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The Gleaming Arches

Generosity Blesses Twice

During Hazrat Ali's Caliphate, a person owned a garden. One day, a rich man named Abu Ahmad came and sat in that garden for recreation. All of a sudden, his eyes rested on a slave who was there to look after the garden. The slave was taking his meals. A dog came and sat in front of him. The slave would take one morsel and give another morsel to the dog. He was very particular that the morsel meant for the dog should in no case be smaller than his own morsel. He went on with this process, until he finished his meals. Abu Ahmad went up to him and said to him: "Is it your domestic dog?"

The slave replied, "No, Sir. It is a pariah dog. Driven by hunger it came and began to breathe heavily before me. As I was taking my meals, I thought it would be discourteous that I should be eating my fill, whereas God's creature should be suffering from the pangs of hunger. Impelled by this idea, I shared my meals with the dog."

Abu Ahmad said, "There can be nothing objectionable in giving food to the dog. But why did you weigh every morsel?"

The slave replied, "I had made up my mind to give half the meals to the dog and eat only the other half. This is why I took care that the morsels should not vary in weight, as it would be contrary to my intentions and I would thereby incur divine wrath."

Abu Ahmad was heartily pleased with the slave's anxiety about the dog. He began to respect the slave. Thereafter Abu Ahmad went to the master of the slave and the garden and bought both of them. Thereafter he came to the slave and told him that he had been deeply impressed by his act. He had bought him (the slave) and the garden from the owner. He further told him that in recognition of his noble act, he had set him free and had transferred the garden to him. The slave said to him: "I am deeply grateful to you for this act of magnanimity. In appreciation of your kindness, I offer this garden to you as a humble gift."

The Miracle of the Holy Quran

Khalifah Mamun Rasheed used to arrange intellectual parleys in his court. They were open to every scholar. One day a Jew came to participate in a symposium. By his demeanour, the Jew created a great impression. He also talked in a scholarly manner. When the sym-

posium was over the Khalifah enquired of him if he was a Jew. He replied in the affirmative. With a view to testing his *bona fides*, the Khalifah told him that in case he became a Muslim, he would be shown all favours. In reply, the Jew said that he could not abandon his ancestors' religion. The matter ended there and then.

Next year the same man came. But he had become a Muslim. He participated in a symposium on Islamic Jurisprudence. His was the best speech. He regaled the listeners with his thought-provoking researches.

After the symposium was over, Khalifah Mamun summoned the visitor and asked him if he was the same man who came last year. He replied in the affirmative. Khalifah Mamun said: "Last year you refused to accept Islam. What was the reason of your now becoming a Muslim?"

The visitor replied, "When I returned last year, I set about re-evaluating the existing religions. I am a calligrapher. I live by selling books. By way of test, I wrote three editions of Torah. At several places, I deliberately varied the version. I took these three copies to a Synagogue. The Jews bought them with a great gusto. I did the same with the gospels and brought them to a Church where the Christians purchased them very enthusiastically. Then I calligraphed three copies of the Holy Quran and tampered with the version here and there. When I took them for sale to the Muslims, every one first examined whether or not the version was intact. When they detected the variation, they returned the tampered copies. This event opened my eyes. I was convinced that this Holy Book is duly protected and God has kept it immune and immaculate. I, therefore, accepted Islam."

Allegiance to Duty

Al-Mansoor Abu Jaafar was the heir-apparent of Abu Abbas Saffah. During his travels in search of knowledge, he reached a point where every body had to pay two dirhams as a cess. The Prince was met by a *Chawkidar* who asked him to pay the chess if he wanted to stay at that place. At this, a dialogue ensued.

Prince "I belong to Banu Hasham.
Mansoor — I am heir-apparent I claim exemption from this cess."

Chawkidar—"Regal commands leave no room for exemption nor do
(Continued on page 4)

Allah Revealed to The Promised Messiah

"In Lahore there are Our pious members. In Lahore are Our pious lovers. I will increase the numbers of your sincere lovers. I will bless their lives and their possessions."

WE BELIEVE

(1) After the Holy Prophet (Peace and Blessings of Allah be upon him) Allah has barred the appearance of any prophet, new or old.

(2) After the Holy Prophet (Peace and Blessings of Allah be upon him) Jibreel cannot descend and bring Wahy (وحي نبوت) to any person.

(3) If Jibreel were to descend with one word of Wahy (وحي نبوت) for any person, it will contradict the two complementary verses: اليوم اكملت لكم دينكم (This day We have completed your *deen* for you) و لكن رسول الله وخاتم النبيين (5: 3) (He is the Messenger of Allah and the Seal of Prophets) (33: 40). It will thus violate the sanctity of the Finality of Prophethood.

(4) No Verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(5) All the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) and the Imams are venerable.

(6) It is incumbent to believe in the missions of all *Mujaddids*.

(7) He who recites the *Kalimah* is not a *Kafir*.

(8) Islam will ultimately prevail in the world.

The Holy Quran Has Discussed Science-II

By HAZRAT AMEER MAULANA SADR-UD-DIN

Winds

It has already been mentioned that winds carry the vapours to the human habitations and thus bring forth vegetation, flowers and fruits and thus enrich life on the earth. There is one more function of the winds. This is mentioned in the Quranic verse :

وارسلنا الرياح لواقح

(And We send impregnating winds). (15 : 23). The winds fertilize the plants. They carry the pollen from the male plants to the female plants. Thus the trees and plants bear fruits and flowers. This is the most vital services rendered by the winds. The word لاقح is very significant. It means : "to fertilize." It is said :

يقال لاقح النخل اى وضع طلع الذكرفى الاناث

(That is it deposited the seminal seed of the male tree into the female tree).

لقحت الناقة اى قبلت اللقاح اى حملت

(The female camel received the seminal seed that is, it became pregnant.)

يقال القح الفحل الناقة

(The male camel made the female camel pregnant.)

In the same way it is said :

يقال ريح لاقح هوا

(The wind which fertilizes).

اللاقح من الرياح التى تحمل اللقاح

(The winds which carry the fertilizing seed to other plants.)

It is a matter for deep consideration for men of science that all this was revealed in the Holy Quran fourteen hundred years ago.

Heavenly Corporation

Our earthly corporations sometimes fail to make a satisfactory water-supply and light and sanitary arrangements. Every now and then some defect develops somewhere. But on the contrary, the heavenly corporation arranges for water, light and sanitation in a flawless manner. This function is entrusted to the sun, the moon and stars. The sun, the water and the wind especially the strong wind or storm and the rains are at work day and night killing germs and removing filth and dirt. Thus they ensure health to the world. The whole world by its human ingenuity cannot bring about cleanliness which results from the operation of Nature propelled by the divine hand.

How Water Was Created

Even today, the scientists tell us that the earth is a seething cauldron. What is this earthquake but an eruption of lava which cleaves the earth and bursts forth and then it begins to flow like a river. Its extremely intense heat burns up vegetation and roasts the animals. Eversince the earth came into existence,

has been belching fire. Its internal heat knows no cooling. At the time of its creation, it was like a burning ember. Its very being shows that it was a splinter from the sun and was catapulted from the sun. The Holy Quran points to this occurrence thus:

والارض بعد ذالك دحها

(And the earth, along with it, He spread forth.) (79 : 31).

The earth was a ball of fire. It was wrenched from the sun and cast away.

The word دحى used in this verse means "throw away." For instance it is said :

يقال دحى المطر الحى عن وجه الارض

It means the rains threw away the pebbles from the surface of the earth. Its extremely hot core gives a clue to its source. It shows that it has been catapulted from a fiery planet. The heat of the sun beggars description. If there were no rains, its scorching heat would incinerate the fields. The Africans are black like coal under the impact of heat of the tropics. One attribute of the sun is that it is الوهاج which means a planet of "intense and immense heat." In Arabic it is said : يقال وهجت النار (It means fire burst into flames). Thus the sun is a planet which preserves heat all the world over. When the earth fell out of it, it was fire all over. It had molten matter as well as gases. These gases were oxygen and hydrogen which through intense heat got mixed and brought forth water which also began to boil. There were torrents of rains. Fountains, streams and rivulets began to flow with water, and vegetation and jungles of trees emerged. This whole process has been described in the Holy Quran :

واخرج منها ماءها ومرعها

He produced therefrom its water and its pasture. (79 : 32).

Emergence of Mountains

It has just been mentioned that the earth was a ball of fire at the time of its creation. When its upper layer began to cool off, the matter in its bowels began to erupt and the mountains took shape. With the emergence of mountains, the heat in the earth got exhausted, with the result that the speed of its rotation also slowed down. Thus the earth got rest. This phenomenon is also described in the Holy Quran :

والقينا فيها رواسى

And set therein firm mountains (15 : 20). Thus the whirling earth was anchored through mountains. This then is referred to in another verse thus :

والجبال ارسها

And the mountains, He made them firm. (79 : 38). The mountains functioned like an anchor. The earth which moved violently like a boat in the stormy sea, came to a restful posture. The whirling earth is likened to a runaway animal which has been "broken" (ذلولا) that is

tamed. The Holy Quran says :

وجعل لكم الارض ذلولا

He it is Who has made the earth tame for you. (67 : 16).

The word ذلول is very significant. It means the wild animal which has been domesticated. It shows that the earth originally was in a state of violent restlessness. Then the anchoring of the mountains curbed and normalized its movement. The same word is used in respect of the quadrupeds. God says :

وذللناها لكم

And We have made them tame for your sake. (36 : 73)

It means that for the benefit of man, God gave such temper to the animals, as rendered them amenable to taming and training. Thus the very use of the word ذلول for the earth points to its violent original state. Then God "tamed" it and made it habitable. Then and alone it became capable of producing water and vegetation which brought forth insects. This panoramic occurrence is summed up thus :

والارض مددناها والقينا فيها رواسى وانبتنا

فيها من كل زوج بهيج تبصرة و ذكرى لكل عبد منيب

And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species. (50 : 8)

The Creation of Animals

God made the earth and produced water out of it. Water caused vegetation and grass to grow. This led to the creation of insects and animals. The Holy Quran refers to this :

ومن آياته خلق السموات والارض وما

فيها من دابة

And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. (42 : 30).

At another place the Holy Quran mentions this thus :

ان فى خلق السموات والارض... وما

انزل الله من السماء ماء فاحياه الارض بعد موتها وبث فيها من كل دابة

Verily in the creation of the Heavens and the earth, in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which God sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds and the clouds pressed into service between the heaven and the earth—are indeed signs for the people who understand. (2 : 165)

It has been repeated in another verse :

ان فى السموات والارض... وفى خلقكم و

ما يث من دابة لآيات لقوم يوقنون

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THE LIGHT

SATURDAY—FEBRUARY 24, 1968

THE KOREAN CRISIS FULFILMENT OF THE PROMISED MESSIAH'S PROPHECY

Today punch-drunk and wealth-intoxicated America is behaving like a bear with a sore head. She is ever ready to put her fingers in every pie. She has burnt her fingers. But she is not in a mood to learn any lesson. Her clumsy colonialism and imperious imperialism have cost her prestige which she acquired by spending enormous sums to rehabilitate the war-torn nations. Her Marshall Aid spotlighted her solicitude for the undeveloped and under-developed countries. But as Marshall Aid was followed by martial trespasses, even the unwary people began to see through the game. Stricken with Russo-phobia and afflicted with the pathological horror of Communism, the Land of Stars and Stripes shook off all restraints and scruples and began to play the bull in the china-shop of international decencies. She reduced U. N. as her submissive hand-maid to put a gloss on her lust for global hegemony. She has been doing all this and declares to do much more under the "pious, poetic and pacific" plea of "containing Communism" and making the world safe for Capitalism.

In pursuit of the will o'wisp, America has blundered into the Far East and is fast turning the Pacific Ocean into a cock-pit of war by her unpacific plans. Not content with her sanguinary embroilments and a series of set-backs in Vietnam, she has aroused the sleeping dogs in North Korea by her spy-ship Pueblo. She now finds herself hoist with her own petard. Her bluff and bluster to do this and that to assert her supremacy, have evaporated into thin air. She has eaten the humble pie by agreeing to hobnob with North Korea. The stalemate that has arisen over the recovery of the spy-ship has thrown into sharp relief the Korean Crisis. The deadlock is fraught with dangerous possibilities. Gun-boat diplomacy revived by America and the disgrace and discomfiture which confront the bare-faced aggressor, are an ominous pointer. In the past, war flared up on lesser events. Here a Super-Power is caught in the cleft stick. She finds herself between the devil and the deep sea. She cannot climb down to lick the dust which she is being forced to do by her friends and foes. Thus, on all showing, the Korean Crisis bids fair to start a conflict which may wrench the earthly planet from its orbit and leave it spinning in the unknown. It may very well overshadow the Vietnam War which despite its explosive possibilities continues to be fought within the narrow confines of a very small country. If the Korean Crisis aggravates as it appears to, it will not be pinned down to Korea only. It will suck in all the Super-Powers which are speaking daggers. The new Eastern Giant—People's China which has been "shaking her invincible locks" will make no bones about joining the feast of blood sponsored by America.

Here we content ourselves with giving the background of the brewing Korean Crisis and pointing to the horrible aftermath. We have chosen the topic to show that this Korean Crisis was prophesied

by the Promised Messiah who received two revelations regarding Korea and the great Eastern Power. The first revelation was: "*One Eastern Power and Korea's critical condition*" (Tazkirah page 518) The same revelation came later on in another form: "*Korea is in crisis and one Eastern Power.*" (Tazkirah page 825).

These two revelations highlight the following facts:

1. In the teeth of the Western Powers, an Eastern Power shall emerge into prominence and will make her weight felt by her rivals.

2. This Eastern Power will assert and demonstrate her supremacy in Korea.

3. The war (Korean) will go in her favour.

4. The condition of Korea shall become very critical.

There is a profound divine wisdom in not naming the Eastern Power. In 1904, Russia held sway over Korea. But Japan had also her own claims. Both the Powers negotiated to come to some settlement. But their parleys fell through on February 10, 1904, and the Japanese forces landed in Korea. After a fortnight's war, the Korean King yielded to Japan which obtained a pact at the pistol-point. The Korean King accepted Japan as his Ally and allowed her to build a base against Russia. This was a signal for war. Hostilities started in May, 1904. Japan defeated Russia in 1905. Defeated Russia submitted to the supremacy of Japan in Korea. Hence Japan which till then was called a Hermit Nation, became a great Eastern Power. The Promised Messiah (peace be upon him) received the above-quoted revelation long before Japan had won any victory.

Japan ruled over Korea most tyrannically. It also proved the truth of the revelation about the critical condition of Korea. In 1941, Japanese tyranny reached a stage when there was one Japanese policeman for every four-hundred Koreans. All the keystones were manned by the Japanese. The Korean officers were few and far between. In 1942, the Japanese Rulers excelled themselves by declaring that Korea was an integral part of Japan. This they did in flagrant disregard of their solemn guarantees to the contrary. The Korean patriots were exiled. They migrated to other countries where they set up organisations to carry on a campaign against the Japanese Imperialists. Thus the period of forty years till the Second World War was very terrible for Korea. The Japanese colonial hold on Korea lasted till 1944, when Korea was liberated and her people came into their own. The end of the Japanese supremacy was also prophesied by the Promised Messiah (peace be upon him). He declared:

"O Europe! you are not secure. O Asia! you also are not safe. O Islanders! No false deity will come to your help. I see the cities falling into ruins and human habitations becoming wildernesses."

(Haqiqat-ul-wahy page 357).

This revelation had a pointed reference to Japan, because of all Islands in the world, it is the only one where a man-made deity is worshipped. People are infatuated with a stupid reverence for Emperor Hirohito who is entitled Mikado (Gate). His person is the hub and pivot of the religious life in Japan. When Japan was warring against England, it is reported that some very extraordinary protective umbrella of Fighters and Bombers was arranged for the Emperor's palace, lest any noise should disturb the sleep of the royal family. It is said that the Empress was kept in the dark about the war lest it should cause anxiety to her. But all these extraordinary protective arrangements could not avert the doom prophesied by the divinely-inspired Imam of the day. It came at last in the form of Atom Bombs thrown on Nagasaki and Hiroshima. These two prosperous cities were turned into a red ruin in the twinkling of an eye. The Sun-God of Japan was eclipsed by the atomic assault on his kingdom. He threw up the sponge in despair and accepted defeat and the war in the Far East came to an abrupt halt.

Japan ceased to be a great Eastern Power. But her place has been taken by China. Her meteoric rise in every sphere of life in the teeth of the Super-Powers, has astonished the whole world. Thus the second revelation vindicated its truth as China was involved in the Second Korean War which raged for three years from 1950 to 1953. The Communist Army ten lakhs strong was engaged in a mortal combat against the U.S.A. Russia also participated in full force. But China played the preponderating role. Thus once again Korea faced the most ruinous crisis. The tragedy of Korea can be measured by the facts and figures given in the Encyclopaedia Britannica in its 1964 edition.

They are as follows:

(1) During the three-year war, more than ten lakhs Koreans were killed.

(2) Twenty-five lakhs Koreans were rendered homeless.

(3) The loss of property amounted to one billion dollars.

(4) Its numerous cities and towns were destroyed and the rails and roads and industry in Korea suffered an irreparable loss.

(5) Korea was partitioned into North Korea and South Korea, which are always at logger heads. Thus the Promised Messiah's prophecy came out true for the second time. It appears that there is a continuing confirmation and fulfilment of the prophecy as Korea has become once again a keg of powder by the Pueblo Affair and North Korea's firm resolve to dictate her own terms to the American colossus. Thus the world is again on the thin crust of a labouring volcano. There is no knowing what the American President may do to salvage his sunken prestige. He is already "off his rockers" as a result of Viet Congs' hammer-blows in South Vietnam.

In Tazkirah the revelation (April, 1906) about Korea and an Eastern Power is preceded by another revelation (January, 1906). It is:

غلبت الروم في ادنى الارض وهم من بعد

غلبهم سيغلبون

Here "Rome" stands for the Christian Power. Thus it means that the Christian Power will become victorious after repeated defeats in the land near-by.

There is a reference in the revelation to the repeated defeats that the Christian

Power (England) suffered at the hands of Japan, which was almost knocking at the gates of India. There was a significant hint in the revelation to England's ultimate victory as it alone could turn the tide of Japanese victories and liberate China from Japan's clutches. After the Second World War, China came into her own in the sense that foreign influence came to an end. Then ensued internal strains and stresses as Chiang Kiashek and his party Kuomintang began to dance to the tunes of the U.S.A., which sowed and spread corruption by her financial aid which ran into astronomical figures. From this travail emerged the Communist Party headed by Mao Tse Tung who drove out the corrupt Nationalists in 1949 and built China from scratch. The recovery was so quick that New China (or a Great Eastern Power as referred to in the revelation) tried conclusions with the U.S.A. in Korea in 1950-1953.

Thus what happened in Korea in the past and what may happen in the future is a glorious fulfilment of the Messianic prophecy. It has been further fulfilled by the emergenc of People's China as a force to reckon with. It has also become a Nuclear Power within a decade or so. What is all the more surprising is that this tremendous success has been achieved in the face of a virtual boycott of the Great Powers, some of which have now softened. But the U.S.A. shamelessly continues to treat her as an outlaw at the cost of her own prestige. But she cannot sweep back the flood of Chinese influence by the broomstick of her ill-conceived and self-deceived foreign policy.

If America frog-marches into N. Korea, it shall be New China which will teach her an unforgettable lesson and thus emblazon the truth of the Promised Messiah's prophecies on the horizon.

M. M. H.

(Continued from page 1)

they allow me to make any relaxation."

Prince Mansoor—"I am one of the sons of the Holy Prophet (peace and blessings of God be upon him).

Chowkidar—"How on earth can I go against the law of the land."

Prince Mansoor—"I have a deep knowledge of the Holy Quran. I am a learned man. I am a jurist and expert in Jurisprudence. My one lucid statement is worth a thousand dirhams."

Chawkidar—"There is no gain-saying what you say. But the law of the land is no respecter of persons. I am helpless."

This is a glowing example of an unrelaxing sense of duty. A humble government employee enforced the law on the Prince.

Reverence for the Quranic Command

Once Ziyad wrote to the Governor of Khorasan directing him not to distribute the spoils of war consisting of gold and silver among the soldiers and to send the same to Ameer-ul-Momineen Muawiah. In support, he referred to Hazrat Muawiah's latest letter wherein he had expressed his wish to that effect. In reply the Governor of Khorasan wrote to Ziyad saying that he (Ziyad) had referred to Ameer-ul-Momineen's letter. But he always gave precedence to the Holy Quran over the orders of Amir-ul-Momineen. It was quite likely that he

might incur wrath for not obeying Ameer-ul-Momineen's order which is in contravention of the Holy Quran. But he believed that if a true believer stood by the Holy Quran and faced great calamities for doing so, God Himself would make things easy for him.

Correct Reply

Saeed bin Musayyab was an outstanding *Taabee* (تابعی). As a matter of fact, he was the last of the venerable group. Once Khalifah Waleed intended to visit Medinah after performing pilgrimage. When he reached Medinah, he expressed his wish to visit *Masjid Nabvi* (The Prophet's Mosque). All the people in the Mosque were ordered to leave the Mosque. But Saeed paid no heed to the order and insisted on remaining in the Mosque. At this the Police ordered that he must go out as Khalifah was coming to the Mosque. In reply Saeed said it was a strange *Khalifah* who would not let people sit in the Mosque.

In the meantime, Khalifah appeared at the door of the Mosque. His personal staff pressed Saeed to stand up and pay homage. Saeed said: "In the House of God there can be no bowing before two. A ruler should come to the mosque as a Muslim. There is no distinction of rank in the eyes of God. Nor is the mosque meant for this purpose.

One day Khalifah Waleed's messenger passed by Saeed who asked him: "How are the people?"

He said: "They are all right."

Saeed replied: "It is all wrong. Human beings are kept hungry and the dogs are fed."

His plain speaking and truthfulness was met by a severe punishment. He was stripped naked in the cold weather and cold water was poured on him. He was arrested and a sentence of death was passed on him. No one was allowed to go near him. But all this torture did not make a flea-bite on him. When a caliphal order was handed over to him,

he inserted the same into the goat's mouth. The goat chewed and swallowed it. He told the messenger that that was precisely the reply to the caliphal order.

Plague and Tyranny

In Khalifah Mansoor's time, plague broke out. A Beduin met the Khalifah in Syria. The Khalifah exhorted him to thank God that He had saved them from the ravages of the plague because they were his subjects. The Beduin said to Khalifah, "To tell you the truth, your rule and plague are all the same for us."

A Counterblast

Once a poet recited an ode in the court of Khalifah Mamoon Rashid wherein he said: "O Ameer-ul-Momineen! If you had been alive at the time of the death of the Holy Prophet (peace and blessings of God be upon him) there would have been no dispute on succession. Both the parties would have taken the oath of fealty to you."

No sooner did the poet say this than a man stood up and proclaimed: "You are telling a rank lie. Ameer-ul-Momineen's father Hazrat Abbas was alive then. But no one paid any heed to him. How could the son expect better treatment."

(Continued from p. 2)

Verily in the heavens and the earth are signs for those who believe. And in your own creation and in that of all the creations which He scatters on the earth are signs for a people who possess firm faith. (45: 4: 5)

There is a chain of cause and consequence visible in the panorama of nature. Creation of one leads to the creation of another. The earth produces water. Water produces vegetation, which leads to the creation of animals. All this is a positive proof that God's Omniscience prevails over the entire Universe. Likewise the blessings that flow from His Beneficence are numberless.



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On The Merits of Faith

From the *Insaf* of al-Baqillani, ed. Mhd al-Kawthari (Cairo, 1950), pp. 48-50.

It should be recognized that faith (al-iman) is of two kinds, an eternal faith and a temporal faith. The eternal faith is that of the True One—glorious and exalted is He—for He has called Himself one who has faith (*mumin*), in His words (LIX, 23): "the Peacemaker, the Faithful, the Guardians." Now faith on His part—glorious and exalted is He—is His putting trust in Himself, as He has said (III, 18/16): "Allah bears witness that there is no deity save Himself." It is likewise His putting trust in His prophets by (granting them) His word, for His word is from eternity (*qadim*), one of the attributes of His essence.

Temporal faith (on the other hand) is the faith of creatures, because Allah—Exalted be He—has created it in their hearts, as is proved by His words (LVIII, 22): "These are they on whose hearts He has inscribed faith," and by His words (XLIX, 7): "But Allah has made the faith dear to you has beautified it in your hearts." Now the faith of a human is a human attribute, and the attribute of one who has been created is a created thing, just as an attribute of the Creator is from eternity, i.e., is an attribute of His essence. Also, since the definition of eternal is that which has no limits to its existence and no end to its continuance, and the definition of temporal is that once it was not and then it was, then just as an attribute of the temporal cannot be eternal. Indeed, how should an attribute of the temporal be eternal when it is an accidental thing which cannot maintain itself save by something that bears it, and which is unable to subsist by itself? For example, movement cannot exist without something that moves, nor stillness without something that stands still, nor knowledge without some one who knows, nor blackness without something that is black, and so on with other temporal attributes.

It should be recognized that true faith means putting one's trust (in some one) (*tasdiq*). The proof of this is the word of the Most High (XII, 17), telling about Joseph's brethren (who said): "Thou art not one who believes (*mumin*) in us," i.e., thou art not putting trust in us. We also have the case of the Apostle of Allah, who when he was told how the cow and the wolf had spoken, said: "I believe in it, as do Abu Bakr and Umar." That is, he meant to say: "I consider it as true." Similarly people who use our (Arabic) language say: "So-and-So believes in (or puts faith in) the Resurrection, Paradise and Hell," i.e., he considers them to be true: or they say: "So-and-So does not believe in torment in the Hereafter," i.e., he puts no Faith in it.

It should also be recognized that the seat of this putting of trust (*tasdiq*) is the heart. That is, the heart puts its trust in the fact that Allah is God Who is One, and that the Apostle is true, that all that the Apostle brought is true. What the tongue does is to confess it, and what the members do is to act in accordance with it, but that is only an indication of what is in the heart and a proof thereof. Now it is possible that it may be called true faith from one point of view and yet from another point of view only seeming. The meaning of this is that if a man in his heart puts

his trust in what we have said, confesses it with his tongue and with his tongue and with his members acts in accordance with it, then he is a true believer in the sight of Allah and in ours. But as for him who in his heart gives it the lie, yet confesses the divine Unity with his tongue and with his members performs acts of obedience, such a man is not a true believer, but only a seeming believer. Yet that preserves his blood and his property with regard to judgments of this world, for he is outwardly a believer though before Allah he is not believer.

Proof of the soundness of all this is in the words of the Most High (LXIII, 1): "When the hypocrites come to thee they say: 'We bear witness that thou art assuredly the messenger of Allah.' Allah well knows that thou art His messenger, and Allah bears witness that the hypocrites are liars." Here He—glory be to Him—gives information about their falsity but we know, and every intelligent person knows, that He did not give the lie to what they confessed with their tongues, but was giving the lie only to (what was in) their hearts, for what they held inwardly was different from what they showed outwardly. The faith of a dumb man who believes in his heart is genuine, even though he is unable to speak and confess it with his tongue. The opposite of this is likewise true, so that a believers who really believes in his heart is a believers in the sight of Allah, Most High, even though what he utters is unbelief. A proof of the soundness of this is to be found in the words of the Most High (XVI, 106/108): "Whatsoever disbelieves in Allah after belief (in Him)—save one who is under compulsion, though his heart is tranquil in the faith—but whose relieve his breast by unbelief, on such is anger from Allah, and for them is punishment severe." Here He informs us that mere utterance of the faith by the tongue where the heart is persisting in unbelief is of no avail, and that to confess unbelief by the tongue does no harm so long as the heart truly believes.

Now it should be recognized that we do not deny that our statement to the effect that faith is held in the heart, confessed by the tongue and put into practice by the members, is dependent on what has come (down to us) in Tradition. He—upon whom he Allah's blessing and peace—meant only by that thus is information given about the true quality of the faith that is beneficial in this world and the next, for when a man confesses with his tongue, and believes in his heart, and acts with his members (in accordance therewith), we judge that he belongs to the faith and comes under its regulations in this world, without any hesitation or qualification. We also judge that he will have reward in the next life and an excellent future existence, because this is what the circumstances indicate. We are assured that is how he will fare in the hereafter provided that what is known to Allah, Most High, is that he one whom He will cause to live and then cause to die in this condition. Were he to confess with his tongue and perform good works with his members, but not believe in his heart, that would be beneficial to him as regards the regulations in this world,

but it would be of no benefit to him in the hereafter. He—upon whom be Allah's blessing and peace—made that quite clear when he said: "O company of those who profess belief with the tongue but into whose hearts faith has not yet entered." If you consider deeply this inquiry (we have been conducting) and exert yourself therein, you will find—and the praise is to Allah and from Him—that the Quran and the Sunna have in them nothing to cause confusion, have no contradiction, but that the confusions, the disorders, the contradictions, are solely in the understanding of him who has heard about these things but has not understood them properly nor pictured them aright. From this we take refuge in Allah.

Likewise we do not deny that we say expressly that faith is subject to increase and decrease. This teaching appears both in the Quran and the Sunna, but the the decreasing and the increasing in the case of faith have to do with one of two matters. It may be that it is concerned with matters of speaking and acting quite from believing, for in both these cases it can be imagined as occurring while faith still remains. Or it may concern believing, and when that is tainted even in the slightest measure faith is ruined. The explanation is this. Should one has put his trust in all that the Apostle—upon whom be peace—brought, give up praying or fasting, or paying the legal alms, or reciting the Quran where it ought to be recited, or give up any of the other incumbent duties of religion, he is not characterized as in unbelief because of what he has given up, since he still believes completely in it and holds fast therein. On the other hand, were he to perform all the acts of obedience, and confess all the things that are incumbent, and believe in all that the Prophet brought except the prohibition of wine, or of marriage relations with one's mother, even though he actually indulged in neither of these things, he would be characterized as in unbelief, would have stripped himself of the faith, and all that (he had done) would not profit him at all so long as his beliefs were tainted in this one matter of judgment. Thus increase and decrease of faith are possible in the way of saying or doing, but not possible in the way of believing. He—upon whom be Allah's blessing and peace—has made that quite clear by his saying: "A man's faith is not made perfect till he craves good for his brother Muslims," or in another saying: "until his neighbour is safe from any injustice at his hands." He meant by that his desisting from doing harm, and this would not negate true belief because did he consider it lawful to harm him he would not possess the faith at all, whether to increase or decrease. So understand that.

NOTICE

On account of the extremely high Cost of paper, the Annual Subscription of THE LIGHT has been enhanced by one rupee only. It shall now be Rs. 6 P.A.

Manager.

HINDUISM—V

THE CASTE SYSTEM

By Mrs. ULFAT AZIZ-US-SAMAD

Caste is a system by which the accident of birth determines once for all the whole course of a man's social and domestic relations. "The basic principles of caste", writes Sir Edward Blunt, "are endogamy and heredity. A man must marry a woman of the same caste as himself; their son is born of the same caste as his parents, and all his life must remain a member of it. Every caste, moreover, lays down from which castes a man may select companions to share his meal, a cook to prepare his food, and an *abdar* (butler) to bring him water. Very often a caste is composed of subcastes which are themselves endogamous, in which case what has been said of caste applies to the smaller section."⁶⁵ The end and object of the caste system is to keep society rigidly divided into a number of permanent groups and to prevent them from amalgamating.

The Indo-Aryan society, as already pointed out, was divided into three classes, but there was no caste system in the Vedic age. The system of castes, as we have described above, appeared for the first time in what is called the Brahminical age, which also saw the rise of Brahmin priests to the position of highest power and honour in India. Ever since then it has become a peculiar feature of Indian society. In no other country does anything of the same kind exist.

The basis and nature of this system and the rules governing the various castes are described in detail in Manu-smṛiti. According to Manu, there are three sacred or "twice-born" castes. The Brahmin issued from the head of Brahma; the Kshatriya or warrior, from his arms; the Vaishya or merchant and artisan, from his thighs. There is a fourth or Sudra caste, which issued from the feet of Brahma.⁶⁶ The Sudras are not admitted to the sacrifices or to the reading of the Vedas, and their sole function is to serve the twice-born. Below the Sudras come a multitude of lower castes, the offspring of mixed or irregular marriages; and lowest of all, there are the "out-castes" or "untouchables."

The meaning of the epithet "twice-born," which plays so important a part in the religious ideas of Hinduism may be briefly explained. The second or spiritual birth takes place when the Brahmin, Kshatriya, or Vaishya boy undergoes the *Upanayana* or initiation rite is taught how to offer his first oblation to the gods, is made to recite short sacred words or Vedic texts which serve as daily prayers, and is ceremonially invested with the "sacred thread."

In Manu's account of the caste system, three points are clear. The system was obviously designed to glorify the Brahmins. All through they are seen to have the best of it. Secondly the basis of the system was descent and purity of blood. And thirdly, occupations or callings were hereditary and position in the caste scale went with the nature of occupation. Modern scholars find in these three features explanation for the origin of the caste system. They have differed only in the weight they have assigned to these several features in Manu's account.

According to one theory caste system arose solely out of occupations. Primi-

tive society, it is said, is a very simple affair. It consists of the rulers, the cultivators, and possibly the priests. These occupations are the property of families, and are hereditary. As society becomes more complex, other occupations emerge, and likewise become hereditary. The later occupations are less dignified than the primary ones, and rank lower in the social scale. In time there is a regular gradation of society on the basis of hereditary occupations, and this is given a certain fixity and rigidity by the sanctions of religion. Of this theory it is enough to say that it fails to account for the peculiarities of Indian caste.

A second theory has been suggested by a distinguished French Orientalist, M. Senart. He points out that among the Greeks and Romans, to whom the Indo-Aryan race was akin, there existed the three group divisions of the family, the clan and the tribe. These correspond to the family, the sub-caste, and the caste of India. The distinctive feature of the Indian caste system is that a man must not marry within his sub-caste and must not marry outside his caste group. Similar restrictions on marriage existed in Greece and Rome. Similarly there were restrictions about food and hearth fire in Greece and Rome which recall those in force in India. From these and other analogies M. Senart infers that the caste system in India is merely an extension of the ancient Aryan family system. He explains the cast-iron rigidity of the caste divisions in India by the circumstances of the Aryan settlement in India. The Aryans were a small and scattered people in the midst of alien darker races. To preserve themselves as a separate race they were driven to fence the race by high doctrines about descent, colour and purity of blood; and in this they were aided by their Brahmin priests. The very words used to denote these castes—*Varna* (difference of colour) and *jati* (race or nation)—show that the ancient Aryan class divisions developed in India into the caste system because of colour complex and racial antagonism.

A third theory ascribes the origin of the caste system to the extraordinary exaltation of the priestly office in India, following the belief that the Brahmins, by virtue of their knowledge of the sacrifices, controlled the gods and hence also the fates of mankind. The Brahmins, in order to preserve their own interests and privileged position, insisted on the necessarily hereditary nature of occupations; and they supported this principle by inventing fictitious supernatural or mythological sanctions and creating a purely artificial set of rules about marriage and intermarriage, by declaring certain occupations and foods to be impure, and by prescribing the conditions and degrees of social intercourse permitted between the several castes.

Such are some of the theories about the origin of Hindu caste system. These theories are not wholly opposed to each other. They have laid hold of different aspects of a very ancient institution which in taking its present shape was exposed to diverse influences.

It is heartening to note that with the spread of modernism and humanism in

India, the caste system is getting very much modified. One of the greatest opponent of caste discrimination, particularly of untouchability, was Mahatma Gandhi.

Hindu Sects

There are caste divisions and antagonism in Hinduism, but there is no sectarianism. The so-called Hindu sects are not opposed to each other. They are different ways and forms in which a man may worship God. A Hindu may worship God in the form of Siva, or in the form of Vishnu, or in the form of the female divinities. In fact many Hindus are prepared to extend the same tolerance to Buddhism, Christianity and Islam. A Buddhist may worship God as Buddha, a Christian as Christ, a Muslim as Allah, and reach the same goal as a Hindu. The Hindu does not therefore interfere with men of other religions, nor molest those who as Hindus may differ in creed from himself. He lets other people walk in their own way, whilst he asks they will not disturb his religious beliefs and practices.

The main Hindu sects, as distinct from the philosophical schools, are products of the Bhakti movement. There are three such sects: (1) The *Vaishnavas*—those who worship Vishnu and his consorts and their incarnations. These include the followers of Ramanuja, Ramananda, Kabir, Chaitanya and Vallabhachariya. Among the eminent saints of this sect, mention may also be made of Namadeva, Tukaram, Tulsi Das, and the well known women saint Mira Bai; (2) The *Saivas*—those who worship Siva and his consorts. The great authority in matters connected with Siva-worship was the philosopher Shankara. Religious mendicants and ascetics of the orders of Dandis, Dasnami Dandis, Yogis, Jangamas, Lingayets, Paramhansas and Aghoris, all belong to the Saiva sect. (3) The *Saktas*—those devoted to the worship of the female deities, such as Sarasvati, Lakshmi, Radha, Sita, Parvati, Durga and Kali. This sect has its own scriptures, the Tantras.

In comparatively recent years two new and unorthodox sects of Hinduism have come into existence under the influences of Islam and Christianity. One of these, the *Brahmo Samaj*, was founded by Raja Ram Mohan Roy (1774—1833), who was a scholar of Arabic and Persian and had good knowledge of the Quran and Persian mystic poetry. The Brahmo Samaj believes in monotheism and rejects idolatry. The first book that Raja Ram Mohan Roy wrote was entitled *Tuhfat-ul-Muwahhiddin* or "A Gift to Monothesis"—a treatise in Persian with an Arabic preface. The Brahmo Samajis have respect for the Founders of Islam and Christianity, but do not believe in divine revelation. They are of the view that all religions give more or less the same teaching.

The other sect, the *Arya Samaj*, is absolutely different in this respect. It considers the Vedic religion to be the only true one and all other religions, including the rival sects of Hinduism, to be false. The Arya Samajis imitate the Christian missionaries in reviling other religions and abusing their founders. The founder of Arya Samaj was Swami Dayanand Sarasvati (1824-83). He believed the Vedas to be the only divine scriptures and gave a peculiar interpretation to the Vedas to make them support monotheism. Dayanand denounced polytheism, idolatry, Brahminical sacrifices and caste system. He however believed in trans-

migration and eternity of soul and matter. The Arya Samaj has not only given up the traditional Hindu tolerance of other religions, but is the only Hindu sect which believes in proselytization.

Hindu Philosophy

The common topic of all the schools of Hindu philosophy is an investigation into the means of obtaining *moksha* (salvation) or extinction of sorrow and suffering, and hence their theological bias. In fact, theology, metaphysics and epistemology are the invariable constituents of all the Hindu systems.

There are six orthodox schools of Indian philosophy: (1) the Nyaya, (2) the Vaisheshika, (3) the Samkhya (4) the Yoga, (5) the Mimamsa, and (6) the Vedanta.

We may consider the first two together. The Nyaya deals mainly with logical methods and the Vaisheshika mainly with the nature of the world, but each accepts the other's conclusions. According to the Nyaya system there are four means of right knowledge: perception, inference, analogy and testimony or assertion of a reliable person. The Nyaya syllogism has five steps or factors of reasoning: proposition, probans, example, reaffirmation of application, and conclusion. The Nyaya metaphysics establishes the existence of God, matter and the individual soul as three distinct eternal entities. The world has been created by God out of primordial matter, which is eternal. Salvation, which means freedom from the pain attendant upon repeated birth and death, is attainable through true knowledge. The Vaisheshika System is more interested in cosmology. There are, according to this System, nine substances of the world, namely, earth, water, fire, air, ether, time, space, soul and the mind. All material objects are made of different combinations of the atoms of earth, water, fire and air. The Vaisheshika System believes that the nine substances are not created by God; they existed before the world was formed, but God fashioned the world by using them as His material. *Moksha* or salvation can be attained by self-knowledge and self-realization.

The third school of Hindu philosophy, the Samkhya, is dualistic, because it postulates two ultimate, eternal realities, Spirit and Matter. They exist as logical principles and serve as the source out of which all things evolve. Matter is not caused or produced, but produces other things. It consists of three constituents (*gunas*), namely *sattva* (goodness), *rajas* (passion or foulness) and *tamas* (darkness). Soul is neither the cause nor the effect of any thing. Emancipation from the cycle of rebirths, according to this system is attained by acquiring true knowledge of Matter and Soul and by discriminating between the two. The cause of bondage is the notion on the part of the Spirit, due to false knowledge, that the various forms of activity and feeling belong to it. As soon as the Spirit dissociates itself from them and sees that they belong to Matter, it becomes entitled to freedom and is actually liberated after the first dissolution of the body following this knowledge. The Samkhya is an atheistic school, for it finds it unnecessary to make the assumption of the existence of God.

The fourth system of Hindu philosophy, the Yoga, has been called the Theistic Samkhya, because of its close affinity to the Samkhya. The chief difference between the two is that while

the pure Samkhya has no place for God, the Yoga philosophy, while adopting the two eternal realities of Samkhya (*viz.*, Matter and Soul), adds one more, that of God. The reason for this is found in the attempt to find an explanation for the original impulse—the primary movement which sets Matter moving. It was hard to understand how the non-intelligent Matter could be evolved into a harmonious and orderly universe without the activity of an intelligent being. The word “yoga” is derived from the Sanskrit root ‘yuj’ which means concentration. The Yogic system does not aim so much at presenting a systematic exposition of metaphysical doctrines as at formulating an elaborate method of concentration, which according to it, is an essential factor in bringing about the liberation of the individual soul. Liberation, according to this system, cannot be attained merely by the attainment of true knowledge regarding the difference between Matter and Spirit, as in Samkhya. It declares that the psychological tendencies, which are the result of past actions and which cause the cycle of births and deaths, must first be destroyed by means of a regular and graded exercise of the mind and body. The actual practice of yoga consists of sitting in a steady posture (*asana*), controlling the breath (*pranayama*) and concentrating the mind on some particular object (*dhyana*). The practice brings about a state of mind in which the distinction of the subject and the object is lost, and the mind becomes one with the object of its attention, and is completely fixed. This state, called *samadhi*, brings about a destruction of all the old potencies, which are the cause of birth and death. These being destroyed, the intellect becomes pure and then dawns true knowledge, which leads to liberation.

The fifth school, the Mimamsa, is strictly speaking not a system of philosophy, but a sacrificial system which has its origin in the Vedas and the Brahmanas. In the Mimamsa metaphysics there is no place for God. The World and the word are regarded as eternal and hence they do not require any creator. The universe goes on, as it is, mechanically for ever. The Vedas are also eternal and do not depend for their authority on any such being as God. The individual souls exist and are real, and it is for them that the Vedic texts prescribe sacrifices as means of attaining to heaven.

The sixth school, the Vedanta, stands for monism, that is, for the doctrine that the Ultimate Reality is one and one only. It is based on Badarayana's *Vedanta Sutra*s, which, however, are so terse and admit of so varied an interpretation that it is very difficult to say exactly what particular line of thought they represent. In the commentaries on the *Vedanta Sutra*s by Shankara and Ramanuja respectively two lines of thought emerge: *Advaita* (absolute monism) and *Visistadvaita* (modified monism).

Shankara was a believer in Absolute Monism and in his famous Commentary we find a good deal of dialectical argument to prove that the doctrines of the dualistic and atheistic schools are false. Besides, he also attacked the sacrificial system of the Mimamsa school. According to him, Brahman is the only reality—It is absolute, homogeneous, impersonal and transcendent. It is the universal and the only self. The world of experience with all its variety is illusory and the cause of it is false

knowledge (*Maya*). This false knowledge or *maya* is positive but inexplicable. It is however removable by the attainment of true knowledge. Salvation can be attained by acquiring true knowledge and it consists of a complete identification of the individual self with the Universal Self of Brahman. It is a state in which all distinctions—even that of subject and object—disappear, and consequently a bare identity or unity of Brahman is all that is left.

Ramanuja's Vedantism is known as Modified Monism (*Visistadvaita*). He believed in one personal God, and in his Commentary he has tried to refute Shankara's doctrines at every point. While according to Shankara, Brahman is an absolutely homogeneous, impersonal and attributeless entity, according to Ramanuja He is a personality who comprehends within Himself all plurality and difference and is characterized by all the attributes of perfection. Ramanuja also rejected Shankara's doctrines of the unreality of the world and *Maya*. According to him the world is real and forms a manifestation of the power and attributes of Brahman. The individual souls are also real and, though they are never outside Brahman, they enjoy a separate personal existence for ever. According to him salvation does not consist in absolute merging of the individual souls in Brahman, but in their passing from the troubles of earthly life into a kind of eternal paradise.

In modern times Advaita Vedantism has found very able exponents in Sri Ramakrishna and his dynamic disciple Swami Vivekananda, the founder of Ramakrishna Missions and Vedanta Societies in many parts of the world.

65. Sir Edward Blunt, *Social Service in India*, London, 1964, p. 44.

66. “He, the Resplendent, for the sake of protecting all this creation, assigned separate destinies and duties to those born of his mouth, arms, thighs and feet” (*Manu-Smriti*, 1 : 87).



THE EARLY CALIPHATE

By

MAULANA MUHAMMAD ALI

“Maulana Muhammad Ali's interesting narrative of the history of Early Caliphate in Islam, would show that real democracy and ideal theocracy are nothing but synonymous and interchangeable terms in actual practice.”—*The New Orient*. p. 325 Price Rs. 6.50 £/13/- \$ 1.75.

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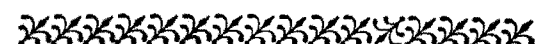
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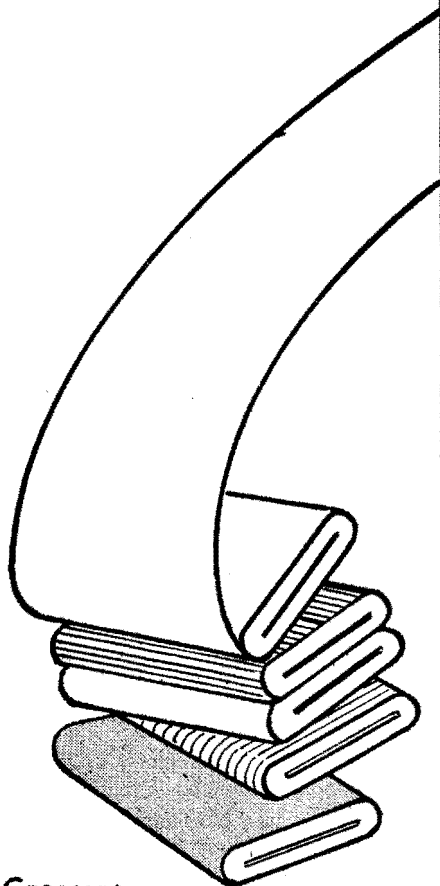


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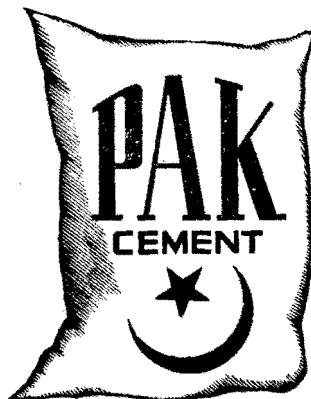
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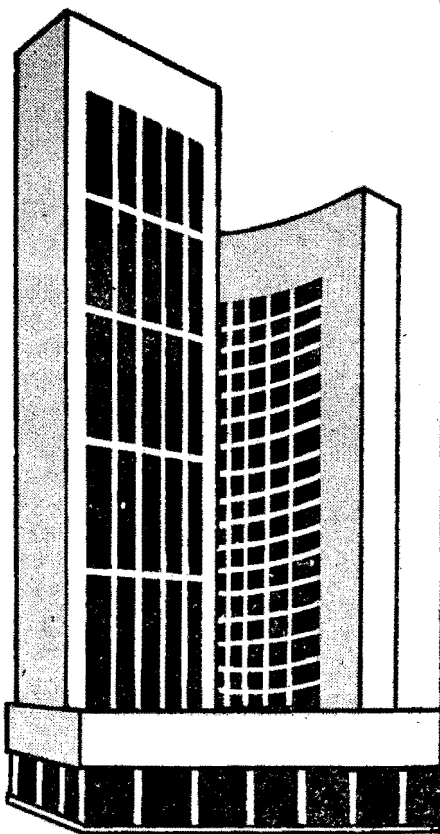


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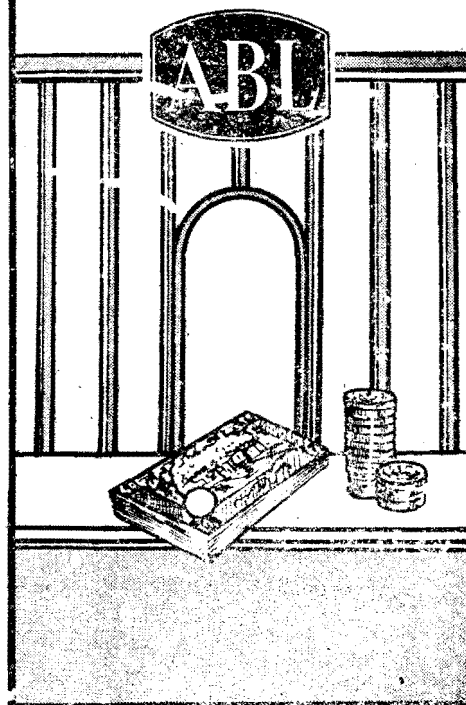


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