CHAPTER I

CONCEPT AND TRADITION OF MARTYRDOM OF:

I. SOCRATES
II. JESUS CHRIST
III. MANSUR-AL-HALLAJ
I. Socrates

Socrates, who belonged to Athens an important city of Greece, is one of the greatest of Greek philosophers. "Socrates is regarded as one of the greatest figures in Western civilization because of quality of his thought, his success as a teacher and the moral courage with which he lived and died."\(^1\)

To trace back the history of Greece during fifth century B.C., at that time it was divided into many small states. Each state was independent having its own government, courts of law, army etc. None of these small states were happy about the independence of other states, but they co-operated with their immediate neighbours only due to the threat of external danger. The political scene of Greece changed from time to time. During the first half of the fifth century B.C., the Persians were defeated at the hands of Athens. Later they rose to the moral and intellectual leadership of Greece and formed Athenian Empire. In 431 B.C., the Peloponnesians war broke out and it ended in 404 B.C. after that there was complete collapse of Athens at the hands of coalition of rival Greek states. This political unrest continued for some time and an
oligarchy known as "Thirty Tyrants" came into being and assumed power and for the following eight months people experienced ruthless despotism, confiscation and lawless executions. Gradually, under their rule democracy re-established itself and it was during this process when change was taking place that Socrates was persecuted and put to death.

The religion of Greece had neither any theological dogmas nor any sacred book, rather religion for the people of Greece was wholly a matter of Nature-worship. Various aspects of Nature were considered to be gods. Greeks were confirmed anthropomorphists and for them gods were bestowed with absolute and unchallengeable power just like emperors and that the people were subordinates to pay tributes demanded of them. Their religion did not touch the conscience of the Greeks and its aim was not to uplift the people morally or spiritually. Individuals were only to make efforts to please the angry gods by prayer and sacrifice. There was one important feature in the lives of Greeks and that was their strong belief in Oracles. The head of the Oracles was the Apollo of Delphi.

The Greeks also had great love for philosophy, literature and art. They were realists, scientists and thinkers.

The victory over the Persians had put the
Greeks into a place of prominence and this resulted in bringing great Pericles at the helm of affairs in the Athenian state. "Its sudden expansion as the centre of Greek civilization required new ideas to replace the inherited ideal of gentleman, derived from Homer's tales of chivalry in the Mycenean Age. It needed continuing class mobility, but to displace the outmoded monopoly of property and prestige was difficult. It needed a new degree of political adaptability: its administration was badly hampered by traditional conservatism."

The sophists now came forward to supply the demand as teachers of philosophy, politics and rhetorics. Thus they built up their reputation and they were welcomed by the people. Slowly and slowly they narrowed down their sphere of thinking and concentrated more on eloquence, fabricating false and subtle arguments than on discovering the truth and reality. "The philosophy of the Sophists therefore led no where. Philosophy came into its own with Socrates, the worshipper of undiluted truth and unclouded reason for their own sake, the redoubtable warrior whose weapons were as clean as his end was sublime."³

"About the year 470 B.C., there was born in Athens the son of a working sculptor and a midwife
Socrates...." In personal appearance Socrates was not at all handsome rather he was far from it. He was odd and ugly in appearance. His eyes were prominent with flat nose and thick lips. Even during winter he would walk barefooted and wore the same clothes all the year round. He married Xanthippe, late in life. He was an excellent fighting man. "Socrates took part in three military campaigns: he served at Potidaea between 432 and 429, at Delium in 424 and at Amphipolis in 422." As a proof of his physical vigour it can be pointed out that at the time of his death, he left an infant in its mother's arms.

From the very days of his childhood, a sort of mysterious voice or supernatural sign always attended him. Whenever he spoke, it seemed as if the 'supernatural voice' in him was speaking and that he was being guided by this voice every now and then.

During his earlier studies, Socrates devoted himself to the study of natural science, but later on he left it and started studying human problems. These problems covered a large area including the search for right kind of life for mankind and how best to live one's life accordingly. Thus, he directed his thought towards the most practical and pressing of all questions that of human conduct.

It is strange to note that Socrates did not write
anything and he is known only through the works of others like Xenaplon, Plato and Aristophane.

Socrates established no school and did not accept money from his pupils. He was usually found in market, in a gymnasium or in a friend's house. He mainly worked for the young men of Athens for he keenly felt that his main duty was to lead them and to pave the way to help them follow a nobler moral life.

Discussions, for him were mainly the technique to spread knowledge. According to him the true approach to knowledge was not through books or lectures or sermons but through more personal interaction in the form of discussion, conversation and question and answer. This method of instruction, which he adopted is known as 'Socratic Method'. It was this kind of cross examination in which one, even the wisest could easily get tangled in a net of errors.

Socrates was mainly interested in moral and ethical problems. "Early fascinated by the ideas of Ionian science, Socrates came to realise that neither scientists nor Sophists nor ordinary common-sense Athenians could explain the human self. He recognised need for ethical inquiry and inspired new approaches to politics and education."^6

The important Socratic maxims are "knowledge is virtue" - by this he means that real knowledge is bound to lead to goodness. He was of the view that evil
is the result of ignorance and no man does wrong intentionally. All men are basically good. "Know thy self means know a person thoroughly, it is to know not his body nor his actions and mind but his soul – the presence of Divinity in him. Thus a man knows himself completely when he knows his soul and through the soul, the supreme Being. "Socrates believed that man's ability to think rationally is an innate human characteristic that can lead him to an objective definition of such ethical concepts as virtue, justice and piety. Armed with such knowledge, the individual man will lead a more virtuous life and a society of such man will inevitably develop a just government." 

Many people were disturbed by this habit of Socrates of constantly criticising their arguments without caring for the subject matter. Ultimately, some became his enemies. After the war, which continued for nearly twenty-seven years, Athens the city was destroyed and their empire was finished. Athenians put more responsibility of their defeat on Alcibiades's traiterous action than an anybody else. And Alcibiades was a pupil of Socrates. Also Socrates found himself in serious disagreement with the committee of the Senate of Five hundred. Socrates was a member of this committee. The real trouble arose when he came in direct conflict with the other members of the committee while deciding the case of eight military commanders
who were charged with negligence of a naval battle of the Island at Arginusal. The two of 'Thirty Tyrants' themselves, Charmides and their leader Critias were his close friends.

Socrates was not at all satisfied with the working of the democrates who had come into power. He levelled criticism, which was well-known against the new democracy and considered it as mediocre, corrupt and inefficient. They also suspected him for his friendship and association with Critias and with exiled Alcibiades. Socrates refused to give up his principles, and this made the citizens of Athens angry. Socrates's divine voice whom he called Daimon, and whose authority, he obeyed, gave rise to the suspicion that he was introducing new gods of his own. He was charged with - firstly of introducing his own gods instead of worshipping the state gods, secondly of corrupting the youth of Athens.

Socrates faced the trial before the Jury of 500. Three persecutors namely Meletus - a tragic poet, Lycon-orator of the day and Anytus chief democratic leader were appointed. The Jury passed the verdict of being guilty by a majority of 60 votes. But under the Athenian law, he was permitted to propose a reasonable penalty as an alternative. But Socrates rejected the idea of self-banishment as it implied
consciousness of guilt. At the time of trial Socrates delivered a speech and as described in Apology by Plato, he said, "God orders me to fulfil the philosopher's mission of searching into myself and other men,... I shall obey God rather you, and while have life and strength I shall never cease from the practice and teaching of philosophy exhorting anyone whom I meet and saying to him after my manner." Again he claimed to be a public benefactor. He refused to abandon his way of holding discussions and arguments. He believed that it was his duty to aspire for and propagate truth as he saw it, after he was recognised by the Oracles of Delphi at Apollo. On being asked to propose a reasonable fine, Socrates requested to allow him to pay a fine of one mina. The Jurors got irritated at his uncompromising speech and passed orders of death penalty by 110 votes. In his concluding speech, Socrates said, "that no evil can happen to a good man, either in life or after death - and we go our ways - I to die and you to live, which is better is known to God and only to him." After the judgement Socrates was handed over to the Eleven, who was entrusted with the job of preparing for the execution.

Socrates's friend Crito went to see him in prison, there he suggested to him a plan of escape. But
this did not appeal Socrates and he refused to accept the plan on the ground that a good citizen of a state must obey its laws.

Plato in the Phaedo beautifully describes Socrates's state of mind on the afternoon of his death. He is shown discussing with his admirers and friends the nature of the human soul and the evidence of its immortality.

Then he offered his prayers peacefully and swallowed the cup of poison. Vividly describing Socrates's last moments, Plato writes (Phaedo 18) that after Socrates had taken the cup of poison, he was made to walk about till his legs became heavy. He did so and when he could not walk any longer, he laid down and said "when the poison reaches his heart that will be the end. He was beginning to grow cold about the groin... Such was the end, Echecrates, of our friend; of whom I may truly say that of all the men of his time whom I have known, he was the wisest and justest and best." This happened in 399 B.C. "The history of mankind has repeatedly shown, that the world cannot stand the completely truthful man."

Thus Socrates gladly laid his life like a true martyr for his mission i.e. searching truth in himself and others and showing the right path for moral and spiritual upliftment. Socrates is one of the martyr who suffered death for his principles. Philosophy
has its own martyrs and Socrates is one of them.

"... The passion which dominated his powerful personality, the cause for which he was eager to suffer martyrdom, was the attainment of intellectual clearness."\(^ {12} \)

II. JESUS CHRIST

In a short span of life, Jesus Christ has left a permanent mark on the world. Millions of Christians consider Jesus as their model to lead a truthful life. His followers all over the world believe him to be their Lord. The real fact is that "all the armies that ever marched and all the navies ever were built and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary life."\(^ {1} \) "Yet that life is the most influential ever lived on this planet and its effect continues to mount. Here is the most thought provoking fact of human history."\(^ {2} \)

At the time of birth of Christianity, Palestine was a small Jewish nation. It was under the supremacy of Romans and Jews were the subject people. The Jews
were allowed to practise their religion and to wield restricted powers of administration and jurisdiction. Jesus was born in Palestine, when Herod, the Great ruled over the country. When Herod died his kingdom was divided and Jesus politically came under the rule of his son Herod Autipass (4 B.C. to 39 A.D.).

Religion was everything for the Jews of that time. "Among the Jews, religion had come to be a little more than a round of ceremonies. As they had departed from the true worship of God, and lost the spiritual power of His Word, they had tried to supply the lack by adding ceremonies and traditions of their own." For these ritual ridden Jews external purity was considered more important than purity of heart.

One of the hills of Jerusalem, called Zion the Temple has always received the greatest respect from the Jews. All religious and priestly activities and ceremonies originated from this temple. By observing these ceremonies, the Jews thought that they were on the right path and had made themselves worthy of place in God's kingdom. They hoped to get worldly greatness, riches and power as a reward for their external religious purity. Not only this but they also expected the Messiah to set up God's kingdom on this earth, who would be a mighty prince among men. They were looking forward to receive worldly blessings of Messiah's coming.
The Jews's religion, Judaism, was disunited and had widely different groups, that time. The Pharisees, strictly followed the unwritten law and traditions of their forefathers which were modified from time to time by generations. The Sadducees, a group that belonged to the Jerusalem priestly clans were wealthy aristocrates, conservative and claimed full right to preside over sacrificial worship in the temple. The Scribes were the influential clan of teachers and interpreters of the law. Much less influential groups were Zealots and Essenes. The priests "cared for the Sanctuary and its utensiles, presided at the altar, consulted the oracle and rendered judgement, preserved the purity and holiness of the people, performed rites of atonement, and pronounced the blessing. They exercised great power through their professional monopoly." 

All these religious groups formed a small percentage of the total Jewish population. Majority of the people did not belong to any group. Though they were living good lives they did not enjoy much reputation. These people were looked down upon as "Sinners". It was under this religious and political situation that Christ was born probably in the fall of year 6 B.C." He was baptized by John in about Jan 29 A.D. Gospels show that at the age of thirty he was in Palestine. Jesus had different views from his
predecessors and he preached something which was contrary to the views held by the Jews. "He employed himself in healing the sick and preaching the unity and omnipotence of God...."7

Jesus spoke with authority in a distinct fashion. "I say unto you". He claimed to be the son of God. "I have told you ... and you do not believe it. What I have done in my Father's name is sufficient to prove my claim.... I and the Father are one."8 Jesus condemned the prevailing religious traditions, the religious leaders, religious groups and ruling authority. He did not show any respect to the ceremonies.

Jesus believed in doing good. Good for evil and forgiveness ends in loving one's neighbours/enemies. Jesus considered wealth and family ties an obstruction in man's total devotion to God. Jesus associated with sinners, publicans and downtrodden. He says, "It is not the fit and flourishing who need the doctor, but these who are ill. I did not come to invite the 'righteous', and 'sinners'.

The Priest and others rejected the theory of Virgin Birth and did not accept Jesus as son of God. "He was accused of making himself equal with God and at admitting that he was the Messiah."9

As Jesus's teaching had more influence on people, the king Herold Antipas believed that Jesus spread the idea that God actually ruled the world, which meant that
He was not loyal to the earthly king. The monarch feared that most of the people would revolt against him. And he was believed to be a political agitator who would support the people and oppose paying tributes to them. "The new teacher was soon confronted with difficulties. Herold suspected his motives, townmen generally refused his mission, when he repudiated the Jewish law, the Phariseas denounced him as a "false prophet" and a "Sorcerer" and tradition demanded that anyone so accused be put to death."11 The main charge against Jesus was the claim attributed to him to be a 'King of Jews', was treason in Roman eye. Anyone who made such a claim would be undoubtedly executed."12

On palm Sunday Jesus entered Jerusalem and went into the Temple and there he was disgusted to see that the place of worship of God was being misused. Sheep was being brought and sold in the holy place. He pulled the buyers and sellers and then overthrew the table of the money-changers. He said, "Take these things out of here'. Don't you dare turn my father's house into a market."13 He also remarked, "Destroy this Temple... I will build it in three days." This was mis-interpreted by the priests. In fact Jesus was referring to the temple of his own body and its resurrection within three days. This incident became the immediate reason for his arrest. He was soon arrested in the garden of Gethsemane on the slopes of mountain Olives and
his trial started. Jesus was taken to Annas, father-in-law of current high Priest Caiaphas. Annas after making preliminary examination sent Jesus to Caiaphas. He asked Jesus, if his claim to be the Christ, son of God, was true. Jesus said, "Thou hast said nevertheless I say unto you. Hereafter shall ye see the son on man sitting on the right hand of power, and coming in the clouds of Heaven." The Sanheelrin charged him with blasphemy and he was sent to Pontius, Pilate the procurater, to pronounce death sentence for a 'blasphemer'. Pilate finding no fault in Christ sent him to Herol Autipas. He asked many questions but Christ remained silent. Thinking his trial to be a joke, Christ dressed in gorgeous robes like a king was sent to Pilate again. He wanted to set Christ free but Chief Priest and Jewish officials said, "Crucify him! Crucify him!" Thus Pilate passed verdict for crucification of Christ.

Christ had foretold that he would be put to death by his people and would rise again on the third day. For him body had no meaning. His purpose of coming into the world was to save the masses from sin. Being a Redeemer and son of God he gladly sacrificed his life for the sins of others.

Crucifixion was Roman way of punishment, in which the victim suffered tortures for a day or two. But
In case of Jesus the end came mercifully within six hours. The victim was nailed to the cross. He tolerated all the tortures, he prayed saying "Father forgive them for they know not what they do." It was a tradition to write the crime on the cross, on the cross of Jesus the words "The king of Jews" was inscribed. Thus Jesus was crucified on Good Friday in the year 30 A.D. It is believed by the Christians that Jesus had risen from his tomb after three days of his death. The Christians do not consider Christ as a 'martyr' as he did not die and rose again after three days of his death. They also believe that he was son of God and not an ordinary human being. The word 'martyr' means witness. But in the literal sense it can be said that he was a martyr. As he died for his faith and witness to truth, "... reason for my coming into the world is to witness to truth. Every man who loves truth recognises my voice." In the end it can be concluded that Christ was a great martyr who suffered death for the sins of others. His life-mission was to serve mankind. He came on earth to "serve and to give his life to set many others free." The crucifixion of Christ showed that the death of a prophet never goes waste, it leaves indelible mark on the history. It gave birth to Christianity. With passage of time, his faith spread all over the world.
Man is a social animal. He has intelligence, intuition, insight, imagination, feelings and sensibility. All these are the gifts bestowed by the Creator of this Universe. Man works for the well-being and betterment of society with his intuition, sensibility and heightened power of vision. Some men have highly developed powers mentioned above and they prove to be more benefactors of the society. They foresee the future events and make life more meaningful and sensitive. At times when they are in unison with the Creator, they see the Truth and life and events in reality without any veil of personal attachment. Such persons, known as saints and mystics expand the limits of human experience, add to man's knowledge with their farsight. By doing so they go on lightening the path of humanity to enable the others to do the rightful and justful actions. They are respected by the followers for their values of love, humanity and faith in the Creator, one such remarkable and distinguishable theologian and a profound mystic of Islam is Husayn Ibn Mansur al-Hallaj of Persia.

In 637 A.D., Persia became a part of the Arab Empire. Gradually the Arabs converted the majority of population of Persia into Islam. The Abbasid Caliphs (749-1258 A.D.) ruled over Persia, at least in
theory, was the fountain head of all powers. The period of Abbasiet's may be defined as the period of Persian ascendancy and of philosophical and cosmopolitan Islam.

Islam was the state religion of Persia. In dealing with the fundamentals of Islam, Moslem theologians distinguished between Iman (religious beliefs), Ibadat (religious duty) and Ihsan (right doings) all of which are included in term Qin (religion). Iman involves belief in God and in his angels, his book (Koran) and his messengers and in the day of judgement.

The first and important article of Islam faith relates to the Oneness of God. It is expressed in the formula La ilaha illa-1-Lah (no god but Allah) and second is ll-,L-lahu (Mohammad is the messenger of God). For supreme reality, the Creator, the omnipresent, the omniscient and self-subsistent. He has ninety-nine names and as much as attributes. Islam is the religion of submission (to the will of God).

According to Islam, the worst and only unpardonable sin is shirk—joining or associating other gods with the One true God.

The Islamic religious duties are generally called five-pillars of religion. The profession of faith is La-ilaha ll-la-lahu (No God, but Allah, Mohammad is the messenger of God). According to Muslim law if a man reads out and has a belief in this Kalmah (The creed of Muslim), then he is a true Moslem and
lives in the Raza of God. Other pillars are prayers - five times a day, alms-giving, observing fasts in the month of Ramzan and pilgrimage to Mecca and Madinah.

With the passage of time Islam was divided into two sects - Shia and Sunni. The mysticism of Islam is called Sufism, which is based on the teaching of the Quran and Hadith. "It is not so much a set of doctrines as it is a mode of thinking and feeling in the religious domain."

Sufism represents a puritanical reaction against the luxury and licence prevalent among the wealthy classes as under the later Umayyad Caliphs and Abbasid Caliphs and their dissatisfaction with the formalism of orthodox Islam.

The aim of life according to Sufism was Union with God. The essence of Sufi thought is that the life is full of miseries and that man can get rid of sufferings only by renouncing the worldly possessions. The Sufis declared their system and their doctrines to be the knowledge and they claimed that the realization of their knowledge leads to the goal. The system has two aspects: (i) Knowledge and (ii) practice.

According to Sufis the object of man's creation is to acquire the knowledge of the soul along with the things of the world. This is thought to be an essential step towards the knowledge of the
Creator and the Creation comprising the universe and individual and so on.

The theology of Islam has a term 'Tawhid' which means that there is only one God and no other. It propagates that only Allah, the Lord of all the world is to be worshipped. But Sufis interpreted the term in their own way. According to them, the Ultimate Reality is Supreme Mind like a human mind from where all life and existence has originated. The Ultimate Reality in its essence is attributeless, nameless and indescribable. The names and attributes are formed when it descends to the lower stages.

Man has two souls, one is rational and the other is animal called nafs. The nafs is associated with material life and worldly desires. The rational soul is pure and good and one can succeed in overpowering, subduing and killing the nafs and join its original and true source.

The Sufis believed that the universe is the manifestation of God Himself. Accordingly, Sufis have faith in the belief that the life and the phenomenal world before its origin, were hidden in the mind of God, the Supreme Mind. As a natural result of the impulsive principle of Love, the universe originated from God Himself. The Sufis recognised the doctrine of Wahdutul wajud or Divine emanation, which means that God manifests Himself as the universal consciousness,
the first intellect, which is Reality of Realities and as the phenomenal world.

The Sufis laid more stress on the love of God than renunciation of world. According to the Sufi thought, God is 'beloved' and all Sufis are his 'Lovers'. They observed that life is caused by 'love' and is governed by 'Love'. The Sufis believed that the true knowledge of God can be gained in institution. Theorists have evolved a method of practice to kill the nafs and to pave the way for the realization of Knowledge of God. The practice has two fields - first to practise detachment from the world and second to develop love of God through meditation and self-examination. The real struggle is fought in one's heart for its purification. Before achieving the goal one has to go through many spiritual stages - the highest state is wasil Billah (one who is in communion with God). "They came to the conclusion that an earlier way of inducing mystic experience (nal) was through dhikr repeating the name of Allah or a short litany with so much concentration that the worshipper's own personality was merged with that of God."6

The Mullahs had begun to oppose the Sufis even during the period of Umayya. But when they attained the position to influence the government during the Abbasis, the Sufis became one of the targets of
persecution. One of them was Mansur Al-Hallaj. He was born at al-Tur near al-Baida in the province of Fars in 858 A.D. He was handsome and was always found lost in dreams. From the very beginning he had interest in mysticism. After staying under the tutorship of Junayd for six years, al-Hallaj left for a pilgrimage to Mecca where he spent full six years.... Then he broke meditation and wandered through Iraq, Persia, Gujrat and Kashmir down to India and later to the periphery of China.... In India he came in contact with teachers of Yoga from where he learnt secrets of the \textit{tanta} practices.

Mansur declared that the ceremony of pilgrimage could be performed anywhere, in a room specially prepared for this purpose. Mansur recognised the doctrine of incarnation when he said, "I am He whom I love, and He whom I love is I. We are two souls dwelling in one body. When thou seest me, thou seest Him. And when thou seest Him, thou seest us both." Mansur's "...ecstatic experience in the unitive state carried him away to the extent that he identified himself with Allah." He declared 'Anal-Haq'.

Islam does not believe in the theory of incarnation. Muslim theologians considered his teaching as anti-religious. They interpreted his statement 'Anal-Haq' as his claim to equality with God. And the highest sin, according to Islam, is to claim identity with
Godhead. *Thus, al-Hallaj was accused of being a charlatan by the Mu'tazi sect, and excommunicated by a fatwa of Zahinya/sect.*

Sufism believed that in the state of wasil (union with God) a man can utter such words without assigning any particular theory to it. According to Sufi philosophy, union with God is attainable and after experiencing all spiritual states becomes one with God.

Earlier, Mansur was arrested by the Abbasid police and in 911 A.D., he was brought before vazir Abul-Hasan Aliblsa of Caliph al-Muktadir. He found that Mansur had not committed any crime of blasphemy, but he condemned him as heretic and a charlatan and he spent eight years in prison.

Finally, a second trial took place conducted by Hamid in 922 A.D. The reasons of his trial were three (i) his secret correspondence with the caramatians, (the name was given to the rebel federation of Arab.), (ii) the extravagant conception of his disciples, who believed him to be Divine, (iii) his own belief in the question of essential union with Godhead.

Later on fourth was added that the pilgrimage to Mecca is not one of those religious obligations that are absolutely binding. On this skilfully chosen culminations of theological legal and political grounds, Mansur was condemned to death.
Before he was put in prison, Mansur was made to undergo many severe punishments. But in prison he was given all the comforts, he was allowed to preach, to receive his followers and visitors, and to keep servants. His preachings in prison attracted many followers.

During his execution Mansur showed remarkable patience. At this stage, his meditation made him believe strongly. "That it was necessary for him to die unto God .... He came to believe that it was necessary for him to offer himself as a sacrifice, following the example of Jesus, so that he might thus enter into the Godhead at a moment of the highest ecstasy." 13

Mansur's belief in customary prayers did not shake at all even before the night of his execution. He kept his calm and said his prayers. During the first part of the night he experienced some sort of despair, thereby thinking that his sacrifice may not go waste. At dawn after dressing he looked cheerful as if he thought that he was an image of God. His ill-will against the "blind beasts" had vanished and he happily walked to the execution ground. Before his execution he prayed, "Those who adore Thee, O God, have assembled here to kill me out of their love for Thee so that they may come closer unto Thee. Forgive them, O Lord! If thou hadst revealed to them what thou hast revealed to me, they would not have done what they have done
and if thou hadst concealed from me what thou hast concealed from them I should not have suffered tribulations. Power and glory unto thee in whatsoever Thou wilt."

His execution was severe, Mansur's mutilated body was burned and ashes were thrown into the Tigris and his head was sent to Baghdad to be shown to his followers. Thus, the great Sufi mystic Mansur-al-Hallaj died for his passion for the Real with the belief that he might gain the perfect union that results from self-extinction. He died for his faith.

"His crucifixation" made him the great Sufi martyr. Although, the idjma, the consensus of the Islamic juris consuls have condemned him, the popular devotion has canonized him, and Sufis have made him their martyr par excellence."
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15. The New Testament, St. Mathew 26; 64
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...
Mansur-Al-Hallaj

1. Caliph was the sovereign of State and protector and guardian of Islam.


3. From Suf - Arabic word means wool, to devote the practice of assuming woolen robe on entering the mystic life


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