

Handwritten text in a rectangular box on the maroon cover, likely in a script such as Pahlavi or Avestan.

THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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THE PARSİ ZOROASTRIAN ASSOCIATION
CALCUTTA
1967

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outlook. The zeal of the new convert inclines him to look down on all national institutions and under-rate ancestral heritage—a scene which we will soon find enacted in Iran as well. Semitic narrowness taught Justinian not to attach any worth to the philosophies of Socrates, Plato, or Aristotle. Khalifa Omar, when the magnificent library of Alexandria was burnt down under his orders, is said to have argued like this. The Koran alone suffices for the redemption of mankind. If the books of the library are consistent with the Koran, they are redundant. If they are inconsistent with the Koran they are pernicious. In any of the alternatives, they deserve to be destroyed¹. Justinian also argued like Omar that the Bible alone suffices. He therefore broke up the university of Athens. Diogenes, Simplicius, and other learned professors of the university were helpless against the fanaticism of the semiticised monarch. They fled to Iran. Naushirvan gave them asylum² and founded at Jund-i-Shapur a university for the cultivation of Greek Philosophy³. This great emperor was an admirer of Indian culture as well. He got the Pancha Tantra translated from Sanskrit into Pahlavi⁴ and introduced the game of Chaturanga (chess) from India into Iran⁵.

Thus the catholicity of Naushirvan served to bring together on the sacred soil of Iran, the two wings of the Aryan culture, Eastern and Western (Indian and Greek) with the Iranian in the middle as its main prop. May we not hope that this glorious history would repeat itself?

But though the mill of God grinds slow, it grinds exceeding small.

1. Levy—Persian Literature, p. 16
2. (i) Andre Servier—Islam and the Psychology of the Musalman, p. 222
(ii) Iqbal—Development of Persian Metaphysics, p. 21
3. Browns—Literary History of Persia, vol I, p. 167
4. Maedonell—History of Sanskrit Literature, p. 417
5. Browne—Literary History of Persia, vol I p. 110

नीस्तु वम गर दवर बी उ मान्देह इ
दवर गीर ओ सख्तगीरा खान्देह इ Masnavi, 2 2532

Iran had to pay the penalty for the brutal murder of Apostles Mani and Mazdak.

Thirty years after the death of Hazrat Muhammad, Omar, the second Khalifa sent his general Noman to lead an expedition against Iran. Yazdigard, the last Zarathushtrian emperor, lost the battle of Nahawand in 642 A.D. and Iran fell a prey to the hordes of Arabs. The country of Kuru, the earliest emperor of the world, the land of Darius and Xerxes who led expeditions against proud Europe, the motherland of Shahpur who had captured the Roman Emperor Valerian, laid low at the feet of the rugged Bedouin. Avesta was supplanted by the Koran, and the Muezzin's call was heard all over Persia.

आन कल के बेहराम दीरे जाम गीरफ्त
ख्देह् बच्चे कर्द ओ शीर आराम गीरफ्त Omar Khayyam.

The palace wherein Behram Gor used to drink the cup, became the haunt of jackals and hyenas.

By the grace of Mazda, however, the religion of Zarathushtra escaped total extinction. It is a wonder how few families survived and still survive in the towns of Yazd and Kerman. Some others left their motherland and took shelter in India. Some of them came by the land-route and some by the sea. Mazda alone knows what untold hardships these persecuted people underwent for the protection of their ancestral faith. The whole world is indebted to these zealous devotees whose suffering and sacrifice, enable all the nations to hear the exalted voice of the earliest Prophet again. If not for the intrinsic worth of this noble scripture, at least out of grateful remembrance of the anxieties and agonies of his forefathers, the Parsi youth ought to take up the Gatha in his hands. He should not allow this noble treasure, for which

his forefathers gave their life, pass into oblivion, by his own negligence. The Parsis of India (and through them the Hindus too) maintained some sort of connection with the Zarathushtrians of Iran. Thus the commerce between the two branches of the Vedic religion did not come to a dead stop.

The Zarathushtrians left Iran in the beginning of the 8th century. The first fire temple in India is said to have been built at Sanjan in 720 A. D.¹ Some Parsis engraved their Pahlavi signatures as witnesses to a copper plate grant in South India, about 850 A. D.² Mardan Farukh (son of Ahur Mazda-dad, the author of *Sikand Gumanik Vijar*) came to India by the middle of the ninth century.³ Certain Parsis visited Kanheri Buddhist caves at Salsette (near Bombay) in 1021 A. D.⁴ In 1081 Ananta Dev, ruler of Konkan granted some drammas to the 'Kharasan Mandali' (Parsi Anjuman)⁵. About 1201 A.D. Nairyosang Dhaval translated the Yasna into Sanskrit⁶. Comparative philology (which establishes the identity of the Hindu-Parsi cult) had not yet come into existence, and thus the interpretation is to a certain extent out of date. Yet it is a magnificent performance. In 1322 a French traveller bishop Jordanus refers to the existence of Parsis in Thana and Broach⁷.

In 1478 the Parsis of India commissioned a daring Parsi to go to Persia to obtain enlightenment on certain points of religion. This custom of interchange of views lasted through three centuries (upto 1766)⁸. About 1640 Akbar brought

1. Paymaster—*Kisse-i-Sanjan*, Preface, p. 12
2. Hodivala—*Parsis of Ancient India*, p. 52
3. Hodivala—*Parsis of Ancient India*, p. 52
4. Brown—*Literary History of Persia*, vol I, p. 103
5. Hodivala—*Parsis of Ancient India*, p. 53
6. Dhalla—*History of Zoroastrianism*, p. 448
7. Hodivala—*Parsis of Ancient India*, p. 55
8. Dhalla—*History of Zoroastrianism*, p. 457

down Meher Rana and several other Dasturs from Persia for teaching him the principles of Zarathushtrian religion. Guru Haragobind (1606—1644), the sixth Sikh Guru, had the benefit of the instructions of a Zarathushtrian saint¹.

The author of the *Dabistan* gives an elaborate account of the Zoroastrian mystics whom he met in Kashmir, in Lahore and in Patna, in the 17th century. The most illustrious of them was Azar Kaivan who came from Persia and settled at Patna. Hoshyar of Surat was one of his disciples².

It would thus appear that the community between the Indian and the Iranian religions subsisted through ages upto the modern time. Hodivala, in chapter seven of his excellent book '*Parsis of Ancient India*', quotes other instances of the activities of the Zarathushtrians in India.

Yet all the Iranians were not responsible for the murder of Mani and Mazdak and compassionate Mazda would not punish a whole race for the fault of a few miscreants. In His mercy He taught the Iranian nation how to get out of the catastrophe and come into its own again.

Sturdy Iranians, talented, upright and resolute, took up the task of regaining their supremacy, first in the cultural and then in the religious sphere, and in both these spheres, they succeeded eminently. They did not resort to physical force. That was impracticable under the existing circumstances, and uneconomical too, as it entailed unnecessary waste of energy and loss of life. They proceeded more or less on the line of non-violent resistance, subsequently adopted by Mahatma Gandhi in his fight against the tyranny of the British Raj. They went out, not to kill, but to die, and by dint of their discipline and superior moral force, the Iranians brought the issue to a successful conclusion.

1. Dhalla—*History of Zoroastrianism*, p. 463
2. Dhalla—*History of Zoroastrianism*, p. 465

The struggle in the cultural sphere is known as the Shubiya movement. It started in 749 A. D. with the overthrow of the Umayyads, and the rise of the Abbaside Khalifs. It gained force during the regime of the Barmecide Wajers, who came out of the noblest Iranian stock. The blunt Arab soon found to his disappointment, that though he wielded the political power, the Iranian had made himself indispensable to the administration and held every key position in the state. He was rather a figurehead, more tolerated than feared¹. The Arab came to envy the Iranian² and the Iranian ventured to ridicule him openly and call him a dog³.

On account of his love for Iranian culture, Harun ul Rashid's son Mamun (both whose mother and wife were Iranians) was called Amir-ul-Kafirin (the king of the unbelievers)⁴. He would chastise the Mollas, if any of them asserted the Koran to be uncreated (i. e. composed by God and not by man)⁵. Could things have been worse for the Arabs, if an Iranian was on the throne ?

In the sphere of religion too the Arab did not fare better. The revolt started with Shiaism, developed as Ismailism and culminated in Sufism, which relegated the Arabic faith to a subordinate position—the position of a means for the attainment of an end. To the Iranian Muslims, Sufism was the ultimate end and Islam only a means for its attainment—the ladder for mounting to the roof of Sufism.

The thin end of the wedge was introduced when it was claimed, as was done by the Shias, that while Hazrat Muhammad is the prophet of exoteric Islam, Hazarat Ali is

1. (i) Browne—*Literary History of Persia*, vol I Chapter VII
(ii) Andre Servier—*Islam and the Psychology of the Musalman*
p. 145
2. De Laey—*Islam at Cross Roads*, p. 15
3. Khoda Baksh—*Essays Indian & Islamic* p. 102
4. Browne—*Literary History of Persia*, vol I, p. 207
5. Browne—*Literary History of Persia*, vol I, p. 284

the prophet of esoteric Islam (i. e. Sufism). No doubt the supremacy of Hazarat Muhammad was maintained by saying that it was from Hazarat Muhammad that Ali had learnt these esoteric truths, but for many a Shia this is a mere sham. In Shiaism, Ali's position is supreme. A very popular saying amongst the Shias is this: "though I do not believe Ali to be God, I believe that he is not far from being so"¹. The implication of this proverb is that Ali had direct access to Allah, and had no need of learning esoteric truths from any human being. As a matter of fact some Shias go the length of saying that Allah had intended that the Koran should be given to Ali, but angel Zibrael, by mistake carried it to Muhammad². Thus the Shias contested, by implication, the second part of the Islamic Kalima (Muhammad Rasul Allah) by suggesting that Muhammad is not the sole prophet, but he shared joint prophetship along with Ali, and that the Arabic Islam is not the only Islam, but there is a Persian Islam too (of which Ali is the prophet).

The monopoly of Hazarat Muhammad to prophet-hood was contested by the Shias, not by implication alone. They asserted that the following verse, favourable to the claims of Ali, was omitted by Osman, in his redaction of the Koran, which is the current edition :

"O Believers, believe in the two lights, Muhammad and Ali"³.

It is well-known that Osman, the third Khalifa (who like Ali, was another son-in-law of Hazrat Muhammad) had collected all the copies of the Koran current in his time, redacted one copy, and destroyed all the rest⁴.

1. Claud Field—*Persian Literature*, p. 36
2. Claud Field—*Persian Literature* p. 36
3. Sell—*Faith of Islam*, p. 12
4. (i) Margolionth—*The Early Development of Mohammedanism*, p. 37
(ii) Well—*History of Islamic Peoples*, p. 68

The Ismailians developed the underlying idea to a greater length. All the prophets of Islam came from the Semitic stock; they were all Jew or Arab. The Iranians thought that there should be some Iranian prophets too (even within the bounds of Koran). They therefore evolved the theory of Imams. Imams are practically Nabis (prophets) under a different name. According to some people the status of the Imam is superior to that of the Nabi¹.

The Imams are twelve in number and Iranian blood runs in the veins of most of them. Hazrat Ali is the first Imam, his son Hasan the second and his another son Hussein, the third Imam. Hasan is said to have married an Iranian princess, and as all the subsequent Imams claim Imamhood, by right of inheritance from Hasan, they carried Iranian blood. Whether the story of Hasan's marriage to an Iranian princess in true or not, the Ismailis are satisfied if only an opening is made for the admission of non-Arabic prophets. For along with the non-Arabic prophets, some non-Arabic creeds also were likely to enter into Islam. And this actually happened. Metempsychosis, Incarnation, Reincarnation, Anthropomorphism and similar creeds became a part of Iranian Islam. "These doctrines appear to be endemic in Persia, and always ready to become epidemic under a suitable stimulus"². "The Ismailian movement is one aspect of the *persistent battle* which the intellectually independent Persian waged against the religious and the political ideals of Islam"³. "It would be interesting to compute how many of the '72 sects' into which Islam is supposed to be divided, owe their existence wholly or in part, to the theological teachings of the Persian mind"⁴.

"Ibn Hazam, in his *Kitab-ul-Milat* looks upon the heretical sects of Persia as a continuous struggle against the Arab

1. Abdul Hakim—*The Metaphysics of Rumi*, p. 113
2. Browne—*Literary History of Persia*, vol I, p. 311
3. Iqbal—*Development of Persian Metaphysics*, p. 58
4. Browne—*The Babi Religion—Introduction* p. xxiii

power, which the cunning Persian attempted to shake off by these *peaceful means*"¹.

The culmination is reached in Sufism whose prophet is Hazrat Khizr. He is an Iranian prophet (euphemistically ledcal the Presiding Angel of Iran) and has nothing to do with Semitic stock or Semitic theology. He is thus free to teach any truth that he chooses, irrespective of whether it is consistent with Koran or not. Under the aegis of Khizr the Iranian came back to his own again. He brought back all the tenets of the ancestral religion, by holding them as emanating from Khizr. Semblance of the authority of the Koran is maintained by saying that it is Khizr who is alluded to in the Koran (18-64) as the teacher of Moses, which fact implies the approval of the Koran to the doctrines of Khizr.

The Iranian managed the affair very adroitly. He does not flout Islam openly. That is unnecessary waste of energy and also uncalled for; because in the ultimate analysis, Islam would be found to be largely inspired by the ideal of Maha Ratu Zarathushtra, communicated indirectly through the medium of Judaism and directly through the medium of Salman, the Persian member of the Islamic Trinity of the Nusayris².

Islam is only a modification of the Jewish religion and Judaism is undoubtedly indebted to Maha Ratu Zarathushtra for all those fundamental principles which are held to be worthy in it. Rabbi Geiger has shown how Muhammad borrowed from Judaism, not only words, conceptions, legal rules and stories but also doctrinal views³. Lammen's assertion that Islam was the Jewish religion *simplified* according to Arabic wants and *amplified* by some Christian and Arabic traditions contains a great deal of truth⁴.

1. Iqbal—*Development of Persian Metaphysics*, p. 57
2. Browne—*Literary History of Persia*, vol I p. 203
3. Zwemer—*The Muslim Doctrine of God*, p. 103
4. Hurgonji—*Mohammedanism*, p. 61

"It would be idle to deny the indebtedness of Islam to Judaism. Muhammad has not merely accepted dogmas and doctrines of Judaism, Talmudical ordinances but has even adopted *in their entirety* some of the Jewish practices; and far above all these, that which indeed constitutes the very foundation of Islam, viz the conception of a severe and uncompromising monotheism"¹.

Judaism was founded by prophet Moses. That synchronises with the departure of the Jews from Egypt into Palestine. This took place somewhere about 13th century B. C.². But for full six centuries after the death of Moses, the Jews continued to be crass polytheists and idolaters. They used to worship many gods, such as Baal and Astoreth, and represented these Gods by figures of men and beasts made of metal³. It was only in the 6th century B. C. during the regime of king Kuru (Cyrus), that the Jewish leaders woke up to the idea of monotheism and aniconism, as they came in contact with the Zarathushtrians during the period of their exile in Babylon⁴.

Prophets like Nehemiah and Jeremiah spent all their energies for reforming Judaism in the model of Mazda Yasna. Post-exilic Judaism is entirely different from pre-exilic⁵. But for the grace of Maha Ratu Zarathushtra, the Jews would have continued to be polytheistic and idolaters for many centuries more. Six centuries passed by and the Christians inherited from Jews the ideals of monotheism and aniconism. Another six centuries passed by and the Muslims inherited these principles from the Christians. Thus for two of its cardinal principles, Islam is indebted to Mazda Yasna indirectly through the medium of Judaism and Christianity.

1. Rhoda Bakh—*Essays Indian and Islamic*, p. 10
2. *Historian's History of the World*, vol II p. 68
3. Maedonell—*Comparative Religion*, p. 120-125
4. Maedonell—*Comparative Religion*, p. 128
5. Maedonell—*Comparative Religion*, p. 125

Mark of direct influence is also not wanting. Take for instance the word "DIN" (religion) a very central word of Islamic theology. Arabic roots are all tri-syllabic such as ktl, bdl, ktb, nzt etc. and the word Din cannot be derived from any one of them. It is the direct adoption of the Deena of the Gatha (देना of the Veda).

Similarly the word "Sirat" which occurs in the first sura of the Koran, is nothing else than the "Chinvat" bridge of the Gatha¹ (Sukta 46-10, 51-13). There is no Arabic letter corresponding to Ch (च) of the zend and Ch is at once changed to Chh (छ=स) in Arabic.

Then again the formula "Bismilla hir-Rahman-ir Rahim" which is prefixed to every Sura of the Koran, except one, is only the Arabic translation of the Avestic formula "Ba nam i Yazdan Bakhshayandeh wa Bakhshaihsar" which occurs in the Khordeh Avesta²—a manual compiled by Mobed Maharaspand in the Sassanian period³.

The Koran had originally prescribed three prayers a day. The custom was later changed to five prayers a day in imitation of Mazda Yasna⁴.

The Koran makes respectful mention of a Scripture to which it gives the name of 'Furquan'. The meaning of the word 'Furquan' is not very clear to the scholars⁵ nor will it ever be until it is seen to be the name of the Gatha. There is polaric difference (Firq) between the ways of Angra and Spenta Manyus. No scripture points out the distinction between them so prominently as the Gatha does. This is why the Gatha is referred to as pre-eminently "the book of distinction" (Furquan), distinction between Right and Wrong.

1. Blair—*Sources of Islam*, p. 89
2. Blair—*Sources of Islam*, p. 29
3. Browne—*Literary History of Persia*, vol I p. 29
4. (i) Rezvi—*Parsis, A people of the Book*, p. 45
(ii) Blair—*Sources of Islam*, p. 128
5. Bell—*The Origin of Islam*, p. 119

The person who is responsible for exerting this direct influence is Salman, the Persian. The rumour that Salman is the author of this new creed was very persistent (Koran 25-6) and the Koran thought it necessary to contradict it (Koran 16-105). Whether the influence of Salman is responsible for it or not, the Dina of the Koran bears considerable resemblance to the Dina (exoteric portion) of the Gatha. For many reasons, the Iranians of the period did not like to emphasise the difference that there was between the two Dinas. The more so, as in their eyes, it was only the Chishti (esoteric portion) of the Gatha, that counts. They left the problem of Dina alone.

The Iranian did not demolish the structure of Islam. He only added a beautiful turret on the top of the hall—the turret of Sufism. That at once converted the narrow mosque into a catholic shrine. The Sufi does not discard the Sariat. He only uses it as a stepping stone for ascending to the Marifat which is only another name for the Chishti of the Gatha.

It is therefore necessary to understand the relation between Sufism and Islam. Four theories are current about the origin of Sufism. These have been examined by Browne in his *Literary History of Persia* (Vol I, P. 194).

1. Some say that Sufism is based on Greek philosophy.
2. Others say that Sufism originated out of the Vedanta philosophy of India.
3. Others hold that Sufism is the resurrection of Mazda Yasna.
4. The Muslims say that Sufism is the natural development of Islam.

We may take them one by one.

1. Greek Philosophy: Though there had been in pre-Islamic Iran, a university at Jund-i-Shahpur for teaching Greek philosophy, and though the works of Plato were translated into Arabic in Islamic Iran, Sufism bears no resemblance

to the views of any of the famous Greek philosophers. It has similarity with the philosophy of Plotinus to some small extent which does not justify the assumption of Greek origin.

2. The Influence of Vedanta: There is no doubt that Sufism is largely influenced by the Vedanta, particularly by the Vishishtadwaita school of Vedanta philosophy. But there is also a marked difference between Vaishnavism and Sufism, in such matters as the use of the icon, the structure of the society and the necessity of purification rites. Thus the one cannot be identified with the other.

3. Revival of Gathic Chishti: Of all the Muslim countries, Sufism grew and developed in Iran alone. Thus it is in the national traits of the Iranians, in their ancient cult and culture that the root of Sufism should be searched for. Dr. Browne lightly dismissed the suggestion with the remark that sufficient facts about Mazda Yasna are not yet known which can justify the conclusion that Sufism grew out of it.¹ With all respect to that erudite scholar, we venture to point out that his remark is quite unjustified. Sufism is the cult of Love and the Gatha definitely asserts worship through love to be the characteristic feature of Mazda Yasna (Sukta 33-1). Then again the Gatha does not speak of abstract love, which may or may not mean much. Like the Vaishnava scriptures it speaks of concrete love, the love of the friend, the brother, the father (Sukta 45-11) or of the spouse (Sukta 53-4). Since the love of the consort is the central theme of Sufism, as any reader of Hafiz can convince himself, it is idle to say that sufficient facts are not known to justify the Iranian origin of Sufism. An unprejudiced mind would have come to a different conclusion. Complete surrender to the will of God is the breath of Sufism. It has been called *Khetwavadatha* (gift of the Self) in the Avesta (Yasna 12-9) and such total surrender is extolled in the Gatha (Sukta

1. Browne: *Literary History of Persia*, Vol I, p. 419.

33-14). All the characteristic features of Sufism may be traced to the Gatha, and it is sheer perversity to try to seek its origin elsewhere. Hafiz unequivocally asserts Sufism to be "the wine of the Maghas":

जामे मये मधाना ना हम नवान तवान फ़द

"Sufism is the wine (as intoxicating as wine) of the Maghas and can be sipped only in the company of the Maghas.

4. Islamic origin: Let us now take up the knotty question of the Islamic origin of Sufism. There is a popular mistake that Sufism is one of the sects of Islam. The idea is as wide-spread as the belief that the sky is blue. But none of these beliefs are justified by facts. There are some Musalmans who are unwilling to make any distinction between Sufism and Islam. One of them, Bebal Ali Shah, a Sufi scholar has written a book "Islamic Sufism" to prove his theory that Sufism and Islam are identical though the name of the book suggests that there may be non-Islamic Sufism. We would have been glad to agree with the good scholar, if mere assertion amounted to a proof of the matter. The characteristic feature of Sufism is worship through love and love as an element of worship is quite unknown to the Koran. Nowhere in the 114 chapters of the Koran, has Allah ever been addressed as "Father". Not to speak of conjugal love, which is the unending imagery of the Sufis, orthodox Islam does not encourage even the idea of filial love, which is the accepted creed of almost all other religions. Amirali in his popular book "The Spirit of Islam" (p. 122) offers an explanation for this unusual outlook. He says that the relationship (of the Fatherhood of God) was so much abused by the Christians that Hazrat Muhammad did not like to bring into use the word "Father". Whether the explanation is adequate or not, it testifies the fact that the Koran does not address Allah as Father.

One other article of faith of the Sufis is ब्रह्मवाद i. e. the assertion of the reality of the Absolute. According to this view, the Absolute (Impersonal God) is as real as God (Personal God). The former is the negative and the latter the positive aspect of the same Ultimate Reality. Brahma is Ishwara, and Ishwara is Brahma. Thus it is that the Gatha says that Mazda is Brahma (Sukta 45-8, 53-2).

There is no mention of the Absolute in the Koran. The Koran does not know the Absolute and therefore there is no discussion in the Koran about the relation between Impersonal God and Personal God. The Bhakti Yoga of the Koran is therefore a naive Bhakti Yoga and not rational Bhakti Yoga i. e. not based on a consideration of the relation subsisting between Transcendent God and Immanent God.

True to his Gathic heritage, Jalal could not think of passing over this moot point of theology silently. In the spirit of Sukta 45-8 of the Gatha, Jalal declares that the Impersonal God and the Personal God interclasp each other

मम कर्मो हर नाकरो हर वाक्यम

मम कर्मो हर नाकरो हर वाक्यम Masnavi—1-1735

I found the Person in the Impersonal, and then wove these two (the Impersonal and the Personal) together.

Another article of the Faith of Sufism is the revelation of Brahma in the human soul. Consciousness is divided into two parts, mind and soul; and the soul is the highest expression of Brahma. It is, so to say, the reflection of Brahma. To know the self is only next to knowing the Brahma. The Sufi sees God most in his own Soul.

The Gatha speaks of the two Selves (Sukta 23-2, 43-3 and 51-9), and urges the ideal of knowing the self (Sukta 43-6) and making it the seat of God (Sukta 48-10).

The Koran does not distinguish between mind and soul, and the idea of seeing God in the Soul, is revolting to the

Koran. Thus when Mansur uttered the truth "An-al-Haq" he was put to the gibbet and when Baezid said, that within him lived Allah, the bearers attacked him with hatchet and sword.

About the most important topics of Theology—Absolute, Soul and Love (relation between God and man)—Sufism and Koran differ as widely as the two poles, and there is no reason for coming to the conclusion that Sufism and Islam are one and the same or that Sufism grew out of the Koran. This was very tersely expressed by Abul Khayer, the earliest doctor of Sufism when he said that Sufism would be found in the 8/7th chapter (i. e. unwritten chapter) of the Koran¹. If Sufism and Islam were one and the same, innumerable Sufi leaders like Mansur and Suhrawardi, Shams Tabriz and Fazalullah would not have been tortured to death for preaching the truth of Sufism². Even as late as the 18th century, Sarniad the chief of the Sufis of India was beheaded by Aurangzeb for holding views which were supposed to be inconsistent with the Koran³.

Yet all is not said, when it is said that the important topics of Sufism (Absolute, Soul and Love) are absent in the Koran. The philosophy of the Semitic people is such that it gives little scope for the development of Sufism which aims at the at-one-ment of God and Soul.

It is not the fault of the Koran that Sufism finds no prominent mention in it. For the Koran is the first book written in the Arabic language⁴. It had not the benefit of any written book whatsoever, not to speak of any book on philosophy. On the other hand, the Gatha had the benefit

1. Nicholson—*Studies in Islamic Mysticism*, p. 57
2. Browne—*Literary History of Persia*, Vol I, p. 423
3. Abdul Hakim—*Metaphysics of Rumi*, p. 137
4. (i) Gibb—*Arabic Literature*, p. 15
(ii) Browne—*Literary History of Persia*, Vol I, p. 271.

of the age-old Rigveda whose earlier portion is the joint heritage of the Hindus and the Parsis. Even at the dawn of history the Rigveda attempted to solve the problem of Being and Becoming in the famous Nasadiya Sukta (10-139). In the Vishnu Sukta (1-154), in the three steps of Vishnu we see clearly the three stages of the Hegelian dialectics,—Thesis Antithesis and Synthesis—which is the last word philosophy on the problem of creation.

This accounts for the absence of a philosophical outlook in the Koran. "European readers of the Koran cannot fail to be struck by its author's vacillation on dealing with the greatest problems. He himself was not aware of these contradictions, nor were they a stumbling block to his devout followers, whose simple faith accepted the Koran as the word of God. But the rift was there, and soon produced far-reaching results"¹.

On the other hand Iran was rich in philosophy. She had her share in the Brahmanism of the Upanishads—the very word Brahma being used in the Gatha (48-8, 50-7). In the Sassanian period we find subtle discussions going on about creation and God. "There are some who believe in only one God, some teach that He possesses contrary qualities; others say that He does not possess them; some admit that He is omnipotent; others deny that He has power over everything; some believe that the world and everything contained therein have been created, others think that all the things are not created, and there are some others who maintain that the world has been made ex nihilo; according to others, God has drawn it out from a pre-existing matter"². Iran's love of philosophy found expression in its establishment of a university at Jund-i-Shahpur specially for the cultivation of Greek philosophy.

1. Nicholson—*Mystics of Islam*, p. 5
2. Casartelli—*Philosophy of Mazda Yasnian Religion*, p. 21

The deficiency in philosophical outlook is not peculiar to Koran alone. This deficiency the Koran shares along with the scriptures of the other two Semitic religions, Judaism and Christianity. The theory of creation as outlined in the Semitic scriptures does not support the ideal of at-one-ment of man and God.

About the process of creation these are the three main theories :

आर्म्भवाद— the theory of generation

परिणामवाद— the theory of transformation

विवर्तनवाद— the theory of transposition

Arambha Vada means creation out of nothing. "God said 'let there be light' and there was light". This is what Arambha Veda says. This is the accepted view of the Semitic people.

The Vedanta does not subscribe to it. For the material of the universe does not come from outside of Brahma, because there cannot be anything which is outside of Brahma. That would destroy the infinitude of Brahma. The material of the universe also comes out of Brahma himself just as the cobweb comes out from within the spider. This is tantamount to saying that the universe is a part of Brahma, that (a part of) Brahma transforms itself into the universe. This is roughly the view of the Vedanta, as explained by Ramamuja.

Shankara raises the objection that Brahma cannot be divided into parts and that Brahma being immutable, there cannot be any transformation or change in him. The transformation is only apparent, just as when a rope appears to be a snake. The rope does not change into a snake, it continues to be the same old rope as it had been. Yet a snake has made its appearance (to some men). Similarly Brahma does not transform itself as the universe, yet there is the appearance of the universe. This is called विवर्तन (transposition), existence of

Brahma in a different way (in plain words, misapprehension), Brahma continues to be the same old Brahma—only to some it appears to be the Universe. The Universe is not created at all, there is only an appearance of it.

The difference between Parinama and Vivarta is much too subtle a problem to be handled by a layman like me. Roughly speaking, Vivarta may be considered to be that exceptional variety of transformation where the original Substance remains unaffected in spite of the transformation.

The point that is worthy of note, and that alone which concerns us most in the present discussion, is that according to the Vedanta, the Universe (mind and matter) has emanated out of Brahma, and may go back to him. Man can achieve at-one-ment with God.

The universe evolved out of Brahma in five succeeding stages—Soul, Super-Mind, Mind, Life and Matter (the five Kosas or planes of existence) and would go back to him in the reverse order. Life evolved out of dead matter, and mind (consciousness) out of Life. Super-mind (the sense of oughtness) evolved out of mind. Man stands at this stage of evolution. It is his business to evolve the Soul (to make patent all that lies latent in the Soul, as his ideal) and thereby unite with God. This is the philosophy that underlies both Vedanta and Sufism.

If man is not an emanation from God, if he is merely a creature created out of nothing then there is a lacuna between man and God, which can never be crossed and there can never be perfect unity between man and God.

The Parinama theory provides for such at-one-ment, while the Arambha theory does not. This is why Mansur gave his life for the acceptance of the Parinama theory (unity of the essence of man and God). The An al Haq of Mansur means that, and nothing but that. For the Sufi is a Bhakti Yogi. He is not a Jnana Yogi (of the type of Shankara) and

does not think of merger in Brahma. He thinks of the unification of the two in love (सामरस्य and not तद्गत्य). This is what the Sufi has been doing since the days of the Rigveda and this is why the Rigveda calls the Chishti Bhrigus (Iranians) to be dualists—believers in the existence of two persons (the Devotee and the Deity) even in the stage of emancipation.

- (1) द्विवा वद् ईम् औस्तासो अभिषुषो
नमस्वन्त उपोचन्त सुगवः (Rigveda 1-127-7)
- (2) इम् विभन्तो अपां मारुते द्विवा इयुः
सुगवो विलभायोः (Rigveda 2-4-2)

The Arambha theory is inconsistent with the idea of at-one-ment with God, (which is the only objective of the Sufi's life) and so Koranic philosophy could hardly develop into Sufism. Sufism is nothing but the religion of the Gatha clothed in Arabic nomenclature. The Arabic terminology was necessary for its acceptance by the people who had become very much Arabicised. But that does not change its original Iranian genus. An Indian does not cease to be an Indian, simply because of putting on European costume. The Gathic Chishti did not cease to be Gathic, even when it used Arabic terminology.

The Iranian wanted to avoid a direct clash with Islam, partly because the political situation of the time required it and partly because the Iranian is very catholic in his outlook and does not bear any ill-will towards Islam. He at once realised that Islam could easily be made subservient to Sufism, and that the use of Arabic terms suited that purpose well. The Iranian performed his task so wonderfully well, that the Arab hardly realised that by adapting Sufism, he was relegating formal Islam to a subordinate position, and he very cheerfully accepted Sufism.

We do not mean to say that Sufism cannot be elicited out of the Koran. That it can, has been proved satisfactorily by the skill of Jalal, the prince of the Sufis. All that we intend to say is that Sufism is preeminently the product of the Gatha and not of the Koran.

By contriving the Sufi cult, Iran came back to her own religion. It threw off the yoke of Arabia in the sphere of religion and attained independence. The victory of Nahavand was nullified so far as the religious sphere was concerned. Those people who think that Islam has conquered Mazda Yasna take only a superficial view of the matter. The truth lies the other way. It is Mazda Yasna which has conquered Islam. A number of people may have gone over from the fold of Mazda Yasna to that of Islam (they may come back again as easily), but Mazda Yasna did not give up any of its fundamental principles in order to suit itself to Islam. On the other hand Islam underwent a complete metamorphosis on coming in contact with Mazda Yasna. It adopted all the fundamental categories of Mazda Yasna—Absolute, Soul and Love. Post-Sufi Islam is altogether different from pre-Sufi Islam. A caterpillar has changed into a butterfly. The credit for this beautiful development is entirely due to the skill of the Iranian. The Iranian is a great magician; as a matter of fact the word 'magic' itself is derived from 'Magha'.

The religion of the Gatha falls into two parts: the Chishti and the Dina. The Chishti deals with fundamental principles such as Brahma, Soul and Love. The Dina deals with matters of secondary importance such as monotheism, iconoclasm or caste-equality. The former is esoteric Mazda Yasna, and the latter is exoteric Mazda Yasna. The former is the substance and the latter is the form of Mazda Yasna. One is the flesh and the other is the skin of the fruit.

Post-exilic Judaism was materially influenced by Mazda Yasna, and Islam is only a modification of post-exilic Judaism.

Thus the Dina portion of Islam agrees very much with the Dina portion of Mazda Yasna. Whatever difference there was in the Dina portion, the Iranians chose to overlook it. Islam entirely lacked the Chishti portion. Mazda Yasna furnished this essential portion to Islam. Islam borrowed it *in toto* and gave to it the name of Sufism. The Chishti of the Gatha became the Sufism of Islam and has become an intrinsic part of it "a vital element in Islam", as Nicholson expresses it¹.

If Sufism is taken away from Islam, as the Wahabi movement seems to aim at, Islam would lose much of its grandeur and dwindle into an insignificant parochial religion. Thus the debt of Islam to Iran is irrepayable.

Iran lost her independence in the battle of Nahavand in 642 A. D. Within about 100 years we find Sufism starting its course. Ibrahim Adham (died in 775 A. D.) was the son of a Zarathushtrian prince of Balkh. He began to propagate Sufi doctrines. Jalal says of him that he was very much influenced by spiritual India (Masnavi 4-3080). This is very natural, for Balkh (Bactria) is only about 200 kilometres from Kabul, and even as late as 992 A. D. when Alaptagin, the grandfather of Sultan Mamud, occupied the city, a Hindu prince sat on the throne of Kabul². So much Hindu influence still prevailed in Afghanistan that Sultan Mamud thought it fit to put a Sanskrit translation of the Kalima on his silver coins as अव्यक्तम् (ब्रह्म) एकम्—महम्मद अवतार³. He had to subdue the rebellion of Niyaltigin with the help of his Hindu general Tilak⁴. There were innumerable Shiva Temples in Afghanistan, Baluchistan, Swat valley and even in Khotan and Persia when Huen Tsiang came to India in 7th century A. D.⁵.

1. Nicholson—Studies in Islamic Mysticism, Preface (p. vi).
2. Cambridge Shorter History of India, p. 962.
3. Anand Bazar Patrika—12-2-1935
4. Tarachand—Influence of Islam on Indian Culture, p. 126
5. Tarachand—Influence of Islam on Indian Culture, p. 7

The next famous Sufi doctor was Baezid of Bistam. He flourished about 100 years later (died in 875 A. D.) He used to say that Khoda lives within his Jubba (cloak)—Masnavi (4-2125), and that his standard is broader than that of Muhammad¹. Hallaz Mansur came to the scene shortly afterwards (died in 922 A. D.). His Sufism was much more pronounced and he declared himself able to compose verses equal to those of the Koran². He was put to the gibbet for proclaiming the truth—An al Haq. Jalal laments his death

खुन फलम वर इस्ते बददारी बुवद

बोगुमान् मनवूर वर दारी बुवद

Masnavi 2-1398

When a traitor wields the pen (of command) a Mansur (apostle) is sure to be killed on the cross.

Hafiz pays his homage to Mansur in his immortal lines.

कराद मकशे अन-अल हक वर कमीन खुन,

बु मनसुर वर कुशी वर दारम दमराब

If you kill me, like Mansur, on the cross this night, my blood will go on drawing the figures of An al Haq on the ground as it flows.

The grandfathers, both of Baezid and Mansur were Zarathushtrians³.

Junaid another great Sufi doctor of this period (died in 939 A. D.) also came of Zarathushtrian stock. But greater than he was Abul Khayer (907-1049) who was born of a famous Zarathushtrian family of Khorasan. Abul Khayer consolidated the Sufi system by stating the fundamental principles of Sufism in a hand book of Persian verses. This may be said to be the earliest scripture of Sufism and the prototype

1. Lammens—Islam, p. 125
2. Browne—Literary History of Persia, Vol I, p. 436
3. Browne—Literary History of Persia, Vol I. Chap. xiii.

of the famous Masnavi of Jalal. He it was who said that Sufism may be found in the 8/7th chapter of the Koran¹.

In the next century Imam Ghazzali (1058-1112 A. D.) the greatest of the Sufi philosophers came to the field. His arguments are so logical that European scholars freely admit him to be the equal of St Augustine², Origen³ and Descartes⁴.

Ghazzali had been born in a Zarathushtrian family⁵. His position in the Islamic world is supreme, for he has been called the second Prophet of Islam⁶. The title of Huzat-i-Islam (Proof of Islam) was conferred on him⁷, which implies that before Ghazzali wrote his Kimiya-i-Saadat, Islam did not possess any book which could support its underlying principles by rational argument. Ghazzali was a great Sufi⁸ and thanks to his sagacity Sufism now obtained a firm footing and no body could think of impeaching it on the pretext of defence of Islam.

The torch of Sufism was kept burning in the next period by two great doctors Fariduddin Attar (1155-1222) and Shams-i-Tabriz. Both of them came from Zarathushtrian stock. It was from Shams-i-Tabriz that the great Jalal learnt the secrets of Sufism. Jalal (1207-1273) is the prince of the Sufis. In him Sufism reached its highest perfection and his Masnavi is the holy Scripture of the Sufi religion. From Ibrahim Adham (777 A. D) to Jalaluddin Rumi (1273 A. D) Sufism was handed down from generation to generation by illustrious and saintly sons of devout Zarathushtrian ancestors.

1. Nicholson—Studies in Islamic Mysticism, p. 74.

2. Zwemer—A Muslim Seeker After God, p. 20.

3. Zwemer—A Muslim Seeker After God, p. 147.

4. Lewis—History of Philosophy—Vol II, p. 50.

5. Zwemer—A Muslim Seeker After God, p. 53.

6. Browne—Literary History of Persia, Vol II-176.

7. Browne—Literary History of Persia Vol I, p. 293.

8. Cash—The Expansion of Islam, p. 116.

With the publication of the Masnavi Sufism reached such a stage that it could defy the clamour of the fanatic mollahs. Jalal derides them by saying

मम अज्ञं कुतश्चि मय्युक्तं वा वदन्तम्
उत्तरवान् पीशे सगान् अन्दाख्तान्¹

I have taken the marrow out of the Koran and have thrown the bones to the dogs.

Masnavi is the despair of Islam. To accept it is to admit the deficiency of the Arabic religion (and the necessity of recoument from Iranian sources). To reject it is to invite a greater frustration. It is tantamount to refuse the opportunity of getting an intimate experience of God—for that is the promise that the Chishti holds out.

सुरीदे पीरे सवानम् त्वं मन म रन्ज अय शेख

चेरा के वादेह तु कदी न ट बका आवर्द Hafiz

I am the disciple of the Prophet of the Maghas. O Shekh, do not be annoyed on that account, for you do merely promise while he alone can make this available.

The Muslim hesitated for a time and then succumbed to the greater spiritual force of the Masnavi and accepted it as the second Koran—as indispensable for the Musalman as the Koran is

मस्तवी ए मौलवी ए मानवी

इस्त कुतान दर जवाने पहलवी

The spiritual Masnavi of the Manlavi (Maulana Jalal) is the Koran in Pahlavi.

To the Sufi, however, the Masnavi is not the second, but it is the first Scripture. He is the devoted slave of Khizr and Khizr alone.

1. (i) अयोध्या सिद्ध कबीर रत्नावली मुखवन्ध

(ii) Claud Field—Persian Literature, p. 173

Masnavi is a wonderful book. It delineates the principles of Chishti so adroitly that a Muslim is led to accept them unconsciously, i. e. without suspecting that he is giving up the Semitic standpoint.

Take for instance the question of the immanence of God—the presence of God in every object. This is an important creed of the Chishti cult (Gatha 48-9). A necessary corollary that follows from it is that one may feel the presence of God in everything that he sees. Jalal states the truth in the following lines

चुन मोहम्मद पाक दुइ चीन नार ओ दुइ
हर कुजा क रद वजो अल्लाह दुइ, Masnavi 1-1397

When Muhammad became free of fire and smoke (sensual impulses) wherever he looked up he saw the face of Allah.

This seemed to be a very natural state and irrefutable too. For now none could have the audacity to say that Muhammad was the Prophet of God and still he did not see the face of God.

Yet it is the same truth which Mansur wanted to teach by his celebrated dictum 'An al Haq'. What Mansur intended to say is that God is present everywhere, and therefore present within him too. The same truth was proclaimed by both the apostles of Sufism. But Mansur stated it very bluntly and Jalal did so very cleverly (by bringing in Muhammad in the picture). On account of the difference in the mode of expression Mansur was killed on the gibbet, and Jalal was accorded the honour of the Prophet.

मन से मुसल बल्क इन आलि जनाब
नोस्त एबबन्वर कीक दारद किलान

Jalal performed the task of the Prophet—he brought a Scripture. Jalal's skill made the Muslim accept the principle of the presence of God in man, without any question.

As another instance of the Sufi method of expansion of the Koran, we may take up the celebrated dictum 'La ilahi il Allah'. Literally it means none is adorable except Allah. This is the basic formula of monotheism. To the Sufi, however, it has more meaning than that. 'Ilahi' for him means not 'worthy of adoration' but 'worthy of notice' (i. e. really existent). Thus to the Sufi, La ilahi il Allah means that nothing really exists except Allah. The formula of monotheism (एकेश्वरवाद) has been turned into the formula of monism (अद्वैतवाद)¹. It is the same idea as the Vedanta expresses when it says

इलोकाधेन प्रवक्ष्यामि यद उक्तं ब्रह्मकोटिभिः
ब्रह्म सत्यं जगन् मिथ्या लीलो ब्रह्मे न नापरः

I would tell you in a line the whole truth of the Vedanta—Brahma is real, and the world is unreal.

The astuteness of the Sufi serves to introduce Vedanta in the Koran. This is how Iqbal says "We find that the Persian, though he let the surface of his life become largely semiticised, quickly converts Islam to his own Aryan habit of thought"².

With the help of the Chishti, the Iranian got the better of the Islam. For an idea cannot be killed by the sword; it can be killed only by another idea. A philosophy may be refuted only by another philosophy. And the Arab was very helpless in the matter. For he had no philosophy worth the name. "The Arab discerns the trees very clearly, but not the wood"³.

The Arab had no way but to accept the philosophy of the Gatha. He sighed a sigh of relief when Imam Ghazzali brought the Chishti philosophy to his use and confided on him

1. Nicholson—The Mystics of Islam, p. 59

2. Iqbal—Development of Persian Metaphysics, p. 22

3. Nicholson—Studies in Islamic Mysticism, p. 163

the titles of "Hazzat-i-Islam"¹ (Proof of Islam) and "the Second Prophet of Islam"².

"The view of Jalaluddin Rumi is fundamentally the same as that of his illustrious predecessor, Ghazzali"³. What Ghazzali says in philosophic prose, Jalal repeats in romantic poetry.

No amount of argument can make the thorn the equal of the rose, and fire will be worshipped, since it is fire, to the exclusion of clay, as the blind poet Bassar used to say and was put to death for saying⁴.

Mazda Yasna knew well how to grapple with the Semitic faiths. It implanted its own ideal on Judaism and made it a new Judaism. It implanted its ideal on Islam and made it a new Islam. It left Christianity alone, for Christianity is, to a large extent, the result of the impact of another Aryan religion (Buddhism) on the Semitics, through the agency of the Essenian monks⁵. Moreover Maha Ratu Zarathushtra forestalled Jesus Christ by about four thousand years in all the four noble principles that are fundamental to the New Testament. These are (1) the golden rule of conduct—doing to others what one wishes to do to himself (2) purity of the motive, (on which depends the moral worth of any action) (3) the Fatherhood of God and (4) the emphasis on righteousness. We may look up Sukta 48-1, for the golden rule, Sukta 44-12 for the value of the motive, Sukta 45-11 for the Fatherhood of God and Sukta 32-5 for the importance of Rectitude in the matter of God realisation.

1. Zwemer—Ghazzali—A Muslim Seeker After God, p. 20
2. (i) Nicholson—Personality in Sufism, p. 20
(ii) Brown—Literary History of Persia, Vol II, p. 170
3. Hekmat Ali—Metaphysics of Rumi, p. 114
4. Brown—Literary History of Persia, vol. I p. 267
5. (i) Dutt—Ancient India vol. II, p. 240
(ii) Gangaprasad—Fountainhead of Religions, p. 18

Sufism marks the victory of the Iranian mind over the Arabic. With the advent of the Masnavi, dogmatic Islam exhausted itself—such Islam as chose to put up a fight against the Chishti of the Gatha. "That Sufism dispensed with the religion of the Koran, is implied, if not expressed. It introduced an *entirely new* concept of God and a new standard of religious values"¹.

As a matter of fact all that is glorious in Islam is the contribution of the Iranian mind. Three books are considered to be the three pillars of Islamic theology. They are considered indispensable for a proper understanding of the Koran.

These are (1) the Hadis of Al Bukhari (2) the Kiyas of Abu Hanifa and (3) the Tafsir of Ghazzali. And Bukhari, Hanifa and Ghazzali are all noble sons of Iran, and saturated with Gathic ideas. For a Muslim to seek to erase the imprint of the Iranian cult (as Dr Iqbal, in his impatience, is sometimes inclined to counsel) is as impossible as 'the attempt of a man to jump on to his own shoulder'—as Sayana expresses (न खलु निपुणोऽपि स्वं स्कन्धं आरोहं प्रमत्तेत्—कृग्वेद भाष्यभूमिका)

Since the publication of the Masnavi, Sufism began to make rapid strides. People began to doubt if Islam was the sole cause of the defeat and devastation of Iran by Arabia. It may have been one of those landslides, like the overthrow of the Romans by the Vandals, and the overthrow of the Greeks by the Goths, Visi-Goths, and Huns, which are the freaks of history. For their Islam could not save the Arabs when they had to encounter an enemy like the fierce Mongols. The year 1258 is a turning point in the history of Islam. In this year Halagu Khan, the great Mongol, sacked Baghdad and put an end to the Kalifate². Arab supremacy fell to the ground never to rise again. Henceforward power passed on to the Turks, and the Arabs retreated back to the desert. "Arabia sank back

1. O'Leary—Arabic Thought, p. 292.
2. Brown—Literary History of Persia, Vol I, p. 274

into its old isolation, and politically ceased to exist as a world power. The Arabs fell back into the same tribal system as in pre-Muslim days and the old predatory instincts prevailed as one Moslem tribe raided another. Islamic unity in Arabia disappeared altogether and beyond the change in faith and a marked fanaticism among the people, little was to be seen as the fruits of Islam. Illiteracy prevailed everywhere and the country stagnated for the next seven hundred years¹.

Halagu Khan was a Buddhist by religion. He had very scant regard for Islam² and turned the mosques of Persia into stables for his horses³.

Those people who had with great glee demolished the fire-temples of Iran and attributed their ability for wanton destruction to the preference of Allah for the religion of Islam had to hide their face in shame.

The Mongols had adopted Buddhism long ago⁴. Kublai Khan, the brother of Halagu Khan ruled over Tibet⁵. At his instance all the current Buddhist texts were translated into Tibetan from Sanskrit⁶. It was Halagu's great-grandson Gazan Khan who was the first Mongol emperor to adopt Islam⁷. Thenceforth the Mongols became changed into Moghals. Chapter VII of Browne's Literary History of Persia, Vol II, gives a detailed account of the massacre, outrage, spoliation and destruction wrought on the Muslims, which Ibnul Athir describes as the 'death blow' on Islam, and as "the greatest catastrophe and the most dire calamity" of history. The degradation of the Mongols and the Tartars evidenced that military prowess does not indicate the intrinsic worth of a religion.

1. Cash—Expansion of Islam, p. 74

2. Sykes—Persia, p. 63

3. Browne—Literary History of Persia, Vol II p. 13

4. Ross—Islam, p. 53

5. Browne—Literary History of Persia, Vol II p. 462

6. Faruhat—Outlines of Religious Literature, p. 377

7. Levy—Persian Literature, p. 53

Islam did not serve very much to improve the moral character of the Arabs. The four immediate successors of Hazrat Muhammad are known as Khalifa i Rashedin (truest guides). They have the highest place of honour in Islam. Two of them, Abu Bakr and Omar, were the fathers-in-law of Muhammad, and the other two, Osman and Ali, were his sons-in-law. Yet Omar, Osman and Ali were assassinated by persons who professed to be Musalmans. Yazid, the sixth Khalifa sacked the tomb of Hazrat Muhammad in Medina¹. That shows that Islam did not cure the Arabs of their savage manners. The sack of Baghdad by Halagu Khan demonstrated that Islam did not operate to make the Arabs invincible. Thus Islam lost much of its original glamour and people turned to Sufism in large numbers.

All honour is due to Jalaluddin Rumi, the prince of the Sufis, who explains the fundamental principles of the Gatha in modern Persian and thus makes the Chishti available to all and sundry. His outstanding merit compels admiration, and Browne observes "that the Masnavi deserves to rank among the great poems of all time". Jalal and Hafiz are the two foremost poets of Iran—nay they are among the greatest poets of the world. And to our good fortune both of them are *par excelle* the exponents of the truth of Sufism. Of them two, Jalal is more philosophical and Hafiz is more romantic.

Jalal deals exhaustively with all the fundamental problems of the Chishti—Impersonal God, Personal God, the relation between them two, relation between man and God, the object and the process of creation, immortality of the Soul, and the alchemy of Love. This has earned for him the dignity of the apostle—the apostle of Sufism.

Jalal declares Sufism as the Elixir of Khizr.

1. Browne—Literary History of Persia, Vol I p. 226

आवे खीज़ अज़ जुए छुटे औलिया

मी खुरीम, अय तीरनेए बाफेल बे आ Masnavi 3-4303

The original founder of the Chishti cult is the idol of Jalal's heart, and now and again Jalal pours out his unstinted homage to the premier prophet of mystic philosophy. He does not, however, mention the prophet of Iranian mysticism by his own name—'for fear of the fanatics' as he says (Masnavi, 3-2117). Jalal gives to the premier prophet the fanciful designation of Hasamuddin (Masnavi, 4-1) and Zia ul Haq. (Masnavi, 3-2120) Jalal however is quite sure that his homage knows its own destination (Masnavi, 3-2122). If we care to learn the religion of Zarathushtra from his own words in the Gatha, we also shall have no doubt as to the destination of Jalal's spontaneous reverence. He was not, on any account, a semitic prophet, for in that case there would not have been any reason to hide his name 'for fear of fanatics'.

Hafiz said that if any one would pull off his cloak, he would find the Junnar hidden under it.

हाफिज़ इन खिका के दारी तु बेबीनी करदा

के से कुन्हार ज़ ज़ौरदा व जना बेकुशाफुद

We fancy the same Junnar may be found on the waist of Jalal too (only it is half hidden by the pun on the word बेकुशीम) :

वा मुना तरौ ज़ असरारत न मा

ता बेकुशीम अज़ मयान कुन्हार हा Masnavi, 2-8801

'Teach us the secret of your secrets, so that we may bear on our waist, the Junnar (the badge of the Iranian creed)'.
The fanatic mollah cannot tolerate the idea of Jalal putting on the Junnar, and so instead of reading the word as *buridan* (to bear) he reads it as *buridan* (to cut). He assumes gratuitously that the solitary saint of the desert (whose spiritual powers had drawn the crowd to him) was a Muslim Faquir and not a Zarathushtrian Darvesh.

The Junnar of Jalal, however, is half-hidden. For unlike Hafiz he chooses to be a bit careful, remembering the well-known Sufi caution

वा खुदा दीवाना बारा जो वा मुहम्मद हुशवार.

Be insane with God, but sober with Muhammad.

Emphasis on the supremacy of Sufism should not be misunderstood as an attempt to belittle the importance of the Koran or the dignity of Hazrat Muhammad. Millions and millions of people hold the Koran to be dearer than life. This could not have been so, unless this scripture had superior worth. As a matter of fact, the Koran upholds prominently and unambiguously the basic principles of Gathic religion, viz monotheism, aniconism and equality of men, and does not allow these cardinal principles ever to go out of sight. Above all, it repeatedly asserts the fact of the existence of Allah. My own preceptor, Sri Premananda Tirtha Swami Maharaj used to say: "belief in the existence of God is the whole truth of religion. He alone is a real Guru who can generate in the disciple, the belief in the existence of God. As soon as a man develops genuine conviction about the existence of God, his success in religious life is assured. If a man sincerely believes that the eyes of omniscient God are fixed on him, he can commit no sin. He is then on the way to sure God-realisation and would reach His presence soon". In this view of the matter, the utility of the Koran is unquestionable. It iterates and reiterates the existence of Allah as often as it can, and thereby puts a man on the right track to God-realisation. The Koran is an excellent book for teaching the primary lessons of religion. It was not intended, as the Sufis hold, to teach the higher truths of religion. It teaches the exoteric and not the esoteric truths of religion for which one must look to other quarters. The fault lies in those who confine themselves to the Koran alone, and neglect the original gospel of Sufism in their spite against the Iranian culture.

Jalal is eloquent about the greatness of Hazrat Muhammad. Firstly, this was a necessity with him ; for he took upon himself the task of preaching Chishti to a people who had become Islamicised and they would understand him better if he spoke in the language of the Koran. Secondly, Hazrat Muhammad carried out enthusiastically the work of preaching *Dina*. (mark that it is the same word of the Gatha, that the Koran uses) to less civilized people. This is a task that Maha Ratu Zarathushtra greatly desired (Sukta 46-19) and yet his followers sadly neglected. Unless a race is educated in *Dina*. (exoteric Mazda Yasna) it does not become eligible for Chishti (esoteric Mazda Yasna). Thus the preliminary requirement for the propagation of the Chishti is the propagation of the *Dina*. In this matter Hazrat Muhammad had rendered and may yet render, yeoman's service for the propagation of the religion of the Gatha. The Bedouin had been very irreligious. He did not mind cheating Allah even. "The Bedouin had not much respect for his idols. He was quite ready to cheat them by sacrificing a gazelle when he had promised them a sheep"¹. Hazrat Muhammad made them fairly religious and may make religious other people too. The impasse sets in when the Koran is taken to be a closed book—a complete book for all the truths of religion.

Hazrat Muhammad had intended the Koran to be a preparatory course, a primary manual that prepares one for the higher truth of Sufism. But if anyone stops short with the Koran, and does not proceed up to Sufism, he is bound to remain parochial and fanatic. This is how Aurangzebs proceed to behead Dara Shikohs and Sarmads.

It is to warn the people against such defection that Jalal frequently tells us that the Koran often misleads :

1. Andre Servier—*Islam and the Psychology of the Musalman*, p. 27

दर नबी फर्मुद कीन कुरान ज देल

हादीए बाकी ओ बाकी रा मोजेल—Masnavi, 6-656.

What Jalal teaches in Persian, Kabir preached in Hindi, and by the grace of these two outstanding apostles of Sufism, India and Iran may again be united, as they had been united in the Vedic days.

The history of the Kabir Pantha has been exhaustively dealt with by Dr. Govinda Trigunatita in his book कबीरकी विचारधारा. Yet a few words might here be added about the cause of Kabir's difference with Sheikh Taki, his preceptor in Sufism. The two main branches of the Sufis are the Kaderiyas and the Naqshbandis (Some scholars add two other names, viz the Chishtis and the Suhrawardis. But the 'Chishti' is the common name, both for the Kaderiyas and the Naqshbandis, while there is little difference between the Suhrawardis and the Kaderiyas) Largely speaking, the Kaderiyas may be said to represent the Iranian school of Sufism, and the Naqshbandis the Indian school.

Al Beruni, the great Iranian savant, had been attached to the court of Sultan Mamud. He was vastly learned in Sanskrit and translated in Arabic the Yoga Sutras of Patanjali¹. Even from that time the attention of the Sufi doctors had been drawn to Yogic procedures like *Pranayama* (breath control) *Ajapa Japa* (automatic recollection in each breath) and awakening of the *Kundalini* force (release of spiritual energy coiled up like a serpent). Some of them included these items in their spiritual discipline². About 1370 A.D a hundred years after the publication of the Masnavi, Bahauddin, a Sufi doctor of Khorasan organised these Sufis into a separate sect which bore the name of Naqshbandi³.

1. Weber—*History of Indian Literature*, p. 259

2. Iqbal—*Development of Persian Metaphysics*, p. 110

3. Jaha Subhan—*Sufism, Its Saints and Shrines*, p. 187.

Kabir learnt the principles of Sufism from Sheikh Taki, but he was fond of the Naqshbandi ideal and rose to the head of Naqshbandis of India. Kabir assimilated so many of the practices of Hindu sadhana, that many people consider him to be a disciple of Ramananda, the great Vaishnava preceptor of Benaras. But this is a popular mistake. For though Kabir cherished great respect for Ramananda, he did not budge an inch from Sufi principles in such matters as monotheism, aniconism and caste-equality. Ramananda on his part was an orthodox Hindu, and a staunch believer in Hindu ideals. Kabir's opposition to idolatry was so strong that he took up the Shalagram Shila, of his Hindu disciple Dharmadas and threw it into the Ganges¹.

This does not agree with his being a disciple of Ramananda. Moreover Kabir distinctly states that he went to Manikpur and resided there, for learning the principles of Sufism from Sheikh Taki.

माणिकपुरहि कबीर बसेरा

महानि गुनि शेर तहकेरा Vijak—Ramaini 48-1

Sheikh Taki wished to keep Sufism confined within the limits of the Masnavi and disliked the idea of its expansion by assimilating Hindu practices. So the preceptor and the disciple fell out. Kabir did not like the narrowness of Sheikh Taki, and remarked

माना नाच नचायके नाचहि चरके भेख

चर चर हय अविनाशी चुनहु लको त्म देख

Vijak—Ramaini 63

The same actor assumes different roles (The Lord fulfils himself in many men, in as many ways). Hear, O Sheikh Taki the Eternal Lord lives in all. (There is no reason for condemning the Indian school of Sufism).

1. Shyam Sundar Das—कबीर प्रत्यावर्तन (प्रस्तावना) p. 28

The remark appeared to be sarcastic as it was addressed to the guru by his name. Sheikh Taki became much annoyed. Emperor Sikandar Lodi was one of the disciples of Sheikh Taki. Taki went up to Sekandar and complained that Kabir had become a renegade. Sekandar Lodi bound Kabir in chains and threw him into the Ganga. The fact is related by Kabir himself and is collected in the Adi Grantha of the Sikhs (Rag Bhairava, 19-1). The chains somehow slackened and Kabir survived the persecution of Sekandar Lodi and the Kabir pantha still flourishes. This again shows that an idea cannot be killed by the sword.

The Indian school of Sufism consolidated by Kabir, has an importance quite its own. It may teach the Parsis of India the method of adjusting Mazda-Yasna to the conditions of modern life, by emphasising the essential principles and liberalising the non-essential practices. (For all we know, the Rama of Kabir may have been Parsu-Rama or the Rama of Persia, for Kabir's ideology is very much different from that of the Indian Rama). The Kabir pantha may also teach the Musalmans how to live in amity with the Hindus.

For Kabir had nothing but love for the Hindus and the Hindus also have nothing but love for Kabir. Thus my preceptor always used to say that Kabir holds the key to the solution of the Hindu-Muslim tangle.

Kabir may be said to be the precursor of Islamic reformation movements like Ahmadianism in India and Bahaism in Iran, which ask the Musalmans to live in harmony with the Hindus and Parsis. Sensible Musalmans accepted the principles of Kabir. Akbar had issued orders prohibiting the slaughter of cows within his territories¹. Dara Shikoh took to the Upanishads and had the word प्रभु (in Devanagari script) en-

1. Badauni—Memoirs, Vol. II, p. 321.

graved on his ring¹. Emperor Mohammad Shah (1719—1748) had been initiated into the Shiva-Narayani sect².

Kabir may also be considered as the fore-runner of the Hindu reformation movements like the Brahma Samaj and the Arya Samaj. For the object that Raja Ram Mohan Ray or Maharshi Dayananda Saraswati aimed at, was to take up the principles of Kabir as much as possible within the frame-work of Hinduism. Mahamuni Nanak also had considerable predilection for such solution.

In view of the fact that both the Arya Samaj and the Sikh Pantha are largely influenced by the ideal of Kabir, there should not be any quarrel between the two. There is a bitterness, because the Arya-Samajist detests the fact that the Sikh is very much tolerant of a foreign religion like Islam. The Arya Samajist fails to see that like the Sufis of Iran, Mahamuni Nanak saw in Islam only an imitation of the *Dina* portion of the Mazda-Yasna which he expressly stated

इतिमहि वेदु अथर्वदु इडां

नाट खुदाई अहहु मद्वा Asa-Var 13-2.

Islam only uses the (Arabic) name Allah, in place of the (Iranian) Khuda. Otherwise it is not much different from the religion of the Atharva Veda (i. e. Bhargava Veda or Avesta) which is the proper Veda for the Kali age.

There is no doubt that Mahamuni Nanak takes the more reasonable view, and that the Arya Samajist should not emphasise the difference with the Sikh, but should aim at unity with him, on the basis of the Gospel of the Gatha, which both of them follow, as revived by Kabir.

Kabir and Nanak were inspired by the same ideal. There is however an important difference. In Kabir pantha, the Hindus and the Musalmans joined together in the same prayer

1. Jadunath Sarkar—History of Aurangzeb, Vol I, p. 298.
2. Farquhar—Outlines of Religious Literature, p. 345.

and uttered the same mantras but when the function was over, the Hindu went back to his temple and the Musalman to his mosque. There was no fusion between the two communities. Mahamuni Nanak removed this distinction. When anybody entered into Nanak Pantha, he ceased to be a Hindu or a Musalman. He became a Sikh. The Sikh Panth was an independent unit without being tied to Hindu or Musalman ways. Thus Guru Nanak went one step further than Kabir in consolidating the Indian school of Sufism. Mahamuni Nanak adopted all the basic principles of Mazda Yasna—monotheism, aniconism and caste-equality. Yet he showed the way of a harmony with Hinduism by agreeing to the Mother-cult (Jappi 30-1, vide also Asa-var, 13-2). The idea was fully developed by Guru Govinda Singha, who made a synthesis of Hinduism and Zoroastrianism on the basis of the Shakti cult.

The religion of the Veda evolved three distinct types of character—the Vaishnava, the Shaiva, and the Sakta¹. If one gives up parochial outlook and recognizes the Veda to be the Indo-Iranian Scripture, rather than mere Indian, he would find in the Parsi, the purest form of the Shaiva cult, and in the Sikh the purest form of the Sakta cult. In their Hinduised version, there is the attempt to introduce icon and caste. The original distinction rested on the comparatively greater emphasis laid on love, justice and power respectively. The God of Love (Vishnu), the God of Justice (Shiva—Mazda), and the God of Power (Kali Akala) are one-in-three and three-in-one. If the Hindu, the Parsi and the Sikh integrate into one body—not by giving up their individual features, but by bearing in mind that each of them is complementary to the other two—the religion of the Veda would shine in full bloom.

1. The Saura sect is a branch of the Vaisnava, and the Ganapatya sect, a branch of the Saiva cult. Properly speaking the Saura represented the Jains (the worshipper of the resplendent soul) and the Ganapatya represented the Buddhist, (the upholder of the democracy of the masses).

Maharsi Dayananda Saraswati had attempted the task. He adopted the principles of the Parsi religion, *in toto*. Adoption of the Parsi Scripture (the Gatha) would have been the happy natural consummation. As a matter of fact Paramhansa Ramakrishna is the truest representative of Hindu cult, Maharsi Dayananda Saraswati of the Parsi cult and Ganadhara Govinda Singha of the Sikhi cult, if we look to the root principles.

What concerns us here is that the Kabir Pantha represents the Indian branch of Sufism and that Sufism is a revival of the Mazda-Yasna cult adjusted to modern conditions. Thus Kabirpantha deserves greater attention of the Parsis. It serves to spread the ideal of Zarathushtra in India.

But we would fail to derive the fullest benefit of the message of Jalal and Kabir if we forget that these are the two echoes of the same original voice of Maha Ratu Zarathushtra. The Gatha is the original scripture of Sufism and Jalal and Kabir are its two great commentators. Chishti (Kisti) is the Vedic term for Sufism and the Gatha is the highest scripture of the Chishti¹.

Looked at in this light, the Gatha would be as dear to the Hindus, as it is to the Parsis. And those Musalmans also who have learnt to appreciate Sufism, would be attracted to this noble Scripture. It would be a glorious day when all of us can enter into the spirit of the Gatha with the help of Jalal and Kabir. But the path is not so smooth—there is a fly in the ointment.

The nineteenth century gave birth to the new science of Comparative Religion, and there came to the field three movements for the reformation of Islam. One was in India, one in Persia and one in Arabia.

The Indian movement is known as the Ahammadiya movement. It is a liberal movement and admits the prophet-

1. वि बहू वाचं ऋत्वासी मरुते, (Rigveda 6-67-10)

hood of Ramachandra and Sri Krishna and honours their scriptures as true¹.

The Bahai movement of Persia goes a step further. It says that prophets come down in order to remove the defects of the old religions and bring them up to date. Thus it was that Jesus came down to cure the defects of Judaism and Mohammad came down to cure the defects of Christianity.

Similarly Bahauulla has come down in the present age to cure the defects of Islam, viz to teach it the lesson of "the Brotherhood of Man" in place of "the Brotherhood of Muslims" only².

The Wahabi movement of Arabia is a reactionary movement. It cannot tolerate the idea of equality of men. According to it the Arabs are the chosen people of Allah, and the safety of Islam lies in casting off all foreign influence and sticking to the Arabic Koran alone³.

It is to be noted that by "foreign influence", the influence of Persia, i. e. the influence of Sufism, is particularly meant. For the first article of the faith of the Sufis is the equality of all prophets.

इन सेफाल ओ इन पलीलेह दीगरस्त

श्रीक नुरश नीस्त दीगर, ज्ञान सरस्त Masnavi 3-1255

The pot and the wick are different, but the flame is the same in all the lamps.

According to the Wahabis, this dictum of the Sufis is only the thin end of the wedge. It starts by declaring the equality of all prophets and ends by establishing the superiori-

1. (i) De Lacy—Islam at the Cross Roads, p. 164.

(ii) Islamic Review—September 1920 (p. 309)

2. (i) Sell—Faith of Islam p. 150

(ii) Bahauulla—The Book of Ighan, p. 142.

3. Coah—The Expansion of Islam, p. 101.

ty. of the non-Semitic prophets over the Semitic. The movement must be nipped in the bud. The Musalman has no need to take notice of the worth of the other prophets.

This seems to be the effect of a superiority complex (or the reflex of an inferiority complex). The fall of Satan is said to be due to his superiority complex which found expression in his refusal to show respect to Adam, on the ground that he was made of clay, while as an angel he himself was made of fire. It is said that in revenge for his fall, and out of spite against Adam, Satan infused the deadly poison of superiority complex in all men.

इहने इबलीस अना खबरी बुदस्त
बीन मर्जे हर नफले हर मखलुक हस्त. Masnavi 1-3216

Everyone considers himself to be the best of all men, and therefore his own religion to be the best of all religions.

No doubt there is a sense in which one's own Prophet is to be looked upon as the best of all prophets, as otherwise a man may not have the incentive to follow his dictates implicitly.

Thus the Hindu shatra says

महायः श्रीजगन्नाथोः नदगुरुः श्रीजगद्गुरुः

My 'God' is the God of all men, and my 'Prophet' is the Prophet of the whole world.

So far so good. But in order that one's faith (in his own Guru) may not be forced on other, the Shastra adds in the same breath

ममात्मा सर्वभूतात्मा तस्मै श्रीगुरुवे नमः

The other selves are also my self. The same Guru manifests himself to all men, and to that Guru, I bow (i. e. to my Guru, as the particular manifestation of the Common Supreme Guru).

But the Wahabi does not like to lend his ears to anybody's advice. Unfortunately for us, Dr Muhammad Iqbal, the most talented Muslim poet philosopher of the 20th century, chose to join hands with the Wahabis. In his early youth, when he had prepared the thesis for his doctorate (Development of Persian Metaphysics) he was enamoured of the Sufi movement and its saints. But with age, this generosity wore off. He realised the wisdom of the Wahabis and Sufism now began to prick him. He hurled ridicule on Hafiz, the greatest of the Sufi poets :

सरखोश अज दरवाजेह ए मयखानेह हा
जल्द दुन्दे गर जाने काशानेह हा Israr-i-Khudi

He is a drunkard begging at tavern doors, and stealing glimpses of beauty from lattices.

Hafiz is looked upon by the Sufis, not merely as a poet but as a god-intoxicated saint. Iqbal's superciliousness raised a chorus of protest from all sides. Iqbal realised that by trying to disgrace Hafiz he is bringing disgrace on himself. Iqbal resiled and did not bring out these lines in the second edition of *Israr i Khudi*¹.

Iqbal professes great reverence for Jalal. But that seems to be a mere lip-service. If he had any genuine regard for Jalal, he would not have advised the Musalmans to purge Islam free of all Iranian influence.

अज सवादे कावेह चु जाहु रसीद
नाफके तय्यार पहलुगरा दरीब,

Israr—i Khudi—1501

When the deer (of Islam) strayed out of the sacred precincts of Mecca, the arrows of the hunter pierced her sides.

1. Nicholson—*Israr-i-Khudi* (translation) Introduction, (p. xiii).

Iranian influence does certainly include the influence of Jalal, the greatest Iranian of modern times.

The Masnavi furnishes all the higher truths of Islam and constitutes its esoteric chapter. Bereft of Masnavi, Islam would look like a decapitated trunk—not a very seemly sight.

But when a man is possessed by the Devil, he loses all sense of proportion.

कीन चे पुल्ल अय सुदा वर गरदनम्
वर नेह पुल्ल बाशद के गुयद मन मनम्

Masnavi, 1-2449

A man possessed by the Devil, goes on repeating "it is I it is I".

Maha-Ratu Zarathushtra gives to this mentality the name of अदी-व्यङ्गी (Sukta 32-8).

But all men are not possessed by the Devil. They are not likely to give up the Masnavi in order to suit the taste of the Wahabis. They are likely to cry out.

गर पलीदम वर नजोफक अय शेहान
इन न खानम् पस चे खानम वर जहान

Masnavi 6-1196

What else would we read, if not the Masnavi ?

Loyalty to Islam does not warrant the repudiation of the Gatha. The greatness of Hazrat Muhammad lies in the fact that he intuitively realised the value of the underlying principles of Mazda Yasna (monotheism, aniconism, caste-equality) and preached them with all his ability. Islam no doubt happened to repress the Iranian religion, but to a large extent the Iranians have to thank themselves for that. The later Iranians had scant regard for the basic principles of Zarathushtra, and while professing a lip-deep loyalty to the great Prophet, they scattered to the four winds all those vital

and vitalising principles of religion which were the main items of Zarathushtra's reformation, and the only reason for his establishing a new church. Through their folly Mazda Yasna degenerated into Yazata Yasna. When they set up Mithra as the co-partner of Mazda¹ and bowed down to the image of Ananita² they themselves had murdered Mazda Yasna.

Islam only buried the corpse. These people altogether forget that "when Zarathushtra dissented from the Brahmins, it could not be merely to adopt the same pantheism and polytheism in a different language. The teaching of Zarathushtra must have been something quite different"³. They did not realise how grotesque it was and how derogatory to the sovereignty of Mazda to describe Him as doing worship to Vayu⁴. They dethroned Mazda from His high pedestal and were in consequence themselves disgraced. Zarathushtra had met with vehement opposition, sometimes so vehement that success seemed doubtful even to this sturdy prophet (Sukta 46-2). The opponents had retreated before the profound majesty of this super Prophet, but as soon as his powerful personality went out of sight, they tried to recoup their position. They succeeded in seducing some followers of Mazda Yasna, who imperceptibly glided back into Deva Yasna. For the religion of the Yashta is nothing but Deva Yasna in disguise. A foolish friend may sometimes do more harm than an open enemy, and the spirit of the Gatha may well cry out "save me from my friends".

The attack of Islam was levelled more against the religion of the Yashta than against the religion of Yasna.

1. Dhalla—History of Zoroastrianism, p. 185.
2. Dhalla—History of Zoroastrianism, p. 226.
3. Bifimoria—Zoroastrianism in the Light of Theosophy, p. 48.
4. Haug—Religion of Persia, p. 214.

As a matter of fact Islam upholds all the root principles of the Dina of Mazda Yasna—monotheism, aniconism and caste-equality. In this view of the matter Islam may be looked upon as an ally of Mazda Yasna, rather than an enemy.

The draw-back of Islam was that it stopped short at the Dina of the Gatha and did not rise up to its Chishti. It was satisfied with exoteric Mazda Yasna and did not enter into the region of esoteric Mazda Yasna. Islam thus remained a religion of Law and failed to rise to be a religion of Love. And it is well-known how "Love is law-less and Law is loveless"¹. Iranian Muslims tried to cure Islam of this fatal defect which is responsible for its extreme intolerance. They utilised the goodness of Hazrat Ali for incorporating the Chishti of the Gatha into Islam. For Ali is claimed by them to be the source of Sufism and Sufism is nothing but the Chishti of the Gatha, expressed in a language that uses many Arabic words. His function as the medium of the propagation of Sufism is the reason why Hazrat Ali is held in so much respect by the Iranians. His rank is next only to Hazrat Muhammad. According to some it is not even inferior. For Ali is the first of the Imams. And the rank of an Iman is considered to be greater than that of a Nabi². This is how the Iranian reconciled himself to Islam. According to him the scripture of Muhammad repeated the Dina portion of the Gatha, and the message of Ali, its Chishti portion. This solution does not commend itself to Dr. Iqbal. He does not believe in the tradition that Hazrat Muhammad taught the principles of Sufism to Hazrat Ali³.

As a matter of fact it is very difficult to ascertain which tradition is authentic and which is not. Some protagonists of Islam had resorted to the process of inventing traditions

1. Abdul Hakim—*Metaphysics of Rumi*, p. 62.
2. Abdul Hakim—*Metaphysics of Rumi*, p. 112.
3. Iqbal—*Development of Persian Metaphysics*, p. 107.

in order to remove what seemed to them to be the deficiency of the Koranic religion. There were innumerable such admirers and each one of them wished to lend his hand to this pious task. The result was that an uncountable number of traditions grew up about what Hazrat Muhammad said or did in a particular circumstance. These would be the rules of conduct for the guidance of the faithful to follow in every situation. But everyone had his own ideas about what constituted the excellence of a religion and the traditions were very often found to be quite contradictory.

Thus the necessity of sifting the genuine traditions became very urgent. Six eminent doctors took up the task, and of them Abu Bukhari is said to have been the most successful. His compilation "Sahi Bukhari" is reputed to be the most reliable book on Hadis and on account of his outstanding ability, Abu Bukhari is considered to be one of the four pillars of Islam¹. For next to the Koran, Hadis is the most important source of the creeds of Islam.

But the difficulty of the task may readily be recognized from the fact that out of sixty thousand current traditions, Abu Bukhari had to reject fifty seven thousand traditions as false. He retained only three thousand as genuine².

Dr Iqbal had his reasons for disbelieving the tradition, but it were better if he had believed it. If he could be sure about the Arabic origin of Sufism, he would not have been inclined to throw it off as a foreign infection, but unfortunately he developed a keen sense of the untouchability of the Iranian, and seems ready to suggest that Islam should rather be denuded of Sufism than admit the supremacy of Iran, by borrowing its Chishti cult—the deer should be protected from the arrow of the hunter, as he expresses it. This attitude of Dr Iqbal is rather unfortunate. It ultimately

1. Zwemer—*A Muslim Seeker after God*, p. 20.
2. Guillaume—*Traditions of Islam*, p. 29.

developed into Arya-phobia and resulted in the creation of Pakistan—at the harrowing agony of crores of innocent men, outrooted from home by the largest displacement of civil population in the world. For Dr Iqbal is said to be responsible for designing Pakistan and Mr. Jinnah for executing it¹. The large majority of the Sufis however does not think of repudiating the heritage of Iran. According to them Sufism is the crown of Islam and bereft of Sufism, Islam would be a very poor show, as Hafiz exclaims :

गर मुसलमानी अजीन बुवद के हाकीज़ दारद
आह अमर अज़ पये इमरुन् बुवद फरदाह

If what Hafiz practises, is real Islam, then may a tomorrow not follow today.

Love is the master key for entry into the spiritual world. Even among human beings a man would not open himself up to another who does not love him; he hides his inmost feelings from a stranger. Similarly one who does not love God, has no access to the inmost being of God. He cannot enjoy the love of God, and cannot experience the love that God entertains towards his earthly friends. His spiritual life is bound to remain dwarfed. Love for God finds expression in love for men (Sukta 46-13). In the absence of such love, Islam would continue to be the brotherhood of Musalmans only, and would not develop into the brotherhood of Man. For it is not by hate or aggression that the brotherhood of Man may be established.

तरसम न रसी व कावा अय आरब
इन राह के तु मी रबी व तुर्कीस्तान अस्त

I am afraid O Arab, that you will not reach the Kaba.
For the road you have taken, leads to Turkistan.

1. Arberry—The Mysteries of Selflessness (सुत्रे बेखुदी)
preface, p. ix

The Iranian Sufi had offered the cup of Love to Dr. Iqbal. If not for the value of its contents, at least out of courtesy to these self-less devotees, he should not have refused the sip.

बुती चुन माह ज़ानु ज़द मय चुन लाल पीश आबर्द
तु गुद ताइश्म हाफिज़ ज़ साकी शर्म दार आखर,

The moon-faced Saki kneels down and holds up to you the cup of melted ruby and Hafiz you persist that you are an abstainer. Are you not ashamed of your discourtesy and lack of chivalry ?

In India, the cult of Nigama shattered the idea of race superiority and invited the Kol, the Bhil and the Santal to the fold of Hinduism just as Maha Ratu Zarathushtra kept the door open for Turanian Frayana (Sukta 46-12). Mazda is not a "trading God", like Jehovah who entered into a covenant with the Israelites, that they would continue to be "a chosen race" if they would only worship him. Mazda does not permit indulgence to any race.

हीन मकुन बाबा के रुज़े नाज़ नीस्त
मर ख़ुदारा खीरी ओ अम्बार नीस्त

Masnavi, 3-1316

Do not do so, my child. It is not a matter of joke. Khoda has no kinsman or relative.

Sassanian Iran had neglected this important truth (equality of all men) and Islam dealt the necessary shock to rouse it from the slumber of race-arrogance. But that does not detract from the excellence of the religion of the Gatha.

The Gatha offers the religion of Love (Sukta 32-1) and Sufism, based on the Gatha, is bound to be the future religion of Iran, in spite of the agitation of Dr Iqbal and his hosts. For the Iranian mind yearns, above all, for the Iranian religion, as Pour-i-Davoud expresses it :

ज्ञान से गानेह तारम ओ काख पू मी गज्जीद यकी
अर न बुद बय रा देल काने मेहेर ब आतरागाह,

Puran Dukht Nama-5

Four would have resorted to any one of the three Semitic shrines, only if his mind were not possessed by the love of the Fire Temple.

We learn from the monthly magazine Parsiana (August 1965, p. 13) that fifty thousand Iranian Musalmans are eager to go back to the religion of their forefathers. They are only the pioneers. Others may follow.

Let us not therefore be discouraged by the clamour of the reactionaries. Let us go on preaching the principles of the Gatha with the help of Jalal (1207-1273 A. D.) in Persian, and Kabir (1410-1518 A. D.) in Hindi. For the Bhargava Veda (Avesta) is as much important to the Aryas, as the Angiras Veda. Not to the Aryas alone but to the whole religious world.

Even at the dawn of civilisation Maharshi Atri had asked us to be equally respectful to both the cults :

सद्वा महे सोमनसाय रुद्रम्
नमोभिर देवम् असुरम् दुषत्यम् ।

Rigveda 5-42-11

There is truth in the Deva cult, there is truth in the Asura cult. Therefore join together in worshipping Rudra, who is both a Deva and an Asura.

We have seen how the ideal of Vishnu evolved as the result of the impact of Mazda Yasna. Thus there is considerable affinity between Vishnu and Mazda. Both are pre-eminently the God of Love, and there is much similarity between Vaishnavism and Sufism.

Some scholars are inclined to trace the development of Vaishnavism out of the Varuna hymns rather than the Vishnu

hymns of Rigveda¹. And Varuna hymns are as good as Mazda hymns, for, Macnicol observes, "evidence of their identification is too strong to be rejected"². The doctrine of Ramanuja supplies the philosophical basis of both the cults, and the ecstasy of Hafiz may be said to be their common delight. Of all the varieties of love, both the cults give preference to *Madhura Rasa* (the all absorbing love of the husband and the wife) with this distinction, that while the Sufi devotee loves the Beloved with the love of the husband, the Vaishna devotee does so with the love of the wife. The ideology of conjugal love is so strong a sentiment in the Sufi that the terror of the molla could not suppress it and Jalal could not help giving vent to it :

एक ओ जान हर तु नेहान अन्द ओ सतोर
गर अरुसरा खान्देह् अम् अयवी म गीर,

Masnavi, 1-1992

Life and Love are alike secret and sacred. If I (give out my innermost secret and) call the Beloved the bride, kindly do not take offence at that. (How different is this from the sombre atmosphere of the Koran ? The "Gopis"³ of India and the "Sufis" of Iran are the truest representatives of the cult of Love). An interesting anecdote is related over the matter. A Sufi poet uttered the following couplet in the court of Jehangir.

तु शबानेह मी तुमाइ बा बरे के बुदी इमराब
हनुन चरम मस्त अल्ल असरे खुमार दारद

You look sleepy. On whose breast did you pass the night ?
Your eyes are still tipsy and bear marks of dissipation.

1. H. C. Roy Chaudhuri—Early History of Vaishnavism, p. 10.

2. Macnicol—Indian Theism, p. 11.

3. A Gopi is a lover of Gopa, another Vedic name for Vishnu. Cf.

अपश्यम् गोपाम् अनिपद्यमानम् आ च परा च पशिमिष् चरन्तम्,

(Rigveda 10-177-8).

विष्णुर् गोपाः परमं पाति पाथः

(Rigveda, 8-55-10)

In oriental countries a tribute is paid to the woman by judging her conduct with a higher standard of morality. Thus while imputation of adultery to the husband may be tolerated, imputation of adultery to the wife is very repulsive. Jehangir was highly annoyed at the vulgar taste of the poet and asked him to leave the court at once. The courtiers intervened and explained to him, that though the language is Persian, the poet was speaking in the Indian imagery. (i. e. as the aspersions of a wife to the husband)¹.

This difference in the outlook seems to be as old as the start. In the Bhagavata and other Puranas we find the story related, that after the churning of the (Caspian) sea, while the Devas and the Asuras were still united, and sat together to partake of the ambrosia obtained by their joint labour, Vishnu appeared on the spot "in the form of a girl" and enticed the Asuras away from the feast. This is the figurative way of saying that the Iranians preferred to look upon the Beloved as a bride. This also attests the fact that the Indo-Iranians were well aware that God is neither He, nor She, nor It.

शक्तिर् महेश्वरो ब्रह्म त्रयस्तुत्सुर्व्यापकः :

स्त्री-पुं-नपुंसकभेदः शब्दतो न परार्थतः :

Gandharva Tantra 34—34

The distinction of female, male and neuter does not apply to God. Such distinction is merely verbal and not real.

The Ultimate Reality is nothing, and it is all. God is both transcendent and immanent and so the charge of anthropomorphism against the Indo-Iranians, is only the vituperation of the ignorant. Kabir shows the way how one may practise the principles of Mazda Yasna in modern conditions of life. Thus Kabir's example may profitably be followed by the Parsis, of course with the Gatha as the supreme scripture of the church. Kabir does not budge an

1. नामरी प्रचारिणी पत्रिका—सम्बत १९८०—पृ. २८०

inch from the fundamental principles of Mazda Yasna, and yet he is in such a close friendship with the Hindus that the Kabirpanth has been mistaken to be a branch of Hinduism. It goes without saying that Yasna (Yajna) is an indispensable part of Parsi worship. There can be no question of giving it up. This was the original Vedic mode of prayer, and retained by Maha Ratu Zarathushtra (Sukta 34-4). The Indians subsequently changed the Yajna form of worship by the Puja form. The Parsis have retained the original custom unchanged and it should be retained. In Din-i-Ilahi (championed by Akbar) which is only the Moghal version of Mazda Yasna, the custom was retained. Abul Fazal was placed in charge of tending the sacred Fire (Ain-i-Akbari, Vol II, p. 393).

Rational Muslims have recognised Masnavi as the second Koran. It is up to them to perceive that the Gatha is the source of the inspiration of the Masnavi, so that they should not stop with the Masnavi even, but go up to the Gatha, the original spring. This will strengthen the bonds of friendship between Muslims and Zoroastrians.

This is however a matter that it for the Muslims to decide for themselves. So far as the reunion of the Hindus and the Parsis is concerned, the road has been made easy by Jalal and Kabir and we (Hindus and Parsis) can, on no account, agree to give up Jalal and Kabir, nor should we agree to deprive ourselves of the benefit of their spiritual experience.

In this sacred task of maintaining and consolidating Hindu-Parsi unity, we can get the greatest help from Ganadhara (mass-leader) Govinda Singha who tried to synthesise the two cults into one by combining the best features of both. In this matter he followed the lead of the Agama (Tantra) Shastra which attempts a synthesis of Vaishnavism and Shaivism.

The wise words of Kabir, the leader of the Indian school of Sufism, forms an integral part of Adi-Grantha, the scripture of Sikhism. Iranian features, like monotheism and aniconism form the basis of the Sikh cult. Yet Sat Guru Nanak appreciates the Hindu conception of Godhead as the Divine Mother

एकामाईं शुक्ति विआइ तिन चेलै परवानु Jajji, 80

She is the Mother whom Ramakrishna Paramhansa worshipped and celebrated. Govinda Singha develops the idea by translating Hindu scriptures like the Gita, the Bhagavat and the Chandī and by including the latter two in his Dasam Grantha which is the supplement to Adi Grantha.

How wonderfully does Guru Nanak negotiate with Islam. He says in the Adi Grantha.

बाबा अल्लहु अयम अपाह

पाकी नाइ पाक बाइ सच्चा परवरदिनाइ Sri Raga, Astapadia, 1-1.

There is not in the 114 chapters of the Koran a single passage where Allah has been addressed as "Father". The addition of the small word बाबा before Allah, at once changes sombre Islam into graceful Sufism. A green oasis is created in the breast of the arid desert. And we might imagine that the loving Father in heaven is delighted with the prattle of His beloved son and hastens to console him.

Govinda Singha is the spiritual successor of Mahamuni Nanak. The Hindu and the Parsi are equally dear to him and he composes a portion of his Dasam Grantha (viz. the Japarnama) in graceful Persian couplets. The message of Mahamuni Nanak was carried to Bengal by Prabhupada Bijay Krishna Goswami, who left directions that some portion of the Grantha Sahib should be recited in his monastery every day.

My own preceptor Sri Premananda Tirthaswami Maharaj, a great admirer of Bijay Krishna, was equally fond of Indian and Iranian cults. He bade me to translate the Gatha into

Bengali¹ and blessed me when I was preparing the present revised English edition of the Gatha. I believe that it is due to his benediction that the Parsi Zoroastrian Association of Calcutta came forward to bear the cost of the publication of this book. I am particularly grateful to Sri Rustam T. Saklat, the honorary secretary of this association, for his untiring efforts in making this publication see the light of day. I cannot be too thankful to him, as I could not be to Sri Ardeshir N. Bilimoria of Navsari, who had found the money for the first edition of this book. It is their generosity that enables me to give expression to my deep reverence for the foremost prophet of the human race.

The first edition of this book was published in 1932, as the joint work of Sri Bilimoria and myself. It was the first edition of the scripture in Devanagari script and Dr. Bhagavan Dass, the great savant of Benaras, volunteered a letter of thanks to me saying that it had enabled him to satisfy his longfelt strong desire of reading the Gathas in the original.

This is enough justification for the use of the Devanagari script. Dr. Taraporewala's masterly edition of the Gatha has since been published, but an edition in Devanagari may still prove helpful. It is at least in harmoy with the nature of the Gatha as a Vedic text.

In certain passages, the meaning of a word as based on the Nighantu and Sanskrit grammar seems to me to be more suitable than the current interpretation. Some of them are given below :—

1. वा (वानाइस, 28-9 also वान of वानीम् मनो 29-0) means 'to pray' (Nighantu 3-19) and not the more familiar 'to go'.

2. वृ-वृणाति (वरनएमा, 28-8) means 'to praise' (Nighantu 3-14) and not 'to tease' or 'to provoke' as Dr. Taraporewala surmises. Cf. वृणाति of classical Sanskrit.

1. Since published by Bharat Prakash Bhavan, 24 Budhu Ostagar Lane, Calcutta-9

3. शर्भ (सरेजा 29-3) means 'powerful' (Nighantu 2-9) and not 'life'.

4. सखारे (29-4) means 'alone' (from स्व-स्वरति to go—one who goes by himself) and not 'prayer'.

5. इवीरेम (29-7) means 'salvation' (इवेदति मोचने Sidhanta Kumudi) and not 'sweetmeats'.

6. इष (इवेन्तो, 30-1) means 'to come' (Nighantu 2-4-100), and not the more familiar, 'to wish'.

7. इनक्षते (एनाक्षता 32-6) means 'to follow' (vide Rig 1-51-9), and not be 'to be successful'.

8. उशुरुये (32-16) means 'to cast away' (vide Rig 1-55-2) and not 'the wise ones'.

9. हाकुरेणा (हाकुरेनेम 33-9 and हाकुरेना 44-1) means 'perfection' (from कृ-कित्ति to spread) and not 'help'.

10. खात्रु and खात्र (खात्रोया and खात्रेमे 43-2) means 'holiness' (Nighantu 4-2-14) and not 'light'. Cf. Greek-Kathara. (Panta men kathara tois katharais—to the pure, all things are pure).

11. पितु (पिवा 44-5) means 'the sun' (Medini Kosa). It need not be left out as inexplicable.

12. इज्य, इज्यति (एरेजेनोश 50-2) means 'adorable' (Nighantu 3-5-1) and not 'regions'.

13. अस्त (अस्तो, 51-12) means a 'house' or 'status' (Nighantu 3-40) and not 'life'.

[The resemblance between *Aum* and *Hun* is also worthy of note.

Hun which is a portion (वप-भग the adorable or essential portion) of *Ahuna Vairya*—वष अण्य आम् अहुनहे बह्वेहे, Yasna 19-8, existed even before creation. (Yasna 19-5). For *Hun* is eternal like Brahma. As the Gita says *Aum*=Brahma (ओम् इत्येकाक्षरं ब्रह्म 9-13).

Ahuna Vairya should not be confused with *Yatha Ahu Vairya*, which was formulated in order to bring out what lies latent in *Ahuna Vairya*. They are quite distinct—there is no "n" in *Yatha Ahu Vairya*.

Hun is the बीजमंत्र, the seed or the mother of all mantras. It is to be used in जप (recollection). *Yatha Ahu* is the मूलमंत्र, the main mantra, to be used in all rites (vide, Zoroastrianism, Ancient and Modern by P. S. Masani p. 210 and 271).

Islam knew the Salat or the obligatory periodical five prayers a day. ज़िक (जप) or constant prayer, with each breath, was introduced into Islam by the Sufis (vide O'Leary—Arabic Thought and Its Place in Islam p. 202.)]

I offer these interpretations for the consideration of Avestan scholars. The most important of such words is, however, *Vahma*. I believe that it is the same word as the *Brahma* of the Veda. This word has been translated as 'Law', 'Prayer' and 'Glory'. As 'end of duality' is the philosophical ideal of the Gatha (Sukta 48-9), there is no reason to exclude the category of the Absolute (*Brahma*) from it. The *Zrvan Akarana* (causeless cause) of pre-Islamic Iran (Yasna 13-56)¹ and the *An-al-Haq* of post-Islamic Iran are enough evidence that the conception of *Brahma* is not foreign to the Iranian mind. The passivity of Godhead (implying the conception of Impersonal God) is suggested in Suktas 30-4 and 45-2, by saying that it is the *Manyus* that created the universe. No doubt the *Manyus* are the *Manyus* of Mazda (Yasna 19-21), yet there is a suggestion of the negative aspect, when it is said that the *Manyus* run the whole show. The idea is made explicit in *Mahanirvana Tantra* (4-28) which says that *Brahma* does not do anything (न करोति न चादनाति न मच्छति न तिष्ठति does not act, does not eat, does not go, does not stay—nothing can be affirmed of Him) and it is His Energy that does everything. And this term *Brahma* points out the affinity with Vedanta very vividly.

A few words about the arrangement of Yasna 28 and 29. "Mills very rightly places Yasna 29 as the first chapter of Gatha *Ahunavaiti*. He says² that this is 'a more natural order' and adds that 'it may be regarded as the *terminus a quo*

1. Dhalla—History of Zoroastrianism, p. 304.

2. Sacred Books of the East, Vol 31, p. 3.

of the divine revelation'. Moreover, with this arrangement, Yasna 28 and 30 link up quite naturally; for Yasna 31-1 carries on the thought of Yasna 28-11. Yasna 29 is a sort of 'prologue in Heaven' describing the preparations made there for the advent of Zarathushtra upon Earth¹.

Yasna 29 tells us that Zarathushtra was one of the most illustrious of those Angelic Beings who adorned the court of Ahura Mazda; that he was selected by Ahura Mazda to be his Prophet (19-8) in order to lead the human race out of the misery and plight in which it finds itself placed (29-1 & 6). He was commissioned to this sacred task on account of his unique distinction of being the most responsive to the inspiration of Ahura Mazda (29-8). Hence, in natural and chronological order, Yasna 29 should come earlier.

Actually, however, we find Yasna 28 as the first chapter. This is probably because Yasna 28 tells us point blank what the end of human life is, viz. that it is *रूपेण* or Bliss—the happiness that wells up from within and is not dependent on external circumstances and that its acquisition is predicted by the fact that our consciousness falls in two different planes, mental and supramental—the planes of lower and higher self (mind and soul).

It would thus seem that if we lay more emphasis on the personality of Zarathushtra, Yasna 29 should precede Yasna 28. If, on the other hand, we lay more emphasis on what the Highest End of human life is, Yasna 28 should precede Yasna 29. For the sake of a dramatic arrangement also, it seems better that the personality of Zarathushtra should form the introductory chapter, and that is why Yasna 29 has been placed before Yasna 28.

I am thankful to Sri Manindralal Chaudhuri for the preparation of the errata, and to Sri Sailendra Nath Sen a versatile scholar and a secretary to the Government of West

1. Taraporewala: The Divine Songs of Zarathushtra, p. 14.

Bengal, for his persistent encouragement. Sri Purnendu Bhusan Dutta Roy of Bharat Prakash Bhavan gave his help ungrudgingly in getting the work through the press.

May the lofty sermon of the foremost prophet of the world, the Gatha, the earliest of the Upanishads (embedded in the Bhargava Samhita) lead us all to the presence of Ahura Mazda. The best religion is that which serves to keep the thought of Mazda constantly in our mind and thereby imperceptibly draws us nearer and nearer to Him in every moment of our life. When all other objects become insignificant to us, and Mazda happens to be our only thought, our only wish, Ahura Mazda is sure to make His appearance before us—before our mental as well as our physical eye. That is the experience of the saints all over the world. For the Formless can assume form, and the Infinite can become finite. This is how the Universe (yourself and myself) came into existence. Love is the element that brings the mind to such one-pointed ecstasy, the flame that burns away all other objectives. This is the Fire that the Parsi worships.

चन्द्र अनीन अल्काञ् ओ एज्मार ओ मजाञ्

मुञ् खाहम मुञ् वा आन मुञ् साञ्

आतरी अञ् इरक दर जान बर फरुञ्

सर ब सर फिक ओ एवारत रा वे मुञ् Mansavi, 2-1762/3.

How long to dabble with words and phrases and cant. I want burning, burning. Take to burning. Light up a fire of love in the soul, burn thought and expression entirely away.

May the religion of love, the religion of उवाङ्गिमा (32-1) and आस्केति (44-17) of the Gatha, lead us to the supreme destiny.

ॐ तद् सद् हो

JATINDRA MOHAN CHATTERJEE

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