunlight and Shade*, 153.

<sup>4</sup> John Noel, *The Heavenly High Snow Peaks of Kashmir*, *Asia Magazine*, New York, October 1930.

and of Kashtwar to be "very Jewish."<sup>1</sup>

The personal observations of these Eastern and Western writers point to the same conclusion, but there are other cogent grounds which force us to support it. It is not unknown to history that emigrants carry with them not only their habits, customs and traditions but also the very names of places of their home-land. These they apply to spots in the country to which they emigrate. A comparatively recent illustration can be found by a comparison of New York, New Jersey, New London etc., of the United States of America with York, Jersey, London in the British Islands. In doing so the succeeding generations of these emigrants not only remember the country of their origin but also the names of their ancestors for many places both in the old and new countries are named after them. Again, sometimes, tribes are named after the places of their origin. Indeed, we can trace very far back the tendency of naming tribes after the places of origin and of naming places after the names of famous and illustrious persons of the clan or tribe. Even in more recent times, we come across such names. For instance in India Lawrence-pur, Campbell-pur, Abbott abad, Montgomery etc. are names of flourishing towns. We also notice that even tribes are named after persons of repute. If we proceed in tracing back the names of tribes and places of a country to another which is far away, we would be justified in asserting that the inhabitants of one of them migrated from the other. But such an inference would only be justified if the known facts cannot be explained on any other hypothesis. In this connection, mutual trade or the settlement of ruling nations or conquering armies cannot be ignored.

Turning to Kashmir and Afghanistan we find innumerable names of places and tribes which can be traced to the Israelites of old. We can, however, ignore the questions of mutual trade between Palestine and Kashmir or of the Israelites coming to these countries as conquering settlers. History will not furnish us with any material to support these conjectures. The preponderance of places and tribes named after the Israelites of old and new places in Palestine can, therefore, be ex-

<sup>1</sup> V, Rangacharya, *History of Pre-Musalman India*, Vol I, 367

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plained only on the hypothesis of migration. I give below only a few names for purposes of comparison.

### KASHMIR.

Tribes, Castes and Sub-Castes ( <i>Gots</i> )	Biblical Names <sup>1</sup>	Reference
Abri (M) <sup>2</sup>	Ibri	1 Ch., XXIV : 27
Akwan (P)	Achan (Heb. Akhan)	Jos., VII : 1
Amal (M)	Amal	1 Ch., VII : 35
Asheriya (G)	Aser (Heb. Asher)	Gen., XXX : 12
Asaul (P)	Asahel	2 Ch., XVII : 8
Atal (P)	Atal	In Hebrew it means "to be dark."
Attai (M)	Attai	1 Ch., VII : 11
Azri (M)	Azriel	1 Ch., V : 24
Bal (M)	Baal	1 Ch., V : 5
Bala (G)	Bela	1 Ch., VIII : 6
Bellu (M & P)	Bela	1 Ch., VIII : 6
Balah (G)	Bala	Jos., XIX : 2
Bakru (P)	Bochrus (Heb. Bakheru)	1 Ch., VIII : 38
Baktu (P)	Baca (Heb. Bekha)	PS., LXXXIV : 6
Banniya (G)	Bannah	1 Ch., XI : 30
Basaya (G)	Basseiah (Heb. Baeseyah)	1 Ch., VI : 40
Bera (M & P)	Beera	1 Ch., V : 6
Faru (G)	Beera	1 Ch., V : 6
Bura (M & P)	Beera	1 Ch., V : 6
Beroth (P)	Beeroth	2 Sam., IV : 2
Betya (P)	Betah	2 Sam., VIII : 8
Bilgai (G)	Bilgah	Neh., XII : 5
Buhana (M)	Bohan	Jos., XV : 6
Buir (M & P)	Beor	Jos., XV : 6
Butt <sup>3</sup> (G, M & P)	Bath	Song., VII : 4
Caleb (P)	Caleb	1 Kings, VII : 26
Dand (M)	Dan	1 Ch., II : 18
Dangar (M)	Dan	1 Ch., II : 1
Dar (M)	Dor	1 Kings, IV : 11
Dhar (G)	Dor	1 Kings, IV : 11
Darku (P)	Dor	1 Kings, IV : 11
Dara (M)	Dara	1 Ch., II : 6
Dum (M)	Dumah	1 Ch., I : 30
Dattu (P)	Dathan	Nu., XXIV : 9

<sup>1</sup> The twelve tribes of Israel were named after the son of Jacob and were : Reubenites, Simeonites, Judah, Issacharites, Zebulunites, Danites, Ephraimites (from Ephraim, son of Joseph), Manassites (from Manasseh son of Joseph), Benjaminites, Naphthalites, Gaddites and Asherites. The tribe of Levi was not numbered among the twelve tribes (Nu., I : 49).

<sup>2</sup> M indicates a Muslim, G a Gujar of Kashmir and P a Kashmiri Pandit.

<sup>3</sup> Butt have a got Kashu.

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Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Gabba	(M)	Gabbi	Neh., XI : 8
		Geba or Gabbe (Heb. Gabba)	Jos., XVIII : 24
Gadha	(M)	Gad (Heb. Gadh)	1 Ch., II : 1
Gaddi	(M)	Gaddi	Nu., XIII : 11
Gaddar	(P)	Gedar	1 Ch., IV : 4
Gaggar	(M&P)	Gerar	2 Ch., XIV : 13
Ganai	(M)	Guni	1 Ch., XXVIII : 13
Gani	(M)		
Gareb	(M&P)	Gareb (Heb. Gharebh)	1 Ch., XI : 40
Gomer	(M&P)	Gomer	Gen., X : 2
Gunzo	(P)	Ginnetho	Neh., XII : 4
		or	
Gundu	(P)	Gunizo	2 Ch., XXVIII : 18
Hahput	(M)	Hatipha (Heb. Hhatipha)	Neh., XII : 56
Haqqaq	(M)	Hukok (Heb. Hhuqqoq)	
			1 Ch., VI : 75
Iqqash (k)	(P)	Ikkesh (Heb. Iqqak)	
			1 Ch., XI : 28
Ishai	(M)	Ishuai	1 Ch., XI : 30
Israel <sup>1</sup>	(G)	Israel	Gen., XXXII : 28
Kahan-Masu <sup>2</sup>	(P)	Kanan (Heb. Qanah) or Cohe <sup>3</sup>	Jos., XIX : 28
Kahana <sup>3</sup>	(P)		
Kak	(P)	Chalcal (Heb. Kalkul)	1 Ch., II : 6
Kalkul	(P)		
Kanaz	(P)	Kenaz	1 Ch., II : 6
Kunzru	(P)		
Kanjuit	(M)	Kirjuith <sup>4</sup>	Jos., XVIII : 28
Kar	(M&P)	Careah (Heb. Quriah)	2 Kings, XXV : 22 (E)
Karrah	(M)	Korah	Nu., XXVI : 9
Katju	(P)	Cath (Heb. Kath)	2 Kings, XVIII : 30
Kaul	(P)	Caul	Isa., III : 18
Khadu	(P)	Cauda <sup>5</sup> (Heb. Kauda)	Acts, XXVII : 16
Kadu	(M&P)		
Kaddua	(G)		
Kitchlu	(M&P)	Kithlish	Jos., XVI : 40
Kotru	(P)	Keturah	Gen., XXV : 4
Kush	(P)	a got of Butt tribe.	
Laddu	(M)	Lud	1 Ch., I : 17

<sup>1</sup> It is a very common name among Gujars.

<sup>2</sup> Kahan-Masu, exclusively act as priests.

<sup>3</sup> A famous family of Rainewari who act as priests.

<sup>4</sup> See Authorised Version.

<sup>5</sup> See Revised Version.



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Tribes, Castes and Sub-Casts ( <i>Gots</i> )	Biblical Names	Reference
Lavi (M)	Levi	1 Ch., II : 1
Laveh (G)		
Libian (M)	Lebana	Neh., VII : 48
Magre (M)	Magor <sup>1</sup>	Jer., XXII . 3
Mangre (M)		
Magar (G)		
Maikri (M)	Machir (Heb. Makhir)	Jos., XVII : 1
Mahlu (M)	Mahli	Ex., VI : 19
Malla (M)	Maaleh	Jos., XV : 3
Maula (G)		
Mallak (G,M&P)	Malluck (Heb. Malluk)	1 Ch., VI : 44
Matri (P)	Matri	1 Sam., X : 21
Meer (M)	Meres	Esther, I : 14
Mereh (G)		
Mir (M)	Mearah	Jos., XIII : 4
Mahsa (M)	Massah (Hel. Mahssa)	Ex., XVII : 7
Mahsi (G)		
Minto (M)	Minnith	Jd., XI : 33
Misri (P)	There is no Jewish tribe of this name, but it indicates that these people had come out of Egypt ( <i>Misir</i> ).	
Moza (P)	Moza	1 Ch., VIII : 36
Mushran (M&P)	Mushi	1 Ch., VI : 19
Mattu (P)	Mathat	Luke, III : 29
Mathu, (P)		
Mauthan (G)		
Naik (M)	Nechoh (Heb. Neko)	2 Kings, XXIII : 29
Naiku (M)		
Nehru (P)	Nahor	1 Ch., I : 26
Nephzu (P)	Nepheg (Heb. Nephez)	1 Ch., III : 7
Opal (M&P)	Ophel	2 Ch., XXVII : 3
Upal (M&P)		
Ogar (P)	Og	Deut., III : 11 (a king)
Ogrey (M)		
Padhe (P)	Padon	Neh., VII : 47
Paddar (M&P)		
Paaudh (G)		
Pareh (M)	Paruah	1 kings, IV : 17
Phalu (P)	Phallu	Gen., XLVI : 9
Pou (P)	Puah	1 Ch., VII : 1
	or	
	Pua	Nu., XXVI : 23
Poot or Ptt (P)	Phut or Ptt	1 Ch., I : 8
Raina (P)	Rinnah	1 Ch., IV : 20

<sup>1</sup> See Revised Version.

# ISLAMIC REVIEW

Tribes, Castes and Sub-Castes (Gots.)	Biblical Names.	Reference.
Raphu	(P) }	Nu., XIII : 9
Rathar	(M) Rethma (Heb. Rathmah)	1 Ch., VIII : 2
Razdon	(P) Rezon	Nu., XXXIII : 18
Reshu	(M&P) }	1 Kings, XI : 25
Resh	(M&P) }	
Reshi	(M&P) }	
Reu	(P) Reu	Gen., X : 18
Reu-wal	(G) }	
Reual	(P) Reual	Nu., II : 14
Sachu	(P) Sechu	1 Sam., XIX : 22
Sam	(G) Shem	Gen., V : 39
Sapru	(P) }	Michah, I : 11
Sapra	(G) Saphir	
	Sia	Neh., VII : 47
Seh	(P) }	
	or	
	Siah	Ezra., II : 44
Shahmiri	(M) Shamir	1 Ch., XXIV : 24
Shaul <sup>1</sup>	(M) Shaul <sup>1</sup>	1 Ch., IV : 24
Shavi	(M) Shaveh	Gen., XIV : 17
Shora	(M) Sherah	1 Ch., VII : 24
Shuai	(P) Shuah	1 Ch., IV : 11
Sulemaniah	(G) Solomon	2 Sam., XI : 3
Tamar	(G) Tamar	Ezek., XLVII : 19
Tellah	(M) Tellah	1 Ch., VII : 25
	Thubal (Heb. Thebhal)	Gen., X : 2
Thabal	(P) }	
	or	
	Tubal	1 Ch., I : 5
Thapal	(P) Tophel (Heb., Thophel)	Deut., I : 1 (a town)
Tiku	(P) Tekoa	1 Ch., II : 24
	Tou	1 Ch., XVIII : 9
Toh	(P) }	
	or	
	Tohu	1 Sam., I : 1
Tola	(P) Tola	1 Ch., VII : 1
Voppha	(P) Vophsi	Nu., XIII : 14
Yadu	(G&M) Jahdu (Heb. Yahdu)	1 Ch., V : 14
Wain	(M) }	
Wani	(M) }	
Zadu	(P) Zadok	Ezra., X : 36
Zartan	(P) Zareton	1 Ch., XXIV : 3
Zaru	(P) Zarah	Jos., III : 16
Zattu	(P) Zattu	Gen., XLVI : 12
Zebu	(P) Zebah	Ezra., X : 27
		Jd., VIII : 10

(To be continued)

<sup>1</sup> Both in Hebrew and Kashmiri *shaul* means a fox.

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