

Belief of Monotheism in Ancient and Medieval Religions of the Nations (An analytical study of Abu al-Kalām 'Āzād's writings)

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Abstract: In this paper, we will examine all the fundamental aspects related to the beliefs and prescribe the principles of ancient and medieval Monotheist religions of the nations based on the divine of holy books such as Torah, Gospels, Qur'an and others. Is there a unique religion among all of the religions, whether they are celestial or they have the status of certain features, assets and principles defined as the curriculum of thinking, belief or philosophy? When we look at these aspects find that all of the religions agree on the following:

1. Belief in one God.
2. Belief in good and bad deeds in this life.
3. Belief in resurrection, which means that the life of a man does not end in this world, but his account of good and bad deeds, will be checked to go to the heaven or hell.

These three principles are recognized by all religions, whether they are celestial or have the status of certain features, assets and principles. We will try to examine the assets of those religions have discussed by 'Āzād, on the issue of monotheism, divinity and identity of God, His attributes, ideas and theories about the divine characteristics. We will address all those issues have highlighted by 'Āzād in his books on the religions in Urdu, such as Mother of the book in the interpretation of the verses named "Al-Fātiha" in Qur'an, "Imam Al-Hind" and others, especially, Tarjumān Al-Qur'an, which means "the Interpretation of Qur'an".

Key words: Monotheism, Religions, Nations, Ancient times, Medieval, Islamic Belief.

I. Historical Background: Doctrine of Monotheism at the Nations through the times

'Āzād explained the verse of *Al-Fatiha* in his book (*Interpretation of Al-Qur'an*) and tried to present a summary of the true religion of God Almighty based on four points as follows:

- A. The true perception of God can be through the divine attributes, not through the qualities of the mankind, because the fault is confined in the ill-conceived imagination of human qualities in the most cases, which affect human beings in the worship of God.
- B. Good and bad deeds (good and evil).
- C. Belief in the law of the penalty for each act (good or bad) in this world.
- D. Belief in another life for mankind after the death, which means that the life of a man does not end in this world, but there is another life for him, where he will be asked about the penalty of his acts (good and evil).

'Āzād said that man believed in the worship of one God since ancient times for the emergence of feeling his presence on the ground. The faith in one God was and still is closer to the right path to know the unseen God, but the doctrine of Monotheism began to diverge over time and was replaced by the doctrine of the involvement of many gods in the worship of God. This deviation was shown in the worship of idols, which was originally based on the appearance of several multiple gods.

In this regard, 'Āzād rejected the theories of social scientists that emerged in the nineteenth century, which associated primitive religious beliefs with fantasies and fairy tales (myths) because some of them were shown in the unification of the creator of the universe before gradually passing through the different stages of development. To get support for his claim, 'Āzād had not only depended on studies carried out in the modern age, but rather provided convincing evidence from the divine books to invalidate those theories, which were not based on the truth.

After a deep and careful study of the doctrines in the divinity of God and its developments at the ancient nations, 'Āzād concluded that the process of development was reversed in this area. This raised surprise

and confusion in the perception of the existence of God, because the evolution is called the movement from the worst to the best as we see the law of this historical evolution and its validity everywhere in the universe. Even the human body and brain is not out of the law of this evolution, as we see that the human body develops progressively from the lower chains to the upper and perceptions of the brain also evolve and rise up from the bottom. However, the issue of the perception of the existence of God is quite different from what we call the evolution, because when we try to find the steps of the humans who lived in the primitive covenants, we see their marks retreating rather than being advanced. It is because of the law of backwardness and reactionary. 'Āzād mentions the following to prove his saying:

The earliest conception of the human brain, which was so bright in the darkness of the ancient times (darkness of ignorance) is the perception of monotheism which means to imagine the existence of one supreme God, who created mankind and everything around him in all over the four sides, but it seems that his steps began to retreat from this vision, where the perception of involvement and the multiplicity of gods began to replace the perception of Monotheism gradually, which means other powers began to share in the perception of the same God that was worshiped as one supreme power, man began to bow and prostrate on the threshold of deities of many gods, rather than to kneel and worship the One (not visible).¹

'Āzād had studied Monotheism deeply and dealt in his research with the philosophy of Indians and others. He said that the philosophy of Indians in fact is the philosophy of faith in one God. It has no partner, although Indian scientists believe in this reality and know this fact that the Hindu community does not accept this reality, because the public has been afflicted with the worship of idols and it is impossible for them to leave their community. These great scientists know that idols are only stones that cannot be harmful or the cause of any benefit, and that there is only one God, but they were overwhelmed in their affairs and were defeated by the pressure of their environment. It was not possible for them to prostitute against the general public, so they had to worship idols.

'Āzād has proven his words from the book written in English named *Indian Philosophy*, by a great Hindu scientist, Dr. Radha Krishnan, who was the former president of India:

At the first glance it seems from the study of 'Āzād's writings that he wants to present the theory of the unity of religions, but he did not want to present only a theory of the unity of faith as it does not violate the principles of Islam, because the Qur'an claims that the religion is one from the beginning. The theory of 'Āzād in the unity of faith says: The truth and purity is in every religion, the defect and ugliness is found in the followers of the religions. The customs, traditions and social formations are notable things, but the essence of religion is something else. The religion has a reality, which is not related to these habits, traditions and social formations that are mixed with the essence of the religion, but people do not know the reality of the religion and follow the old inherited social traditions blindly, without any knowledge of the truth and essence. Here, it is clear that the differences are created by the followers of the religions, who show that they follow their religious phenomena. If they choose to see the spirit of these religions and work on the basis of their religions they will find the only one fact necessarily, which means that the ways are varied, but the goal is one.

'Āzād pointed out to this fact that the religions before the revelation of Qur'an had distributed the belief in God between the true faith for the upper class and the metaphorical belief for the general public. He mentioned in the context of the religions in India that the knowledge of divine forces in this country varied depending on the affiliations of class and for the findings of divine knowledge it was required from the ordinary people to worship idols, and from the leading personalities to choose the direct way to God. Especially particular personalities had to realize the reality in the unity of every thing in its existence. He noted that the perceptions of Greek in God are closer to the Indian perceptions more than any other perceptions of other nations. 'Āzād says: The Qur'an does not see any reason to distinguish between the common folk and the leading personalities on the basis of truth, metaphor and analogy. Rather, it calls all the people to worship one God and in one form, and to reach the top of the stairs of faith, opening only one door for all. After a comprehensive study and careful consideration in the doctrine of Hinduism, 'Āzād concluded that the religious tendency in India consists of a set of thought, action and tolerance. It (the religious tendency in its general theoretical context) responds with the beliefs of others, being away from the stress and harassment. Brahmins of upper class turned on monotheism, leaving paganism and involvement to the general public, which opened the door for all kinds of beliefs, perceptions that provided a fertile ground for the flourishing of doctrines in many colors and various forms. Therefore, the differences in religious beliefs and vision did not cause in the outbreak of war and fighting in India, just as it was shown in other parts of the world. On the contrary, the multiplicity of ideological helped in the formulation of a tissue of the compatibility and solidarity among the followers of different religions.

He believed that if the tolerance among the religious faiths and beliefs is considered a virtue in itself, the integrity of opinion and rigidity in the belief and thought also has its virtue, which is not less worth than the

¹Abu al-Kalām 'Āzād: "Mother of the Book: (Verses of Al-Fātiha)", First Edition, 1987, Eteqad Publishing House, Suyi Walan, New Delhi, India, p.171-172

previous one. He divided these virtues, arranging some special provisions for each of them. He insisted on the need for the withdrawal of differences amongst them, as he said that when the integrity and virtue, and the clear choice of the specific doctrine of beliefs became clarified from the multiple affairs, we reached the conclusion, then must sit out, and adhere to it firmly through our belief and deed. Here, the justification by any flexibility in that is counted the vulnerability in the faith. He added that in the case of differences in the other opinions, we should not deny the right of others to express their opinions. We should guarantee the freedom of choice to them. In fact, this is the meaning of the word "tolerance". Then he said: The failure to withdraw an interval pattern between these two cases: firm on the religious faith after the identification of its right and recognize the right of others in the dispute, leads in many cases to the deviation from the middle way... He commented on this situation that the rigidity in the doctrine usually associates with the emphasis and militancy, and causes the temptation to others, and hurts their works and beliefs, while a waiver from the line of moderation in the tolerance steps down from the injury of opinion and integrity of thought, and creates some suspicions and doubts ... It is enough to provide an example so that the intolerance and cruelty in the different sectarian trends had a role in the outbreak of war in ancient times, while the immoderation and nonobservance made all of the beliefs in India stained with the color of superstition and ignorance, even they became a strange mixture of the reasonable concept and unknown idle. After referring to those facts brought by the confessions of historians, 'Āzād went to the Holy Qur'an to describe its features including the following:

Qur'an does not justify any kind of reconciliation in the faith in the connection with the divine self. It protects the unification and transcendence of all the circumstances. However, it does not prevent the followers from the tolerance of others in any case.

We address the Hindu religion as the oldest one of the other religions, like Buddhism, Zoroastrian, Jewish and Christian faith in the doctrine of one God.

II. Religion of Hindus and their Belief in the Divinity

'Āzād said: The faith in the God and divinity in India is strange and different. Recognizing the importance of the ancient Hindu religion, as it consists on the great philosophy of the unification, 'Āzād states the following about its practical forms:

It is the involvement of idols carved from the stone, and even trees and animals with God, with a clear difference that Brahman: the upper category of Hindu followers have chosen for themselves the "unification" and the pagan for the general public, saying that it was suitable for them. All the truth, from the beginning to the end has been narrowed down in pantheism. In this regard, 'Āzād addressed the concept of monotheism or pantheism, and detailed in-depth as it is stated generally in Upanishad,² and in the explanations of Vedas as a reflection of the unification is found there. Firstly, confined to the crowded gods in three chambers: the earth, sky and space, and then their transition to exist: Lord of everything, surrounding all around in the universe and beyond the universe.

In context of his talk about what is mentioned in *Upanishad* on the portrayal of the absolute existing of Brahma in the same Ishwara, 'Āzād says about the pantheism: it is an appearance of the positive and negative qualities of divine attributes. 'Āzād considers that this scenario indicates the elevation position of uniformity in the Hindu religion. On this occasion, 'Āzād confirms that such perceptions are not free of the circumstances of polytheism and polygamy and do not reflect the fairness of the doctrine of Monotheism with its purity in the meaning of self-unification and qualities of divine attributes together.

After indicating the significant aspects of the contradictions in the Hindu religion, 'Āzād tends to study the philosophy of the *Vedas*, which is covered by a broad, deep and careful study, but he does not miss to reiterate that this philosophy is also inclined to reconcile the involvement of idols for the public and the true faith of unification for the upper class from the leading personalities. Over the time, the contradiction in the Hindu religion increased and prepared the natures of people to accept the mixing between the belief of Polytheism and Monotheism, demanding the conflicting obligations, which was a result of the combination between two contradictions: Polytheism and Monotheism.

'Āzād says: The occult powers, which were known at Somatic nation by the name of angel, angels, Aryans called "Dev" and "Dewey" and believed that they (the Angels) manage and act willingly self-independent. By the emergence of Monotheism, which would destroy the independence of the will of those forces, the Aryans were forced to find a "source", closer to God for "mediation" to reach the absolute Almighty. They believed that these forces are not the "gods", but the ladders, which means the only way to get knowledge about God or reach the God. In this regard, 'Āzād emphasizes repeatedly that the idea of "begging, fawning"

² The word: *Upanishad* consists on two words: (*Upa*) means: (near) and (*Shad*), means: (sits) which indicates that (the student sits near to the feet of his teacher). It was used for getting true wisdom directly from his teacher. It shows a great relation between the teacher and his best students. See: *Philosophers of the East* Written by Tomline A.W. F., p.181 and also *Philosophical Encyclopedia*, p.1519, and *Religion of Hinduism and Buddhism*, written by Hadyoyiono, p. 20

creates the largest obstacle in the way of reaching the goal of perfect unification as a doctrine and deed. He believes that the involvement in the divine attributes and involvement in the worship is the basic factor of the pagan faiths in Hinduism, where there is no trace of any unification. 'Āzād says that the unification in the Hindu religion is a "secret", which cannot be identified easily only by those experts specifically who resort to the isolated caves in the mountains and when it comes to the markets and alleys, where it (unification) is a non-existent good altogether. This phenomenon has made Abu Rayḥān al-Bairūnī very confused, who visited India in the eleventh century and found Hinduism as it was facing some clear and bitter contradictions. The experiences of Abu al-Faḍl in the sixteenth century and the experiences of William Jones in the eighteenth century also were not different. [Culture of India, especial edition, on "Abu al-Kalām 'Āzād", Indian council for cultural relations, New Delhi, (ISSN 0970-3713) Vol. XXXIX N0s. 3- 4, 1988, pp. 179-180]

In short, the faith and its practice in India go to straight parallel lines, never meet together. Thus it maintains the basic privileges between the functions of upper class people and the public. Therefore, the unification is specifically for those who enjoy with their skills that qualify them to deepen it and take the responsibility about its highness. While the common folk, they worship the idols, as being matched with their minds and talents, because the upper class personalities are living in their turn between the arms of the same pagan society, where it is impossible to breathe free from the atmosphere and whether imposed by the controls and systems, and dismiss the pagan and accessories, especially the worship of idols. In the end, 'Āzād wanted to highlight the remarks of a Hindu scholar Dr. Radha Krishnan, about the features of the Hindu beliefs in the divinity of God:

"The religion that dominated the environment of India before (Gautama Buddha) summarized the basic parameters in the give and take as a transaction between God and the man. God (Brahma), which is called the absolute existence, is embodied by the presence of the highest and noblest meaning of the concepts of existence. The human finds himself among the countless gods shown in the myriad of the planets, the suns, the satellites, the elements, trees, animals, rocks, rivers, etc. ... these creatures with their infinite phenomena are worshiped as gods involved in the worship of God in His kingdom and His ability and the trees are to grow and flourish, even every thing has its existence became a god. and among the crowd of gods made by the man appeared hundreds times of thousands of shapes and images of demons and UFOs, which was and still dominate the mindset of the people and act in their hearts despite the fair teachings of divine religions, which destroyed the myth and the multiplicity of gods and dropped from the intellectual and theoretical accounts of human beings."³

III. Religion of Buddhist and their Belief in the Divinity

'Āzād considered Buddhism as one of India's prominent religions originally, as its origin and birth. He said that Buddhist religion spread after the old Hinduism and became the religion of Indian people generally, before Islam. In the opinion of a group of the researchers Buddhism in its origin is not except a form of the teachings mentioned in (Upanishad), but the common people say, "no place for God and the Spirit in the doctrines of Buddhism. The happiness and salvation in this life are the axes of its teachings. In the opinion of a group the philosophy of Buddhism believes that (Nirvana) is only the way for man's salvation. (Nirvana) in Buddhism is a psychological condition provides the individual Paradise, which is promised to the believers in other religions, a paradise that can be achieved by the individual in this world if he could limit the desire for himself, though the fatality of desire is in fact a fatality of the life itself."⁴

'Āzād said that a group of Buddhist followers stopped at the agnosticism and confused between the positive and negative, while the others went to the doctrine of atheism and exile. 'Āzād has rejected the idea that the denial (of the existence of God) which was attributed to the religion's founder (Gautama Buddha) was the denial in whole. In his opinion, Buddha denied only the qualities not the self. He (Buddha) was sprayed in place of uncertainty where the deficit occupies over the forces of mind, thought and speech, and the silence becomes a haven alone. Buddhism -as 'Āzād said- has emerged, while the paganism with all of its dimensions has overcome on people's minds. To remove the main obstacle that prevented reaching the ultimate truth, it required concentration that concerns the happiness of earthly life, inviting people to the eternal escape leaving the idols and gods to engage in the work of sponsorship, knowledge, empathy, compassion, sacrifice, renunciation of the passions and desires and repression down on the self.

However, that additional denial of the divine attributes shifted to the absolute denial later, but the intensity increased when Buddhism came to oppose a religious violent by the Hindus: followers of Hinduism. Regardless of whether it was the teachings of Buddha, was to prove or disprove the existence of God, the Buddhists have chosen Buddha himself as their God, and by this way the throne of Divine (God) was filed, which was vacant - as we shall see when we study the Chinese religion.

³ Radha Krishnan: *Indian philosophy*, c / 1, p.: 553, Third Edition, India. See also the book of Abu al-Kalām 'Āzād: "*Interpretation of Qur'an*", c / 1, second edition, India

⁴ Muḥammad Mandūr: *Literature and its schools*, Dar Nahdat Misr, Cairo, Egypt, (No date) pp. 111-112

3. (A) Religion of Chinese and Their Belief in God of the Heaven

Since ancient time, the Chinese also believed in the presence of the same divine in the sky, beside the other deities that were known to them and worshiped by their local religion. To explain the status of that Greatest and highest divine self in their perception, we can not pay attention to anything, but the sky, because the sky is the manifestation of the generosity and beauty. It is the source of frightening oppression and anger as well. The sun gives us light and heat (of life). The planets illuminate the dark nights as the lighted lamps and rainfall populates the earth after its death with a strong power of growth, but its thunders bear the bells to destruction and ruin, which raise shock and awe in the hearts, which show two qualities for the God of Heaven to the Chinese people: the generosity and grant, and the oppression and anger. We can see the manifestation of the oldest image of God of the Heaven to the Chinese in some old books of the Chinese poets, where we see that God was characterized by some opposite qualities in His works, as He was known by the name of donor of the life and death, until the sky became the essential element for the Chinese perception of God, even, the Chinese community began to be called society of the Heaven, and the Chinese Kingdom also began to be known as the Kingdom of the Heaven.

Besides the existence of such self-divine of God, there were souls that had the capacity to reflect and act, after moving to another world. Therefore, those souls also were worshiped in China. Every family had worshiped the spirits of their own, and so there was a local god for each area. The doctrine of the existence of the Heavenly God remained, until five hundred years before from the birth of Christ, because of those efforts, which were done by the Chinese reformers such as: Lao-tzo and King Fotse who guided the Chinese to the ways of happiness in their lives and provided them with an approach to the performance of obligations and duties for the social rights. However, the doctrine of the existence of heavenly god was mixed with the worship of ancestral spirits, as if this method was a means to reach the God of Heaven, but it was also considered a kind of worship practically. Therefore, the sprits were also worshiped. This belief, which was a mixture of the worship of Heavenly god and the worship of ancestral sprits, had become a central point for all aspects of the social and religious affairs before the arrival of Buddhism to China. When Buddhism arrived from India to China, also colored with the other local colors, means that they let Gautama Buddha, the leader of Buddhism to sit on the throne of God, which had been vacant from the beginning.

The idea of a Dev and Dewey in any of those forces that participate in the work of God had developed at the Indians and Greeks and this vacuum was filled with ancestral sprits to the Chinese - as we have seen - and so the process of carving statues of the multiple gods had started for the expression of their involvement in the work of one God. Then Lao-tzo founded a doctrine for Sufism: Vedas in China. The doctrine of mysticism of Lao introduced the religious life in China with the spiritual and psychological monitoring, appeared deeply in religious and moral ideas on one side and opened new doors of the fruitful thought and imagination on the other side. However, the mysticism was unable to replace the Chinese public religion. Therefore, the status of the mysticism in China was similar to that which was for the Vedas in India and that was known among Muslims by the mysticism.

3. (B) Doctrine of Buddhism in China

The doctrine of Buddhism spread in China after its arrival from India. This had been affected by the deviation to a large extent, which was able to accept any development or change because of the existence of flexibility in its nature, as we see that it had chosen for itself the local color and form in Japan, because the doctrinal climate in Japan was quite different from the doctrinal climate in India. It is known that Buddhism is empty of any conception of the divine, so the followers of Gautama Buddha let the leader of Buddhism to sit on the throne of God, which had been vacant from the beginning, as we have pointed out before. They developed a system for the worship of Gautama Buddha which was unparalleled in the world, as Buddhist temples in China, Korea and Japan were filled with the statues of this new idol. This doctrine was then divided into two categories: the first range (Hyman) believes that Gautama Buddha was a teacher and mentor. The second (Mahayana), which was and still believes in the divinity of Gautama Buddha and the majority of Buddhists belong to this community. In this regard, 'Āzād mentions some quotes from the results of research reports and investigations, prepared by researchers and investigators, indicate that the worship of idols took place after the reign of King Ashoka the great in India (250 BC). Therefore, the doctrine of Buddhism was not affected by the idolatry in his time in India.

4. (A) Religion of Magi and its Belief in the Divinity

'Āzād also studied the beliefs of the Zoroastrian religion in Iran through the ages, as a careful study. He said that there was an ancient way for the common worship in Persia before Zoroaster. There were also some marks of the doctrine of idolatry and sacrifice to the gods in Indian Vedas, worshiped in Iran, where the unseen forces were stationed on two great elements: The first was related to the forces of Light, which provide the

human beings with the means of happiness in all of his life, means that they represented all goodness. The second was related to the forces of black demons, which were used to represent the darkness of all evil, which were a source for all kinds of calamities and destructive business. The temples were held for the worship of the holy fire, as a source of light, and those who worshiped the fire were called "Magi", and this worship was known as complaints as stated in their holy book (Avesta). After a while, worship of holy fire took the place of an independent religion known as the religion of Magi in Iran.

4. (B) Doctrine of Mazdaism

'Āzād said that Zoroaster after his appearance saved the Iranians from the old beliefs and invited them to the doctrine of unification and to the worship of one God (Ormuzd) instead of the worship of many occult powers. (Ormuzd) is the single God. He is alone in His affairs. Nothing is like Him. He is the light. He is pure purgatory. He is wise. He is all goodness. He is the creator of the universe as a whole. He created for the human two worlds: a world of this life and a world of the life after the death. He (Zoroaster) taught them that the dead bodies perish after the death, but the spirit remains and does not die, as it will be punished according to its previous life in the mundane world. The Zoroaster called them to imagine the pictures of angels instead of worshipping the unseen forces (goddess). He taught them that the angels obey only one God (Ormuzd). He told them about the existence of Satan rather than the belief in the Devil, which was a symbol of the darkness, as he was representing the evil forces that lead man to evil deeds.

The impact of beliefs in (Vedas) of Hindus in the teachings of Zoroaster was clear, because the name mentioned in the holy Book of the Magi (Avesta) for one God is the same mentioned in (Vedas) for the name of God (Asura), which was a component of the good, but it turned out to represent the Satanic spirit after a period of time. The name which was mentioned for God of the heaven as Indra in the Vedas is defined in (Avesta) as (Angra) for the Satan of the earth. We also see that the word (Dev) for the Hindu god is used for the demons in the European countries. There was a conflict between two ideologies, as the god of one was known devil at the other, to the contrary. In addition, the word (Yam) was used for the power of death in Sanskrit in India, but it is used in the statements of (Avesta) to the source of life, which arose from humanity.

After centuries, ancient Iranian beliefs became weaker, when the influences of the outsider entered in the teachings of Zoroaster. When the codification of religion (Mazdaism) was done in the reign of Sassanidae (226-651 A.D.) again after the campaign of Alexander the Great (Persia), Mazdaism was considered as a national religion in Iran, which was a group of beliefs, which was confused and combined with Zoroastrian beliefs and ancient Greek. Then the Magi migrated by migrants to India, again, felt mostly local effects of beliefs in India.⁵

The belief, Magi, is based on the dualism, that the good and evil are two different powers. The actions done by (Ormuzd) are all goodness and light and the actions done by the Devil are all evil and darkness, so the basis of the religion is developed to worship the sun and fire, because the light is an appearance for the most divine attributes. So it was thought that Magi is confined in good and evil among the good deeds and bad. It was for the penalty in the life after death.⁶

IV. Religion of Jews and their Faith in the Divinity

Judaism is - as it is well known - a faith and family. 'Āzād also did not ignore this fact; it means that the Jewish who belongs to the family of Judah, who was one of Joseph's brothers. God of the Jews is the God of the family of Judea from the children of Israel (Isaac). The scope of this conception of God was limited, although it began to expand gradually, but the main features of the jurisdiction of families to the God of the Israelites in their perception had survived in any of the colors or any form of the family and geography through the ages until the dawn of Islam. The modeling and transcendence of God to them was characterized by the qualities of oppression, anger and revenge. His qualities were similar to the human qualities in the intensity of repression and revenge. Therefore, the primitive representative style was the advantages of the holy book Torah.

The quality of relationship between the man and God was as a relationship between a jealous husband and his wife, as a jealous husband can forgive all of the mistakes done by his wife, only if she involves in her love for her husband anyone else, it is a guilt which does not have any chance of forgiveness. God of the family of the children of Israel is very jealous, as He chose the family of Israel from the other families, to be His beloved wife as this fact reflected in their saying: (we are God's chosen people). To support his words, 'Āzād attributed his saying to that was mentioned in the provisions of the Ten Commandments: (Do not imagine any thing like the God), because, (nothing is like Him) (Do not kneel down before anything) because, (your God is a jealous God with zeal severe). This representation of the Jewish God in the form of a jealous husband began to

⁵ Jamāl Al-Din al-Afghāni: *"Al-Radd-u-'Alā-Al-Dahriyīn"* (The monotheism), *Dār Al-Karnak*, Egypt, pp. 77-79

⁶ Amīn Abdul Majīd Badawi: *The story in Persian Literature*, House of the knowledge, Egypt, 1964, pp. 19-23

appear after the migration of Jews from Egypt and remained until Islam came, but the emotional poetic eloquent represents only a primitive thinking non-mature aging of the era.

V. Religion of Christians and their Faith in the Divinity

In the New Testament of the Jewish, some elements of the expansion of distress among Jewish perception of their religion were observed and the intellectual climate of the time was appropriate to accept the new image of the Jewish religion, so the perception of the Jewish God in the Old Testament, which shoed the severity of oppression, anger and torment in the qualities of God replaced by mercy, compassion and forgiveness. God of Christian perception was not an omnipotent bonesetter king, not chaste like a jealous husband, severe in his jealousy and thick in his revenge, but was like an ideal father for the kindness and compassion toward his son. No doubt that the parents' relationship to their sons is the highest of all relationships in human life, where, there is no interference for the purposes of passion, as we see in relations between the spouses, because this relationship is an expression of mercy, compassion and education, which provides them its necessary means, even in the case of many and repeated errors from the children their mother does not deny her son from her love and affection, as well, the fathers' compassion never refuse to pardon his sons' mistakes. This representation of Christian conception of God in relationship to human beings, partially, was better than the representation of a jealous husband at the Jews in the absence of a means of expression of the divine vision without the use of means on the basis of similarity in the relations between the man and man.

About the modeling and transcendence, 'Āzād stated that the intellectual level of perception of the divine at Christians was where it ended up with the perception Jewish, because, when the doctrine of monotheism mixed with the perception of the worship of idols in Romans and the philosophy of Alexandria in the imagine of idols, it was dominated by the doctrine of three Persons (Trinity), penance and worship of Christ. Then a particular perception of god in the form of the worship of idols appeared. They denied the worship of idols, but they ignored that they have associated with the worship of many gods. The perception of God, which was shown representing a loving and caring father at the Christians, became far from the pure monotheism after the mixing with the three persons (Trinity).

After studying these religions 'Āzād talked about the philosophy of the divinity at the philosophers of Greece and Alexandria. We present here a brief overview of what 'Āzād said about the philosophy of divinity at Greek.

7. (A) Divinity at the Philosophers of Greece and Alexandria

There is no doubt that the perception of divinity at Greece played an important role in the history of the emergence and evolution of human thought, but it could not receive the support for itself, as it was received by the beliefs of religions at the other nations in the world, so 'Āzād could not ignore this issue in his speech on the religions.

'Āzād said that the monotheism at the Greeks had originated in Greece before five hundred years from the birth of Christ. It appeared in the wisdom of the wise teacher (Socrates) that had clarified and recorded by Plato, as we have seen the emergence of monotheism in India. It also grew up in Greece to imagine a special faith in the Lord of the lords and then evolved into the doctrine of Monotheism. When we study the old ideas of Greece, we see two key elements in the doctrine quite clearly, the first concerned with the life after death. The second concerned with the divinity of God Almighty.

The oldest philosophy at Greece is the philosophy of the celestial bodies known as the philosophy of Ionie. We see that it recognized the existence of unseen sprits for the celestial bodies and then tried to look for the presence of a supper spirit over all of those sprits that can be only suitable to be origin of the universe as a whole.⁷

Then Pythagoras came before five hundred years from the birth of Christ, adding some new intellectual elements to the philosophy of ancient Greece. Without paying any attention to the veracity of this story or not, which says, he had visited India, because there is a total similarity between his intellectual approach and the Indian intellectual approach, such as: the doctrine of reincarnation, the recognition of the existence of the element of Heaven, the presence of the human psyche and its individuality, openness of the truth by the perception and attention to develop the principles for the system of life. These subjects make the dimensions of the distance between India and Greece closer. Then Anaxagoras the philosopher (who came after Pythagoras) founded Greek philosophy on those principles in the form of a holistic approach for the general conceptions. Greek philosophy was established by this way. Socrates, Plato and other philosophers who lived in Greece before them had established building of their general conceptions on those logical predicates, which were established by Anaxagoras. They did not intervene in the worship of Greek gods in the national temples of

⁷ Sayyedah S. Ĥamid: *Imam Al-Hind*, (in Urdu), Indian council for cultural Relations, 1990, New Delhi pp. 266-273

Greek, because their minds and hearts were not free from its influence as we have seen in the history of ancient India just now, but some flexibility to respond to the requirements of philosophical thought in hand in the results, which were concluded by Greek thought and the thought was not inconsistent with the national beliefs of the general public in the other hand, as we have seen in the history of religion in India an understanding between thought and action between the upper class and common folk. However, Greek philosophical conception of upper class in the doctrine of pure monotheism was keeping in accordance with the worship of multiple idols (statues) to the public side by side.

Therefore, the great spiritual thought of Socrates was higher than the sick thinking at the general public, so he could not agree with the worship of idols, therefore, his belief in monotheism appeared free from any blemish of impurities of embodiment and ascription of human characteristics to God. 'Āzād mentioned that Socrates was accused of non-commitment to the religion of the general public in Greece, because the religion of paganism had been an art of questioning and granting, means it was similar to some kinds of commercial methods briefly, but the spirit of his great thinking did not give up the thought of the narrow minor of his time, he drunk the cup of poison with patience and integrity without being hesitated to give up the falsehood.⁸ His last words of agony at the death were, "He is going from a lower world to the top of a higher world". Then 'Āzād mentioned that Plato made a note about the philosophical research done by the wise Socrates (as a dialogue) and presented in the whole principles arranged in the form of general conceptions and comprehensive assets through the logical analysis, where he articulated his theoretical and philosophical research on the basis of those general conceptions by the name (abstracts), where any issue of his time - whether related to the regime or to the existence of God – was not striped from the dress of thought and philosophy: (IDEA)

'Āzād said speaking in the context of Plato: If there is a separate and individual existence for the imagination, not like the existence of perceived things, the human psyche has also its individual existence, not like the existence of perceived things. It means that he distinguishes between the imagined and the perceived, so if the human psyche has a separate non materialistic existence independently, the Spirit of God also has an existence, not like the material existence. 'Āzād also said: Here he differentiated between the human psyche and divine, the former is a transient, means that dies and loses its materialistic existence and the other one is non-perishable, means eternal rest and perpetuate will not perish forever. The self-exalted (human psyche) has its wishes, which appears in the assimilated existence (EGO), but the divine Spirit is the wise originally and the origin of all existence exists, which is completely free from the characteristics of the material life and this is the complete rational spirit, which is self-ignited lamp to light the power of perception and inspiration within the human existence. Here seems to 'Āzād that the imagination of the complete spirit (the divine self) at the Greeks a type of philosophical perception of (Pantheism). The word "Ātma: Spirit" in Indian philosophy and the word "psyche: Soul" in Greek philosophy originally are two different words to name the same reality, as the word: Param Ātma (Complete Soul) appeared after the emergence of the word: Ātma (The self) in Indian philosophy, as well the word (Complete Soul) appeared after the emergence of the self in Greek philosophy. Where we see that Socrates described the divine self (Soul): (AIRAGUS) with the attribute of good and absolute beauty, while Plato tried to exceed this limit in the detection of the dimensions of goodness in its various aspects, but he could not add anything new to the theories brought by his teacher Socrates in qualities of God's (Absolute Self) means that Socrates and Plato both described the divine self as goodness and absolute beauty.

Then Aristotle came - he wanted to put the philosophy in the circle of perception and visualization, away from the spiritual description of Socrates, for the soul. He distributed the original wise to the first mind and the effective mind in the perception of the divine self, means the divine self was described by Socrates and Plato with the goodness and absolute beauty the same was described by Aristotle with the mind, as he stopped at this point. 'Āzād's words indicate the fact that the (good and mind) is a compendium of Greek philosophy in the conception of God and divinity. Here 'Āzād cautioned the scholars that the dialogues of Plato that are mentioned in the book: "Republic" are very important to know the perception of Socrates (in the divine attributes) clearly. 'Āzād quoted some excerpts from Plato's Republic in the divine attributes at Socrates, as these attributes as a whole is going to mention God with His divine attributes, which are suitable with good worthy of divine self. The divine self is the absolute goodness and absolute beauty, so it must be free from the goodness and beneficial elements, as we can not imagine any damage issued by the same, which is explained by all goodness. There is no way to attribute all the incidents and events: the good and the worst to the same, as being the first source (or the first cause) so it became clear now that the same is a source for the beneficial good only, and not a cause for any evil. Therefore the same can not be imagined but with all good and evil must be attributed to the other origin not to the divine.⁹

⁸Abu al-Kalām 'Āzād: *Umm-ul-Kitāb (The mother of the book)*, p. 213

⁹Abu al-Kalām 'Āzād: *Umm-ul-Kitāb (The mother of the book)*, pp. 210-216

7. (B) New Doctrine of Plato and Philosophers of Alexandria

'Āzād said that the philosophy of mysticism at the philosophers of Alexandria appeared in the third century AD as the new doctrine of Plato: (Neo-platonic). The founder of this doctrine was Ammonius Saccas. His successor was Plotinus and his disciple was Porphyry, who was considered as the greatest expounder of Aristotle in his time, who added the principles of the new Platonic to the idealism of Plato. 'Āzād concluded that his teaching was based on those assets of the faith, which was known to the doctrine of Upanishad in India: means that the original way to know the God is the detection, not the reasoning. The degree of perfection in the knowledge of God is the attraction and passing away, which means that he also chose the path to deny the divine attributes of God, because His absolute existence is beyond all the human talents and abilities to express His attributes. There is no way to judge in the self of divine, that It is so and so, because there is nothing like Him that appeared to the existence. We cannot judge that "He is the mere existence exists" or that "He is the essence of all", as well, He can not be described as the life, because the reality of God is above all these verbal expressions used for the perceived and visible materialistic things.

Plotinus reached the conclusion which was done by Socrates and Plato to describe the reality of God that it is the "goodness" but he stopped at this point. He did not accept any new imaginary addition to the "goodness" because any new addition of the imagination cannot be empty from any defect, even he did not accept that He can be described with the mind, as Aristotle described in his discovery of the abstract minds and expressed the first reason by the name of first mind. Plotinus said: do not say that he is the mind, because if you say, you apportioned, but why do we call Him with the presence and goodness as long as he is far above all the qualities? He answers himself to this question and says:

(If we say that He is "goodness" the goal is not to diagnose the same in this description, which has its existence within the same, but we want by this expression that He is the "destination" and "ultimate" the end of everything, so this term is used for a particular purpose, as well, if we say that He is only characterized by the "presence", thus we want to put Him outside the borders of nothingness, because He is beyond everything, even above all the perceptions of existence.)

Then 'Āzād summarized the theory of Clement from Alexandria in a brief, and said: (The reality of divine self cannot be identified deeply, but It can be identified only by saying that "nothing like It"), so there was no way in front of him only the way to deny all Its attributes, as he closed all the affirmative ways to proof, and in the context of denied qualities with God at the doctrine of Platonic is the same, which we have studied in the doctrine of Upanishad which is on the basis of the denial of every description.

'Āzād thinks that the wise men of Jews in the middle Ages chose this new Platonic doctrine. Maimonides (who was deceased in 605 from the birth of Christ) denied the description of divine self with any thing has its existence, because he thought that when we pronounce the word feel that the shadow of recipes of all creatures and assets covering our awareness directly, and the idol of God is above all of these qualities. He even refused to say that He is "alone has no partner" because the perception of unit and lack of the partnership is also not to be found without the perceptions of additional attribution. The view of Maimonides was only an echo of the new Platonic doctrine.¹⁰

VI. 2. Monotheism in Islam

In the previous article, we have explained the religious beliefs in Monotheist religions in the nations of the world. While we explained the beliefs of Monotheism through the books written by Abu al-Kalām 'Āzād, we should also know what his position is in relation to the doctrines of Islam in Monotheism. Thus in this article, we attempt to explore the doctrines of Islam in Monotheism according to 'Āzād. 'Āzād envisions Islamic religion as mentioned in the Qur'an about God Almighty and His divine attributes and stresses that the worship of God in the Sixth century AD was in need of the revelation of Qur'an to correct the deviousness and corruption in the way of religious thoughts of man. He called the scholars to think and look at the perception of Qur'an by saying that: "When we look at the perception of Qur'an after studying the perceptions of different religions and various doctrines in Monotheism, it seems that the perception of Qur'an regarding to the Monotheism is manifested among those perceptions, where we find that the eloquent image of Qur'an is the most comprehensive, best and highest of all images that we have seen in the past".

A. Perception of the full transcendence in Islam

The perception of Qur'an is a complement to the transcendence of God Almighty, and that the full transcendence of all impurities did not exist in the minimum time of the descent of the Qur'an. Therefore, it was the highest ranking of the degrees of transcendence, which was discovered by the human thought in worshiping the visible God, rather than the worship of idols, because the terms of the divine attributes were not without impurities, covering the perception of the beliefs of anthropomorphism, acting human qualities and emotions,

¹⁰Abu al-Kalām 'Āzād: *Umm-ul-Kitāb (Mother of the book)*, pp. 216-219

such as body shape, feelings and emotions, as we have seen in the beliefs of the nations in Indian and Greek. Even the belief of Jews, which did not allow any form of the worship of idols was also not fully free from the impurities, covering the beliefs of anthropomorphism, acting human qualities and emotions, because the power of human cognition was not matured enough to understand the Divine qualities without an example or analogy at the time of the revelation of Qur'an - as the human could not see the divine manifestations without a cover of example and model before Islam. So we see all of the doctrines were based on the basis of anthropomorphism and analogy.

Islam does not accept to say that God is like this or like anything in the world because there is nothing like God in our world, but we have seen people creating idols to show the qualities of power in God. Even Judaism did not allow worshipping of an idol but the Jews also went to worship the golden calf. As Quran said that there is nothing like Him. It means that we cannot prove any of our attributes to the divine. There is only one affirmative attribute can be used for God for the divine that he is self-dependent or self-sufficient the opposite of the human world with all of its assets is not self-sufficient in its existence. This is because of the word with all of its creators to its creator which means that God created the things and things in the mind of God before being an object in its existence and its status of possibility only. This means the creator and the divine that has its own existence. After that no attribute can be attributed to the divine as all those attributes are negative. We see that the divine attributes were also not free from the metaphors of human attributes and feelings in Judaism, even though the Psalms were not free to imagine the divine qualities of the divinity of God. Even the Religion of Christianity also wanted to present a comprehensive and inclusive vision of the mercy, but it also was forced to use "The Father" for the analogy of God, which misguided humanity because of this analogy and then, a misguided faith appeared, which is known by the Son-ship of Christ.

When we look in the Qur'an after studying all of these perceptions, it seems that the world of thought and consideration become illuminating suddenly, with a lifting of all of the analogies and representation, as we do not find any trace of the analogy with human qualities and feelings. We see every angle illuminating with the fact of the facts, so as no chance is to remain tainted by the impurities of anthropomorphism, and so on, and the deanthropomorphism came up to the transcendence degree of perfection in the verse in Qur'an:

(There is nothing like Him), means: (like God). (Eyes can not see Him, and He can see the eyes. He is a gentle Knowing expert) in the verses of (al-'An'ām) means: (The cattle), and in Surat (al-Ikhlās) means: (the faith) God says addressing the prophet: (Say: God is One * God is Lord * He was not born * and He never had born anyone), as well, in Surat (al-Nahl) means: (The bees) (So do not use the proverbs) (al-Naml: ants) explaining God and His divine attributes.

On the basis of these verses, 'Āzād wanted to prove that the divine attributes mentioned in the Qur'an, are so perfect in transcendence, in the deanthropomorphism and it is not intended by them to be the reason to disable the human mind from the perception of the divine attributes. 'Āzād said that there is a difference between the concept of deanthropomorphism and disruption. The concept of deanthropomorphism is to increase mental capacity in all of its attempts to bring the divine attributes beyond the limits of analogy with the qualities of creatures, and to make the divine attributes beyond every attempts of the human mind in using the metaphor. The concept of disruption is to lift the deanthropomorphism to the point of omission and impossible for the perception, where, the mind feels the deprivation of thinking in anything (as the exaggeration in the proof of the qualities leads to the analogy, as well as, the exaggeration in the looting of qualities leads to the disruption. There is a possibility of the risk of deviation for the human perception from the right path in both situations because the analogy does not let it access to the fact of the similar, as well as the disruption deprives him of the spirit of religion. Therefore, man should avoid the excessive and negligence and choose the middle way between the analogy and disruption. The way chosen by the Qur'an is the best way between them, which has succeeded in reaching the final destination and expected goal with safety, without the clash with any one of them).

After a comprehensive study through a deep analysis and detailed explanation of this subject, now we can summarize the words written by 'Āzād as follows:

"In the Qur'anic conception of this serious issue, there is access to the peak of perfection of transcendence on one hand and maintenance of the faith from the shafts of the disruption on the other. Qur'an requires divine attributes, and acts of God, but Qur'an never leaves its focus on the looting of comparison for the same God outright. Besides being characterized with the perfection of all of the divine qualities of goodness that can be imaginable by the human, such as: being a Hearer, Seer, Most Merciful, mighty, and the Lord is ever Knower, Qur'an uses the appropriate expressions that are suitable for indication of the ability and choice, and will and act, as it is said by its won words: His hands are expanded to spend as He wishes ¹¹and " the throne of heaven is wider than the skies and earth" ¹²Qur'an confirms with the words of the explicitly and unequivocally that He never can be stated by any example, as there is no similar to him, or nothing matches Him, Qur'an says:

¹¹ Al-Mā'idah: Table: 63

¹² Al-Baqarah: The Cow: 55

(There is nothing like Him), means: (like God). (Eyes cannot see Him, and He can see the eyes. He is a gentle Knowing expert) in the verses of ¹³as well, in Surat (al-Nahl: The bees) (So do not use the proverbs) as it is said in Surat (al-Naml: Ants) as we have seen before explaining God and His divine attributes.

After this brief statement, now it is clear that His life is not like our lives and His Lordship is not like our perception of its heterogeneity, and so other qualities like: hearing, sight and knowledge, are also beyond our imagination, as He is beyond all that can be conceived in this universe as the whole. Additionally, His Hands of the ability and mercy predicts the meaning of majesty and knowledge of every thing, but meanings of these words are different to those meanings that form in our minds when we use these words."¹⁴

Azad concludes that the Qur'an has chosen the path of moderation in the perception of one God. In fact, this is the only solution for the safety between the two ends where the way to transcendence and exaggerated things that lead the man to fall into deactivation, as well as the excess in the proof of qualities lead to believe in the anthropomorphism and metaphor.¹⁵

Azad also said that extremism in the qualities denied in the position of thinkers (Upanishad)¹⁶ is known, but when the different views and doctrines in the scholastic theology at Muslims appeared, their theoretical attempts exceeded limits of all Indians in this regard. Here 'Āzād mentions some beliefs of the different Muslim groups of scholastic theology as evidence: Al-Bāṭiniyah (followers of the internal meaning) and Al-Jahmiyah, who went on to deny the divine qualities. Mu'tazilas, who did not deny the divine qualities clearly, as well as Ashā'iras, who had chosen the moderate way, as it seems from the book of Imam Abu al-Ḥasan al-Ash'arī: (al-Ibānah): (The explanation), but the efforts of his followers exceeded the limit of moderation in the interpretation of divine attributes and a color of hyperbole appeared in their long argument, but any one of them could not solve this issue. The only way to solve this problem is through the Qur'an, as it is mentioned that when Imam (Juwainī) was traveling from this world, he recognized that "I am leaving this world with that doctrine I learnt from my mother, (Here I die on the doctrine of my mother). 'Āzād also mentioned that Imam Fakhr al-Din al-Rāzī was more than those who had been concerned about these issues, but he also recognized in the last book of his life including the following:

"I have contemplated the ways of scholastic theology and philosophical approaches, what I've seen that cannot cure the illness of the sick and provide the satisfaction, but I found the closest way, which is through the Qur'an, as I read in the evidence: (Al-Rahmān: The God merciful ascended to the throne) and in exile: (nothing is like Him) and who try such experiments identify such as my knowledge."¹⁷ After studying the overuse and neglect in the doctrines by the followers of the scholastic theology, 'Āzād expressed his opinion, saying that the doctrine of Salafists Muslims (Al-Tafwīd): means (mandate /authority), was responsive to the teachings of the Qur'an more than others, as they expressed the position of Al-Jahmiyah group about denying the divine qualities, saying that it is disablement. On one hand, they also smelled the disruption in the interpretation of divine attributes at Mu'tazilas and Ashā'iras, who were accused by the dogmatic speakers that they have chosen the doctrine of anthropomorphism and analogy, but they said that what is named by them as analogy, is better than the disablement, so that we can find a way to prove the doctrine, where you have nothing to prove the doctrine after the rejection and exile. 'Āzād said that Imam Ibn Taymiyah and his student Ibn Qayyim al-Jawziyah, who came later, understood the depths of this problem, but any one of them did not satisfy deviating from the path of Salafists: (Ancestors).

To explain his point of view on this topic, 'Āzād dealt with the terms of Qur'anic meanings: the umpires and the similarities, as it is stated in the Qur'an: (that who revealed to you The Book (Qur'an) and its umpires verses are the Mother of the Book and others isomers). He believes that "the umpires" means those concepts which are grasped by humans clearly and easily, because they are related to his practical life. The similarities mean those that are beyond the awareness of mankind, as he is unable to understand them, therefore, he must stand at a certain point of his awareness. Therefore, 'Āzād puts the divine qualities of God within the similarities, that the human is unable to grasp their meaning depending on the perceived mental powers. 'Āzād contends that the schools of thought cannot be useful in the treatment of the problem, but it opens new doors for the intellectual deviousness and corruption, so we have no way of the safety, only those who went through the

¹³ Al-'An'ām: The cattle, 3: 1

¹⁴ Tarjumān Al-Qur'an: Vol. 1 p. 109

¹⁵ Umm Al-Kitāb: Mother of the Book, p. 224-225

¹⁶ The word: "Upanishad" is made by two words. The first is "Upa" which means: near. The second is "Shad", which means: seats, as the sentence: "He seats under my feet" is used for learning the wisdom from a famous teacher, not only for getting the knowledge. See Tomlin A. W. F.: "Philosophers of the East", p.: 181

¹⁷ This text is mentioned by Mullā 'Ali al-Qāri in the explanation of the book: al-Fiqh al-Akbar: "The Greatest Jurisprudence".

way of ancestors, choosing the doctrine of the mandate in the divine attributes, because the philosophical theories of the scholastic speakers do not agree with the teachings of the Qur'an.¹⁸

B. Qualities of the Compassion and Beauty, and the Force and Glory

After studying the full transcendence when we look at the divine qualities of Mercy and Glory in the Holy Qur'an, we see clearly that there is a complement and comprehensiveness, because the element of oppression and anger were often seen in the perception of qualities of the divinity at the Jews. At the time of the revelation of Qur'an, there were two equal independent forces for the perception of God, and were shown in good and evil and strength of the Light and Dark. Christianity focused on the quality of mercy, compassion and love in the perception of divinity, ignoring the fact of the penalty, as it was at the followers of Buddhism, where the element of Justice was missing in the perception of the divinity of God. So the power of coercion and anger dominated the element of compassion and mercy or both were equal at Jews, Christians and Buddhists, as there was no place left for the divine justice. However, the Qur'an presented a complete picture of the qualities of kindness and compassion, which is empty of the element of oppression and anger on the one hand and did not ignore the element of justice on the other, but the penalty will not be based on the oppression and anger, but the penalty of bad and good deeds will be based on the divine justice, as The Qur'an says addressing the prophet and declaring the divine attributes: (Tell, call the God by the name of Allah or (Al-Raḥmān: The most merciful): "whatever you call, all the beautiful names are for God."

Azad inferred from these verses that all of the divine attributes have beautiful names - it means all of them are qualities of good and beauty, and they are featured with the capacitive and inclusion in many places in the Qur'an, including the recipes appear to be characteristics of oppression and glory, such as Orion and Irresistible, but the Qur'an says: They also present beautiful features, because they are manifestations of power and justice of God and the status of power and justice is the most beautiful qualities of God, because it does not present a disturbing image of the intimidation, as the qualities of compassion, beauty and majesty of oppression mentioned side by side in Surat (al-Ḥashr) in Qur'an, then they all called the most beautiful names, directly. 'Āzād says: Therefore, three of those divine qualities mentioned clearly in Surat: (Al-Fātiḥa) and are: The Deism and Mercy and Justice as the attributes of oppression and anger are not mentioned there at all.

C. Conscience is an essential means of the Islamic faith

The characteristics of the Qur'an are many. One of them is that its conception of the divine is not a mystery or a complex meter which requires a lot of mental stress, and the secrets of its meaning also cannot reach the point of the ambiguity, so that it is not possible to be detected only by a select group of intellectuals, but the fact is that it is based on the conscience, which is common among the human in the East, West and everywhere in the world. The human consciousness has to understand that the universe with all of its creatures is not produced by chance or presented itself, but it is a creature, which necessarily needs a Creator. The Qur'an does not cost the human more than this and this assignment is also not included in the fixed religious beliefs, as it is linked to conditions and personal experiences and it is up to individuals depending on their efforts and energies ... (and those who fought with us surely we guide them to our ways and no doubt that Allah is with philanthropists) means the prophet and his followers.¹⁹

These remarks mentioned by 'Āzād above are valid for application to all people. Although there are differences in the rank among them, they will help to adopt a particular idea about the faith, as Islam likes to satisfy all of the people, whether they are commoners or properties. Islam's position is different to the position of the wise and Hindu thinkers, which means that Islam does not formulate some separate templates of the doctrines and acts of worship for the commoners and properties, although all people are not equal in the ranks of the faith. 'Āzād referred to an Ḥadīth revealed by Gabriel and said that there are three ranks mentioned in the Ḥadīth, namely: **Islam** and **the faith** and **charity** - these three ranks are to the reality of divine knowledge, the first degree is linked to a general framework of Islam, which belongs to the faith and work, which leads to Islam as being a religion, who chooses it by the faith and work, becomes a Muslim. The second - **means the faith** - to be practical Muslim by the practiced faith and doctrine, who practices Islam on this rank, he becomes one of the properties group. The third is the degree of benevolence, can not be reached unless self efforts and experiences, which is not related to religious beliefs only and cannot be obtained by the education and indoctrination... 'Āzād have dealt with these ranks, including the following:

(In Islam there is cure for the illness, but it is as the effort and application. The first degree of adequacy is for the general public and the properties group required to gain access to reach the faith, while the specific properties can not cure all the illness, but after drinking nectar of knowledge from the cups of the charity, Islam

¹⁸ Umm Al-Kitāb: Mother of the Book, p. 227

¹⁹ Surat: al-'Ankabūt, Verse: 69

has only one doctrine and one perception of God ... as all of them drink from one, the same clean source of water, but they derived by their luck, and have euphoria on the demand and effort)²⁰

D. Occlusion of the Participatory Beliefs

As for which is related to the doctrine of Monotheism and participatory beliefs, the Qur'an portrays the perfect picture in reasoning and convincing as it has no example in the perceptions of the deities of other religions.

If God is alone by Himself, He must be alone in His qualities also, because His individualistic greatness cannot remain intact if He is assumed by the existence of a partner in His qualities. Monotheism has two aspects: positive and negative. All religions have confirmed the positive side of Monotheism before the revelation of Qur'an, but its negative part did not find its chance to clarity. Its positive aspect is the proof that God is one alone and its negative aspect is that there is nothing like Him, which means that the uniformity is related to the existence of the same. The negative side requires that the qualities which characterize the same one God should not be characterized by another one, which means that another one does not participate in the attributes of one God. Therefore, we must care about the positive and negative aspects both together and say: (He is alone, has no partner), so there is nothing like Him and also there is no partner in His attributes that characterize him. The first is the unification of the same and the second is the uniformity in the attributes. The nations and peoples by the revelation of Qur'an were not able to bear the subtleties of the unification of the qualities, so the religions concerned with the positive aspect of monotheism only and left the part of uniformity in the characteristics on its natural primitive status.

Hence we see that religions before the revelation of Qur'an had learnt the doctrine of monotheism, but it was not free from the ambiguity, and the manifestations of the deification of the individuality of men and the sanctification of their greatness. The worship of idols was found in some form. The men of those religions could not block this door. Since the beginning, the worship of the gods and reverence for the greatness of the man was seen in India, which was from the things that had to be to convince the general public. Unification was only for the special properties, as it was at the ancient Greek philosophers, but none of them, did not want to interfere in the doctrine of common people in the worship of idols. They used to believe that we can maintain the religious life of the people by the path of idolatry.

In this regard, it should be mentioned that it was belonging to the status of the leader or teacher, because his teachings will not be effective and accepted, if their personalities would be empty of the greatness in the eyes of the public. However, the teachers or leaders failed to determine that what is the accuracy in the features of greatness of their character? The result was that the people seated the teacher or leader himself on the sofa of angels, and others regarded him as the Son of God and a partner in His divinity, and some of them exaggerated in sanctification, and understood that he deserves to be worshiped.

In this regard, 'Āzād noted that the Jews had built structures on the graves of their prophets, and they regard them as temples of worship. 'Āzād pointed also to the last will and testament of Gautama Buddha, who ordered his followers not to worship the ashes of his body after his death - if you worship Gautama the way to the salvation would be blocked before you. However, the administration of the Buddhist worked to build temples on all of his marks, and filled the whole world with carved sculptures and considered that this is the best way to spread Buddhism, until the statues of Gautama Buddha reached in the large number that a statue of any god could not reach in the world. As well as Christianity, which taught the doctrine of monotheism, the doctrine of the divinity of Christ arose before the passing of a century of its appearance into the existence, but the Qur'an presented a complete picture of the unification of the qualities of all the characteristics and dimensions, and closed all doors of the delusions. It did not confirm only the doctrine of uniformity, but closed also all the doors of the involvement. This is a distinctive feature, which is characterized by the Holy Qur'an amongst the other holy books.²¹

E. Conclusion (Research Finding)

After the study of these historical facts mentioned by Abu al-Kalām 'Āzād in his books *Tarjumān al-Qur'an: The interpreter of Qur'an*, *Umm Al-Kitāb: Mother of the book* and *Imam al-Hind* written in Urdu, these views on 'Āzād are reflected:

1. 'Āzād did not ignore the theory of Darwin in the evolutionary to know the species of plants, animals and everything that had grown slowly from the bottom to the top, but religious beliefs that were totally different to the other things, as they came down from the top to the bottom and retreated from the best to the worst.

²⁰ *Tarjumān Al-Qur'an: Vol.1 p. 172*

²¹ *Umm Al-Kitāb: Mother of the book: 232 p. -233*

2. 'Āzād said that God Almighty created all people, one nation, and then people fell into the various doctrines. It means that the oldest human doctrine is the doctrine of monotheism. He tried to prove that most of the religions called people to Tawhīd; Monotheism, but the dispute amongst them was because of some internal contradictions.

3. 'Āzād called on all religions to Monotheism, because he saw that the differences between the religions are based on the imaging qualities of the deity and there is no dispute in the same God.

4. 'Āzād did not try to invite man to unite all religions, as it seems. He wanted to call for the unity of faith, a monotheistic faith. He believed that Islam has the best picture of the doctrine of Monotheism (the religion at the God (Allah) is Islam). We can say that he called on all people indirectly to the Islamic religion, but different opinions appeared against him.

5. Some people thought that 'Āzād called on all people to unite all religions. Some people said that he called people to a comparative study between different religions, supported by theory of the Divine religion, as he wanted to be executed by the Mughal Emperor Jalāl al-Dīn Muḥammad Akbar in order to maintain national unity, to exert his authority over all parts of the consolidated India. In fact, they went in their opinion to the wrong path. It seems that they did not study carefully, as had been written by 'Āzād in this issue and did not understand the goal and end of it, because, in fact, he called for rights to the Islamic religion, as being the religion of pure monotheism and religion of the humanity as a whole. He did not address the doctrine of the Islamic religion, as the religion of Arabs and Muslims only, but focused his talk on Islam due to its advantages, which is characterized by some excellent features, that are not found in any one of the three other Semitic monotheistic religions, because it made the best picture of Transcendence in the divine attributes, and did not ignore this historical fact of Islam is his religion and the religion of all Muslims in India, who welcomed Islam since its dawn ignited, although there is a difference between Semitic and Aryan religion. No body can ignore this fact that the relations between the Muslims and the people of India took place for a long time, before the Islamic conquest of Sindh, since the time of Prophet Muhammad. It is mentioned that the prophet sent a group of his companions to the king of India called Raja Sirhank. They carried with them the invitation to enter the religion of God, as being the best conversion to Islam and the king became a Muslim. It was in the sixth year after the migration that 'Āzād was keen to prove the genius of the Islamic religion to other religions that were living - and still living together side by side, in India, and in his opinion, were in dire need of an intellectual development. Then he wanted to present the theory of Qur'an where he did not intend to present the theory of the unity of religions in his interpretation of Tarjumān al-Qur'an as some people think, as he for the first time tried to uphold the degrees: Deism, Mercy and Justice of the attributes of God, and stood up against the idea of the unity of religions, as well as violated the ideological partisan. He wanted to teach all the people by the language of Qur'an the lessons in brotherhood and equality amongst all the nations and peoples by a great presentation. No doubt that there were many things that do not need to be declared or indicated, because they were understood by their reasonableness, and the wise man must understand that the matter did not need to explain that he did not intend to call people to the idea (unity of the religions) after the proof of the genius of Islam.

6. Some people claimed that he by his tendency to believe in the oneness of God is enough to survive, ignored the prophecy and the message, but they were wrong in their claim, because it was based on the erroneous in conclusion of that which was written by 'Āzād. 'Āzād replied to them that he explains the goals of prophecy of Muhammad and his basic message, as we see in the interpretation of the words used for the witness: (I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah). How it could be imagined that he denies the prophecy, which caused them to regret. Some one said that he called to the theory (the unity of religions), as Sheikh Abu al-Ḥassan al-Nadwi that this theory is a misguidance and temptation. 'Āzād wrote in response to him: (It is because the religion is one and its result is also one. Therefore, it is said that the basic principle is the faith in God and good deeds. Here, it should be mention that Sir Sayyid Aḥmad Khān and Jamal al-Dīn al-Afghani also believed, that the faith in the Messengers is not necessary requirement to the survive ... and I found that Maulānā Obaid Allah Sindhi also went to the same direction, with reference to the words spoken by Shāh Wali Allah Dehlawi)²²

Finally, when the violation did not abate in this issue, 'Āzād closed the doors of salvation to non-Muslims. He writes in response to the objection:

"Do you know what I have written in (Tarjumān Al-Qur'an): (Interpreter of al-Qur'an)?" He stated in this phrase, that the belief in the messengers is not the necessary condition for the survival at Qur'an... He explained clearly in the Interpretation of (Surat Al-Fātiḥa) especially, that the differentiation between the messengers at Qur'an means that the denial of any episode from the series of the prophecy will be counted the denial of the prophecy completely. By this way, he closed the doors of the survival for the followers of other religion, who do not believe in the prophecy of Muhammad... Even he made the Faith in the angels and divine

²² Tabarrukāt-i-'Āzād, pp. 27-29

books also the necessary condition for the survival. Who will refuse this fact will not be on the way to the salvation".²³

Now we have two types of contrast with the view of Maulānā 'Āzād. If the distinction between the messengers is the disbelief and God's justice is to send a messenger in every nation, it means that the other Muslims, who believe in the prophets generated from the prophet Ibrahim only, and those who do not believe in their prophecy, like followers of Buddhism and Jainism in India, all of them are infidels. In this response, the answer can be given that this situation is not mentioned in Qur'an, but this answer remains unsatisfactory, due to the proposed assets, but which is known in this situation is that it is not necessary for Muslims to believe in all of the Messengers sent to the other nations, as it is also known that there is no need to push the people to follow the other religions necessarily, but to believe in the religion of Islam, and that there is no need to present a theory to unite all religions.

It was possible to 'Āzād and his political career to bring an example from the Charter, which was taken from the Arab Muslim refugees from Mecca and the Jews in Medina, when the Prophet Muhammad left Mecca for the city (Medina) that they are members of the one sect. Ignoring the consequences of this Charter, Maulānā 'Āzād can build upon this Charter, as a fundamentalist basis - if he wanted to build - a building of the national and political unity between Muslims and Hindus in India.

7. 'Āzād addressed the issue of Anthropomorphism and Analogy very carefully, to indicate the deviation of other religions from the right path. So the belief of monotheism to him is pure monotheism and the involvement of multiple gods to worship one God is the trap. Therefore, he believed that the freedom of materializing in the divine qualities was the only cause to worship the idols, the worship of gods and the involvement of multiple partners at the followers of other religions.

8. 'Āzād was keen to work to bring the nations and peoples in the world near to each other and relate to each other, on the basis of the doctrine of pure monotheism.

9. 'Āzād wanted to reveal that India is the cradle of religions, nations and peoples since the dawn of history of the human spirit, and which has emerged from the history about the religions, nations and peoples in the world, is not new to the people of India, but India has the philosophy and thought, which played a great role in the development of religions at other nations and peoples, especially Chinese, Greeks and Iranians were affected and still they are affected by the Buddhism.

10. He proved that India had been pioneered in the field of explanation to clarify the religious thought of the doctrine of monotheism at the ancient Indians.

11. 'Āzād said in this regard that the man in his primitive age lack the ability to distinguish between God and His divine attributes, because the distinction between God and His attribute had not existed at that stage of immature mentality. He mentioned three points for the improvement of the religions, to guide the human to know the beginning and end of the religions, as follows:

A. From modeling and simulation to transcendence.

B. From diversity and inclusion (Pluralism) to (Tawhīd: Monotheism)

C. From the attributes of oppression and glory to the qualities of compassion and beauty.

12. Before we end our words in the interpretations of Abu al-Kalām 'Āzād, we must point out that he tried his best to prove that all religions and doctrines were one originally, but it veered off, only Islam as an immortal divine message, which was brought by all of the messengers and prophets at various times. He provided the support to his idea from many Qur'anic verses that shed light on this stark reality, and he concluded from these verses that the good deeds with the faith in Allah, and in the Last Day is the basis of the Islamic religion. This basic point deserves to other religions good penalty at their Lord, as we see clarity in the following verse:

(Those who believe and those who are Jews, Christians and Sabians, who believe in Allah and the Last Day and do righteous deeds, they have the reward at their Lord, they will not suffer of any fear, nor shall)²⁴ as well as we see in the following verse, God says:

(Yes, who obtained bad (penalty) and their sin surrounded them, those are owners of the Fire. They will abide therein. As well as, in this verse: (And those who believe and do righteous deeds, those are the people of Paradise. They will abide therein).²⁵

Whatever the case, 'Āzād tried his best to prove that Islam in fact is the religion of all prophets and messengers, and this religion is the religion of truth, and still exists since the fall of Adam to the earth. So this impressive fact of Islam should not be denied by any one and not be chosen by any religion except Islam, because only Islam guides man to the worship of one God, while we see that other religions call to the worship

²³ Ibid, p. 15

²⁴ Surat: Al-Baqarah: The Cow: 62

²⁵ Ibid, 81-82

of idols. In fact, Islam is revealed since the fall of Adam, as it is proved in this verse: started for you from the religion, which was the advice given by Noah and which We have revealed to you and which was advised by Ibrahim and Moses and Jesus to establish the religion and do not separation in it ...²⁶, and from this verse: Verily We have revealed to you as We inspired Noah and the prophets after him, and We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon and We gave David Psalms, they are messengers, We had spoken to you about them before and there are messengers, We did not mention to you and Allah spoke to Moses directly.²⁷

These verses show that the Islamic religion is the one who was an envoy with the other Prophets and Messengers. Prophet Muhammad was sent also to renew the religion, which was the true religion of Abraham and other prophets. We believe that God Almighty addresses the Prophet Muhammad by saying: Say We believe in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and which was given to Moses, Jesus and the prophets from their Lord. We do not differentiate between one of them and we believe in all of them.²⁸

There is no doubt that this verse dictates that we must believe the rest of the prophets and messengers who came before the message of Prophet Muhammad, and not to differentiate between them, or believe in the one without the other. This is a fact that 'Āzād puts these verses in his mind to assure that the spirit of Islam - The doctrine of monotheism- is applicable in all religions. Aḥmad Ḥassan al-Bāquri has dealt with this topic in his article on the religious ideas of Abu al-Kalām 'Āzād with a special interest and said that the religion of Islam - as it is in the opinion of 'Āzād - a human religion makes the humanity higher, above the values, colors, races, as humans in Islam are born devoid of all of the prescription makes him higher than the others and leads him over others absolved of every defect of derogatory or come down from his position, because there is not in the law of Islam, which makes the human higher or down only his work and this work is characterized by the qualities of good and evil.

13. No doubt that the dimensions of this idea is accurate cannot be understood by everyone at first sight, so we see when this idea (unity of religion) appeared in India, raised by many Islamic scholars thick dust in front of the bright side of this idea, which is the essence of every religion, so not many people could see this fact, which has been behind the thick dust of time, as there was on its face, blocking ignorance about the science and religious knowledge, and lack of the broad culture in the field of study of other religions.

14. India presents the largest variation between the Indian communities from the religious side, as all of the religions of the nations and peoples in the world are found there. According to the old statistics, in the life of 'Āzād, the Hindu religion alone was followed by 290 million of India's population, so it was necessary to the big popularity of such a religion that the religion must be inclusive and comprehensive, to be followed by millions of people. Hinduism for its organized breadth and comprehensive style has become the religion of general public in India, although there are differences among them, such as race, language, traditions, environment, social values and political interests. Meanwhile, the number of Muslims in India was about 90 million people, who were deployed in various parts of the Indian states in different proportions, were in the majority in the Western North border states, Punjab, Sindh and Bengal, while in other states, where the number of Muslims was a minority in the face of the Hindu majority, while the number of Buddhists was about 12 million, the number of Christians was about over 6 million, the number of Sikhs was more than 4 million, the number Jains was more than a million and the number of Zoroastrians was about 100 thousand (at that time).

15. India presents a clear picture of the progress of mankind in all its dimensions and roles from the lowest to the highest, as India can be described by a Museum of the different religious rituals, the doctrines of the various traditions, diverse cultures, different beliefs, many languages, different types of breeds and their own respective social methods of, but it is not a museum for the dead things or material purposes. It is a museum to a living nation, which has methods of the spiritual life, which has evolved along the lines of each, and so united India consisted on Standard (BHARAT VARSH). When 'Āzād wanted to address this issue he could not ignore the fact that Muslims in India are a minority in the face of the majority, then did not ignore the key principles of the true religion of Allah that Islam is a familiar religion which forms the love amongst the hearts and souls. Therefore, he took the basic common face, that is, namely the face of beliefs between the various religions in India, to bring different religious groups with their disparate tenets near to each other, so he called them to the doctrine of Tawḥīd: Monotheism, which is the origin of the tenets of all religions and all the heavenly messages, whether they are Semitic or Aryan. He studied the doctrine of each religion of those religions that were and still are found in India. In the light of these reliable facts and historical backgrounds of the religions that have been mentioned if we say that India is a cradle for the religions of all the

²⁶ Surat: Al-Shu'arā': 13

²⁷ Surat: Al-Nisā': The women: 164-163

²⁸ Surat: Al-Baqarah: The Cow: 136

nations and peoples in the whole world, we will not go to the wrong direction, because behind these words there is a truth and the right path.

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- [9]. Abu al-Kalām 'Āzād: Umm-ul-Kitāb (The mother of the book), pp. 210-216
- [10]. Abu al-Kalām 'Āzād: Umm-ul-Kitāb (Mother of the book), pp. 216-219
- [11]. Al-Mā'idah: Table: 63
- [12]. Al-Baqarah: The Cow: 55
- [13]. Al-'An'ām: The cattle, 3: 1
- [14]. Tarjumān Al-Qur'an: Vol.1 p. 109
- [15]. Umm Al-Kitāb: Mother of the Book, p. 224-225
- [16]. The word: "Upanishad" is made by two words. The first is "Upa" which means: near. The second is "Shad", which means: seats, as the sentence: "He seats under my feet" is used for learning the wisdom from a famous teacher, not only for getting the knowledge. See Tomlin A. W. F.: "Philosophers of the East", p.: 181
- [17]. This text is mentioned by Mullā 'Ali al-Qāri in the explanation of the book: al-Fiqh al-Akbar: "The Greatest Jurisprudence".
- [18]. Umm Al-Kitāb: Mother of the Book, p. 227
- [19]. Surat: al-'Ankabūt, Verse: 69
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