

“For whom is Lord, for him is all.

—*Ṣūfī aphorism*

THE PHILOSOPHY OF ISLAM

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PREFACE

THE Essays, now issued in the form of a booklet, were once published as independent articles in the *Madras Review*. As they were not, at first, intended to be issued in this shape, a few points may be found discussed, in common, in some of them. It was no doubt possible to correct this defect; but it could be done only by re-writing the whole. The latter business I purpose to leave to a future occasion when (*D.V.*) I may be able to bring out an enlarged and revised edition of the present work.

In the Preface to his excellent *Dictionary of Phrase and Fable*, Dr. Brewer presumes that when a new book is presented, the public have a right to ask "what has this babbler to say?" The humble writer of a book like this might well assume that the same question would be asked of him with a hundred-fold force, and fears that unless his interrogator is in a liberal-minded spirit, it will not be possible to give him full satisfaction. However, there is an aim and an object. These should have been left to men of longer heads and maturer judgment; but I enter the field only with the view of inviting such to discuss the important subjects dealt with in this book.

"*Taşawwuf*" is a subject that people fear to teach from a public platform. The common feeling is that it is a species of knowledge that descends from breast to breast; it is the torch that is handed down from the *Murshid* to his *Murid*; and this knowledge

is not to be proclaimed from house-top. There is no doubt that there is some force in this. The masses are apt to miss the subtle points necessarily involved in the subject. Even Imām Ghazzālī, who wrote philosophy for the millions did not think it expedient to unveil the whole truth. It must be remembered that besides the force of logic, the people had the logic of force in those days. As a rare extreme case I may mention that the great Muslim exponent of the Realistic Philosophy of Plato, Shaikh Shahābuddīn was put to death in 586 A.H. by the renowned Sultān Ṣalāhuddīn, at the instigation of the 'Ulāmā who insisted that he was a wolf in sheep's clothing, an infidel in disguise. There are, no doubt, evils also connected with hiding the lights of spiritual knowledge under a bushel. The rays of light that ought to descend direct from the Sun of Truth become deflected in transmission and exhibit a false vista to the eye. While the discussion of subtle questions before the uninitiated is apt to lead them astray, the promulgation of secret doctrines is like leading men over a vast unexplored field full of pitfalls and quicksands.

In most cases, such teaching has had the effect of leading them away from the path of Islam. Some become Vedantic pantheists, and others accept Grecian philosophical aphorisms that had once appeared in Arabic garb as the truths of Islam. In these days there is no better way of arriving at the truth than by means of the press, to which only literate and the thoughtful have access. To invite, therefore, Muslim thinkers to this way of seeking the truth, this humble book is offered.

I am quite aware that Taṣawwuf is not a mere sheaf of doctrines. It aims at the moral elevation of man, an object not realised by mere discussion; although in the case of right-minded men, discussion sets them at thinking and stimulates interest. But the man who is once admitted into inner court, no longer discusses and frets—that stage is past for him; he realises the truth, and is absorbed in it; and it may be that in the case of a man more highly destined, he descends from his pinnacle to guide his straying brethren. Taṣawwuf is, thus, the name of a state of mind, a state of ecstasy, which you cannot describe any more than you can describe the sweetness of honey, to one who has not tasted it. This state can only be realised by personal experience. Taṣawwuf, as discussed in these pages, is not, therefore, concerned with this state of mind. It touches on the controversial aspect of the subject. There is room for such discussion in the Book of Islam. The book contains *āyāt-i-muḥkamāt* (firm verses) the meaning of which is plain enough; and *āyāt-i-muta-shābihāt* (obscure verses), in interpreting which so many sects have grown in Islam, e.g. “your Lord created the heavens and the earth in six days and then took his seat on the ‘*arsh* (throne).”¹

This verse, for example, has created two sects in Islam, one an anthropomorphic sect (Asha‘irah) which locates God on the ‘*Arsh*; the other a more philosophic (Mu‘tazilah), which interprets it to mean that God is powerful over the ‘*Arsh*. This word *Istawā* (sits) in the verse quoted is used in several

1. Sūra A‘rāf, vii : 54.

senses in the Qur'ān in connection with God. With the latter sect it simply denotes the glory of God. While the glory of God (*Jalāl*) is manifest in the heavens, his beauty (*Jamāl*) is manifest on the earth¹ or as the Psalmist would put it, "the heavens declare the glory of God and the firmament showeth his handiwork."² There are many other verses like this that will be found quoted in the body of this book, in which things are spoken of about God, which you cannot understand unless you view them from a particular stand-point. The discussion of such verses and *ḥadīthes* relating to them has swelled into the form of knowledge, which forms the bulk of academic Taṣawwuf. My aim in these pages has not even been to discuss Taṣawwuf in its dialectic aspect, or to touch on these points on which hair-splitting discussions have been raging for ages past amongst Muslim theologians. The predominant purpose is to show in the manner of Euclid's points what Taṣawwuf is not, rather than what it is.

In my discussions with Muslims all over the Presidency, I found common villagers who though "illiterate" in the sense in which a Commissioner of Census uses the word, entertained certain nebulous ideas of Taṣawwuf which are nothing more than Vedantic doctrines and Grecian aphorisms as genuine Islamic truths. As an unwritten law permits, Sūfī writers to quote ḥadīthes without citing chapter and verse, the doctrines from these sources have been incorporated into Taṣawwuf and pass as genuine

1. Sir Saiyid's *Commentary on the Holy Bible*, p. 332.

2. Ps. xix, 10.

ḥadīthes; and there is no way of correcting the evil. If, therefore, I have succeeded in showing what Taṣawwuf is not, one-half of my task is done.

The remaining half relates to the interest of Muslim young men who are undergoing training in our Schools and Colleges. While English education is widening the horizon of people's views and sympathies and making them more liberal-minded and tolerant, it is, on the other hand, making these young Muslims oblivious of the healthy imposition of all religious rules and regulations. "What is it to us," once remarked Sir Saiyid Aḥmad in his address to the students of the Aligarh College, "if you become the stars of heavens, when you have shaken off Islam? At school, young men removed from religious influences become indifferent to religion, and at College where they go through the mill of liberal-education, they are found to have nothing in common with Islam, except the outer covering, which itself has undergone alterations. If a man of maturer judgment is brought in contact with philosophical discussions, he assumes a different attitude from a young man whose mind is a *tabula rasa*, and who is just skirting the borderland of thought.

In my opinion such Muslim young men cannot be brought round to a correct appreciation of the truths of Islam, unless medicine is given to them under the coating of the matter they usually devour. Hence I have tried to show in some places that Islamic doctrines and practices, if probed deeply, would be found to have the support of the best and most earnest thinkers of the West. If I succeed in any

way in influencing the opinion of these men, the other part of my task, however imperfectly executed, shall have been accomplished.

من طریق سعی می آرم بجا	لیس للانسان الا ما سعی
دامن مقصود گر آرم یکف	از غم و اندوه ما تم برطرف
و نه شد از جهد من کاری تمام	من در آن معذور باشم والسلام

October, 1903.

K. K.

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5 Ak-me + The Culmination . Highest Point

Chapter I

COSMOLOGICAL CONCEPTIONS

Sanūrihim āyātina fil-āfāqi wa fi anfusihim hatta yatabayyana lahum annahul Haq (xli: 53).

"We will show them our signs in the worlds and in their individualities, so that it may become clear to them that it is the Truth."

PHILOSOPHY is a comprehensive word. With Western Philosophers, it embraces the science of the world and of mind and the knowledge of God. Cosmology and psychology partly depend on human researches in the physical world. Ontology¹ is merely speculative or revelational, as it is considered from the point of mental constitution of the thinker. With Muslim philosophers or theosophists,² ontology is the central point of knowledge, psychology and cosmology are derived from and are dependent upon it. The cosmology of Muslim philosophers and their psychology exhibit cross-divisions in statements. But there is no gainsaying that they have attained their acme¹ of perfection in their ontology. The best philosophy of Islam is therefore connected with its researches in the realm of mind or spirit, and with a knowledge of the Supreme Being who is at once the manifester and the manifested (Zāhir and Bāṭin.) Taṣawwuf or (the hybrid word) Ṣūfism is a system of philosophy, the true realization of which depends not only on understanding its principles, but also going practically through them, not

¹ The science of being. - علم وجوديات

² The science of the universe

² Mystic · Direct philosophical knowledge of God
² علم حقیقی · Theosophy.

only on understanding by a logical process of reasoning that sugar is sweet, but actually tasting it and realising its sweetness. One has to understand its principles, not only by a logical process of reasoning, but also by contemplation; the result of which is a dawning upon one's mind of the tajalliyā or lights which he has prepared himself to receive. There is thus a stage at which the wings of imagination are singed and the light of heaven alone becomes his guide. This knowledge was handed down by the Prophet, only by word of mouth; and its principles were not committed to writing till the time of Abul Qāsim Qushayrī (437 A.H.). The Prophet taught it to his chosen disciples; and they, in turn, handed down the torch of knowledge to those whom they considered fit to hold and hand it down to future generations.

The Prophet preferred to wear a ṣūf, or woollen garment, and this was adopted by some of the companions and hence they are called ṣūfīs.

At any rate, the garment of these ṣūfīs was once suf (a Turkish word). Some try to derive this word from the Greek word sophia, as if the Muslim ṣūfīs are a modification of the Greek sophists. Some others, however, derive the word from Ahli-Ṣaffā (men of the bench). These were about four hundred men, who resided in the chambers of the mosque at Medina. They had no worldly interests. They were "hewers of wood" for the people of Medina and lived on their earnings from the sale of timber. They actually took no thought of the future. Every day they earned and every day they spent and lived

تزرده کاشنوا مائنا
+ Hew

on the love of God and of his Prophet. The author of '*Awāriful-Ma'ārif*' (Shaykh Shihābuddīn Suhrawardī) thinks that the term did not actually come into existence for two hundred years after the Prophet's demise¹; but that these are the men who are remembered in the Qur'ān by the terms of *Muqarrabīn* (friends of God), *Ṣābirīn* (patient men), *Abrār* (virtuous) etc. Some of these were known as *Muqarrabīn* for even six hundred years in the regions of Turkestan and Mawara-un-Nahr.

The first ²sect that arose from the first Caliph is called 'Ṣiddīqiyah.' The one that arose from 'Alī is called 'Haydarīyah.' 'Alī had four disciples who are called the four *Pirs* (spiritual guides) *par excellence*, viz., Ḥasan and Ḥusain, Khawaja Ḥasan Baṣrī and Khawaja Kumail ibn Ziyād. Some, however, consider the Pirs outside the family of the Prophet, and added the names of Owais Qarnī and Qādī Abam al-Mukaddan Sharī. From these four Pīrs, fourteen *Khānwadas* (systems) arose, though there are many more which are not counted.

Khawaja Ḥasan Baṣrī had two disciples: Shaykh Ḥabīb 'Ajmī (whose sect is called Ḥabībians) and 'Abdu'l-Wāhid ibn Zayd, whose sect is called Zaydians.

From the Ḥabībians, seven systems arose: Tayfūrians (from Bāyazīd Bistāmī), Karkhians (from Shaykh Ma'rūf of Karkhi), Saqtians (Khawaja Abul-Ḥasan), Junaydians (Khawaja Abul Qāsim Junayd of Baghdad), Gazarians (Abu Ishāq of Ghazranī), Firdusians (Shaykh Najmu-dīn Firdausi), Tūsians

۱. Death

۲. sects

(Shaykh 'Alāu-dīn of Ṭūs), Suhrawardians (Shaykh Ḍiāu-dīn Abu Nafīf).

From the Zaydians four systems arose: Ayāzarīans, Adhamians (from Ibrāhīm Adham of Balkh), Hebūrians, Chishtians (Abu Ishāq of Chisht).

The important Qādariyyah system known after Shaykh 'Abdul Qādir of Gīlān (561 A.H.—1166 A.D.) is traced to the Junūdians already alluded to. The differences in these systems indicate to a very much lesser extent the difference in the scheme of thought than to the schemes of adhkar or practices.

The scheme of thought is roughly divided into three kinds—the Ejādīyyah, the Shahūdīyyah and the Wajūdīyyah. The Ejādīyyah (the creationists) are those that hold that the essence of 'ālam (the world) is extraneous to the essence of God. He is the maker, the engraver and painter. Everything is "from Him."—*Hama az-oust*).

This at first sight renders the existence of two essences possible; but finally resolves itself into the fundamental thought of the Wajūdīyyah: for the second essence is a mere non-existence (a nothing). *Innaka miyyatun wa innahum miyyatūn*—"You are dead and they are dead" (xxxix: 30).

This is in accordance with the belief prevalent among the common people; but it is counted as a sect of Taṣawwuf, as these thinkers practise *adhkars*.

The Shahūdīyyah consider that the 'ālam (world) is a reflection of God. A man enters a glass-house

and sees himself reflected in a hundred directions and colours. These reflections virtually depend on the man and have no existence of their own. ↗

*Alam az ma hast ast nay ma ziwu,
Baada az ma mast ast nay ma ziwu.*

(The Mathnavi)

The world is existent by me and not I by it,
The wine is intoxicating by me and not I by not.

The attributes and the ego (*aniyat*) of man are thus the reflection of the attributes and essence of God. The '*alam* (the world) is the rupee of the juggler, which in reality is a piece of pottery (a nothing); but by the skill of the juggler shows itself like the silver of the rupee. Thus everything is "with Him," (*Hama-ba-oust*).

The third sect are those who consider that there is only one essence, and that is God, and that (in the words of St. Paul), "We live and move and have our being in Him." They say that "everything is Him, "*Hama oust*". This was the conception of 'Alī.

The Shahūdīyyah, as already stated, consider that the essence and qualities or attributes of man is a "nothing", is mere "non-existence"; but like a mirror they reflect the essence and attributes of God, and is an indication of His existence. The Wajūdīyyah, however, consider that there is only one essence and that is God.

In the school of Wajūdīyyah, there are two sects. One maintains that there are one essence (*wajūd*)

and one entity (*dhāt*); and the other that there are one essence and two entities. If there are not two entities, they argue who is the Creator and who is the created and who is the judge and who is the criminal? At first blush, this appears to be a difference of thought; but as the second of the two entities (the created) is, in their opinion, a mere nothing (in a logical sense, *i.e.* a non-existence), the "created" being but a manifestation in limitation of the Creator, their position finally resolves itself into that of the first-named school.

The Wajūdīyyah sect of the Ṣūfīs is sometimes confounded with the Adwaitists of the Vedanta philosophy. But so long as the Wajūdīyyah maintain that the *Rabb* (God) and the 'abd (servant) are different and can never become the same, they cannot be counted as Adwaitists, if the statement of one of their exponents is to be accredited. For, says Swami Vivekananda in his "Atman," "If there is a God, that must be both the material and efficient cause of the universe. Not only is He the Creator, but He is also the created. He himself is the universe. . . . All will come to truth in the long run, when all the desires of the heart will be vanquished, then this very *mortal* will become *immortal*, then the *very man* will *become God*." No ṣūfī ever maintains that man will become God. The "limited" as such cannot become the unlimited; this is known as the doctrine of Mukhalafa.

With the ṣūfī, the essence is all one of the created and of the Creator. The Creator so long as he is *bāṭin*, (unmanifested), is the Creator, but when

He becomes *ẓāhir* (manifested) and assumes limitations, an aspect or phase of His becomes "limited" by names. The *ẓāhir* is like a drop travelling from the bottom of the ocean; the nearer the shore it gets, the more individualized it becomes, and in fine assumes all shapes and limitations and wrongly considers itself as a separate entity from the ocean. With the *sūfī* to make the created (as such) and the Creator as one, it is *Ilhād* (addition on Divinity); while considering the essence of the created as separate from the essence of the Creator, it is *shirk* (believing in another external existence); the two extremes avoided, he arrives at real absolutism. "Most of them do not believe in Allah without associating others with Him."¹

In the beginning was God just as He now is without any addition or participation. *Wu hua-al-ana-kama kāna* (He is as He was) as Junayd of Baghdad said! But for the purpose of understanding His ways, the *sālik* (seeker after Truth) is prepared to consider a course of development of the manifestation of the attributes. We can understand only his attributes. The Prophet said: "Do not contemplate on His essence, but contemplate on His attributes."

There is no addition to or subtraction from the Divine Essence—it is the same. In the first stage, Unity is real, and diversity, *i'tibārī* (hypostatical). In the seed the unity is real and the potentialities of the tree hypostatical. In this stage He is "without the condition of anything." *Lā bi shart-i-shay*.

1. *Wa mā yuminu aktharahum billahi illā wa hum mushrikūn.* (xii; 106).

It is a stage where imagination cannot be exercised. He is beyond all knowledge. They call it *Aḥdiya*. In the positive definition of the attributes of God in the Sūra Ikhlāṣ, He is called *Aḥad* (one consisting of the same kind, like a heap of grain of the same kind) and *Ṣamad* (without vacuity); in the negative definition, He is “unbegotten” and “unbegetting.” In this stage the essence had overwhelmed the attributes. He was as it were engaged in Himself. Then there is the awakening of His love for Himself. He wanted to see Himself.

“I was a hidden treasure,” in a Ḥadīth-i-Qudsī it is said, “and I loved to be known, and created the world to be known.”¹ There is the awakening to his attributes. In the second stage (*Waḥdat*) four relations are found, *Wajūd* (essence), *‘Ilm* (knowledge of self), *Nūr* (light, *i.e.*, dawning of the essence in the knowledge—the Ego) and *Shahūd* (observation of self). He becomes conscious “I am that I am.” His essence is His being, His knowing is His knowledge (both indefinite), Light is His consciousness, *i.e.*, His Ego. When He became conscious of Himself, He observed Himself—this is *Shahūd*. In this second stage, the four attributes are not differentiated, the one is the other. This second stage is merely the line of demarcation between the 1st and the 3rd stages. It is a *barzakh* (partition, such as there is between the different colours of the rainbow before they are differentiated and individualized). This second stage, the Ṣūfī calls the

1. *Marfū ‘muttaṣil ḥadīth* (vide p. 9, Vol. I, Commentary on the *Mathnavī* by Baḥr-ul-‘Ulūm) *Kuntu kanzan makhfiyan fa aḥbabtu an ‘owriya fa khalaq al-khalqa li ‘owriya.*

Reality of Muḥammad, 'Ḥaqīqat-i-Muḥammadi,' *i.e.*, when God knew Himself, He knew Muḥammad.

In this stage, the consciousness hardly awakens to His attributes. When the attributes are differentiated, the third stage is reached—essence becomes 'existence' (life), knowledge absolute (of self) becomes knowledge of attributes or Love. Light becomes Desire and Shahūd becomes Power. In addition to these four, three more attributes are found—Hearing, sight and speech, and these seven attributes are called the Primary attributes, or mothers of attributes (*Ummahāt-uṣ-ṣifāt*). They are the fundamentals on which the other attributes depend, *e.g.*, mercy denotes pre-existence of Being, of Knowledge and of Power. It is not, however, to be understood that God ever was without His attributes. Except one sect of Muslims, the Mu'tazilahs, all believe that attributes are eternal, but depend on essence. The difference between essence and attributes is this:

(1) Essence ranks first, attributes next, (2) Essence is self-existing, attributes depend on essence (like wax and its softness), (3) Essence is unity, and 'attributes' is diversity, (4) Essence has self-consciousness, attributes have none, (5) Essence is always the same, attributes are sometimes hidden and sometimes manifest.¹

The attributes were hidden in the first stage and the essence had overwhelmed. An Arab once asked

1. *Kullu mon alayhā fā-én wa yabqa wajhu Rabbika dhul julāli wal ikrām* (lv. 26-27).

the Prophet where God was before He created the world. The reply was, 'He was in *ama*' (which means a thin cloud), *i.e.*, the essence was under the cover of the attributes, just as the sun is under the cover of a cloud. This is however the belief of one school of *ṣūfīs*.

Others consider that attributes are ever manifest one way or the other, *ipso facto*, *i.e.*, because they are attributes. The attributes have ever been manifest and considering Him as ever without His attributes will be a flaw in Him. This is, however, as said before, a process of reasoning framed for the understanding of the *sālik*. In the third stage the attributes are individualized and diversified. Here the diversity becomes real and unity relational (*i.e.*, so far as the substratum of diversity is concerned).

From attributes arose names (*asmā'*). A name is an aspect or phase of essence marked by an attribute. One aspect of a person may be a good pen-man, another a good whip, a third an orator. The same individuality from different aspects assumes different names. When He knew that "mercy is My quality," "He knew He was merciful (personal name)."

The names (*asmā'*) are divided into three kinds, personal, attributive and active (verbal).

The personal and attributive names are such as Pure, Sacred, Living, Knowing, Hearing, Seeing. The active names are names of activities; they depend on manifestation for their realization. The actor in every action is the *Dhāt*; the attributed in

every attribute is also the *Dhāt*. The Creator is the name relational to the created. Some, however, divide the attributes (*i.e.*, names) into positive (the living), negative (un-begotten), conditional (creating), and non-conditional (powerful).

As said before there were seven Primary attributes. These multiplied themselves into twenty-eight, according to the number of the Arabic letters of the alphabet. The universe is the manifestation of these twenty-eight names, or attributes. In the second stage, attributes and essence are undistinguishable (*i.e.*, are “with the condition of nothing”) *Bisharṭi-lā-shay*. In the third stage, they are with “the condition of thing” *Bisharṭ-i-shay*. The essence distinguished its qualities “I have this, I have that.” Thus the essence qualified by a particular attribute became a particular name (*ism*) “I am this, I am that.” This knowledge is not only general, but is extended to the minutest detail, *i.e.* “When God knew His names, He knew them to their minutest detail. Then in His knowledge each *ism* (name) took its particular shape. These forms or shapes of names in knowledge is what is technically called *a’yān-i-thābita* (literally the “fixed forms or figures emblematic of the name of God”). Everything that is manifest in the world is therefore in God’s knowledge just as it is. While the young Shaykh Muḥiyuddīn ibn ‘Arabī was riding one day, he was accosted by a stranger, who asked him, whence he had come, whither he was going and what he had obtained on the road. He replied: “I am coming from knowledge, I am going toward ‘ayn (singular of a’yān), so that I may obtain both the directions.” *A’yān-i-thābita*,

are therefore in God's knowledge and they remain the same, whether they are manifested or are unmanifested, for God's knowledge is eternal, original and is now the same as it was. When God wishes to have a name manifested, it is simply *kun fayakūn*,¹ "Be" and "It becomes"; "Let there be light and there was light," A'yān-i-thābita are therefore the inward realities of all A'yān-i-zāhira (expressed names). When a person displays a particular quality he is the expression of that particular name. The tiniest mosquito is therefore the expression of a particular name. The recision or hiding of a beautiful attribute gives rise to the name wrathful (*Aqahār*). God is never wrathful like his creatures in whose case, wrath is a weapon of self-preservation, and also brings distress in its train; which state cannot be applicable to God, as Ghazzālī says.

The fourth stage is therefore of '*ālam-i-amr*' or 'world of command or action' or '*ālam-i-arwāḥ*' or 'world of spirit.' The Prophet was asked what spirit is; and he was told (by God) to reply to them, "spirit is the command of thy God." This 4th stage is therefore, the stage of manifestation. When God therefore wishes any of his names to be expressed He simply addresses it (desires it to be manifested and it becomes manifested. The relation that exists between the *Bāṭin* and *Zāhir* of each name (unmanifested and manifested state) is Nafs-i-Raḥmānī or the Holy Breath or Holy Ghost. Twenty-eight names

1. *Innamī amruhu izā arādā shayan an yaqula lahu kun fayakūn* (xxxvi : 82).

were manifested in their serial order, and in their permutations and combinations, till the lowest insect that creeps is manifested. In the 3rd stage, the subjective and objective aspects are or are merged in the same. In the 4th the subjective becomes contrasted with the objective, the one becomes *rabb* and the other *marbūb*.

The first name that was manifested was the name *badī* (the Master-Builder or the great Artisan). When God wished to manifest his name (*badī*), forthwith came out Absolute Reason. Absolute-Reason (objective phase) is therefore the manifestation of God's name "creator" (subjective phase). When the absolute Reason (*Aql-i-kul*), the servant (or *marbūb*) of the name *badī* (lord or *rabb*) saw its own potentialities, *i.e.*, what it was capable of doing, it prayed to its *rabb* for a companion. The name "First Cause" came into activity and manifested absolute Individuality (*Nafs-i-kul*) the great Pen. These were the first spiritual Adam and Eve. There is an affinity and conjunction of things mundane as well as of spiritual, and under this conjunction of Absolute Reason and Absolute Pen, the name *bāṭin* came into activity and manifested absolute nature and *noumenon* (substratum in opposition to extension) and so on; the manifestation of the name *Zāhir* (apparent) is absolute form. The manifestation of the first six names in different permutations and combinations produced the world of spirit (absolute Reason, absolute Pen, noumenon, absolute nature, and form).

Then eleven other names came into activity in the same way and manifested the eleven skies which are

forms. The name "living" manifested the 'sphere of air'; "the life-giving," of water; the "life-taking" (al-mumīta) of earth. The name "beloved" manifested minerals (the beloved of man) "providence manifested vegetation (food); until man, the manifestation of all the collective attributes (*rafi'ul-darjā*) came forth. Man is thus the microcosm of the macrocosm. The *ṣūfī* has individualized the different parts of Nature in different parts of his body, an account of which will be found in the 3rd chapter. Man being thus the manifestation of the collective names of God, is the highest point of His creation. The manifestation of the first six names is the spiritual world; of the eleven next, of the world of form; and of the remaining eleven of the world of matter. As long as the names are unmanifested, they are in His knowledge (they are *rubb*) and when they are manifested, they become created (*marbūb*) and worship their *rabb*. Each manifestation is worshipping its own *rābb* or the particular name of which it is a manifestation; and man which is the manifestation of his collective names worships his God who is the possessor of all the names—"Allah." The Prophet told his hostile uncle Abu Jehal that he would forgive him if he believed in, and uttered two words. The latter consented. The two words were in (Arabic) "No god but God" Abu Jehal who could not believe that there could be one Creator only for the diversified universe, would not believe in this; he could not bring himself to believe that man, the manifestation of all the names and created "in God's own image" was to worship his *Rabb* who possessed all the positive qualities and was free from all the

negative qualities. As already stated *A'yān-i-thābita* are the forms of His potentialities in the knowledge of God; and when they are manifested, they become *A'yān-i-zāhira*. Each name of God as long as it is unmanifested, it is *rabb* (creator or ruler); and when it is manifested becomes *marbūb* (created or ruled). Before each *Ayn* is manifested, and takes its mundane shape, it has to pass through the world of spirit (*'ālam-i-arwāḥ*) and the world of form (*'ālam-i-mithāl*). The spirit grew into form and the form developed into matter. When spirit displayed weight and cohesion, it became mineral. When the mineral displayed the faculty of growth, it became vegetable possessing the qualities of absorption, assimilation, coloration, etc. When the vegetable displayed locomotion, it became animal, in which stage it showed anger, etc., for self-preservation; and when animal displayed understanding, it became man possessing moral and spiritual qualities—the culmination of creation, the seed culminating in diversity of seeds. Just as there is absolute reason encircling all reasons, and absolute nature encircling all natures, there is absolute form encircling all forms. The world of form is merely *barzakh* (partition) between spirit and matter. The one and the other are the manifestation of one essence. Verily does Mr. Herbert Spencer bring his *Synthesis of Objective Psychology* to the conclusion that “it is one and the same ultimate Reality which is manifested in us subjectively and objectively. For while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the

order of its manifestations throughout all material phenomena.”¹

The cosmological theory above explained was held to have been derived from the Greeks and to have undergone changes at the hands of Ibn-i-‘Arabī. Maulānā Shiblī,² however, says that it was an outcome of Avicenna’s speculations. “It is well known,” says he, “that Aristotle and other Grecian philosophers held that out of the Absolute only one thing could come; that the development of the universe was based on the supposition, that God first created Active Reason, and from Active Reason, second Reason and *primum mobile* and so on, till the earth and the skies came into manifestation. But this is an imputation on Aristotle. This hypothesis with its several ramifications is the outcome of the brain of Avicenna. (obi. 1037 A.D.). Averroes (Ibn Rushd, obi. 1198) in his *Tiḥafatul-Tiḥāfa* has discussed this question very fully and says that people have wrongly fathered the theory on the Grecian philosopher.”

Another way of approaching the subject is what is found in a letter of Shaykh Niẓāmud-dīn Auliyyā of Delhi written to Shaykh Hisāmud-dīn Auliyyā of Gujerat. He begins with the *Ḥadīth*: “I was a hidden treasure and loved to be known and hence created the world, so that I might be known,” and says that “when the king of Love wished to remove the veil from His glory (*jamāl*) and display His attributes and to play love with Himself the light of His Essence effervesced and broke into two. One became

1. *The Principles of Psychology*, Vol. I, p. 627.

2. *Vide* his *‘Ilm-i-Kalām*, p. 168.

nebulous; the other that effervesced became fire. When fire became alloyed, it became air and when air became heavy, it turned into wind. When wind became heavy, it became water and from water froth, and from froth came out earth. From earth grew bodies—till Adam became a mirror to reflect His Self. For without a mirror there could be no reflection.”

Of course, this looks like the Nebular Hypothesis propounded by Laplace and Kant. It does not, however, give an insight into the anterior of the Nebula for according to Herbert Spencer “the ultimate mystery continues as great as ever. The problem of existence is not solved; it is removed further back.” The Sūfī however armed with love dives into the mystery and is lost.

There is a third way of approaching the subject. It is as given in “Sīratut-Takmil” by Muḥammad Kāmil. It appears to be “the secret doctrine” taught by certain Pirs in the Ceded Districts of the Madras Presidency. Shorn of technical expressions, it is simply this: God’s Essence is not known, His names and attributes alone are known in the world by manifested signs. The totality of the signs of God is man. Hence it is said: “He who understandeth his own essence, understandeth his God.” The signs are the manifested world: “In the beginning, the state was one of superconsciousness.”² It is called *Hahūth*. To

1. *Essays*, Vol. 1, p. 298.

2. Compare the following from Gough’s *Philosophy of Upanishads*, p. 243:

“This same was indifferenced. It differenced itself under names and colours (*i.e.*, under visible and nameable aspects), such a thing having such a name and such a thing having such a colour.”

take the relish of this state, He assumed the form of the skies and the earth. In Him was the state of seeing. It is called *Lāhūt*. To take the relish of this state, He assumed the form of lovers (lovers of God). In Him was the state of understanding. It is called *Jabrūt*. To take the relish of this, He assumed the form of Prophet. In Him was the state of mightiness; it is called *Malakūt*. To take the relish out of it, He assumed the form of angels. In Him was the state of motion, it is called *Nāsūt*. To take relish of this, He assumed the form of animals.

The Truth assumed these five states and gave them the name "the existence of the world." If you give a name, it becomes the created, 'abd, a second. If you do not give a name, it is merely that the understanding of the understanding remains." One who understands God does not utter God; *Man 'arafallah la ya qulallah*. (Bāyazīd Bistāmī)

The people who believe in this doctrine frequently corner the controversialist by asking him to show and explain what is the 'abd. Such a cosmological conception appears to have been derived from a study of the Vedas and Upanishads. They are accepted as Islamic truths in rural places, and as they are not openly discussed, they undergo many modifications in the course of transmission.

Compare the following passage from Gough's *Philosophy of Upanishads*, (p. 55): "First there is the one and only self, apart from all duality, in which have ceased to appear the various counterfeit presentations and fictitious bodies and environments of the world of semblance, passionless, pure, inert, peaceful

to be known by the negation of every epithet not to be reached by any word or thought. Secondly this same self emanates in the form of the omniscient Demiurgus, whose counterfeit presentment or fictitious body is *cognition* in its utmost purity, who sets in motion the general indifferenced germ of the world, the cosmical illusion and is styled the internal ruler as actuating all things from within. Thirdly the same self emanates in the form of Hiranyagarbha or the spirit that illusively identifies with the mental movements that are the germ of the passing spheres. Fourthly the same self emanates in the forms of spirit in its earliest embodiments within the outer shell of things or *viraj* or Prajapathi; and finally the same self comes to be designated under the names of Agni and other gods in its counterfeit presentments in the body of the visible fire and so forth. It is thus that Brahman assumes this and that name and form by taking to self a variety of fictitious bodily presentments from a tuft of grain to Brahma, the highest of the deities." Although several ways are pointed out as leading to the Divine threshold; and they run parallel up to the outer gate, there can be only one that leads into the inner court. In Hinduism you stand at the threshold and get a side-way glimpse from afar of a Divinity that appears to be impersonal. In Buddhism after travelling long and up-hill, you lift the veil; and the eyes are so dazzled that you behold a nullity—a mere zero. In Islam you have a personal God, a God that possesses all the attributes of perfection and is devoid of all the attributes of imperfection. "The simple belief of Musalmans is," says Sir Saiyid Ahmed,¹ "that God is

1. *Tasanifi-Ahmediah*, p. 159.

One, is existent by His own Holy Essence. He brought all things from nothingness into thingness. All things are dependent on Him for their existence. He is not dependent on anything. He is unique in His Essence and in His attributes and in His works. Nobody takes part in His actions, His Essence and His existence are not like our essence and existence. His knowledge is not like our knowledge. His hearing is not like our hearing—nor are his intention, His power and His speech like our intention, our power and our speech. There is no resemblance between these except in name. Creating is His special attribute, for nobody can create or make a thing out of nothing. Even the action of a man is created by Him; only that in the nature of man, He has created independent intention and will, to do good and evil works. He is not contained in anything, nor does anything, contain Him. He surrounds everything by His Essence and is near and with everything; but His proximity and propinquity is not understood by us.” This is the philosophical aspect of the old Ash-‘ariyyah school’ (founded in A.D. 941 or 957).

Thus so far is according to the belief of Ahl-i-Sunnah who locate A‘yān-i-thābita in the asmā’ which are in pairs: a single one of which is opposed to the other. By the manifestation of one *ism* its opposite is overshadowed or disappears. *Innal ḥasanāti yuzhibunnas siyyāt* (xi: 114)—“Surely good-works make evil disappear.” Their belief is that God is the author of both good and evil. The Shiahs locate the A‘yān below the *Shuyunāt* of the Dhāt. (*Shuyunāt* is the

1. Shibli’s ‘Ilm-i-Kalām, p. 11.

plural of *shān*, which means aptitude or potentiality). When the existence of God shone on them, these peculiarities came into prominence. When light of the day strikes into a museum, all things in it show forth. The light by itself has no concern with them, it is the things themselves that show forth their peculiarities. Hence the Shiahhs (and their off-shoot, the Mu'tazilahs) do not believe that God is the author of evil.

The object of God in creating the world being to make Himself known, *Insān-i-Kāmil* (or perfect man) is one who realizes Him; and that he is a point in God's consciousness and God's attributes have manifested themselves in this point and no one can realize Him unless he annihilates his self or realizes that his self is non-existent and the self of God above is extent.

As Maulānā Rūmī says :

*Nuh guft ay sarkashan mon mon niyam
 Mon zi murdum bi janan miziam
 Chun bimurdum az hawasi bul bashar
 Haq mara shud sam wu idrak wa basar
 Chun ki mon mon nistam ein dum zi wu ust
 Herr ki dum zud peish-i-wu aan kafar ust.*

Nūh said, O rebels "I am not I".

I am dead by self and live by the Beloved

When I am dead in human senses, God becomes my hearing and sight.

When I am dead in my senses, this breath is His.

Whoever claims I-ness is a hider of truth.

"To realise this truth, one has to travel the thorny path of dying before his death." The cur-

tain that has fallen before man's eyes, prevents him from seeing unity in diversity, and understanding the manifestation of the names and attributes of God in the universe. The world is worked by wire-pulling from behind. The workman is hidden in the scene. Maulānā Rūmī says:

*Kar-kun dar kargah bashad nikan
Tu berou dar kargah binush aiyan.*

The workman remains hidden in the factory.
Get into the factory and you shall see him face to face?

“He is nearer to you than your jugular vein,”
Naḥnu aqrabu elayhi min ḥablil warīd, as the Qur’ān says.¹

According to the Shuhūdiyyah School, the world is a reflection; the attributes of God can, therefore, be manifest or unmanifest. According to Wujūdiyyah, wherever there are attributes there is the essence, the attributes depending on essence. The Ego in man is His Ego within limitations, and unless man “dies before his death” and annihilates his self or merges his self into the Universal Self, he is responsible for his actions. Here as long as the duality remains, good and bad actions leave an impression on the nature of man, which is the *mizān* or balance or self-recording machine spoken of in the Qur’ān (xlii: 17 and xxi: 47); and these have their effect both in this world and in the world to come. Man consists of three natures, the spirit, the form and the matter. In this life the matter overwhelms; and in the next the form and spirit. The

1. Sūra Qāf, L : 16.

effects of sins are realised in this world in most cases; and in cases when they are forgotten, they revive themselves now and again, and do not entirely disappear. When the spirit is released from its tabernacle after death, the impressions revive themselves more persistently and vividly; and it feels the twangs and pricks more sharply. Man repents here, but the repentance there will be keener and more distressing. This feeling for past sins is a shadow of what is designated as "hell,"¹ This will go on till the *soi-disant* ego in man fully annihilates itself, and realises that there is only one universal Ego, of which it is a limitation. The Ego of the spirit, too, has to die before it realizes the great self. To be in the world but not of the world requires a strong mind; to preserve the balance in travelling over the bridge (Pul-Şirāt) spoken of in Muslim traditions² as spanning over the hell on the road to heaven requires great steadiness of foot. The bridge is described to be sharper than the edge of the scimitar, and more shaky than the wind. The least false step lands one into hell. This bridge is nothing but the golden means in our daily transactions in the world, for which we pray daily. "The idea of crossing a space before reaching a permanent state on the other side is common to many religions, says A.C. Doyle³ "and took the allegorical form of a river with a ferry boat among the Romans and Greeks." Among the Zoroastrians, it was the Bridge of the Gatherer (*Chenvat pratu*). The six

1. Imām Rāzi's *Tafsir-i-Kabir* (Sura Ra'd).

2. *Mullā 'Alī Qārī*, p. 116 (quoted in Hughes' Dictionary of Islam).

3. *The Mystic Message*, p. 146.

stages described above are, in the language of the Holy Writ, the six days in which the world was created. Man has declined from a higher plane to a lower in finding his manifestation; and to reascend,—a road is prepared for him in *sharī'at* and in *'irfān* which will be treated of in Chapter III.

Chapter II

PSYCHOLOGICAL ASPECT

Yā āyyatuha al-nafsul muṭma'innatu, arji'e elā Rabbika rāḍiyatan marḍiya, fādakhulī fi'ibādī wadakhulī jannatī. (lxxxix: 26-30).

“O, Thou *nafs* that hath found rest, return to thy Rabb. He is pleased with thee and thou art pleased with him. Mingle with My servants and enter into My paradise.”

When the Prophet had settled at Yathrab, afterwards called Medina, the people of that city could be distinguished into four classes, so far as their attitude towards Islam was concerned. There were the Anṣār who had invited the Prophet to settle amongst them, and were the helpers *par excellence*; and the emigrants or Mahājirīn who had left their all behind them at Mecca and emigrated with the Prophet; and the Munāfiqīn or hypocrites who under 'Abdullah ibn Obayy had accepted Islam with hearts far from their lips. These latter gave no end of trouble to the Prophet by their secret machinations, and were instrumental in bringing about a schism in Islam by the shuffling up of matters. Thaqīfa Banī-Sāi'da, on the occasion of the first election. This distinction was restricted to Arabs only. There were also the Jews to be reckoned with, as a people who were ever a thorn in the side of the professors of the New Dispensation. “At the instigation of the Jews,” says Ibn Khaldūn, “Nazr ibn Ḥārith

and 'Utba ibn Abi Muyet propounded three questions to the Prophet, viz., (1) What do you know of a few young men who had lived in ancient days (2) What again do you know of a man who was a wanderer and who reached the confines of the East and the West and (3) What is soul? In regard to the third question, the Qur'ān says: "They ask thee about the soul, say "soul is by the command of the Lord thy God."¹ This is a direct definition of soul obtained from the Qur'ān, although there are many explanations of it, e.g., "We breathed into him from our spirit."²

The question put to the Prophet appears to have been a test question to catch him in his words, such as the one put to Jesus Christ by the Pharisees and Herodians: "Is it lawful to give tribute unto Caesar or not"? The Prophet's answer was similar in spirit to Christ's answer: "Why tempt ye me?"

Soul or spirit was used in several senses in Arabic, e.g., life (animal and plant), consciousness, revelation, the Arch-Angel, Jesus Christ.

The object of the Qaraishi who put the question was to ply question after question according to the several senses of the word, and then to frustrate an explanation. The answer that silenced them at once and once for all was, "It is the command of the Lord thy God"; just as the answer that had silenced the Pharisees was: "Render to Caesar the things that are Caesar's and to the God things that are God's."³

1. *Quhr Rūhu min amri Rabbi* (xvi : 85).

2. Compare Genesis 2-7: "We breathed into his nostrils the breath of life and man became a living soul."

3. St. Mark, 12-17.

Some consider that the answer was designedly in proportion to the understanding of the questioner, for says an Arabic proverb: "Speak to a man according to the measure of his understanding".—*Tukalliman nasa 'ala qadri 'uqūli him*. The answer to the first two questions consisted of the description of the seven sleepers and the Dhul-Qarnain (the two-horned traveller) given in their books, the Tahmud, etc., which were, however, silent on the third; and the Prophet accepting the omission as the gauge of their mental fitness determined not to burden them with a definition beyond the grasp of their understanding.

The Aristotelian doctrine of the three ascending grades seems to have gained acceptance of Muslim *Ṣūfīs*, viz., the one and the same principle manifesting itself in several grades.

The breathing of spirit into man is according to one writer the first manifestation of this soul. It displays vegetative quality in the womb of the mother. When the child is born, it displays desires. Then the stage of *qalb* or mind is reached, when perception and understanding play the most important part.

Gulshan-i-Rāz says:¹

Know first how the perfect man is produced.
From the time he is first engendered.
He is produced first as an inanimate matter,
Next by the added spirit he is made sentient,

1. Lines 317-322.

And acquires the motive powers from the Almighty,
 mighty,
 Next he is made lord of will by the Truth.
 In childhood opens out perception of the world
 And the temptations of the world act on him,
 When all the particulars are ordered in him,
 He makes his way from these sources to general
 notions.

The same ideas are expressed in Tennyson's *Memoriam* :

The baby new to earth and sky,
 What time his tender palm is pressed
 Against the circle of his breast,
 Hath never thought that this is "I".
 But as he grows, he gathers much
 And learns the use of "I" and "me"
 And finds I am not what I see
 And other than the things I touch.
 So rounds he to a separate mind.
 From whence clear memory may begin,
 As thro' the frame that binds him in
 His isolation grows defined.

Then comes the third stage, *i.e.*, the soul which
 seeth.

Dar guzar kun jumla tan ra dar nazar—

Dar nazar rau, dar nazar rau, dar nazar.—
 (Maulānā Rūm)

Dissolve the body in thy sight.
 Go into sight, go into sight, go into sight.
 This "going into sight" is seeing through.

Suppose there is a crystal palace; below this palace a clear stream is running at the most rapid rate imaginable. When you look at the surface, you imagine the surface itself is running. "Going into sight" therefore means, so fixing your sight as to see that it is the stream that is running and not the crystal surface as explained by Shaykh-i-Akbar in his *Fusūs al-Hikam* (Fas-i-Sulaimāniyyah). The stream of the running sight should be so solidified, as to find the running surface fixed and its motive power at work. This is seeing the essence of God and not losing oneself in the sea of manifestations. It is, in the words of the poet, realizing the essence :

That changed through all, yet in all the same ;
Great in the earth as in the ethereal frame.
Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees.

This is the stage, at which man may be said to be "seeing into," when the soul has displayed its legitimate activity. Until then, the soul is drowned in mind (*qalb*) or in desires (*nafs*).

When the philosopher Abu 'Alī Sīnā (Avicenna, obi. 1049 A.D.) met the mystic Abu Sa'īd Abul-Khayr, the murshid of Ḥaḍrat Shaykh 'Abdul Qādir Jilānī, he remarked "What I know he sees" the latter said 'what he sees I know.'¹ Another narrator has it that Abul-Khayr said: "I see more than what he knows."

This is the "seeing into" the reality of things, that is, into the processes of 'ālam-i-mithāl (the inner world) through the material world.

1. Browne's *Religious Systems of the World*, p. 314.

The *ḥijāb* (curtain) of materiality, or at least a corner of it, is lifted up and one sees what is behind. Hence it was said: *Al-‘ilmu ḥijābul akbar* (knowledge is a very great screen). Engrossment in materiality shuts out all spiritual enlightenment.

It is related in a ḥadīth that “in the body, there is a lump of flesh. In this lump there is qalb or mind—In the mind, reason—In the reason, *fawad* (the stage of contemplation). In *fawad* there is spirit; in the spirit there is *khafi* (secret) and in the secret, there is I.”¹ This “I” or Ego is not the Ego of the lower manifestation. At the consciousness of this “I,” all objectivities vanish from sight and thought and the one consciousness is conscious of itself.

Gulshan-i-Rāz says :

When Absolute Being has to be indicated
Men use the word “I” to express it.

When the truth is set in evidence in a phenomenon,

You express it by the word “I.”

You and I are higher than body and soul ;
For both body and soul are parts of one.

The *ṣūfīs* believe in one essence and one existence (both the same with some); and this “I” has found its full manifestation in the perfect man (Muḥammad). The ‘I’ of which lower animals have cognition, is

1. *Inni fi jasada ibn ādama la muzghatan wa fi muzghatin qalbun wa fi qalbi ‘aqlun, wa fi ‘aqli fawadun wa fil fawadi rūḥun wa fir rūḥi khafiyun wa fil-khafī sirru wa fis sirri anā.*

It is not known whether this is a genuine ḥadīth or the doctrine of a *ṣūfī*—the words are as given in *Iḥyā-ul-‘Ulūm*, Vol. III, p. 15.

therefore on quite a lower plane than the reality of the highest manifestation, *i.e.*, the soul; the Aristotelian reach therefore stopped short at *qalb* or mind of the *ṣūfīs*. The soul of the *ṣūfīs* could, therefore, be got a glimpse of only in epiphanies, or photisms which are of three kinds, viz., *Burūq* or flashes of colour, *Lam'āt* or flashes after flashes, and *Rishat* or spread-out light, finally followed by colourlessness.

Some maintain that the soul is *Nūr*, a light that lighteth the whole body, that sheddeth its light everywhere without being confined to a particular where.

Some with Thales consider that soul is water (*i.e.*, of fluid or nebulous kind).

A'yān-ul-Quzzad says that the soul is of four kinds:

Elemental	{	Rūḥi-Namiah (Vegetative.)
	}	Rūḥi-Mataharrika (Motive)
	{	Rūḥi-Nāṭīqa (Intellectual.)
Ultra-elemental, Rūḥi-Qudsī (Holy Ghost).		

The last is said to be also called *Sakīnah* which was manifest on the tablet in the Jewish Tabernacle and is the *inspired* spirit spoken of in the *Qur'ān*. This last spirit knows what it was, and what it will be and is the *athar* (effect or manifestation) of God's Essence.

The author of *Risāla-i-Mirsad* says that the following are the attributes of the soul:

Illumination, as displayed in	{	Speech.
	}	Sight.
	{	Hearing,

Love	...	...	{ Fondness. Desire.
Knowledge	...	...	Will.
Patience	...	...	{ Silence. Shame.
Life	...	...	{ Reason. Under- standing.

Imām Ghazzālī was the forestaller in the conception of *tabula rasa* of the school of John Locke. Indeed the Qur'ān has been mentioned in the Qur'ān as the "blessed narration," that is, as the repetition of what is already there in the nature of man. It may, however, have been that both Ghazzālī and John Locke imbibed their ideas at the fountain of Plato's archetypes.

There have been a few philosophers in Islam who believed in the doctrine of metempsychosis. Aḥmad ibn Ḥabith, and his disciple Aḥmad ibn Yābūs, Abu Muslim of Khurassān and Aḥmad ibn Zakariah are the most notable names. Two or three verses of the Qur'ān are quoted as favouring this doctrine.

"You have verily known these people who transgressed on a Sabbath day. Then We said unto them, 'become monkeys;' and We made this a lesson to those who were present and those who were to come and a warning to the righteous."¹

1. ii : 65, 66.

Wa laqad 'alimtumul-ladhin a'tadu minkum fis-sabti fa-qulnā lahum kūnū qiradatan khāsin. Fa-ja'lnāhā nakālan limā bainā yadihā wa mā khalfahā wa mowizatan lil-muttaqin.

“Oh may We warn you of a still worse recompense than the one that was meted out to those who were cursed and who became pigs and monkeys.”¹

These transformations had happened to transgressors (the Israelites who worked on a Sabbath day); whereas transmigrations appertain to the period after death.

Maulānā Jalāluddīn Rūmī is often quoted in support of this doctrine. Some of his verses bearing on the subject are given below :

We have grown like grass often.

Seven hundred and seventy bodies have we taken.

From the inorganic we developed into the vegetable kingdom.

Dying from the vegetable we rose to animal.

And leaving the animal, we became man.

Then what fear, that death will lower us;

The next transition will make us an angel;

Then shall we rise from angels and merge in Infinity.

Have we not been told

All of us will return unto Him?²

1. Sūra Mā'ida, 60.

2. *As jimadi murdam wa nami shudum*
Waz numa murdam ba haywan sar zadam
Murdam az haywani wu adam shudam
Pas chi tarsam khay zi murdan ghum shudum
Jumli digar ba miram az bashar
Ta bar aram az malayak bal wu par
Bar-i-digar as malak parran shawam
Annchi andar wahm nayad aan shawam
Pas adum kardam adum chu arghunu
Ghuyadam kana elayhi rajaun.

Muslim Sūfīs believe in circular movements, although Mr. Herbert Spencer would have us believe that all movements are rythmical. The seed germinates in a green sapling; this developes into a tree, bloor and blossoms; and the finale is the seed itself. So *Sulūk* or the travelling of man towards God. He has to complete his circle and to travel back to where he came from.¹ It is held that Jalāluddīn did not mean more than this; and his lines are not an exposition of the doctrine of transmigration. Some have gone even so far as to trace their own descent from the Absolute Reason ('Aql-i-kul). In his *Jawāhir-us-Sulūk*, p. 20 Saiyed Shāh 'Abdul Laṭīf Ṣāhib, a native and *savant* of Vellore, has actually done this. He says: "This humble individual, 'Abdul Laṭīf, came into Absolute Reason, and then into absolute *nafs* and then into external manifestations—Absolute Form, 'Arsh, Kursī;" and then enumerates the manifestations of the heavens and planets and elements—mineral, vegetable and animal—and lastly mentions Ādam from whom it is easy enough to trace one's genealogy without break, he being 83rd in descent from Ādam!

Such perhaps was the intention of Jalāluddīn Rūmī also!

There is yet another explanation. Actions and thought have an undoubted effect on the physical body; so much so that it has been proved that people who partake of the flesh of certain particular animals have the qualities of those animals almost leavened in their temperaments. Physical actions

1. *Az aan dar amad awwal hum ba dar shud*
Agar chi dar maad az dar ba dar shud.

like constant anger or mercy alike, alter the constitution of man, not only physically, (as the face of a man given to constant outbursts of anger is ample proof,) but also morally. The moral consequences of actions are realised but faintly in this life. When the individualized soul or the soul whose isolation in the world has grown "defined" has thrown off its mortal coil, it is yet encumbered with a formal (or astral) body; and the consequences are then realized in their true colour or magnitude. To a man who has lived a virtuous life, his existence in *barzakh* (partition between this life and the Resurrection day) is full of enjoyment and bliss, such as could be realized by a thirsty wanderer in the Arabian desert, as rivers flowing with milk and honey. To a man other than virtuous, the consequences of his actions also appear in their true color. A man often suffers or enjoys in his dreams, according to the nature of the life that he has led. Just as food or physical actions change the physical aspect of man in this life, so the consequences of life led here that cling to him in the formal life, influence and change his astral body. "The ape and the tiger" that are in him, then show themselves more prominently. The formal bodies so to speak, assume their shapes according to the inner man, while the soul burning with the desire to soar to its native height, which it becomes conscious of, feels "cabined, cribbed and confined" in a form worse than that it had assumed in the worldly life; hence its great repentance: and the great abhorrence to that condition which it feels is worse than the most burning furnace of a seventh hell.

The Qur'ān says: "Certainly We created man in the best form. When we sent him to the lowest of the low, except those who believe and do good works, so they have a reward never to be denied. What therefore should cause you to deny the day of judgment after this. Is not God the best of the judges?"¹

That is, the prenatal or *mithāli* form of man was most beautiful. By his vicious acts, he assimilates himself to beastly forms—the ape and tiger etc., which stick to him in the *barzakh*; and his resurrection will be in those forms, as a ḥadīth says *Hashrāt un nasu 'alā šūrati a'mālihim* (the resurrection of men will be according to the shapes of their actions).

M. Muḥammad 'Alī in his note 2767 to the Holy Qur'ān, refers to the enormous capacity of man to progress and his abasement as an idol-worshipper by bowing before such inanimate objects as stocks, stones etc. Most other commentators refer to the comely proportion of man's body and the perfection of his mind followed by decrepitude and decay in old age. Since however reference is made to the judgment day and God being the best of the judges, the verses have still a higher significance. They refer to man's condition between death and resurrection which is called '*Ālam-i-barzakh*'.

The assumption of forms by the individualized

1. *Laqad khalaqnal-insāna fi aḥsani taqwīm Thumma radad-nāhu asfalā sāfilin. Il-al-ladhīna āmanū wu 'amil-uṣ ṣāliḥāti fala-hum ajrun ghair-u-mumnun. Famā yukadh dhībuka ba'du biddin. Alasallahu bi-aḥkamil ḥakemin. (Sūra Tin, xciv 4-8).*

soul according to the ascendancy of the different temperaments exhibited in that life is very like transmigration. But transmigration as entertained by some of the ancient Grecian philosophers like Pythagoras and the Hindu Vedantists, means a return to this life in the physical body till *mukti* is obtained, whereas what was believed in by some of these *sūfīs*, evidently appertains to enjoyment or suffering of the individual soul, till that soul loses its individuality or merges in Infinity or is left to suffer for ever in a formal body which has become its native tabernacle. There are, however, verses which distinctly give a denial to this doctrine.

When death comes to anyone of them, he says: "O Preserver send me back that I may do good works in the world which I am leaving. The answer will be 'never.' There will be *barzakh* (the condition of soul till Resurrection) in their front till they are raised again."¹

When the trumpet will be blown, then there will be no relationship between them. No body will care for another. "Whosoever has his scale heavy will have good reward, and those whose scales are light are those who have ruined themselves and they will be for ever in *Jahannum*."

Fā-idhā nufikha fis-souri falā ansāba bainahum youmaidhin walā yatasā'lūn. Famun thaqulat mowāzinahu fa-ulaika humul-muflihūn. Wa mon khaffat

1. *Ḥatta idha jā' ahadahum al-moutu qāla rabbi arji'un- La'li a'malu ṣaliḥan fi-ma taraktu kalla innahā kalimatun hua qā'iluhā wa min waraehim barzākhun ilā youmi yub'athūn* (Sūra Muminūn, xxiii. 99-100.)

*mowāzinahu fā ulaīkal-ladhīna khasirū anfusahū
fi jahannama khālidun.*¹

The chief argument in favour of transmigration of soul is the majority of those who suffer and who enjoy, have not purchased this suffering and enjoyment themselves. If there were no transmigration their suffering and enjoyment have not been justly dealt out to them. The answer to this will be found later on.

The ṣūfīs, however, believe in Burūz, the influence of one soul on another. It is said that the soul of Sanāī influenced the soul of Rūmī; the soul of Abu Sa‘īd-i-Abul-Khayr “influenced the soul of Ibn ‘Arabī; and for that matter, the spirit of Elijāh rested upon Elishā.” (II Kings, 2—15). This is quite different from a soul pregrinating from one body to another.

The theory of spiritual conjunction *Izadwaj* (or *Gamahaea* of the Greeks) seems to have found a ready recognition among the Ṣūfīs. The first ‘*abd*’ (creature or manifestation) was the conjunction of an attribute or essence with a form in the knowledge of God, who has forms of ‘*abds*’ in his knowledge. On these forms he bestows His attributes, so that the attribute is manifested, e.g., He has in his knowledge the form of a creature; the form ever the same, is always in his knowledge. With this form, His attribute of creating is conjoined, and the result is creature, and then this *ism* or name of His is manifested. God is creator whether creatures have been manifested or not, but when the *ism* is

1. Sūra Mouminūn, xxiii 101-103.

manifested, then only the *rasm* (the creature) comes into being with all the attributes bestowed on it. The gross matter is thus reduced not to atoms and molecules, being cut up with the scissors of an Atomist; or to electrons and protons or to electrical energy, being analysed in the crucible of a modern chemist but to form (*'ayn*) as it is in its native condition in the knowledge of God, conjoined with the attributes of God. The Qur'ān says: "Everything on it will perish except the face of the Lord thy God."¹ The theory of spiritual conjunction is carried down to the lowest extremity. The author of *Risāla-i-Mirsad* says: that by the conjunction (or a marriage) of soul and body, two children are born. One, a son like the father soul, is called *Qalb* or mind; and the other a daughter resembling and having the attributes of the mother body or matter, is called *Nafs* which is expressed in Swedenborg's very expressive word, *animus*; the dowry of this marriage is the phenomenal world. *Qalb* is something inverted, as the form of the human heart, where it is supposed to be seated, is an inverted cone. It is also called "inverted" because it turns, like the needle of a compass, towards the soul or towards the *nafs*, towards higher impulses or towards lower, according to their attraction and intensity. The quality of this *qalb* is of a coarser kind,—not the understanding which is the outcome of "seeing into" as in the case of the soul. It is perhaps the Ego of the Western Psychologists. In regard to this Ego, it is said, that it is a series of conscious states. "To know the substance of mind is to be conscious of

1. Sūra Raḥmān, lv : 26-27.

some community between it and some other substance, which is impossible. It must equally remain unknowable, if with the Idealist, we say that there is no substance; or if we hold with the Realist, that being is fundamentally divisible into that which is present to us as mind and that which lying outside of it is not mind.¹

Like Hindu philosophers, the Ṣufīs locate mind in three places. Dilai-Sanūbarī (Pine-heart) is located near the nipples, is the soul of motive power and is shared in by the lower animals.

The second is located in the brain and is called Dilai-Mudawwarī (the spherical mind). It is called the colourless mind. It is the seat of consciousness. The third is located near the seat, and it is called² Dilai-Nilofarī (the lotus mind). It is the Soul in repose, shared in by the mineral kingdom. The office of *Nafs* is to imagine and discern. In regard to *Nafs*, Ḥaḍrat 'Alī is reported to have said.³ "He who understood his *Nafs* understood his God," i.e., he who saw the light of his own *dhāt* saw light of the *Dhāt* of God. Dr. De Boer says:⁴ "The Pythian utterance 'Know Thyself' handed down as the motto of the Socratic Wisdom and interpreted in a Neo-Platonic sense was ascribed by the Muslims to 'Alī, Muḥammad's son-in-law and even put into the mouth of the Prophet himself, 'He who knows himself, knows God his Lord thereby.' The full utterance of 'Alī gives a different sense when the second

1. Spencer, *Epitome of Synthetic Phil. of His.*, p. 200.

2. *Tajalliyāt-i-Rahmāni*, p. 33.

3. *Man 'Arāfa nafsahū' faqad 'arāfa Rabbahu.*

4. *The History of Philosophy in Islam* translated by E. R. James, p. 22.

part of it is dropped. Ḥaḍrat 'Ali considered a knowledge of self as a means to a knowledge of God, Socrates considered it as an end in itself, with no further fruit.

According to the qualities that the Nafs displays, it gets a particular name, and it has received four such names in the Qur'ān.

Nafs-i-Ammāra (xii: 35). This is the *Nafs* that is prone to evil. It turns man away from the path that leads to perfection. It makes him participate in the attributes of the brute creation. This is the natural condition of men; and if he stops short here, he cannot attain that perfection which a creature endowed with *Nafs-i-Raḥmānī* (Holy Ghost or soul) was purposed to attain. Whoever believes in God and does virtuous actions, his sins will God remove from him and admit him into His Paradise beneath which are rivers that run for ever.¹ Sūfis like Shaykh Akbar and Abu Muḥammad Rozbahan explain that doing virtuous actions consists in killing the *Nafs-i-Ammāra*. *Nafs-i-Lawwāmma* (lxxv: 2) is the animus that reproaches man when he goes in evil ways. It is conscience of the Western Psychologists. It is like the mirror on which the least breath of moisture is visible; it can so far lose its brightness under the influence of *Ammāra* as to be dead to all susceptibilities to good influences. It is said that "when the scale of virtue is lighter this *Nafs* will be in the abyss."² The third is *Nafs-i-*

1. *Wa mon youminu billahi wa yamalu ṣālihan yukaffir'anhū sayyātihī wa yuakhilhu junnātin tajrī min taḥtihal anḥāru khālidina fihā abada.* (Sūra Tagbābun, lxiv: 9)

2. *Wa ammā mon khaffat mawaznahū fa ummahn hāwiya* (Sūra Qāriah, (ci: 8-9).

Mulhima,) (xci : 8 to 10) the Nafs that is inspired. It is an aspect of the soul. Virtue becomes virtue to it, because it is helpful both in this world and the next, bringing *ḥasanāt* (blessings) in both the spheres. *Rabbanā ātinā fid-dunyā ḥasanatan wu fil ākhirati ḥasanatan wa qina 'adhāban nār.*¹ "O Lord, grant us blessings in this world and in the world to come and free us from the torments of fire."

The fourth is *Nafs-i-Mutmainna*, (lxxxix : 27) the Nafs that has found rest in God. In the Qur'ān it is thus addressed: "O Nafs which hath found rest in God, turn back to thy Lord. He is pleased with thee; and thou art pleased with Him. Mingle with my servants and enter into my paradise."² This is the stage in which Nafs is purified from all its alloys, and is so much fortified with spiritual strength, that it clings to God and cannot live without Him. It rises to God as water rises level with its fount. It lives in God and in his Love.

The *'abd* or creature possesses nothing of its own; it is only a form. When the form has been endowed with attributes according to the desire of an *ism* of God to manifest itself, it becomes a manifested *'abd*. *'Abd* having no essence of its own, can have no will or desire of its own.

The *Gulshan-i-Raz* says :

*Kudami ikhtiyār ay mardi ghāfil,
Kasay ra ko buad biz dhāt bāṭil.
Chu budai tust eksar hamchu nabūd*

1. Sūra ii : 201.

2. *Ya ayyatuhā-nafsul mutmainna.*

Erjie ela Rabbiki rāḥayatani marsiyya.

Fadukhuli fi'ibādi, wa akhuli jannāti (lxxxix : 26-30).

*Bu goe ektiyar at z az hhuja būd
Kasay ko ra wajūd az khud nabāshad
Bi dhāt khish nayk wa bud nabāshad.*

“How, O foolish man, can free-will appertain
To a person whose essence is nothingness.
Seeing that your being is all one with not-being,
Say, whence comes this free-will of yours.
A man whose real existence is not of himself
Is never good nor evil in his essence.”

According to Sir William Hamilton, “Moral liberty does not merely consist in the power of doing what we will, but in the power of *willing what we will.*” The fact of our being conscious that we possess direct consciousness of liberty is the chief argument brought in favour of liberty. Perhaps a little analysis of this direct consciousness may prove that it is itself a composite of divergent influences, the highest of which determines conduct. This ‘*abd* must have borrowed *will* like all its other attributes from the will of God; and it presumes to claim it as its own, as it claims everything else. He has to extinguish his pseudo-will.

Islam is submission of man’s will to God’s will, is acknowledging that man has no will of his own, except what God has granted him. An ‘*abd* or slave has no will of his own, he submits to this will of his master. His will must be eclipsed like the stars which are turned to nothingness, when the glorious orb of the sky appears. But then, such a *will* will evidently make man non-responsible for his actions. When man has attained to that stage, when all his actions proceed from God, he is no longer respon-

sible. At the battle of Badr, God said to the Prophet, "When thou threw the pebbles, thou didst not throw them, but it was God that threw them." This is the stage which no man can attain but for a moment, but it is what all can strive after. Seeing that only a few can attain to it, but all can strive after it, it has been laid down in Islam that it is the will of God that is always to be referred to. Man is not thus a self-determining agent, otherwise it will necessarily follow "that there are as many first causes as there are men in the world" (Toplady). But if he forgets the real source of all power, and takes the responsibility on himself he becomes responsible for them. The poet Hāfiz says: "The heavens would not accept the 'burden of trust.'¹ They cast the lot on this senseless me."

The second Caliph Ḥaḍrat 'Omar decided the question of free-will very simply and easily, as it would appear from the following anecdote.

"When 'Omar reached Sivag in his tour to Syria, it was reported that plague was prevalent at Umvass, and he decided to return. Obaidah his commander remonstrated that whatever happened, happened by the will of God." "Would you elude the fiat of God," he asked. "Yes," said 'Omar, "we run away from one decree of God to another," and ordered the removal of the camp.² This was putting the whole question in a nutshell.

The spirit of Islam is: "Do the best you can, exert your utmost, and do not rest on your oars; and

1. *Aasma bari amanat na tuwān arst kashid, Qurrai fal bi namai men-i-diwāna zadand.*
2. Shibli's *Al-Faruq*, p. 207.

then consider whatever is the outcome of your efforts is the outcome of God's will." As Maulānā Rūmī puts it:

*Guft paighambar ba awazi buland,
Bar tawakkul zānu-i-sahtoo biland*

(Mathnawī)

The Prophet said in clear aloud tone,
Tie up the legs of the camel relying on God.

An Arab had left his camel in a desert in the name of God, without tying his thighs and he strayed away. The man complained to the Prophet that God had not taken care of his camel and had the above answer.

Reliance on God consists in tying up the thighs of your camel.

It further consist in working without looking for results. The verse of Qur'ān that is said to have made the Prophet prematurely old was *Fastaqīmu kamā umirta . . .* (Sūra Hūd, xi : 112). 'Continue in whatever you have been commanded', *i.e.*, work not with an eye to consequences. Do your duty in a *viragia* way.

The Sunnis believe that God is the author of both good and evil, and the Shiahhs that He is not the author of evil.

Each 'ayn according to them has its own pedelictions ; when it is endowed with existence these pedelictions manifest themselves as the desire of 'abd. God does not force these desires on the *a'yān* ; that is, the Sunnis locate evil in *asmā'* (names) and the Shiahhs in *a'yān* (forms) or *shuyūnāt* (potentialities).

Chapter III

ETHICAL BASIS

*Ma min dābbatin illā hua akhizun bi uāṣiyatiha
inna Rabbī ‘ala ṣirātin mustaqīm* (Sūra Hūd, xi : 56).

“There is no living creature, whose forelock is not in the hands of its Rabb. Surely my Rabb is on the right path.”

*Chist tauhīd-i-Khudā ‘āmukhtan
Kheish tan ra peiski wahid sukhtan.*

(Mathnavī, Book I, Tale X)

What is it to learn the unity of God.
It is to burn one’s self before the One.

On a certain day the Prophet was sitting in the assembly of his companions. “All of a sudden,” says ‘Omar.¹ “A stranger appeared in the assembly.” He was clad in a milk-white garment and wore jet-black hair. There were no signs of travel on him, and none of us knew who he was. He sat in front of the blessed Prophet and very close to him as if to be within distinct hearing distance. Resting his palms on his lap, he sat on his thighs like a pupil sitting before his master, and said “O Muḥammad enlighten me about Islam.” The Prophet said “Islam is that you bear testimony to the fact that none is to be worshipped but God, and that I am

1. This is the opening *Ḥadīth* of the *Mishkat*; and the narrator is ‘Omar, subsequently the second Caliph. ‘Omar was a person who narrated less than seventy *ḥadīth* as he was afraid of not quoting the very words of the Prophet. He did not quote a *ḥadīth*, unless he was quite sure that he was repeating his very words.

His messenger, that you say your *namāz* in the proper form, that you give *zakāt* and keep fast in the *Ramaḍān* and make pilgrimage to the Ka'ba, if you have the means."

On hearing the reply, the stranger said: "You have spoken the truth." "We were all filled with surprise," says 'Omar, "that the enquirer should have put a question and then himself vouched for the correctness of the answer." Again said he: "Enlighten me about *Imān*" (belief). The Prophet said: "Imān is that you believe in God and in His angels and in His books and in His messengers (prophets) and in the decrees of His fate." The stranger again vouched for the correctness of the answer. Then he continued: "Enlighten me regarding *Iḥsān* (virtue). The Prophet said: "*Iḥsān* is that you worship God as if you see Him; and if you cannot do this, worship Him, as if He sees you." Then again he said: "Enlighten me regarding the day of judgment." The answer to this was: "The interrogator is no more enlightened than the interrogated." Then said he: "Enlighten me regarding its signs." The Prophet said: "It shall be when the maid-servant shall bring forth her master (*i.e.*, people will have many concubines) and you will see the naked and the barefooted and the lifters of cattle enjoying themselves in palaces." After this dialogue, the interrogator left us and departed.

The narrator of this *ḥadīth* says: "After hearing this conversation I stayed for a long time in the presence of the Prophet and did not ask him any questions, when he himself broke the silence and said: "O 'Omar do you know who the questioner

was?" I said: "God and His Prophet alone know this." The Prophet said that it was Gabriel, the Archangel, who had come down to teach them their *din* (religion). Sir Saiyid Ahmed Khān, who did not believe in the existence of angels commenting on this "ḥadith of Gabriel," as it is commonly called, says that when the Prophet said that an angel had appeared, he simply meant "an unknown person;" just as we say in ordinary conversation when the doer of a deed is not known that "an angel did this," a sort of *deus ex machina*. Sir Saiyid did not believe in the existence of angels as separate conscious agents who administer the will of God. With him they were mere forces of nature, known as well as hidden. But for all that, Islam has its angels and archangels and its *malā'-ul-a'lā* who support the throne of God. There is Michael, the Lord of Water and the embodiment of the attribute of existence; there is Gabriel the Lord of Earth, the embodiment of the attribute of knowledge; Israḥīl the Lord of the Air, the exponent of the attribute of intention; and Izra'il the Master of Fire, the embodiment of power, corresponding to Varuna, Kshiti, Indra and Agni of the Vedas. While recognising the existence of angels as ministers of God's will, Islam holds that they are imperfect manifestations and man alone is the true mirror of all manifestations of God's attributes having full, mercurial coating and being fit to reflect the face of the on-looker; angels, therefore, are not to be worshipped, the Lord of them alone is deserving of adoration and worship; while Hinduism enjoins worship of any embodiment, a Deva might assume

in which to manifest himself: "for the Deva will often graciously use a particular form in which to meet the thoughts of his worshippers."¹ This is distinctly *shirk* (creating a participator with God); and Islam proscribes such worship. Howbeit, we have the pith and marrow of the religion of Muḥammad explained from his own lips; and the tradition is handed down to us by one of the most reliable authorities.

The division of this religion therefore threefold, viz., *Islam*, *Īmān*, and *Iḥsān*. *Islam* is an exposition of the tenets of the faith. It is ritualistic aspect of the religion, it is the foundation originally laid by Moses on which the whole outward fabric of the religion rests. *Īmān* is an exposition of the dialectics (*kalām* or *'aqā'yad*) of the religion; so that a person might fully and sincerely believe in every tenet that goes to build up the fabric of this religion. *Iḥsān* covers the philosophical ground of the religion. In the first, certain actions are determined as the most suitable for a person to perform, if he wishes to reach the goal of his worldly travels; it is a broad and well paved road on which the pilgrim travels, without having to make enquiries on the road-side. It is the Mosaic side, it is the *Sharī'at*. In *Īmān*, you have certain things taken for granted, they comprise the postulates through which religious geometry is demonstrated, the existence of God, His attributes, His angels and His books. It answers to *Tarīqat* (the special road). Unless you take postulates as postulates, you cannot proceed further

1. Evolution of 'Life and Form,' by Anne Besant, p. 48.

in proving your geometrical problems. They appeal to the intuitive side of human nature and constitute the stage reached by the Eastern dispensation at the advent of David. Then comes Iḥsān, the final stage of the evolution. It is a stage arrived at, through silent contemplation (Murāqaba) that opens the door through which the divine light breaks on the pilgrim (Mushāhada or epiphany), who attains *ma'rifat*, or true knowledge (call it *gnanam* in Hinduism); this is Christ's stage. The man who has climbed up the ladder, rung after rung, stands on the top at last. He cannot kick away any one of the lower rungs simply because he has reached the summit. If he does so, he and his ladder will come down together to earth. The preservation and maintenance of all the stages in their due order without break or omission is Muḥammad's stage in the eastern dispensation.

We shall now take up the ritualistic portion, and show how it prepares the way for the purification of the desires and exaltation of the soul. Islam like other religions begins with the purification of morals. It does not begin with the discussion of high philosophic doctrines of morality. It does not ask the devotee to discuss the difference between good and evil. It does not appeal to him:—

“To reason high¹

Of Providence, fore-knowledge, will and fate
Fixed fate, free-will and fore-knowledge absolute.”

And then to find no end in wandering mazes

1. *Paradise Lost*, Bk. II. 560.

lost. Even Milton leaves such activity of pure intellect without the seasoning of devotion to be pursued by the inferiors of Satan in his pandemonium. Islam commands the performance of certain duties, and assures the devotee regarding the attainment of certain objects, after that performance is done in an earnest humble and conscientious way. The author of *Qābūs Nāma* (Kaykā'ūs), which is a book on moral precepts composed in 1082-83 A.D. dwells in the ethical, apart from the spiritual, value of prayer, fasting and other religious exercises as means to cleanliness, humility and temperance in conformity with the laws of Islam: (Browne's *Literary History of Persia*, p. 282).

Beneditto Croce also says that early training on religious lines has been sufficiently strong to dominate other tendencies in practical life—(Preface to the translation). The Prophet of Arabia fixed five such duties to be performed, *viz.*, (1) the saying of the kalima, (2) the namāz, (3) fasting (4) ṣakāt, and (5) ḥajj.

Kalima is the formula: "There is no god but God, and that Muḥammad is His Prophet." The Arabs of the Pre-Islamic days believed in several gods who were servitors of one God and who they thought required their worship and propitiation. This Islamic doctrine of kalima struck at the very root of polytheism. The manifestation of the names, Creator, Preserver and Destroyer are not to be embodied in material forms and worshipped as the ancient Arabs did. In every manifestation, one god is to be thought of and worshipped. This is true Tauḥīd.

Namāz. When some of the tribes were asked to embrace Islam, they would not consent to five times prayer. The Prophet could not relax this ordinance of God. He used to say,¹ "The coolness (or according to another reading the 'fixity') of my eyes is secured in prayer."

The Prophet's command therefore was, "Pray to God, as if you see Him; if you cannot do this, pray to Him as if He sees 'you' (*An tabad Rabbika ka annaka tarahu fa in lam takun tarahu fa innahu yaraka*).

Whenever the eyes are cast the whole creation appears to be in prayer; the mountains are in prayer sitting; the trees are in prayer standing; the quadrupeds bending and the creeping animals prostrating. All these postures are combined in the Muslim prayer. First is standing (*qiyām*), then there is bending (*rukū'*), and then sitting (*jalsa*) and finally prostration (*sajda*). The four aspects of prayer of the whole creation are combined in the one who is the apex of creation. Prostration is the last action in prayer and is reserved only for the Deity. Although some Muslim Kings, and for the matter of that, some religious teachers demanded prostration before themselves under the guise of "prostration of respect;" yet this has been against the teaching of Islam. Herbert Spencer's hypothesis based on process of induction therefore does not hold good at least in the case of the Muslim prayer; for these observances have not "originated in militancy."

1. *Ju aylat quarratul ayni fis salat.*

2. Collin's *Synthetic Philosophy*, p. 436.

Daily Prayer in congregation and weekly prayer in the central mosque of the town have their own practical uses. They widen human sympathies and give a deeper insight into man's relation with his fellow-man.

Emphasis is, however, laid on *Ṣalāt-ul-wuṣṭa* or middle prayer. "Attend amongst prayers to the middle prayer and stand up truly obedient to God"¹ M. Muḥammad 'Alī in his note 315 to the Holy Qur'ān translates *usta* as 'the best or the most excellent prayer', and not as the middle prayer. According to Imām Bukhāri, the late afternoon prayer is intended here; there are however seventeen different conjectures as to what is meant here. There is mention made of eternal prayer, viz., *Ṣalāti dāyamun* in Sūra Ma'ārij lxx: 24. This obviously refers to the observance of "all things in God and of God in all things" (as explained by Shaykh-i-Akbar in his 'Fuṣūṣul-Ḥikam' (in Fus-i-Luqmāniyyah).

Again it is said, "With God there is no morning or evening."²—"Wherever thou turnest thy face, there is the face of the Lord."³

The poet Maghrabi has said :

*Maghrabi ān chi tu ash mi talabi dar khalwat
Mon ayān bar sar-i-herr kucha wa ku mi binam*

O Maghrabi! whatever thou seekest in privacy,

1. *Hāfizu 'alaṣ-salawāti waṣ-salātil wuṣṭa wa qūmu-Allahi qānitin.* Sūra Baqara, ii : 238.

2. *La inda Rabbi sabahun wa la masum* (Ḥadīth).

3. *Fa aynamā tuwallu fa-thumma wajhullah.* Sūra Baqarah, ii-115.

That I openly observe at the nook and corner
of every lane and street.

Another poet:

Namāz-i-zāhidān andar sujud ast
Namāz-i-āshiqān andar wajūd ast

The prayer of the pious consists in bending and
prostration.

That of lovers is observation in Existence, i.e.
forms in Existence and Existence in forms

As yet another poet has explained in a verse:

Raftam ba sayr-i-daryā dydum ajab tamashā
Daryā drūn-i-kashtī, kashtī darūn-i-daryā.

I went out on a pleasure trip to the sea—saw a
strange sight.

The sea within the boat and the boat within the
sea.

Fasting or Roza. This is intended to put well-
to-do men on the footing of poverty-stricken people,
and to practically teach them the nature of hunger
and thirst. Socrates is said to have given his pupil
Alexander an insight into the working of despotism
by administering to him a sound whipping, though
he had learned his lessons. The Prophet said:
“Satan is circulating in your veins with your blood,
stay his course by hunger and thirst.”

Zakāt is contribution to the national fund to be
used for the benefit of the poor, the crippled and
the blind. It is the giving away of the fortieth part
of your earning when it exceeds Rs. 51, unencum-
bered with debts.

The former ordinances do not touch the main-spring of human love for the world, so much as the Hajj or the annual pilgrimage to Mecca. This is compulsory on a person in health and in possession of the wherewithals. It practically teaches the benefits of travelling and trading, for unlike the Hindu pilgrim the Muslim pilgrim is permitted to traffic.

It places the rich man and the poor man on the same footing of equality. All have to grow their hair alike, get shaved alike, and to dress alike in the most humble way. This levelling-down process destroys the canker of pride which eats into the spirituality of man.

Hajj is really the congress of Muslims. They have opportunities of comparing notes there. Muslims from China, Indo-China, Malaysia, Africa, Turk-estan, Afghanistan compare the ritualistic practices and other customs obtaining in their countries and find out the correct rituals as prescribed for Muslims, e.g., we are told that the Chams, the Muslims of French Indo-China, who make up half the population, observe only a three days fast in the Rama-dān while it is considered incumbent on their priests to observe it for one whole month. They have only a simulation of circumcision. Witchcraft is observed in Egypt; the Hindu Law of inheritance and not the Islamic Law prescribed in the Qur'ān is observed by certain sects of the Muslims of Kathīawar. The people are called to prayer not by a Muazzin, but by a beat of drums as in some villages in South India. All important rituals receive attention in such a gathering. Islam is a ritualistic religion; its

founder had a pre-vision (speaking from a human point of view) that it would spread over the whole world and have off-shoots and also receives foreign accresions. To rub off these angularities in its world-wide spread *Hajj* was ordained (apart from its spiritual elevation).

Hijāb-i-masu Allah ra ba yek na'rah bar and-azand.

Chu dar mai khāna-i-waḥdat sharāb-i-bay-khudī nowshand.

The veil of 'other-than-God' is lifted up by one single cry.

When in the tavern of unity, they quaff the wine of self-annihilation.

One universal cry of 'Allah-u-Akbar' on the plane of *Ṣafā* and *Marwa* annihilates their pseudo-self for the time being.

Some critics like Stanley Lane urge that this pilgrimage is a sign of superstition and even idolatry (Intro. to Stanley Lane-Poole lxxiv). It was, as Sir Saiyid Aḥmed Khān says, merely to keep up the interest in the method of worship of Abraham (*Tafsīr*, Vol. I *Sūra Baqra*, ii : 4).

The *Hajar-i-Aswad*, a black shapeless stone (nearly oval about 7⁴ in diameter) is composed of a dozen small stones well-joined together by cement of pitch and gravel. The breadth is 2 or 3 inches. Both the stones and the border are kept together by a hand of gold or silver-gilt. The pilgrims make seven circum-ambulations in memory of Abraham having made the same in his worship in a Hindu

Japam manner. When the pilgrims approach it they cry out :

*Labbaik Allahumma Labbaik,
Labbaik Lā Sharīka lā Labbaik,
Labbaik Allahumma Subhānaka
Labbaik Lā Sharīka lā Labbaik.*

I am here, O God. I am here,
I am here, O One without a partner, I am here,
I am here, O Holy One, I am here,
I am here, O One without a partner, I am here.

This is called the *Talbīyah* and puts out of the question all references to the worship of the stone. Kissing among the Arabs did not indicate anything in the way of worship. The kissing of the stone merely indicates the completion of each circum-ambulation of the pilgrim. It may, however, be taken in the light of a salutation to the flag of Islamic brotherhood and spiritual solidarity.

The esotericists, however, consider it to be a revival of the promise made to God by the children of Adam on *Roz-i-mithāq*. When they were asked: "Am I not your Rabb"? They one and all said in a chorus "Yes. We bear witness to it",—*Alastu bi Rabbikum qālu balā shāhedna*. (Sūra A'rāf, vii: 172).

Thus when ritualism has been observed, and the man's belief (*Imān*) in God and His attributes and His angels, etc., has been confirmed, he becomes fit to practise *Ishān* or contemplation.

Islam opened with preaching and exhortations. When the Prophet and His companions and their successors were alive, there was no necessity for

more rules to regulate a life of contemplation than those described above. The presence of the Prophet and His companions had sufficient spiritualizing power to purify the hearts of those who were brought under the influence of their magnetic personalities. After their days, people devised various ways and processes of keeping the torch burning. In the meanwhile Islam came in contact with various phases of philosophical thoughts in its expansion on its Eastern and Western borders.

During the time of Māmūn-ul-Rashīd, several Grecian Sanskrit works were translated into Arabic. While the discursive ethical philosophy of the Greeks was absorbed on one side, the austerities of the Eastern nations leavened Muslim thoughts on the other. The *Nicomachian Ethics* of Aristotle with the commentary of Prophyry was translated into Arabic by Ishāq and the other two works of the same philosopher, *Eudemian Ethics* and *Magna Moralia*, were translated by Abu 'Umar of Damascus. With the aid of these translations, the moralists of Islam began to write original works and to adapt the Islamic preaching to the ethical speculations of the Greeks and *vice versa*. The philosophers who did much to bring this about were Abu Naṣr Fārābi (d. 950 A. D.), the immortal Abu 'Alī ibn Sīna (Avicenna, of the West, (d. 1037 A.D.), Ibn Miskaway, Abu Ṭālib Makki, etc. Their writings, however, did not find ready acceptance amongst the common people, for they were written in difficult philosophic language, and did not appear as based on religious foundation. Those of them that did

appear in religious garb were not sufficiently rationalistic in essence, and could not be accepted by the learned. However the man of the hour came, in the person of Imām Ghazzālī (d. 1110 A.D.) He combined religion and philosophy in his morals. His *Ihyā' al-'Ulūm* and *Kīmiyā-i-Sa'ādat* are accepted both by the learned and the unlearned, by the philosopher as well as by the devotee. These are recognised as principal works of ethics amongst the Muslims. The highest aim of Islamic ethics is, like that of all other theological systems, performance of duties to God and duties to man. However, there is a substratum of spiritual purification underlying these duties. Although ritualism was the outward sign of all Islamic teaching, there were people even in the Prophet's own time who lived only on the love of God and of His Prophet. Purity of inward life was greatly emphasised along with the observance of outward ordinances. Man is the representative of God on earth—"the Caliph of God on earth," as the Qur'an puts it. He has degenerated (more correctly devolved) and has, therefore, to ascend the ladder again. It was not until the time of Shaykh Muḥīyud-dīn ibn 'Arabī that it was distinctly expressed that man had come down from a higher rung of the ladder and his aim ought to be to climb it. Hence the end of ethics can now be said to be the gaining of perfection which according to Fichte is the forgetting of one's personality.¹ It is claimed that perfect evolution from plurality to unity was gained by one only, the most perfect representative, the "perfect man" as he is called, viz.,

1. Van Bernhardi, p. 261.

Muhammad the Prophet. He is the centre of the circle equi-distant from and nearest to all the points in the circumference. One arc of this circle descends from unity to plurality and the other ascends from plurality to unity, from Divinity to humanity and back again. Being the centre of this circle, the Prophet is nearest both to Divinity and to humanity at the same time. There can be other points in the diameter of this circle, but, of course, they cannot be equi-distant.¹ To attain this perfection, *Shari'at* has prescribed ritualism. By performance of this in an earnest spirit, man can revolve back to his origin. The common and safe, though the slower road, was chalked out for the bulk of humanity—the more arduous, the more thorny and the more perilous, yet withal, the surer road was reserved for those who were prepared to enter upon it, viz., the philosopher and the savant.

Since the idea of devolution was set forth by Ibn 'Arabi, the corresponding idea of evolution gained ground. The path downwards was designated *Safarul-Haqq* (Travel of the Truth) and the corresponding path upwards was designated *Safarul-'Abd* (Travel of the Created.)

“He is a traveller who passes on with haste,²

1. *Surma-i-Āriyah* by Ghulam Ahmed Qādiānī, *vide* foot-note to p. 182.

2. *Musāfir ān buad ko bug dharat.*
Zi khud ṣāfi shawad chun ātish az duad
Sulukash sayr kashji dan zi imkan
Suay wājib ba tarki ā'yān nuqsam
Ba akhsi sayr-i-acewal dar manāzil
Rawad ta gardad au insān-i-kāmil.

And becomes pure from self as fire from smoke.

Know his journey is a progress of revelation from the contingent.

To the necessary, leading away from darkness and defect.

He travels back his journey stage after stage, Till he attains the grade of the perfect man.”

This journey upwards is divided into four stages by Shaykh ‘Abdul Karīm Jīlī, who is called the second Shaykh-i-Akbar.

Travel of God.—This is the attainment of the necessary knowledge by man.

Travel towards God.—Observance of ritualism in the right earnest way.

Travel in God.—This is the observation of the manifestation of God’s names and attributes. When the journey is completed, the sālik shall have realized that there is no existence save that of God.

Travel from God.—This is travelling back after reaching the goal *with* the attributes of God.

The course of the man travelling back is thus described in *Gulshan-i-Rāz*:

“He finds life after dying to self and again.”¹

1. *Baqāi yabad wu bad az fanā bāz*
Rawad anjām wu digar ba aghāz.
Sharī‘at ra shd‘ār-i-khish sazaḍ
Ṭariqat ra vithar-l-kish sazaḍ
Haqīqat khud maqam-i-dhātu dan
Buad dāyam miyān-i-kufr wu imān,
Ba akhlāq homida gasta mouṣūf
Ba ‘ilm wu zuhd wu taqwū buda marūf.—Lines 348-57.

He runs another course, from his end to his beginning.

He makes the law his upper garment,
And the mystic path his inner garment.
But know very truth is the station of his nature
He comprehends both infidelity and faith.
Being endowed with fair virtues
And famed for knowledge, devotion and piety
All these in him, but he far from all these
Over-shadowed beneath Divine epiphanies.”

When the pilgrim thus travels back with God, his actions become God's actions. Thus, when the Prophet threw a handful of pebbles on the army of the enemy at the battle of Badr, “It was not thou that didst throw it, it was God himself.” When at Ḥudaybiyya, the people performed *bait* on the hand of the Holy Prophet, they “had verily done *bait* to God, for verily God's hand is on their hand.”¹

In this stage, the ‘*abd* is annihilated in himself and Ḥaqq becomes his reality and the *ṣifāt* of *sālik* become the instrument of Ḥaqq; this is called *Qurb-i-Farāyaḍ* in which God is actor and *sālik* (the pilgrim) His instrument. The opposite of this is *Qurb-i-Nawāfil*, in which the *ṣifāt* of *sālik* disappear and the universal *ṣifāt* of Ḥaqq become his instrumentality.

The first is the stage of Prophetship; it is the state in which the actions and words of a Prophet become God's actions and words, as Maulānā Rūmī says :

1. *Innal ladhina yubāya-naka innamā yubāyuna Allaha Yadullaka souqa aydehim.* (Sūra Fatha xlviii : 10).

*Garchi Qur'ān az labi Payghambar ast,
Herr ki guyad Haqna gufta kāfir ast.*

Although the Qur'ān is from the lips of the Prophet,
Whoever says God did not speak is a hider of truth.

This is what is referred to as the Spirit in the Holy Bible.

“The Lord came down in a cloud and spake unto him (Moses) and took of the spirit that was upon him and gave unto the seventy elders and it came to pass that when the Spirit rested upon them, they prophesied, etc.”—Numbers, 11-7 and 25.

“The Spirit of truth dwelleth with you, and shall be in you,”—St. John, 14: 17.

In the stage of Qurb-i-Nawāfil, sālik controls the huge forces of nature and miracles come out of him involuntarily.

These terms, I believe, correspond to Avatara and Avesha in the Hindu Philosophy, but yet there is a world of difference between the two. In the one, the annihilation is only “in sight”¹ and the

1. *Bāyad dānist ki murād az lafzi mahu wa izmihlāl wa fanā ki dar 'ibārati mashāyik kuddasa asrārahum waqa mishawad mahwī nazri ast nz mahawi 'ayni. Yāni tayy'aun sālik az nazur wu murtafa mi girdad na ān kih dar nafsul amār mahu shawad an ilhād wa zindīqah ast. (a)*

It may be remembered that annihilation and *fanā* in the parlance of *mashāyik* is annihilation in sight and not material and real. The limitations of sālik disappear and not that they do so in reality.

And Maulānā Rūmī says, to the same effect :

Dar uzar kun jumla tan ra dar nazar.

Dar nazar rau gar nazar rau dar nazar.

Drop all materiality from sight

Go into sight, go into sight, go into sight.

travel is only "a motion in knowledge."¹

Thus travel to God is only a mode of motion in knowledge from the coarse material to spiritual contemplation, when a *tajallī* or illumination of God appears in the *sālik*; while in the other it is an incarnation of God; God himself appearing in flesh for the salvation of humanity; as Sri Krishna says in the Gita, which a Persian poet has rendered thus:

*Chu aḥwāli dunyā bi garded khasay,
Numāyim Khudra bi shakali kasay.*

When the state of the world become disrupted,
I show myself in the form of somebody.

"So far as is possible within the limits of form, the manifestation of the formless appears; so far as is possible, it came forth in that great one who came for the helping of the world."²

The ways of reverting to the point from which one has descended are several. One is the way of Love. Love, according to Herbert Spencer, is an emotion which is the aggregate result of man's attachment to his possessions—wife and children, house and chattel, wealth and power. He feels his power over his possessions, and the result of this

1. *Sayr wa sulūk ibārat az karkat dar 'ilm ast kih az muqulaya kayf. ast. Harkat ul 'ayni aen ja gunjāyash na darad. (b) Pus sayr Il-Allah ibārat az harkat-i-'ilmiyyah ast ki az 'ilmi asfal ba 'ilmi 'alā rawad wa az ān 'ala ba 'ala digar-il al-ann.*

Pilgrimage of *sālik* is only motion in knowledge which is a kind of state. There is no scope of actual motion. Thus *Sayr il-Allah* is motion in knowledge from lower to higher and yet higher stages. (*Jawāhir-us-Sulūk* by Shāh 'Abdul Latīf alias Shāh Muḥiyuddīn of Vellore: (a) page 16 (b) page 51.)

2. Mrs. Annie Besant's *Avataras*, p. 21.

feeling is Love. Thus, this was an acquired faculty, but through the law of heredity, appear to be a faculty of spontaneous growth or an intuitive faculty.

Rev. Joseph Mullens, in his "Hindu Philosophy," thinks that Love, as understood amongst the Vedantists, is the heat of enthusiasm created in man by the entertainment of certain feelings. But the author of *Jawāhir-us-Sulūk*¹ says that "when a believer believes in the justice of God having the attributes of perfection, and in his own perfection consisting in remembering these attributes; and when he repeats the names of God vociferously and then silently in his heart, till he is no longer able to repeat, finding himself near unto God in-spirit, then the feeling is fixed and it is called Love. The sparks fly upwards and a clod of earth sinks down; so every living and rational being has its own tendency. This tendency or craving is satisfied by the attainment of the object towards which it tends. There is a tendency in man to rise from plurality to unity and it is called Love." The tendency of man is to find himself as a manifestation of an *ism* (name) of God and lose his self in it. Each person or thing loses itself in the *ism* of which it is a particular manifestation. The perfect man was one who lost himself in *ism-i-dhāt* (personal name), and that was the Prophet himself. After annihilating oneself in the *ism*, of which one is a manifestation, one finds oneself existent in virtue of that *ism*; as all the *asmā'* (names) of God are ever existing. This is *baqā* (eternality) obtained after *fanā* (annihilation). As all the names of God are

1. Page 97.

everlasting, one who annihilates his self in the everlasting becomes everlasting in this particular sense. According to the classification of Ibnul-'Arabī the stage above attributes (*ṣifāt*) is that of tendencies (*shu-yū-nāt*). The one is a potential attribute, and the other an actually manifested attribute. Stationary water on the top of a hill possesses the *shān* (potentiality) of flowing downwards. When it does flow downwards, the *shān* becomes an actuality or attribute of water. Thus losing one's self in the *shuyūnāt*, is a higher stage than losing oneself in the *ṣifāt*. The Prophet lost himself in the *shuyūnāt*, while others can lose themselves only in the *ṣifāt* (attributes), of which they are manifestations. The people who thus annihilate themselves are of four kinds:

(1) Simple Sālik, (2) Simple Majdhūb (the absorbed,) (3) Sālik-Majdhūb (attracted devotee) and (4) Majdhūb Sālik (devoutly attracted.)

Sālik is one who travels, but may or may not reach the goal. Sālik is attracted to the centre, but may or may not be absorbed in it. A sālik without earnestness falters in his purpose. A majdhūb is one who is absorbed. He may never have travelled the regular way. A spark of Divine Love has flown towards him and illumined his whole mind.

He is dead to the world, perhaps a raving maniac wandering in the forests. Sālik-Majdhūb is one who has reached the goal and illumined himself; and Majdhūb-Sālik is one who after his own illumination reverts to the world for its salvation.

The other ways of travelling is by *Dhikr* and

Shaghal, *Fikr* and *Murāqaba*. *Dhikr* is the repetition of the names of God and *Shaghal* is the practice performed; or more correctly the posture assumed when the *Dhikr* is repeated. There are as many modes of practising *Dhikr* and engaging in *Fikr* as there are schools of thought or religious orders. A few of these may be mentioned by way of illustration.

The first is *Dhikr-jalī* (vociferous devotion). This *Dhikr* is the main practice of the Chishtiyyah order (founded by Abū Ishāq and popularised by Khawaja Mu‘īnuddīn Chishtī (636 A.H.—1238 A.D.)). Then there is *Dhikr-i-Khafī* (silent-devotion). This is mainly practised by the Qādiriyyah order founded by Shaykh ‘Abdul Qādir Jīlānī of Baghdad (561 A.H.—1165 A.D.).

A vociferous *Dhikr* is performed thus:

In a single *Dhikr*, the devotee sits down and utters the name of God with “hardness, length and height” from the bottom of his heart and with the force of his throat, and then stops till the breath returns.

In a *double-Dhikr* the devotee sits in the posture of *Namāz* and utters the name of God, as if he strikes it on one of his thighs and then on his heart; and repeats this process without intermission until his mind is concentrated. Then there is the *Dhikr* of negation and affirmation. The *Dhākir* (or utterer) takes up the formula (Kalima). “There is no god but God.” He sits in the posture of *Namāz*, facing the qibla and shuts his eyes. He says “there is no god” as if he brings this out of his navel; draws up his breath, till he brings it to his right shoulder,

then utters "except God" as if he strikes these words on his heart.

These vociferous *adhkār*s (utterings) are intended to preclude thoughts from wandering to "other than God" (*māsi-wallah*). Man's mind is never vacant, and is assailed by ideas (*khawāṭir*) ever second. There is no other way of shutting out these ideas of "what is besides God" (*Māsi-wallah*), except by such strained and sustained vociferous utterings.

After a man has practised himself in thus shutting out these ideas by an ostentatious attempt, he practises the same in silence. He shuts his eyes and closes his lips and repeats in silence and in his heart what he had vociferously done before. This is called *Sultān-ul-Adhkār*, which the Prophet had practised in the cave of *Hirā*. No doubt people glorify God by observing the grandeur of His works, but there is the fear of their getting stuck up in externalities and not perceiving the "named" in the "names" and thus becoming polytheists.

The poet *Maghribī* says :

*Maghribī annachi tu ush mi ṭalabī dur khalwat,
Mon'ayān bar sar-i-herr kucha uru ku mi binam.*

O *Maghribī* whatever thou seest in thy retreat
I find obvious at the nook and corner of every
lane and street.

Sir *Rabindranath Tagore* in his *Gitanjali* says to the same effect :

"Deliverance is not for me in renunciation
No, I shall never shut the doors of my senses. The

delight of sight and hearing and touch will bear my delight.”

The Siri Haqq (the illumination of God) is however, perceived by shutting out the delight of the senses as in the case of Moses on the Sinai, and Elijah near the Brook Cherith, Christ on the mountain, and Muḥammad in the cave of Hirā.

This is Raja or mystic Yoga of the Hindus ; the other three being Karma (active) Bhakti (emotional) and Gnana (rational). Sir Tagore refers to the first of these four.

The devotees of the Chishtiyyah order generally practise Chilla or retreat, *i.e.*, they shut themselves up in a room for 40 days, cut short their ordinary eating and drinking and sleeping. This order also indulges in hearing music. They are characterised by great devotion to their *murshid* or teacher. One of their practices is to keep staring in his face. They also practise *Nāṣira* and *Maḥmūda* which are practices akin to the Hindu Samathi, converging the two eyes on the tip of the nose, and then gradually carrying the point of convergence to the middle of the forehead. The practices of the Naqshbandiyyah are many. (This order was founded by Khawja Bahāuddīn Naqshbandī 719 A.H.—1319 A.D.). The faqīrs of this order go about with lighted lamps and are noted for their mesmerizing and hypnotizing powers. Some of their practices are :

Hushbar-dam : Observances of the breath that goes up and comes in. *Safar-dar-waṭan* : Journeying in one's own native land. This is travelling from

the evil attributes of man to the virtuous attributes of angels.

As already said, some devotees practise *Dhikr* and some *Fikr*. *Fikr* or *Murāqaba* is silent contemplation. A man picks up a verse of the Qur'ān, e.g., "Everything on the earth will be annihilated except the face of the Lord thy God," and contemplates on its meaning, till he loses consciousness of all outward things.

In *Murāqaba-i-'ayn-ul-yaqīn*—(cogitation by way of sight): The sālik imagines that it is the Truth that is manifest in the form of things according to the dictum of Shaykh-i-Akbar. "*Al-Ḥaqqu mahsūsun wal khalqu ma'qūlun*.—"God is sensed and the created is inferred."

The Truth dawns on the *oculus cordialis* of the sālik in four ways :

(1) By effect: In the kaleidoscopic manifestations of Nature, sālik realises God. This is done by gazing on the face of a man. A ḥadīth says *Rāaytu Rabbi ba aḥsani šūrati*.—"I saw God in the best form."

Maulānā Rūmi says :

*Gur tajallī khas khaki šūrat-i-insān ba-bin
Dhāt-i-Ḥaqq ra āshkara ander een khandān ba-bin*

If you want His own tajallī, look at the face of man,

The Dhāt of the Truth is obvious in this, smiling and laughing.

(2) By actions : Colours dawn on the mind of the sālīk.

(3) By attributes : To imagine all the attributes of God are manifest in limitation in the creation.

(4) By Dhat : In this, the dhāt of man is annihilated, he loses all consciousness of self.

The Naqshbandis also observe Latāyif-i-sitta (or the six subtleties) in the human body, viz., near the navel, heart, right-side of the chest, mouth of the stomach, forehead and on the top of the head and practise on these points. These practices "have such a mysterious effect on the heart that a mortal cannot express it in language, just as a delicious taste cannot be expressed by the tongue,"—*Kitāb-ut-Tarifāt*.

The realization of the Tajalliyāt (epiphanies) of these practices is what has been called "Iḥsān" in the *ḥadīth* quoted in the beginning of this chapter.

It will be observed that several, if not all of these practices (except *murāqaba*) appear to have crept into Muslim thought long after the time of the Prophet; and they are, no doubt, accessions from other systems of thought. Much has been said in favour of these innovations; but the fact still remains staring us in the face that they are of exotic growth.

It is related¹ on the authority of Tatār-khānia and Tawālī that it was once reported to Ibn Mas'ūd, the great narrator of ḥadīthes, that some men had

1. Taṣānīf-i-Aḥmadiyyah, pp. 87 and 88.

gathered in a mosque and were repeating aloud the Kalima *Lā-ilāha-il-Allah* and the *Darūd* (blessing on the Prophet). He repaired to the mosque, told the men that such a practice was not in vogue at the time of the Prophet, and was in consequence an innovation, and dispersed the assembly from the mosque. Although such a practice was harmless and even virtuous, it was not in vogue during the Prophet's time, and was denounced accordingly. The Prophet himself is reported to have said that other ways than those prescribed in the Book of God and in his Sunna led to the wrong goal. The same narrator says that the Prophet once drew a straight line and said that it was the direct road to God; he again drew lines to the right and to the left of it, and said that those were roads on which the Satan was intercepting.

The indigenous growth of Islam was purely Namāz, and the several postures appertaining to it.

No doubt with the incorporation of foreign accretions, Islamic thought itself underwent a change, e.g., the doctrines of necessitarianism and *Tawakkul* (dependence on God) which have such a strong hold on the Muslim mind have, no doubt, the Qur'ān in their favour; but the way in which they are manipulated is certainly not in accordance with its teaching. When H. H. The Aghā Khān denounced necessitarianism at the last Muḥammadan Educational Conference, he certainly shot wide of the mark in saying that it is not borne out by the Qur'ān. Every divine book inculcates this doctrine; and teaches that God is the prime mover in

all actions. Even in the Holy Scriptures, God proclaims himself to Cyrus through the mouth of Isaiah. "I am the Lord and there is none else besides Me, I form the light and create darkness. I make peace and create evil. I am the Lord that doeth all things."¹ The Qur'ān like the other messages from God to man does inculcate the doctrine of necessitarianism, in which God is believed to be the prime source of all actions. This doctrine does not imply that we should abandon personal effort. Necessitarianism is the result of the mind's working in a particular way. It is a condition of mind gained by its working and contemplating in a certain way. When a man fully believes that all actions and circumstances have their origin in God, as the Prophet Isaiah certainly did believe, he gets into a certain state of mind in which he actually sees everything proceeding from an unknown hand. When a man is in this state, he performs his duties in *earnest*, considers himself as instrumental in carrying out God's wishes, and does not sit arms folded and expect everything to be done for him. It is therefore a perversion of the Quranic teaching, to sit arms folded and lead a life of indolence, as it is done by some of the Muslims of these days. The Qur'ān does inculcate this doctrine, but it is wrongly understood; otherwise the life of the Prophet and his successors would not have been what they actually were; busy lives in which every moment was precious and for the right use of which they considered themselves accountable to God. *Tawakkul* further consist in working and not waiting for

1. Isaiah, XI—6 and 7 and Sūra Am'ān, vi : 1.

its results. The verse of Qur'ān that made the Prophet prematurely old was *Fāstaqīmū kamā umritū* (Sūra Hūd, xi 112). 'Continue in whatever you have been commanded', *i.e.*, work not with an eye to consequences. Do your duty in a *viragia* way. This craving for asceticism appeared after Islam had expanded on its eastern border.

Imām Gazzālī has classified "instrumentalities" in actions into three kinds:

(1) *Absolute*, by which the affairs of the world are to be performed in their natural ways, *e.g.*, nobody can expect that if he sits quiet, bread will be brought to him or thrust down his throat or even digested for him. He must make an effort. Trifles only should be renounced.

(2) *Necessary*: A person who performs a journey should provide himself with its necessaries and so on.

(3) *Imaginary*: This is what is obtained by chance. A man need not concern himself with what may happen by chance. If he does so, his trust in God will be so much the less.

Look at what a modern writer says on the same subject (Saiyid Shāh Mīr who flourished at Cud-dapah a century ago), "O devotee, God is Providence. To sustain you is His work. Why do you take God's work on yourself?" There is no doubt, there has been a good deal of admixture of foreign element in the ethical philosophy of Islam. The purely devotional practices (like Namāz and Roza) remain in *status quo*, but foreign accretions have

gathered themselves around them and give quite another basis of morals for Muslims. These changes were brought about, when people went in quest of the esoteric meaning of the Qur'ān and sought extraneous assistance in doing so.

Chapter IV

HISTORICAL DEVELOPMENT

At-turqu il-Allahi kan nafusu banī Ādama. A Sūfī aphorism.—“As many ways to God as there are souls of men.”

Just as theology is the science of God or the truths we know about God put into a system, according to Cardinal Newman,¹ so Tasawwuf is the science of the truths we know about God put into a system and more—not merely know but appreciate *in Kashf*, which is the opening up of a mysterious state of consciousness, when individuality itself dissolves and fades away into boundless being,² when the loss of personality becomes life as Lord Tennyson has put it.

The word Tasawwuf did not come into existence till about the end of the second century of the Hijira, like the word philosophy which had not come into vogue till about the sixth century before Christ. Abul Hāshim as-Sa‘d bin Aḥmed is said to have been the first person who bore this appellation (according to Abul Qāsim Al-Qushairi); just like Thales, the first person in Greece, who was honoured with the title of philosopher. “There were as brave men before Agamennon,” says a Greek proverb, “as there were after him”—so there were philosophers in Greece before Thales—but they bore the appella-

1. Lecture on the ‘Idea of a University.’

2. W. James *the Varieties of Religious Experience*, p. 384.

tion of Wise Men—and amongst Muslims, the early philosophers went by the appellation of '*Ubbād* (devotional men) and *Zuhhād* (pious men), etc., German researchers like Roth and Gladisch have tried to trace the origin of the Greek philosophy to an Eastern source; but their attempts do not appear to have found ready recognition amongst scholars.

Browne in his "Literary History of Persia", p. 501, Vol. II, says that Ibn-ul-Farīd like Muḥiyyuddīn 'Arabī had no connection with Persia and so Dhun-Nūn Miṣrī; and hence sufism is not a manifestation of Persian or Aryan thought. The origin of philosophical lore amongst the Greeks is attributed to the temperament of the people, and the nature of the soil which had nurtured them. It was the result of their innate desire for truth rather than the importation of cut and dried ideas from their Jewish neighbours or even from their ancient Aryan brethren who had parted company on the central land of Asia. It may be, however, the strain of Aryan blood in the veins of what are now the peoples of different lands that mainly accounts for the characteristic tendency to brood and speculate;—internal and reflex brooding, as in the case of the Ancient Hindus, or speculative external brooding over the grandeur and mysteries of Nature as in the case of the Greeks. No such intellectual traits can be attributed to the Semitic race that inhabited the arid and sandy peninsula of Arabia. The original inhabitants Thamūd, Jawas, and Yasham lived in a fabulous period. They were descended from Shem and were called Bedouins and subsequently 'Arab-ul-Bādiyyah (Arabs

of the Forest) or 'Arab-ul-Bāyada. The Ismaelite Arabs or as they were called 'Arab-ul-Mustariba (or the mixed Arabs) were the descendants of Ismā'īl (the son of Abraham, the Patriarch and Prophet of the "Ur of the Chaldees") who had migrated into Arabia, and the daughter of Al-Muziz, King of Hijāz (the third King from Jerhim) and were in the beginning worshippers of one God and were called Aḥnāf (Sing. Ḥanīf, which title the Muslims still apply to themselves in their daily prayers in contradistinction to *mushrik*). But they had in course of time mingled with the sons of the land (Arab-ul-'Ariba—the descendants of Ya'rab the son of Qaḥtān, after whom Arabia has taken its name), who had come on the scene after 'Arab-ul-Badiyyah. These Mustariba Arabs had subsequently fallen into idolatry; and, being isolated from the external world by the nature of their country, were entirely cut off from the thoughts and religions of other peoples. Their Ka'ba, whose foundation stone is said to have been laid by their Patriarch, had become as full of gods and goddesses as thronged the Greek pantheon. This state of things had existed almost from the time of Ismā'īl, till the advent of the Prophet of Mecca, who demolished these countless graven images and introduced the worship of one God.

Jā'al-ḥaqqu wa zahaqal bāṭilu
Innal-bāṭila kāna zahūqa.¹

Truth hath come and falsehood disappeared—
 Surely falsehood is to disappear.

1. Sūra Banī Isrā'īl, xvii : 81.

Which was the fulfilment of the promise made by Jesus Christ as mentioned in St. John, 16—13.

Under such circumstances, if any genuine philosophy is to be found in Islam, it should be traced to its founder alone; and other thoughts and doctrines found in the scheme of present philosophy to foreign sources.

The religion of Islam stands on four pillars: Qur'ān, Ḥadīth, Ijmā' and Qiyās. The Qur'ān is the word of God uttered by the Prophet. It contains warnings to evil-doers, conveys good tidings to the righteous, and proclaims the Divine Unity. Decisions of practical questions and doctrines are very few. For these, Muslims have recourse to Ḥadīth—verbal discourses and decision or acts of the Prophet or of the Companions (Tābai) or 'Companions'. Companions (Tābi-Tābai). Some, however, leave out of consideration the latter two. When, however, reference cannot be found in Ḥadīth, recourse is had to Ijmā' (concensus of opinion of the 'Ulamā), failing this to Ijtihād or Qiyās of learned men. That last two being left out of account, the philosophical tendency of Islam is to be searched for in the Qur'ān or Ḥadīth. There are, however, several kinds of Aḥādith (at least about eighty). One that can be traced to the Prophet through an unbroken chain of accredited narrators (Marfū) and a second that is confined to a Companion (Mauqūf) and a third to a Tābai (Muqtū'). Some, however, apply the appellation of Ḥadīth to what emanates from the Prophet himself through an unbroken succession of narrators, applying the word

Asar to the last two kinds, and some to the last only. Under another classification, when the series is not broken by a single link, it is called *Mutaṣil* to distinguish it from others where links are wanting and so on—the several kinds with their hair-spitting differences. A great Muḥaddith, Shaykh Muḥammad Ṭāhir¹ says that “the criterion of the authenticity of a ḥadīth is the quoting of the names of the narrators one after another till the last man who heard it from the Prophet is reached. But in the case of ‘*Urafa*’ (i.e., Ṣūfīs), the mere statement of ḥadīth is quite sufficient.”

There is no doubt that such unverified statements have led to a large number of Arabic sayings and aphorisms being passed as genuine ḥadīthes. Thus except the *Murfū* and *Mutaṣil* and some other kinds, there may be ḥadīthes, the authenticity of which may be called in question; and there are quite a host of such as² “bear evident traces of being made “to order”.

For fear of misquoting the words of the Prophet, Abu Bakr and ‘Omar narrated only a few Ḥadīthes; while a Companion like Abu Huraira narrated as many as 5,364. The philosophical doctrines that are traceable to the Qur’ān are, no doubt, the true foundation of Tasawwuf; as well as the Ḥadīthes that are traceable to the Prophet (*Marfū* and *Mutaṣil*), whereas most of the other kinds were designed as occasion required. Many Ṣūfīs adopted such ḥadīthes, when they favoured the doctrines of their

1. Preface to *Majma-ul-Bakar*.

2. Saiyid Amīr ‘Alī’s *Spirit of Islam*, p. 255.

own system. There is no doubt that the several doctrines of Tasawwuf professed throughout the Muslim world are an admixture of the teachings of other religions and speculations of other philosophies.

The sect of Ahl-i-Ḥadīth founded by Saiyid Aḥmad Ṣāḥib of Rāi Bareilly, a disciple of Shāh ‘Abdul ‘Azīz Ṣāḥib of Delhi (d 1831) acknowledges the authority of Ṣāḥiḥ Ḥadīthes (Marfū‘ and Mutaṣil) narrated by Aṣḥāb, and reject the four Imāms of the Ahl-i-Sunnat and also Ijmā‘. The sect of Ahl-i-Qur’ān founded by ‘Abdullah Chakrālwī (Lahore) in 1902 reject the four schools—in fact, all the Ḥadīthes and the Ijmā‘ of the Aṣḥāb (companions) and explain the Qur’ān by the Qur’ān itself.

The following are some of the texts of the Qur’ān and Ḥadīthes taken to have a deep and mystical meaning:

(1) For God is in the East and the West, so wherever thou turnest thy face, there is the Reality of God.¹

(2) Really God surrounds everything.²

(3) God is with you wherever you are.³

The above indicate the all-pervading influence of God—His omnipresence. The Ṣūfīs say that God is omnipresent in virtue of His existence. He has clothed His creatures with existence that is His own.

1. *Wa lillahil m̄shriqu wal maghribu fā aynamā tuwallū fa-thumma wajhullahi*, (Sūra Baqarah, ii : 115).

2. *Wa kānal-lahu bi-kulli shayin muḥit*, (Sūra Nisā, iv : 126).

3. *Wa hua ma’kum aynamā kuntum*, (Sūra Ḥadīd, lvii : 4).

(4) We are nearer to man than His jugular vein.¹

(5) We are nearer to man than you, but you do not observe.²

(6) In your own individuality too, there are signs but you do not see them.³

The above indicate the proximity of God to man—man having borrowed, so to speak, existence from God.

(7) He is the first and the last—the apparent and the real—and He knows everything.⁴

(8) Whatever remains on It what will be annihilated, but the face of Lord thy God, (i.e., the Dhāt) with His glory and Mercy will remain.⁵

These have reference to the eternality of God. Here is a clear indication, that whatever is created is mortal, and the only eternal Being is God. Here is the difference between 'abd (created) and Rabb (creator). Here the Islamic doctrine proclaims that man cannot become God as some people considering Tasawwuf to be a phase of pantheism are led to consider.

(9) He taught with the Pen what man did not know.⁶

1. *Naḥnu aqrabu ilayhi min ḥablil wawid*, (Sūra Qāf, 1 : 16).

2. *Naḥnu aqrabu ilayhi minkum walakin lā tuṣirūn*, (Sūra Wāqī'ya, lvi : 85).

3. *Wa fi anfusikum afalā tubṣirūn*, (Sūra Dhāriyāt, li : 21).

4. *Hual awwalu wal ākhiru waḥ zāhiru wal bāṭinu wa huwa bi kulli shayin 'alim*. (Sūra Ḥadīd, lvii : 3).

5. *Kullu mon alayhā fān wa yabqa wajhu Rabbika dhuljalāli wal ikrām* (Sūra Raḥmān, lv : 26, 27).

6. *Alladhī 'allama bilqalami 'al lamal-insāna mālam ya'lam*. (Sūra 'Alaq, xcvi : 4-5).

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This has reference to *'Ilmi-Ḥuṣūli* and *'Ilmi-Ḥuzūrī* (experimental knowledge and intuitive knowledge); Intuitive knowledge comes only through the grace of God.

(10) Whoever is blind in this world will be blind in the world to come, and it is he who is more than blind.¹

The spirit will be either in ignorance or enlightenment. Those in ignorance will go from bad to worse, Those in enlightenment will suffer till they improve (*Shair-i-Muwafiq*, page 583.) This is the *'Ālam-i-barzakh* which is described in the Holy Bible as "the outer darkness" where there is weeping and gnashing of teeth (Math. 8-12).

This is a spur to doing one's duty here and seeking the light of heaven in this world alone, which has been described to be "the field from which corn is cut for the future world."

(11) The people who strike palm on the palm do not strike palm with thee, but with God. Thy hand of God is on the hand of all.²

(12) Thou didst not throw a handful of pebbles, when thou didst throw it; but God threw it.³ This is the same as was said by another Prophet at the time of his trial, (John, 19-11) "Thou couldst have no power at all against me, except it were given thee

1. *Wa man kāna fi hadhi ā'ama fa hua fil ākhriati a'ma wa adullu abila.* (Sūra Banī Isrā'īl, xvii : 72)

2. *Innal ladhina yubāyāi 'ūraka innama yubūyāiūna Allaha yad-llahi fauqa aydeyhim.* (Sūra Fath, xlvi : 10).

3. *Wa ma ramayta idh ramayta wala-kinn-alaha rama.* (Sūra Anf'āl, viii : 17).

from above. Therefore He that delivered me unto thee hath the greater sin.”

(13) God is the light of the heavens and the earth. He is like a lamp in a glass and the glass in a niche.¹ Light is one of the *asmā'* (or name of God). Unless there was light, all the world would have been a hidden treasure. By the dawning of light or the manifestation of this name, all the hidden forms were clothed in their garb and became manifest.

(14) We shall shew them our signs both in the horizon and in their individualities, until it becomes quite clear to them that it is the truth.²

These are some of the texts of the Qur'ān, from which it may be gathered what it teaches regarding God and His relation with man.

It regards the world and all that therein is, as non-entity in essence.

(a) What exists between two nothings cannot be an existence (*ex nihilo nihil fit*); and so it is God only that is eternal, and He clothed with attributes those who are His creatures.³

The following fragments are authorities from Aḥādīth (pl. of Ḥadīth):

(b) The veriest truth of the truths of Arabic is the speech of the poet Lubyd (bin Rābi'yah) who

1. *Allahu nurus-samawāti wal-ardī, mathalu nūrihi kamishkat fi misbāhun al-miṣbāhu fi zujājatin az-zujājattu ka-annahā kow-kabun durriyun.* (Sūra Nūr, xxiv : 35);

2. *Sanurihim āyatinā fil āfāqi wa fi anfusihim ḥatta yatabayyana lahum annahul-ḥaqq.* (Sūra Ḥā Mīm, xli : 53).

3. *Alwajūdū baynal adāmini adamūn,* (Mishkāt, under 'Shair').

said : "Know everything besides God is non-existent.¹ This is a Marfū' Mutaṣil Ḥadīth narrated by Abu Huraira.

(c) Verily saith God : "I became ill, why didst thou not enquire after me ; I became hungry why didst thou not feed me ; I begged of thee, why didst thou not give me, etc.²

(d) I swear by the God in whose hands is Muḥammad's life, that if you let down a bucket by a rope into a well, it will, of a surety, descend on God.³

(e) Verily the creation of spirits is by God. Their forms are like the forms of their bodies⁴ (Ibn 'Abbās).

(f) I saw God on the night of *Mi'rāj*, and He had a most beautiful face.⁵

(g) The mind of the believer is between the two fingers of God and he turneth it as He willeth.⁶

(h) Do not abuse the wind, it is the breath of

1. *Asduqu kalimatan qāliha lā shairin kalimātu Lubayla alakullu shayin mā kalallahu bā'ila.* (Mishkāt, marfū', mutaṣil ḥadīth (under heading 'Ayādutul mar'īd)

2. *Annaha yoqu mariztu falam tudini rujaytu falam nutimani wasaet laka falam tutina, etc.*

3. *Al ladhi nafsu Muḥammadin biyadihi : lau ankum dalaytum fi habli elal arḍi la habata ellal ahaha thumma qada 'alayha—Fuṣūṣal-Hikam, p 20.*

4. *Innal arwāha khalaqa min khalqillahī sowarahum 'ala sowrati bani ādam.* *Kīmiyā-i-Sa'adat, p. 26.*

5. *Raytu rabbi laylatal mirāji fi aḥsani sowrati arḍa shanun—Mishkāt, Chap. 'Al-masajid, p. 62.—(mursal Ḥadīth)*

6. *Qalabul maumin baynul asbaina min asabiur Raḥmān wa yuqla-biha kayfa yashau.* (Kīmiyā-i-Sā'adat under heading zakāt, p. 90)

God,¹ (Related by Abu Huraira).

(i) What God created in the beginning was my soul.²

(j) I am from the light of God, and true believers are from my light.³

(k) God created the *Khalq* (the creation) in darkness.⁴

(l) I was a hidden treasure and loved to know Myself and so I created *Khalq* to know Myself.⁵

Some of the Ḥadīthes above may appear to favour the doctrine of incarnation and so forth—a subject uncongenial to the spirit of Islam. In the Prophet's own time, there were companions who applied themselves to learning the esoteric meaning of Islam; and there were also those who were content with its exoteric teaching. Among the former may be mentioned the four Caliphs. Ḥadrat 'Alī who was called the "Door" while the Master styled himself "the city of knowledge"—being *facile princeps*; and there were also Ḥadikha bin Salmān, Salmān Fārsī, 'Abdullah bin Mas'ūd, 'Abdullah bin 'Abbās, Abu Huraira, Anas, Mālik.

Amongst Companion's Companions, the esoterics were Imām Zynul-'Ābidīn, Imām Muḥammad Bāqir, Muḥammad bin Ḥanīfa, Ḥasan Baṣrī, Kumail ibn Zyād, Amongst *Tabī'-Tabī'yins* were Imām

1. *La tusabbiur riyh fa annaha min an nafs ur Raḥmān.* (Mishkat, Chap. Riyāh, p. 124. (Marfū' ḥadīth)

2. *Awwla ma khalaq al-lahu rūḥi.* (Iḥyā-ul-'Ulūm, Bk. III, p. 15)

3. *Ana min nūrullahi wal mouminūna minni.* (Iḥyā-ul-'Ulūm, Bk. III, p. 14.)

4. *Innallaha taal khalaq al-khalqa fi zulmātin.* (Jama-us-Saghīr, Vol. 1, p. 252)

5. *Vide p. 8 ante.*

Jaffer Ṣādiq, Imām Mūsā Kāzim, Ḥabīb ‘Ajmī. The best name that could have been given to a follower was “Companion,” “Companion’s Companion,” etc.

After three generations had passed away, the esotericists, began to be called *Zuhhād* and ‘*Ubbād* and finally Ṣūfīs.

The esoteric knowledge was handed down as a secret from individual to individual amongst the initiated; and people were forbidden to ask questions; and there is an interdiction in the Qur’ān about asking too many questions of the *Master*. The light of God was sought for by leading a moral life, killing the tumultuous desires of the human heart.

When the last vestige of the people who saw the Master or his companions had disappeared, these esotericists took to travelling to different lands, and settling in forests and practising the death which comes before dying:¹ or as it was called *Mout-i-Aswad* (Black death), *i.e.*, to be evil spoken of for the sake of Truth; *Mout-i-Aḥmar* (Red death), working contrary to carnal desires, *Mout-i-Abyaḍ* (white death), *i.e.*, abstention from food. *Mout-i-akhzar* (green death), *i.e.*, weaving old clothes.

The last kind of death accruable in this life, is *Fanā-fillah*, (annihilation in God) which results in *Baqā-billah* (permanence in God). Jāmī says:

Ekbar mirad herr kasay bichara Jāmī bar ha.

Everybody dies only once, the poor Jāmī several times.

This is like the Samadhi in which one be-

1. *Montu gabra an tamutu*: Sāhir-i-Barrad of Imām Abu Sa’id Aslamī, p. 1.

comes what is called in South India an Alwar. He becomes dead to the world; and even the earth covers up and makes his body a heap of dust; while his higher consciousness becomes all the brighter in the Mithālī or astral world; and gets into touch with the soul world and enjoys the *tajalliyāt* of God.

This Samadhi is akin to the *Mouti-Ikhtiyārī* (optional death) of the Auliya. An instance of this is given in the *Nifhatul-Uns*¹ of ‘Abdur Raḥmān Jāmī. A faqīr appeared in the druggist’s shop of Shaykh Farīduddīn ‘Aṭṭār, and asked for something in the name of God (*Shayan Lillah*). The Shaykh did not heed him. The faqīr repeated his request twice again but ‘Aṭṭār was too busy with his customers and did not answer. The faqīr then said “O ‘Aṭṭār, I don’t know what death you will die.” The Shaykh was very much put out and retorted, “the same death that you would die of.” The faqīr stretched himself on the floor of the shop, and placing his *Kashkaul* underneath his head, and exclaiming *Ill-Allah* gave up the ghost. Farīduddīn was much struck by this and ordered his shop to be looted away and took to the jungle and joined a Ṣūfī order. He is the author of the famous *Tadhkirat-ul-Auliya* “A History of the Saints”, for which he travelled about much and collected materials for thirty years. The ordinary kind of death is called *Mout-i-Iztirārī* (compulsory death). It is the migration of the soul from one state to another, whether it be for better or for worse (*vide* pp. 35-36 *ante*). This death is only the disappearance of limitations of the soul—disappearance

1. Persian edition, p. 540. (Newal Kishore Press, Lucknow)

from bodily limitation and mithālī limitation and so on till it merges into infinity.

As the Maulānā says :

*Hum chu sabza bar ha ruida am,
Haft sad wu haftad qālib dyda am.
Az jimadi murdam wu nemi shudam,
Wuz numa murdam bi hywan sar zadum,
Murdam az hywani wu adam shudam,
Pus chi tarzam ky zi murdan gum shudam,
Hamlai digir bi miram az bashar,
Ta bar aram az malāyak bal wu par
Bar-i-digar az malak parran shawam,
Ān chi andar wahm nayad ān shawam.
Pas 'adam gardam 'adum chun argunun
Guyadam kana elayhi rājiūn.*

I have grown like grass several times,
Seven hundred and seventy bodies have I seen,
I died from the mineral and grew into vegetable,
Died from the vegetable and appeared in animal,
Died from the animal and became man,
Why should I be afraid of becoming extinct by
death?

In the next transition, I shall die from man,
And bring forth wings like angels.
Next would I soar higher than angels,
And become what your fancy cannot reach.
Thus I become 'adum—'adum like an organ
I say, 'we are of Him and return unto Him.'
Thus the pseudo-self or human Monad realises
itself as the Real Self—*Tut twam asi—*
(“That thou art”), as the Upanishads say.

and as the poet says :

*Taiyun bud kaz hasti judā shud,
Nā ḥaqq banda na banda ba khudashud*

(*Gulshan-i-Rāz*)

The Limitation separates itself from Existence ;
Neither God becomes banda, nor banda be-
comes God.

The Self is ever existing, it is only Its aspects,
or attributes that are changing. This change is what
is called death :

*Dambadam gar shawad libās badal
Murdi ṣāḥib libās ra chi khalal*

If the garb is ever changing,
How does it affect the wearer ?

Again Rūmī says :

*Mi rawad awazi khush az pai chup wa rast
Mā bafalak mi rawayam azmi tamasha kirast
Mā bafalak buda aym yari maluk buda aym
Baz hamu ja rawaym baz ki an shar-i-mast.*

Voice pleasant and sweet comes to me from
left and right

We go up to heaven, who wants to see the sight ?
We were in heaven,—comrades of the angels ;
We go up again there—our native place.

That death is only a change of state (*Intiqāl*) is
borne out by the Qur'ān :

Kullu youmin hua fishān,

(*Sūra Raḥmān, lv : 29*)

Every moment He is in a different state.

Balhum fi labsin min khalqin jadid

(Sūra Qāf, 1: 15)

Yet they are in doubt regarding new creation.

A Ḥadīth says: *Almoutu jasrun baynul ḥabibi wal ḥabīb—*

Death is a bridge between the lover and the beloved.

The first persons, who attempted to introduce anything like system into the Islamic esotericism, are said to have been one Ḥarīth Muḥāsibī *alias* Abu ‘Abdulla, a native of Baṣrah, who had settled at Baghdad as a schoolmaster in 243 A.H., and Abul-Qāsim al-Junayd of Baghdad, a student of Shāfī‘ (338 A. H., born at Iraq, and died at Baghdad). But the system was not codified and reduced to writing till the time of Shaykh Muḥīyyudīn ibn-ul-‘Arabī (born at Nārīsa in Spain 560—638 A.H.)—the author of *Fuṣṣūṣ ul-Ḥikam*, *Futūhāt-i-Makkiyyah*, etc., an important disciple of Ḥaḍrat ‘Abdul Qādir Jilānī. It was he who explained the scheme of the six manifestations or devolutions and fixed the properties of each manifestation. A pamphlet is, however, preserved as having been dictated by Imām Husain to his son, Zaynul-Abidin, viz., *Mirat-ul-‘Ārifīn*. Ibnul-‘Arabī is the founder of the school known as Wajūdiyyah, a school that taught the doctrine of Divine Emanation—“the remoter the manifestation, the remoter from reality.” He taught that the reality is manifested in the lower and lower stages without diminution in the higher stage; all the manifestations (inward or outward) are the essence itself and in the essence; and that essence itself is

existence. He further taught that *asmā'* (names) and *ṣifāt* (attributes) of essence themselves differentiated in the lower stage of knowledge.

His gradations are Aḥdīyyat, Waḥdat Wāḥidīyyat (internal gradations), Arwāḥ, Amthāl and Ajsām (external gradations), corresponding to Atma (spirit), Buddhi (spiritual soul), Manas (human soul), Linga Sharira (etheric double) and Sthula Sharira (causal body). The upper planes control the lower ones, one through the other. This controlling of the lower by the upper planes is like the controlling of men in the lower strata of society by men in the higher, which forms the administration of human society; and thus this internal administration forms the Divine Kingdom, i.e., what is shaped by the Divine Will in the 'Ālam-i-Arwāḥ (soul world) manifests itself in 'Ālam-i-Mithāl (astral world) and then in 'Ālam i-Ajsām. A *Khatra* (affectation of the heart) originates in Aḥdīyyat, and passes down to the heart of man through *Asmā'*—Jamālī (beautiful) or Jalālī (glorious) as the case may be according to the nature of its 'ayn (reality) and manifests itself in good or evil effects according to the nature of the *ism*, of which it becomes an embodiment. The Divine Administration in all these stages is what is called the Kingdom of God, which Jesus Christ said, "is within you", (St. Luke 17-21). This Kingdom of God will become manifest to people on the day of judgment, when the highest plane will become the lowest and *vice versa*; which is the meaning of *Zuhūrus shamsu fil maghribi*, (the sun will rise in the West) on the Judgment Day, i.e., the people will see their

A'yān (realities) first and will be satisfied with the award meted out to them in conformity with them, as Ibnul-'Arabī says. This is the millenium referred to in St. John the Divine's Revelation XX-4 and Isaiah XI-64; in which it is said that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and" (above all—what is to the point)—"the earth shall be full of the knowledge of the Lord," i.e., the people will see their *A'yān*. To use a Kaiserian simile, instead of looking at the sun from the earth they will look on the earth from their "places in the sun."

The Qur'ān calls this day *yaum-middīn*.¹

The disciples of the Shaykh were Fakhruddīn Irāqī, Ṣadruddīn Ferghānī, etc.

The views of Shaykh-i-Akbar ("the great" as he is called by way of eminence) were not to be left unchallenged. Shaykh Ruknuddīn 'Alā'ud-Dowlah was the person who disputed his position. He was a native of Samnān, travelled to Hijur and settled himself at Baghdad in 687 A.H., and became a disciple of Shaykh Nūruddīn Kisiate, read the works of Shaykh-i-Akbar and wrote commentaries on his *Futūḥāt*. He was a Governor of Samnān. 'Abdur Raḥmān Nūruddīn Jāmī was an important disciple of his. This Shaykh was the founder of the Shuhūdiyyah school. He taught the world was a reflection and not an emanation of the Divine Being, and that existence is separate from and external to essence.

1. Sūra Fātiḥa : 1-3 and Sūra Ṣād, xxxviii. 78.

While the Wujūdiyyah held that the essence of things are *asmā'* and *ṣifāt*, the Shuhūdiyyah taught that the essence of things are '*adum* (non-entities). '*Adums* are non-entities so far as manifestations are considered, but they have a distinction in the knowledge of God, nay, have an existence in knowledge itself (like the plan of a building in the knowledge of an engineer); and they are "mirrors," for they are the means of bringing out manifestations of the reflex of *asmā'* and *ṣifāt*. The essence possesses certain attributes, like existence, knowledge, seeing, hearing, etc., and '*adum* possesses none, and it is thus the means of manifesting these; for every attribute that is wanting in '*adum* is to be found in essence; and '*adums* are thus mirrors or reflections of the attributes of essence.

With the Wujūdiyyah school, the external existence is the existence of God Himself, and they quote Sūra Anfāl viii : 17, (the verse revealed after the battle of Badr,) "it was not thou that didst throw, but it was God Himself that did throw, the handful of pebbles". The diversity displayed by billows and bubbles of water does not, in the least, diminish the unity of the ocean.

With the Shuhūddiyah, the '*adum* is conjoined with the reflex or illumination of the *asmā'* and *ṣifāt* of God.

With the Wajūdiyyah, God is present in His creatures in reality; but their reality is not like the conjunction of body with body—or of extension with space—but it is like the reality of one in

numbers. With the Shuhūdiyyah, He is present by His knowledge.

Thoughts are common to human mind. What one mind has thought out in one age, another might think out, on its own initiative, in another. But since certain minds had previously thought out certain ideas, one might have some justification in thinking that another mind travelled on the same line, having in view the beacon lights set up by a former generation. When the Muslims were confined to Arabia, their ideas remained pure Arabian; but when they emerged out of their wildernesses, there was an impact of mind on mind; and the consequent scintillation of sparks of new thoughts. The writings of Plato and Aristotle were translated from Greek—during the “golden age” of Muslim sovereignty under Māmūn-ur-Rashīd. The philosophy of *Ishrāqīn* (Realists of Plato) which depended on intuition for the realization of truth and the philosophy of *Mash-shayin* (the Peripatetics of Aristotle¹ which depended on experience, were readily absorbed into the Muslim thought.

The chief exponent of the philosophy of *Ishrāqīn* was Shaykh Shihābuddīn Maqtūl, the “slain” (obi. A.H. 586). Shaykh-i-Akbar may have thought out his philosophy of A’yān-i-thābita (or *Suwari ‘Ilmiyyah*, i.e., knowledge forms) on his own initiation or might have been led on by the beacon light of Plato’s doctrines of archetypes in formulating his doctrines.

1. The word in Arabic has the same meaning as the Greek word, from the fact of Aristotle having walked up and down, while delivering his discourses.

Each type (*'ayn-i-khārij*) has its prototype (*'ayn-i-thābit*). When the young Shaykh was accosted by a stranger, who asked him whence he was coming and whither he was going he replied he was coming from archetype and going towards the type. These doctrines received their Arabic cloak and passed off for the doctrines of Islam, and even *Hadīths* were "made to order" to give them their hall-mark.

The Sūfis turn this saying of Ibnul-'Arabī into a *Hadīth*. "The A'yān-i-thābita did not smell the smell of existence."¹ *Al-a'yān-i-thābitatun lā shamytu rahi-yatul wujūd, i.e.,* they have not come out into existence, they are as they were. This does not appear to be more than the Platonic doctrine.

Take the *Hadīth Kunta kanzan makhfiyan for aḥbubtu ourifa fa khalaq al-khalq*, "I was a hidden treasure, and loved to know myself and hence created the world." Taking the suppositional stages of Evolution of Ibnul 'Arabī; when God first became conscious of "Self" there was the first Trinity. "The one who is conscious" "what he is conscious of," and "the process of consciousness involved therein." When he was conscious of *self*, he found His attributes, and names dependent on the attributes,—Creator, Preserver, etc. Immediately thereon, Forms presented themselves in His knowledge praying to be given expression to, and to be acted upon. He granted their prayer by "Be" (*kun*) and they became

1. "The ideas and things appear separate from one another; the first are the patterns; these are the copies. From this point of view, the Platonic system though not pantheistic—for the numberless ideas are not parts or emanations of a supreme idea, is nevertheless monistic."—Zeller's *Greek Philosophy*, p. 148.

(*fayakun*). His attribute of *hearing* became manifest, when he heard the prayer of the forms, the attribute of omnipotence became manifest when he granted their prayer "*to be*". Of the six stages of Evolution of Ibnul 'Arabī, three are inward and three are outward. The three outward are the external manifestations coming under the process of creation.

The first in the three external manifestations is 'Aql-i-Kul' (absolute Reason).—the Demiurgus of the Platonists.

When 'Aql-i-kul came into existence, it prayed to God for a companion, then Nafs-i-kul (absolute personality) came into being. By the spiritual union of these two, a son Tabīyat-i-kul (Nature), and a daughter Jouhar-i-Hāba (noumenon) came into being, and by the union of these latter two, Jism-i-kul (absolute body) and Shakl-i-kul (absolute form) came into being. By male and female principles is herein meant the active and passive principles.

The second in these three external manifestations is 'Arsh (Throne) and Kursī (chair). These are the names of the height and width of the vast expanse. In the third of the three external manifestations are *Falakul-utlus*² (crystalline sphere), and the orbits of the several planets. In the orbit of the Earth became manifest, the sphere of earth, and then of air, of water, of mineral and of the species of animal, and last but not least, of man the apex of evolution—microcosm of the macrocosm. Each spiritual and material form is the manifestation of a particular

1. *Āyina-i-Huqāyiq Numā*, p. 6.

2. The sphere devoid of all forms, the blank sphere of the heavens.

name, e.g., the sphere of water is the manifestation of the name—"the Living"; and angel is the manifestation of "the strong" and so forth. From the above, it will be seen that the importation of the Grecian element into Muslim thought did not stop with the "cavernous doctrine" of Plato.

The Grecian philosophy had already come into collision with the Jewish and Christian theology, or, may be, conversely. Philo and his still more important successor, Plotinus, had converted Platonism into Christianity under the name of Neo-Platonisms. Plotinus had already declared that when God first became conscious of Himself, He found Himself to be Christ; and assumed "the world to be an effluence or irradiation of God in such manner that the remoter manifestation possesses even a lower degree of perfection than that which precedes it and represents consequently the totality of existence as a descending series."¹ He spoke of the one life in all things being like the one light shining in many houses, as of itself many, and yet one and undivided, the one life shining into and utilising all bodies, projecting pictures of itself like one face seen upon a multitude of mirrors.²

The several manifestations of the first two external stages of Ibn al-'Arabī fall in with the doctrine of³ Plotinus under other names, such as *Logos*, *Creation*, *Soul*, *Nature*, *Universe*. When the Muslims travelled Eastward and settled in India, their

1. Schwegler's *History of Philosophy*, p. 141.

2. Gough's *Philosophy of Upanishads*, p. 50.

3. Morrel's *Manual of History of Philosophy*, pp. 133-139.

philosophical belief received a good deal of accretions from the Vedanta School. Abul Faḍḍ-i-Faḍḍī, a brother of Abul Faḍḍ, and one of the nine gems of the Court of Akbar, is said to have learned under the garb of a Brahmin a good deal of esoteric knowledge from a Brahmin Pandit; he translated into Persian, a part of Mahabhartā, Bhagavat Gita and the Gayatri Mantra.¹ Dārā Shikuh, a brother of Aurangzeb was a Vedantist.

Referring to Sūra Hā Mīm, xli : 53, it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sūfīs have constructed a theory of microcosm and macrocosm ('ālam-i-aṣghar and 'ālam-i-akbar), e.g., the twelve zodiacs are the twelve holes in the human body; the seven planets are the five senses *plus* the senses of talking (*sic*) and understanding (*sic*). Thus body = the earth; bones = mountains; vacant space = sea; blood vessels = rivers; hair = trees; mouth = a cave; back = barren land; front = east; back = west; right hand = south; left-hand = north; breathing = air; laughing = shining of lightning; weeping = raining; sorrow = darkness; spring = youth; autumn = old age; sleep = death; awaking = life and so on. This as well as the theory of the five elements and 25 *gunas* (qualities) possess a distinctive Hindu stamp. The Muslim philosophy in Southern India is so much mixed up with that of the Hindus, that it is difficult to distinguish it.

It recent times there was a revival of *Taṣawwuf* under Shaykh Aḥmad, a native of Sirhind, a man

1. Darbār-i-Akbarī of Muḥammad Ḥusain Āzād, p. 374.

belonging to Shuhūdiyyah school (ob. 1625 A.D.) He is known as Mujaddid-i-alf-i-thāni (reformer of the second thousand); he introduced the Naqsh-bandiyyah Order into India. He was the Caliph of Baqī Billah Birung. Mirzā Ghulām Aḥmad Qadiyāni of recent times. (1839-1908) is a mixture of *Tasawwuf* and rationalism. He announced himself in 1889 to be Mithl-i-‘Esā (the *burūz* of Christ), and the minaret of the town of Qadiyān to be the minaret of the mosque of Damascus, spoken of as the place where Christ was to descend; the one-eyed Dajjāl (Anti-Christ) to be the mammon of gold so much worshipped in the world, and the Dajjāl’s ass to be the railway train and so forth. He has borrowed something from the Grecian thought (1) the angels are the spirits of the planets, (2) that in him, as in Christ, there is a power, one end of which touches heaven and the other the earth, a sort of *rābiṭa* or link. This love of God from above joined to the love of man from below produces what is called the Holy Ghost. He founded the Aḥmadiyya sect in 1889, basing his claim on the Quranic verse: “*Certainly We have raised in every nation an apostle.*”¹

When the Prophet was on his death-bed, it is said that he asked for pen and ink (a fragment of history which Maulwi Mehdi ‘Alī disproves) and that ‘Omar interdicted his attendants saying (“Sufficient unto us is the Book of God.”) (*Ḥasbanā Kitāb-ullah*). So might the Muslim philosophers have well remained with what is taught in the Book, without imbibing truths or hearsays from other sources. In their hands, it has become either pantheism or a sort of anthropo-

1. *Wa laqad ba’athna fi kulli ummatin rasūlan*—(Sūra Nahl, xvi : 36).

morphism – God sitting on His throne in the skies.

Three persons are said to have been interrogated by Imam Jā'ffer-i-Şādiq, regarding God. One said: "I worship a God, who possesses all the attributes." The Imām said he worshipped a man-god or idol, since eating, drinking, dying are all the attributes of the created. These are the pantheists. Another said he worshipped a God who had no attributes. The Imām said he worshipped a nothingness (a phase of modern philosophical Nihilism); and the third said he worshipped a God, who had the attributes of perfection and was devoid of the attributes of "imperfection and decay." The Imām said, he worshipped the true God of the heaven and the earth. This Imām was the fifth in descent from Ḥaḍrat 'Alī, the first flood-gate through which the spiritual light and knowledge of Islam streamed forth on the Muslim world.

1. "Attributes of imperfection and decay" is a technical expression. According to the suppositional stages of Ibnul-'Arabī, when God became conscious of "I am and no one besides," then in His knowledge there was "not-I".

All the attributes of perfection belong to the Divine Essence, and all the attributes of imperfection and decay belong to this "Not-I" in His knowledge. The attributes of the Divine Essence are seeing, hearing, speaking, etc. The attributes of this "not-I" are "not seeing," "not hearing," "not speaking." This "not-I" is called '*adum-i-idāfi*' to which imperfection and decay relate. Evil is therefore the attribute of '*abd*, and moralness that of God. For the manifestation of goodness, evil is necessary. Goodness or virtue is not the result of the habits of 'herding animals,' as Nietzsche puts it.

Fichte is however nearer the şūfī mark for he taught that there is only one virtue viz., to forget the claims of one's personality and *only one vice, viz, to think of self.*' F. Van Bernhardt, p. 261.

Goodness is what is helpful to '*abd* to scale the ladder of elevation in this world and the next, till one obtains the *dīdār* of God.

The Muslim therefore prays in his *du'ā* for *ḥasanāt* (blessings) in this world and the world to come.

Chapter V

THE DOCTRINE OF A'YĀN-I-THĀBITA

Wa mā minnā illā lahu maqāmūn ma'lūm (Sūra Ṣāffāt, xxxvii: 164). "There is no one of us who is not in a station that is already assigned." *Kullu shayin 'inda-hu bi-miqdārin* (Sūra Ra'd, xiii: 8, "and there is a measure with Him of everything."

The reality of man is nothingness as the word 'Ayn-i-Thābit (reality proven to be nothingness) indicates. "*Inna-ka miyyatun wa innahum miyyatūn*" (Sūra Zumar, xxxix: 30). "You are dead and they are dead." The word *a fortiori*, man is a form in God's knowledge. According to Ibnul-'Arabī, activity means life, *Wal harkatun hayyatun*¹ (Fasi-Mūsa-wiyyah), e.g., the souls of virtuous humans will be moving about from tree to tree in paradise encased in the crops of green birds, i.e., in their heavenly green garb, they will be moving about from *tajallī* (epiphany) to *tajallī*, enjoying heavenly bliss. Since 'Ayān or forms *per se* have no motion, they have no existence of their own, they are nothingness and are said to be dead. The *ṣifāt* or attributes in which the *Dhāt* inheres are manifest in these forms. The *Ṣifāt* are the 20,000 angels observed by St. Anthony as dancing a saraband on the point of a needle² a point in an Euclidean sense is a nothing; and so are the form in their nature.

1. Vide *Wisdom of the Prophets*, p. 169.

2. Clodd's *Pioneers of Evolution*, p. 17.

The Dhāt is the stage of Aḥdīyyat – the unlimited, the absolute, colourless, *ghayb-ul-ghuyūb* (the unseen of the unseen) – It is unseen even in the unseen. It is Tanzīh (Nirguna) – the state in which the ṣifāt or aspects are hidden in the Dhāt. Then four *i'tibārāt* (hypostases) are believed to be found in It, viz., 'Ilm (knowledge), Nūr (light), Wajūd (existence), Shuhūd (observance). The Dhāt descended in Its own knowledge ('ilm). It observed (Shuhūd) in Its own "I-ness" (Nūr).

These motions indicated Wujūd (Existence). This first descent is named Waḥdat or Ḥaqīqat-i-Muḥammadi (the reality of Muḥammad). This was the first form ('ayn) in Its knowledge.

The 'Ayn is therefore a form in which an aptitude of the Dhāt appeared to Itself. When Muslims wash their face in performing Wazū they repeat the Kalima, *Lā-ilaha il-Allah Muḥammadun Rasūlulla*, i.e., they negative all faces except the first manifested face which is the *sent* (Rasūl) of God. This washing of the face puts them in mind of the first 'Ayn of God. The 'Ayn or form encircled innumerable forms (a'yān) in It. It saw them (this is its *baṣr* or sight); and they prayed for the manifestation of their potentialities. It heard their prayer (this is Its *samā'* or hearing); It granted their prayer (this is Its *kalām*). Thus in the third stage three more hypostases are added making in all seven *i'tibārāt* (hypostases). This third is called Waḥdīyyat or Ḥaqīqat-Insāniya (the reality of humanity). When the forms encircled by the Ḥaqīqat Muḥammadi became more pronounced by the endowment of the

existence of God (including His attributes), their sphere of existence became 'Ālam-i-arwāḥ, when this 'ālam became more pronounced, it became 'Ālam-i-mithāl (world of similitudes,) and when the latter descended further still, it became 'Ālam-i-Ajsām (causal world). Hence *Arwāḥina ajsadina wa ajsadina arwāḥina*,—"Our souls are our bodies, and our bodies are our souls" as said by Mujībulla of Allahabad, the commentator of *Fuṣūs-al-Ḥikam*. These five stages are called *Ḥudrāt-i-khamsā* (or the five presences) in the technology of the *ṣūfīs*. The *Dhāt* with manifest attributes is the state called *Tasbīḥ* or *Saguna*, as opposed to *Tanzīḥ* or *Nirguna*.

The simile of ether or gas holds good here. The *Dhāt* was perfectly unknowable; when its *ṣifut* or *ṣifāt* became pronounced, the aspects surrounded and pervaded the *Dhāt*. There was the ocean of ether, as it were; it had its aspects, when this latter became pronounced and distinguished, it became the ocean of water, which the ether surrounds and pervades; then the ocean manifests an iceberg in itself; which it surrounds and pervades. As ether is present in iceberg, so the *Dhāt* is present in the manifest world; or another simile—as an originator of an idea is existent in that idea, so God is present in *A'yān-i-thābita* in all the stages of devolution. Many is therefore nothing more than manifestation of the names and attributes of the Real.

The lower stage is a screen over the next higher one. We are able to see God better in the regular gradation of beings who proceed from Him than in

His Self, as Fārābi said,¹ or as a Persian poet has said :

*Haq bi jān ander nihān wa jān bedil ander nihān
Ay nihān ander nihān ander nihān ander nihān
Ein chuni ramzyst 'ayān khud bay nishān wa bay
bayān
Ay jahān ander jahān ander jahān ander jahān.*

The truth is hidden in life and life is hidden in
mind

O hidden within hidden, within hidden,
within hidden

This is a mystery—open by itself without any
signs and word

O world within world within world within world.

The present day Theosophists also, hold “that
the useen world is after all an extension of the world
we see.”²

‘Abdul Karīm Jili (781 A.D.) and Abu Naṣr Fārābi (950 A.D.) worked out this devolution theory only as devolution in the reflection of ṣifāt (attributes); while the Neo-Platonists led by Plotinus and his disciple, Proclus, believed that devolution meant one thing coming out of another. They called the first thing that came out by the name of *Nous*. This is directly against the Islamic idea of God, for He is named *Al-ṣamad* in *Sūra Ikhlāṣ*; *ṣamad* is that which has no vacuity in it. This is also demolition of the Atomic theory of Democritus and the Nihilistic philosophy of Buddha and Sankara.

1. T. J. De Boer's *History of Muslim Philosophy*, p. 115.

2. L. W. Leadbeater, *Messages from the Unseen*, p. 3.

The knowledge of God is referred to in the Qur'ān as 'Ummul Kitāb or Mother of Books (Sūra Āl-i-'Imrān, iii : 6) or Lawḥ-i-Maḥfūz. Sūra Burūj, lxxxv : 22). This knowledge is in the abstract. When it becomes detailed, it is called 'Kitābul Mubīn' Sūra Hijr, xv : 1, the detailed forms in this latter are called A'yān-i-Thābita (Fixed forms).

While there is no change in 'Ummul-Kitāb' (the basic nature of the forms), there may be change in the order or time or both of the manifestation in externality according to those forms which are called A'yani-i-Zāhira which begin in 'Ālam-i-Mithāl—*Lā ratbin wa lā yābisin illā fi kitāb al-mubīn* (Sūra An'ām, vi : 59). "There is no green thing or dry thing but it is in 'Kitāb-ul-mubīn'," i.e., there is no change in 'Ummul Kitāb', but there may be change or suppression in the manifestations or ṣifāt according to forms in external stage, e.g., by prayer on the part of 'abd, as Sa'di says :

*Auliyā ra hast qudrat az ila
Tir-i-jesta bāz gardanand zi rāh.*

The saints have such power from God,
That they turn back an arrow from its course.

There is a story which says that a merchant consulted an auliyā of Baghdad as to whether he could go on a mercantile journey: he was prohibited.

While he consulted the youthful Shaykh 'Abdul Qādir Gilānī, he was permitted. He went and came back successful. How was this?

The misfortune predicted by the awliyā did happen to him but in a dream (i.e., in 'Ālam-i-mithāl): he was plundered by robbers and even for-

getfully left his bag of money in a wayside inn, which he subsequently recovered. Thus the prediction of the old awliyā and the Shaykh both came to pass. There was change of circumstances only. Hence the words of Hāfiz :

*Dar kou-i-nayk nāmi ma ra guzar na dadand
Gar tu nāmi pasandi taghaiur kun qāzā ra*

They did not allow me to pass through goodness,
If thou dost not approve of this, change the
circumstances.

Abraham was ordered by Nimrūd the King of Chaldea to be thrown into fire. Then God said : *Yā nāru kunī bardan wa salāman 'alā Ibrāhīm*) Sūra Anbiyyā, xxi : 68). "O fire become cool and peace-bestowing to Abraham." Maulvi Muḥammad 'Alī in his note to Qur'ān (1641) simply says that it was the fire of opposition kindled by these idolatrous people. Amīr 'Alī thinks that Abraham came out of Ur of the Chaldees, Ur meaning "fire" in Chaldee), means he simply came out of Chaldea. The generality of commentators and the Gospel of Barnabas, Chapter 28 (*vide* Sales note on Sūra Anbiyyā) say that fire 'having miraculously lost its heat in respect to Abraham became an odoriferous air and the pile changed to a pleasant meadow, though not to the idolators', and thus he actually came out of it as the Qur'ān says – (fire became cool). If taken literally, the fire changed its attribute of burning and not its essence. The flames were there without their burning quality. The forms were there, but the qualities had disappeared. Ibn Khaldūn says that the first light from which the world was created "in itself has

neither heat nor coolness, it is an extension without quality.”¹

Plato had a glimmering of this theory. “The ideas or things,” says Zeller² “appear separate from one another; the first are the patterns and these are the copies. From this point of view, the Platonic system though not pantheistic—for the numerous ideas are not parts or emanations of a supreme idea—is nevertheless monistic”. Sri Krishna was the actual observer of the things of this world as merely forms. In the battle-field of Kurukshetra, he urged Arjuna to shoot; when the latter hesitated, he pressed Arjuna’s head under his own arm-pit; when lo—he beheld mere figures or phantoms fighting and had no hesitation in shooting at them.

The doctrine of A’yān is diametrically opposed to theory of Behaviourism as propounded by Dr. J. W. Watson, now in vogue in America for the last two decades. As forms in God’s knowledge, A’yān have their own peculiarities and traits; e.g., God imagined a square, the latter had its four sides equal, and all its angles right angles; and God bestowed His Existence on it—the square *in esse* became a square *in posse*. It came into existence with its own peculiarities and was called a square and not a rhombus. The peculiarities of A’yān are *their* attributes and not God’s. Hence evil relates to ‘*abd* and not to *rabb*.

Mā Aṣābaka min ḥasanatin fa min Allahi wa mā

1. Introduction to Part—10th chap..
2. *Greek Philosophy*, p. 148.

aṣābaka min sayatin fa min nafsika. (Sūra Nisā, iv: 79). "Whatever good accrues to you is from God; and whatever evil accrues is from your own nafs."

*Her chi az zyn wa shayn-i-shumast
Sar ba sar muqtazai 'ayn-i-shumast.
Her chi 'ayn-i-shumā taqāḍā kard,
Jewd-i fayzi-i-mon ān hewayda kard.*

Whatever is good and evil of yours,
Is entirely of your demand.
Whatever your 'ayn demanded,
My grace has granted it.

The *rabb* (the ism or name of God) is on the right path. *Inna rabbī 'ala ṣirātin mustaqīm* (Sūra Hūd, xi: 56). The *rabb* only gives inflatus to the *ism-i-kiyānī* to manifest itself according to its peculiarity. According to Behaviourism, human behaviour is explained in terms of stimulus or stimuli and response or responses. "Personality," says Dr. Watson, "is the sum of activities that can be discovered by actual observation over a long time to give reliable information. It is the product of our own habit system." It eliminates all references to a central entity and undermines the foundation of morality and religion. This is like Herbert Spencer's idea of life which consists merely in the adjustment of inner circumstances with outer environments. At first blush, the doctrine of A'yān would appear to be incompatible with certain verses of the Qur'ān like *Ud'ūnī astajibu lakum* (Sūra Mūmin, xl: 60) "Pray and I shall grant your prayer". *Innallaha*

yaḥkumu mā yurīd (Sūra Mā'ida, v: 1). "God commands whether He wills." *Inallaha yafa'lu mā yurīd* (Sūra Ḥajj, xxii: 14). "God does what He wills." *Lātahdī mon aḥbata wa la kinn-allaha yahdi mon yashau* (Sūra Qaṣaṣ, xxviii: 56). "(O prophet) thou canst not turn to the right path those whom thou likest, but God can turn to the right path those whom He likes."

A'yān are really the aptitudes of the Dhāt itself; they are not separate from the Dhāt just as a person's aptitude for writing is not separate from him. When He views them separately, they become *ṣifāt* or attributes of His Dhāt, and are thus merely relationships between the Dhāt and Its aptitude and they then become *ism-i-elahī* (Divine names); but "still they have not come out into existence."

"They have not smelt the smell of existence" (*Lā shammat rahiatul wujūd*) as Shaykh-i-Akbar says. When an aptitude takes a form in God's knowledge, it becomes *Wajhallah* (face or aspect of God). The form is in agitation till it finds its own counterpart to express itself; thus it creates the counterpart 'Ayn-i-Zāhira for its own manifestation in it.

The aptitude Providence (*razzāq*) is an aspect of God. It is *Wajhallah*, it is never in manifestation, "while *murzūq*", (mundane name) is manifest as the vegetable kingdom. The *ism-i-elahī*, 'azīz (the esteemed) is never in evidence, but what is in evidence is the *ism-i-kiyānī* (the metal kingdom). The latter is called *Shay*. Hence the Qur'ān says: *Kullu mon alayhā fān wu yabqā wajhu rabbika dhul jalāli wal ikrām*—Sūra Raḥmān, lv: 26-27). "Whatever is on

'It' is to be annihilated. For ever will remain the face of thy Lord with its glory and honour". The *asmā'-i-kiyānī* will disappear; they are with the condition of *Shay* or thing (*bishart-i-shay*); the *asmā'-i-elāhi* which are with the condition of no thing (*bishart-i-lā-Shay*) will remain; They are the forms or aspects of God. The *Dhāt* is without the condition of *Shay* (*la bishart-i-shay*) and that is the 'It' referred to in the above verse.

There are two ways of viewing the nature of God, viz., in *Tanzih* (quality-lessness or nirguna) and *Tasbih* (qualityedness or saguna). The first is *furqān* or separation of *Tasbih* from *Tanzih* and the other is *Qur'ān* or viewing the two together. Noah preached the former, which *Rūmī* has expressed in the form of an allegory:

*Nuh guft an saer kashan mon mon nayam
Mon zi jān murdum zi jana mi ziyam
Chun bi murdum az ḥawās-i-bul bashar
Ḥaqq mara shud sam wa idrāk wa baṣar
Chun ki mon nistam, aein dam zi oust
Peish i aein dam her ki dam zad kaffir oust.*

Said Noah to his nation, "I am not I"

I am not, it is God that lives.

When the "I-ness disappears from the sense" of man,

It is God that talks, hears and understands

When the "I" is not I, the "I" is the breath of God.

It is a sin to assert one's "I" with Him."

Hūd preached first *Tasbih* and then *Tanzih*.

Mā min dābatin illa hua ākhizun bi nāsiyathihā inna rabbi ‘ala širātīn mustaqīm (Sūra Hūd, xi: 56).

“There is no living creature whose forelock is not in the hand of his Rabb. Surely my Rabb is on the right path.”

Hūd was a prophet sent to the Addites, a tribe of Arabs in the province of Haḍramut. This tribe believed in *ghayr ullah* (other-than-God’).

The Prophet of Islam called his people to Tasbiḥ in Tanzīh and Tanzīh in Tasbiḥ. This putting together of the two was his Qur’ān.

Laysā kamathlihi shayun wa hua sami‘ul baṣīr. (Sūra Shūrā, xlii: 11).

“He is not like the likeness of a thing. He is the hearer and seer.”

Again, *Marajal baḥrini yaltaqian bayna-humā barzakhun lā yabghiyan.* (Sūra Raḥmān, lv: 19-20).

“He has made the two seas flow freely together, (so that) they meet together. Between them there is a barrier which they cannot pass”—Maulwī Muḥammad ‘Alī in his note 2411 refers to the Red Sea and the Mediterranean, or to useful men both amongst believers and unbelievers. Obviously and from the context, this refers to the *shans* of Tasbiḥ and Tanzīh—that barrier is Dhāt in the stage of Waḥdat which no created being can have cognition of. In his *Fasi-Muḥammadiyyah Fuṣūṣ al-Ḥikam*), Ibn ‘Arabī says:

*Al-qurānu yatazam-manul furqān wal furqānu lā yatazam-manal Qur’ān.”*¹

“Qur'ān includes Furqān and Furqān does not include Qur'ān.”

The Arabs of Ayām-i-jāhilyya or the days of ignorance (i.e., the days before the advent of the Holy Prophet) were worshipping God merely in tasbiḥ, that is in the Asmā'-i-kiyānī (mundane names) which were the counterparts of Asmā-i-Elahi (Divine names) which in turn were the manifestation of Divine attributes in the forms of A'yān.

The descendent of Shem (the Semites) were ever always in quest of the First Cause as opposed to those of Ham and Japhet, who worshipped second causes and were fetish and idol-worshippers. Those of the Semites who had settled in Arabistan were worshippers of Tanzīh in Tasbiḥ and *vice versa*, that is, were Unitarians or those who unified these two aspects (Muwāhids or Ḥanīfs). But during the days of ignorance they had fallen entirely into Tashbiḥ and worshipped mere manifestations, i.e., *asmā'-i-kiyānī* (the counterpart of *asmā'-i-elāhi*) embodying their ideas in engraven stone images (idolatry) stars, (sabianism,) trees and animals; e.g. Jupiter (Mushtari) was worshipped by the tribes of Lahm and Jazam; Mercury (Uṭārid) by Tamimites, Pleiades (Sourayya) by Madhij, Quarish and Ijad of Najd and Hijāz; Hyades (Dabaran), by Tasu and Jalis. Qais Ben Ailam worshipped Sirius (Shirra), they were forbidden to do this. (Sūra Najm, liii: 49). The tribe of Wayeb worshipped stones; Bani Kinanah, Quraish, etc.,

1. Fasi-Nūbiyyah in *Fuṣūṣ al-Ḥikam*, vide also *Wisdom of the Prophets*, p. 58.

worshipped 'Uzzā—which was not a statue but tree, a species of acacia.

Some say it was a palm in the vicinity of Nakhlah—the tree-idols were considered to be the daughters of Allah. Himayarites worshipped Nas which was in the form of an eagle; Mazhaj in Yemen worshipped Yaghūs in the form of a lion. They had the superstitious practice of slitting the ears of she camels (which they called Bahirah) under certain conditions and leaving them to roam about.

Amr Bin Lohay went to Syria and brought down the idol Hobal (the figure of a man holding seven arrows). The worship of all forms (as embodied in the three hundred and sixty idols of the pantheon of Mecca) was prohibited and mankind were ordered to worship the Lord of them all.

Fasjudullahi wabudu. (Al-Najm, liii : 62)

The ancient Babylonians had set up the idol of Baal and performed worship before it in a sanctuary. Moses abolished both the idol and the worship, i.e. abolished Shirk-i-jalī (obvious partnership with God) but retained the sanctuary.

The Prophet of Islam, continued the worship but abolished a particular sanctuary.

Fa aynama tuwallu fa thumma wajhulla. (Sūra Baqarah, ii : 115)

“Wherever thou turnest thy face, there is the face of God.”

Some Arab-Muslims had lost their way in a desert and performed their night prayer ('Ishā) without facing the *Qiblah*; next morning they found out their

mistake and were perplexed. This *āyat* of the Qur'ān removed their perplexity; "but" says Shaykh-i-Akbar in his *Fus-i-Hūdiyyah*, (of *Fuṣūṣ-al-Ḥikam*): "God's own servants, however turn their faces towards the Sacred House of Mecca (Masjid-ul-Ḥarām) in their prayer, for they believe when praying that God is there. This also is an aspect of God's aspects. You do not confine Him there, you simply show respect to that direction."

The Ka'ba was not, however, like the Holy of the Holies (*Sanctum Sanctorum*) of the Jews to which high priests alone could find admittance, and that on the day of atonement.

Asmā'-i-elāhi are always hidden and man has been ordered to call God by any of His beautiful names. i.e., by asmā'-i-elāhi in their merciful aspect (Jamāli) *Qulid'ullah awid ar-Raḥmān ayā fa tadū falahul asmā'-ul-ḥusna* (Sūra Banī Isrā'il, xvii: 110); which directly refer to the Dhāt; and annihilate all *shay* (including one's limited self). This is the import of *Lā elaha il-Allah* (there is no one worthy of adoration but God). Yet those who brought faith in this formula still worshipped appearances and hence there was an injunction against this practice. *Wa mā yūminu aktharahum billahi illā wahum mushrikūn.* (Sūra Yūsuf, xii: 106.)

"And most of them do not believe in God, without associating others with Him." This was *shirk-i-khafī* (secret shirk) as Sa'dī says:

Dar een nowi az shirk poshīda ast

Ki Zidam bi azurd wu Amram bi kkat.

There is a sort of shirk lurking in this
That Zayd annoyed me and Amr spoiled me.

That is, the *fons et origo* of all actions is God Himself.

To the same effect wrote Abu 'Alī Sīna (Avicenna) to Abu Sa'id Abul Khayr (d. 1037 A.D.)

*Al khuruju minal Islami mujazi
Wal duqulu fil kufri haqiqi.*

“An egress from metaphorical Islam and an ingress into real Kufr;” metaphorical Islam is that in which Shirk-i-khafī lurks.

The worship of the idol of one's I-ness consists in considering one's existence as one's own. Kufr appears when the big “I” of man looms large on his mental horizon. The ṣūfī, who has attained fanā' refers to his self in the third person singular as 'It, or 'Its.'

The fourteen personal pronouns (in Arabic) are really revolutions or manifestations of the unmanifest “I” in the stage of Waḥdat or Haqīqat-i Muḥammadi (as Shaykh Ibrāhīm Gazūr-i-ilāhi of Shakarkote, Nagpore says)¹ the highest stage of Aḥdīyyat being unreferable as *Munqat-ul-Isharāt* (i.e., that in which all references or indications are cut off).

Kufr really means hiding a thing like a farmer hiding a seed in the earth. Real Kufr is therefore hiding your I-ness in the I-ness of God; ignoring the display of all *A'yān-i-zāhira*, but viewing it as from your “place in the sun”, and this is real Islam also.

1. Vide “*The Secret of Ana'l-Haqq*, p. 117.

Chapter VI

TASAWWUF AND MODERN RESEARCH

In Taṣawwuf, the *Dhāt* or Reality of God is first assumed and manifestations are traced down, till Man or more correctly, "The Perfect Man" is reached, or in other words, the manifestations of the activities of the cosmos are traced down from the Self as opposed to Self being the co-ordination of the activities of the cosmos as experimental psychologists hold. This tracing downwards is called "tanazzul." The successive downward stages are technically called Aḥdiyyat, Waḥdat, Wāḥidiyyat (the three internal stages), Arwāḥ, Amthāl, and Ajsām (the three external or manifest stages). There are the six days in which the world was created according to Genesis, Chap. I, and according to the Qur'ān *Inna Rabakum Allahul-ladhi khalaqas samawāti wal arḍa fi sittati ayyāmin thumm astwa ala^l-arsh* (Sūra A'rāf, vii: 54), "Surely your Lord is Allah Who created the heavens and the earth in six days; then He mounted the Throne."

Man has to ascend through all these stages up to Aḥdiyyat when he appreciates Dhāt, which is the goal of his existence. This is his 'Urūj or ascent. This is either in his knowledge or fancy. Then he descends again in the very same way to his own place for the reclamation of humanity as in the case of "men of God" (*ahl-ullah*) and prophets. The utmost that scientists do is to prove that the world was created and the Creator is a moral being, who loves the world. A Ḥadith says:

Allau jamīlun wa yahibbuj jamāl. God is beautiful and He loves beauty. God saw everything he had made and it was very good (Genesis 1-31). Goodness could have its source only in the Fountain of goodness.

Wa in min shayin illā yusubbihu bi-ḥamdihi. (Sūra Bani Isrā'īl, xvii : 44). Everything sings its own praise—"How good I am and consequently how my Maker is good."

All we have to do is to become loving towards His creatures and assume "the attributes of God"—a phrase used by Emmanuel Kant, though very common among the Sūfis who would say, *Tukhalliqu bi akhlaq-illah*,—(clothe yourself with the attributes of God.) The highest form of love to God finds expression in His adoration and worship, *Wa mā khalaqtal-jinnawal insana illā liya'budun.* (Sūra Dhāriyāt, li : 56) "And I have not created the jinn and men except that they may worship Me." To worship, one must know and appreciate the one who is worshipped. Hence the sūfis interpret *liya'budūn* (that they may worship Me) into *liy'arifūn* (that they may know Me). Love towards man is the kinship of Spirits which, according to a Hadith quoted by Ḥadrat 'Ā'yeshā is formed in the prenatal spiritual world: *Al-arwāḥun junudun mujannida fa-mā tu'arfa minhā ikhtalafa wa mā tanakara minha akhtalifa*—"Souls were a collected army. Those in it who recognised each other, love each other there, and those who did not recognise each other differ." By loving and worshipping God, man's *nafs* attains to the stage of Mutma'inna which is addressed thus: *Yā iyyahal nafs-ul Muṭma'innatu irji ilā rabbike rāḍiyatan*

marḍiyya fadkhuli fi 'ibādi wa'd-khuli jannati, (Sūra Fajr, lxxxix: 26-30), "O soul that is at rest return unto thy Lord, well pleased (with Him) and pleasing (unto Him). Enter among My servants and enter into my paradise." The philosophers who go from bottom to top, argue from design, the design that has manifested itself in the evolution of the Universe. It is not merely natural selection and survival of the fittest, which nature carries out without any goal in view. There is actual design in nature, e.g., the storing in the gall-bladder of the bile manufactured in the liver, till it can be conveniently emptied out. "It is difficult to say on the selection hypothesis how such an organ arose in which mere convenience is the sole end," says the Rev. Vicar Best. Again comets move in ellipses approaching close to the sun and then running away. In the beginning was Unity, a solitary germ-cell, the egg was represented by a solitary germ cell and it gave rise to all the complex organs and faculties of an animal in its manifestation. Multiplicity did not co-ordinate itself into Unity. From Unity manifested Cosmos—God put Himself under limitations of His own will for some ulterior purpose. Next to Cosmos comes Psyche, the seat of consciousness and memory and then the natural body. This is the *tanazzulāt* (the evolution theory) profounded by John H. Best.¹ He however, did not expatiate upon the connecting links as Sūfis do.

His Psyche is the storehouse of memories, the future is constructed out of these memories, as in the

1. *From the Seen to the Unseen* by John H. Best, Vicar of Little Marlow, Bucks, p. 66.

case of an offspring which derives its qualities from both the parents. "Memories" are not destroyed, because the brain, this merely material mechanism, happens to get out of gear or fall to pieces at death (Best, p. 32). The conglomerate Psyche corresponds to the world-soul of Plotinus of Alexandria, which is perennially conscious of its past, or to the Rūḥ-i-Ā'zam of the Ṣūfis, as Maulānā Rūmī puts it:

Tefriqa dar rūḥi ḥaywāni buad
Nafs wāhid rūḥi insāni buad.

Differentiations are in animal souls
 The human soul is one individual.

Thus memories exist independently of brain cells. The third eye of man, which was connected with the Psyche, his past memories and the future developments connected with them, has now sunk into the brain and become his pineal gland or *chashmi-baṣīrat* (mental eye) of the ṣūfis. *Baṣīrat* becomes *baṣārat* (physical eye) and *vice versa* in the case of advanced 'āriffs or *aulyā* and Prophets. This is the *oculis cordiale* of the ancient German Saints. To mark its former place the Brahmins put on a *namum* on the forehead.

Anatomical physical facts show purposiveness, says Vicar John Best (page 399). "Neither the Darwinian gemmules nor Weisman's Ids nor Mendelian laws have succeeded in clearing up the mystery how simple germcells manage to develop into highest organised adult individuals." Hence the existence of an invisible entity of a mental order has been postulated by Best, viz., Psyche. This Psyche corresponds to the subliminal consciousness

of F. W. H. Myers who was of the band of Cambridge savants who founded the Society for Psychical Research in 1882. The Sūfi, however, sees the *ism* (name) of God, Al-Ḥakīm (the wise permeating the totality of the manifestation of cosmic developments. God's Wisdom is not obvious at the outset or on the outside, just as the brush-strokes of a painter on the canvas may not be intelligible at first sight, but become so as the painter's work reaches completion. The Persian Poet is not therefore wide of the mark who said :

Daryā ba wujūd kish mawjey dārad
Khus pindard ki kashakus ba oust.

The ocean has billows of its own
The straw on the crest thinks it is struggling
with it.

“Not a sparrow shall fall on the ground without your father”

(St. Math, x-29) said Christ.

Lā taḥarraka dharrātin illā bi idhni'llah.

“Not an atom moveth except by the command of Allah,” says an oft-quoted ḥadīth. In the first three stages, *ḥikmat* cannot be predicated, because *asmā'* begin lower down, *i.e.*, in the fourth stage or Ḥaqīqat-Insāniyyah. From Psyche innumerable Psyches have emanated, which are under the direction of a fully conscious superior Intelligence. Psyches correspond to the Nusma envisaged by Shāh Walīullah Ṣāhib of Delhi and made mention of in his *Hujjatul-Bālighah*. The Psyche works on life. Life, according to the theory of abiogenesis, generated spontaneously on the earth. Kelvin thought that it

was brought down on to the earth from a meteorite millions of years ago. AErhenus put forth his theory of Panspermea, that the whole universe is pervaded by a countless host of microscopic germs (Best, p. 429). In the Sūfistic catalogue, life is the concrete manifestation of the aspect of Inness of Existence of God, which is one of the four primary aspects of hypostasis (*i'tibārāt*) of the Dhāt. According to Bishop Marcar, "It sleeps in the inorganic world, stirs in plants, awakes in animals and comes to self-consciousness in man."¹ "There was gradual procedure from inorganic to organic matter through stages of gradually increasing complexity." Organic evolution is complete in man, the microcosm of the macrocosm, intricacy and delicacy of the organic world having become most manifest in him. He being the "image of God", has to ascend to his source. In him alone spiritual evolution begins. Hence his spiritual powers alone will develop and not his body (Best, p. 472). This ascent consists in making our Will subject to the Will of God. "The purpose of God," says the Rev. Best, "is a moral one, bringing beings like ourselves into existence, who should be able to choose between higher and lower impulses, and who, by choosing right, should gradually bring their wills into conformity with His Own," (p. 527). Hence Muḥammad called himself *'abd* (slave) of God. A slave extinguishes his will and follows the will of his master and hence also Islam is submission to the Will of God—extinction of one's will in His Will. In bringing our will in the first instance into conformity with His Will,

1. *Mystery of Life*, p. 20.

there is self-sacrifice on our part which entails a considerable amount of suffering, and hence the place and value of suffering in man's life. "And I, if I be lifted up," said Christ, shall draw up all men unto me." Through suffering man advances toward perfection to become the image of God that he really is, as perfect man. To go through suffering, some Sūfis recognised four kinds of deaths mentioned on pages 87 and 88, *ante*. Hence the injunction *Mutu qabla an tamutu*—"die before you die."

The end of the evolution or *tanazzulāt* is the production of perfect man or as Myers calls it "normal man" who according to him "has the fullest grasp of the faculties which inhere in the whole race"¹ or in the best product of the whole race, as Sa'dī puts it in the case of the Prophet Muḥammad.

*Husni Yūsuf dami 'Isā yadi baiḍa dari
Anchi khubān hama dārand tu tanka dari.*

The beauty of Joseph, the breath of Jesus, and the white hand of Moses.

Whatever the beloveds severally had, thou hast them all conjointly.

The Prophet had concentrated in him all the attributes that inhere in the choicest individuals of the human race.

1. *Human Personality*, p. 20.

GLOSSARY

1. **ASH'AIRA** (plu. of *Ash'arī*): A sect founded by Abu Ḥasan 'Alī ibn Isma'īl al-Ash'arī, born A.H. 260 (A.D. 873-4), held that God's attributes are distinct from His Essence "not *'ayn* nor *ghayr*." (a) The Word of God is eternal, vocal sounds are created, (b) God's will is eternal; from which good and evil proceed, (c) He has power to convert will into action. When man desires to do a thing, good or bad, God so orders matters that an action corresponding to the desire is there, created by God and fitted as it were on the desire. Abu Bakr Bāqilānī, Imām-ul-Ḥaramayn, Abu Ishāq al-Isfarani were some of the exponents of this school.

2. **'ABD**: The first 'abd is the First Limitation or Ḥaqīqat-i-Muḥammadī. In its aspect towards Aḥdīyyat or the Unlimited it is Aḥdīyyat itself; and in its aspect towards the lower devolutions it is 'abd. It is the stage of Anā, 'I'. When these aspects drop, the Dhāt alone remains. *At-Tauḥīdu ḥaqīqatun lā rabba wa lā 'abda*, "Tauḥīd is a Reality in which there is neither Rabb nor 'abd." Waḥdat or Ḥaqīqat-i-Muḥammadī is the partition between these two, *Marajal baḥrayni yaltaqīyan baynā huma bar-zakhhun lā yabghīyan*. (Sūra Raḥmān, lv: 19-20) "He has made the two seas flow freely, (so that) they meet together. But between them is a barrier, which they cannot pass."

3. **ABRĀR**: Virtuous men; ṣūfīs are the people called in the Qur'ān by this name as well as by the names of Muqarrabīn, Ṣābirīn, and Zuhhād.

The name ṣūfī did not come into vogue for two hundred years after the Prophet's demise according to the book '*Awārifu'l-Ma'ārif*'.

4. **AF'ĀL**: Actions, works, (pl. of *Fa'il*).

5. **AḤDIYYAT**: The first stage in which there is nothing but Wonderment. The word Allah here indicates *Wala*, wonderment; 'Transcendental Wonder' as Tennyson calls it; and in the

3rd stage of Wāḥidyyat, it indicates one who is deserving of worship (Elab).

6. AḤAD: Oneness; sameness. A heap of grain of the same sort is Aḥad, in so far as its species is concerned; it is Wāḥid, in so far as its oneness is concerned.

7. AHL-I-MUSHĀHADA: People of Observation, (i.e.) those who are accustomed by Practice (Mujāhada) to the observance of the attributes and asmā' of Dhāt in every item of creation.

8. AKHYAR: Good people; a term applied to ṣufīs—vide Abrar.

9. AJSĀM: Bodies; 'Ālam-i-ajsām is the causal world.

10. ALIF: The first letter of the Arabic alphabet.

11. AMTHĀL: Similitudes.

12. 'ĀRIFF: Gnostic.

13. 'ARSH: The throne of God.

14. ARWĀḤ: Souls.

15. ASHGĀL (sing. SHAGHAL): The practices of Ṣufīs, e.g. sitting in a particular posture, drawing breath out with *Lā-ilāha* and re-directing (beating) it towards the heart with *Il-Allah* etc. In Sulṭānul-Ashghāl, the Prophet attended to his ear, in the cave of Hira for six years, and heard voices till the angel Gabriel appeared before him.

16. ASMĀ': Names (with the 'named'). Singular, Ism.

17. ATHAR: Effect.

18. ASMĀ'-I-ELAHI: The 'creator' names.

19. ASMĀ'-I-KIYĀNĪ: The created or mundane objects.

20. ASMĀ'-I-THUBUTĪ: Names (with the named) showing positive attributes, like 'powerful,' 'knowing'.

21. ASMĀ'-I-SALĀBI: Names showing lack of attributes like Pure, Holy.

22. A'YĀN: Thought-Forms of His own potentiality in the knowledge of God.

23. **AULIYĀ**: (sing. Walī). People who have obtained proximity to God. The plural is used for the singular by way of respect.

24. **A'YNIYYAT**: Sameness as of ice and water, waves and sea.

25. (a) **BANDA**: The limited; that in which *ṣifāt* or attributes have appeared in limitation; creature.

25. (b) **BĀṬIN**: The internal aspect of a thing.

26. **BARZAKH**: A barrier of separation between two things or states whether allied or not.

27. **BAQĀ**: The state of permanence, after annihilation of self, with the retention of reminiscences of visions of higher planes, viz., *Amthāl*, *Arwāh*, *Wāhidīyyat*, etc.

28. **BĀQĪ**: One who is in the permanence of *baqā*.

29. **BISMILLAH**: "In the name of God." The heading of each and every one of the 114 *sūras* of the *Qur'ān* except one, viz. *Sūra Barā't*.

30. **BĀṬIL**: Anything that does not exist, *Maya*.

31. **BURŪZ**: The influence of one soul upon another, both being where they are.

32. **BAY'AT**: The act of showing allegiance, as to a *pīr* or a king or a military commander.

33. **DHĀT**: 'That which displays *ṣifāt*.' It is an undefinable reality. Some consider *Dhāt* to be the same as Existence; but Existence is reckoned amongst the four hypostases of *Waḥdat*, viz., *ʿIlm* (knowledge), *Nūr* (light), *Wujūd* (Existence), *Shuhūd* (cognizance of these three); so *Dhāt* must be above these hypostases.

34. **DHĀT-I-ZĀHIR**: The manifest *Dhāt*. *Dhāti-i-Bāṭin* comprises *Aḥdīyyat*, *Waḥdat* and *Wāhidīyat*; and *Dhāt-i-Zāhir* comprises *Arwāḥ*, *Amthāl*, and *Ajsām*.

35. **DHIKR**: Incantations; repeating the names of God.

36. **DHĀKIR**: One who repeats the names of God.

37. ELAHI: 'Divine' as in asmā'-i-elahi; the Divine names that manifest asmā'-i-kiyānī (mundane names).
38. FAYḌ-I-AQDAS: The manifestation of Dhāt to Itself. Here a'yān are appreciated, but are merged in Dhāt-i-bāṭin and Dhāt alone is cognizable.
39. FAYḌ-I-MUQADDAS: Manifestation as per a'yān in externality, as result of the operation of Asmā'-i-Elāhi on Asmā'-i-Kiyānī.
40. FANĀ: Annihilation of self.
41. FĀNĪ: One annihilated in self.
42. FARQ: Differentiation of 'abd from Rabb in the journey on the downward arc of sulūk.
43. FIKR: Contemplation on the ṣifāt and asmā' of God.
44. GHAYR: Foreigner, 'other than God,' which does not exist.
45. GHAYB: The unseen.
46. ḤAQQ: The Truth.
47. ḤAQĪQAT: The Reality.
48. ḤĀL: State of ecstasy.
49. ĪMĀN: Belief.
50. INSĀN: Man.
51. ISHRĀQĪN: The Realists of Plato.
52. I'TIBĀR: Hypostasis, supposition (plural, being I'tibārāt)
53. ISM: Name implying the 'named' hidden in it, plural, Asmā'.
54. 'IRFĀN: Gnosis.
55. JALĀL: Glory, Disappearance of ṣifāt in Dhāt.
56. JAMĀL: Beauty. Manifestation of ṣifāt.
57. KASHF: Spiritual discernment. It is of two kinds: the lesser one like the kashf of graves, the 'ālam-i-mithāl and 'ālam-i-arwāḥ heaven and hell. The greater one is the discernment of Dhāt in the creation.

58. **KHAṬRĀT**, (or *Khawāṭir*) plu. of *Khaṭra*: Affectation of the heart. Whatever descends on the heart from the unseen world, by way of suggestion or instigation.
59. **KHALIFAH (CALIPH)**: Vicegerent.
60. **KĀFIR**: One who hides the truth.
61. **KITĀB-UL-MUBIN**: The preserved tablet (*Lauḥ-i-Maḥfūz*).
62. **KIYĀNĪ**: Mundane.
63. **LAUḤ-I-MAḤFŪZ**: The Preserved Tablet.
64. **MU'TAZILITES**: The Seceders; the sect that seceded from Ḥasan al-Baṣrī. They were the followers of Wāṣil ibn 'Aṭā (d. 131), who seceded from his master on the question whether one who committed 'a heinous sin' was a believer or not. Before the master could frame a reply, Wāṣil broke out with the assertion of an intermediate position. He left the circle of his master, and formed a school of his own, when Ḥasan said *I'tazala anā*), 'He has seceded from us.' They declared that God is known by His Essence; whoever declared eternal attributes believed there were as many gods; the word of God was created by absolute predestination, they also believed in the *dīdār* or vision of God being by the corporeal eye and in God being the author of evil.
65. **MUTAKALLIMĪN**: Scholastic theologians; 'those who disputed' as opposed to those, who accepted the word of God without asking, how? (*Bilā kayfa*).
66. **MASSHAYIN**: The Peripatetics; the followers of Aristotle, who used to walk about (*mashi*) while delivering his discourses.
67. **MURĀQABA**: The process of freeing the heart from the *khaṭrāt* of *Māsiwallah*.
68. **MA'RIFAT**: Gnosis; which is, to know God by God (*'Araftu Rabbi bi Rabbi*).
69. **MŪMIN**: Believer; one who believes after conviction.
70. **MITHĀL**: 'Ālam-i-mithāl; the world of similitudes.

71. **MUJĀHADA**: The process of striving against nafs or desire,—dying before death as per saying *Mutu qabla an tamutu*. This is killing the *nafs-i-ammāra* which tempted Adam and Eve and is the allegorical serpent whose head the Perfect Man bruises (Genesis Chapter 3), as a Ḥadīth quoted by Shaykh-i-Akbar in his *Fas-i-Ilyāssiyah* (of *Fuṣūṣ-al-Ḥikam*) says: *In Allaha yuhibbush shajaata walau ala qatli hayyatin* (God loves valour although it be the killing of a serpent) and also as per Arabic proverb: *Qatlal mudhl qubalal idhā*, killing the Mischief maker before it has done mischief.

72. **MUSHRIK**: One who believes that the 'ghayr' exists.

73. **MI'RĀJ**: The highest ascent of 'abd towards Rabb. The ascent of the Prophet towards God.

74. **MUSHĀHADA**: To see illuminations without the mediation of objects.

75. **NAFS**: Individuality: Rūḥ, Dil and Nafs are the successive manifestations of the Dhāt in *Zāhir-ul-wujūd*, (manifest existence). Its characteristic is desire, as that of Dil is knowledge; and Rūḥ, sight.

76. **QALAM**: Pen. 'Aqli-kul is known as *Qalam-i-a'lā*.

77. **QIYĀMAT**: The time when the realities of one's 'ayn will dawn on him.

78. **RABB**: Supporter, cherisher. The particular name of God in connection with His relationship to *A'yān-i-thābita*; the name that adjusts the relationship between *Asmā'i-Elāhi* and *Asmā'i-Kiyānī*. God is *Rabb-ul-Arbāb* (the rabb of rabbs), 'the Lord of hosts' (Zechariah 8 : 18) i.e., the Reality that is immanent in all *asmā'* (names) or hosts, i.e., is manifest in all forms in His knowledge.

79. **SĀLIK**: Traveller on the path; one who enters on *sulūk* or *dharma*; one desirous of propinquity with God.

80. **ṢIFĀT**: Attributes, plural of *ṣifāt*.

81. **SHAY**: Thing.

82. **SHAYKH**: Pīr; spiritual guide.

83. **SHARĪ'AT**: The beaten-out pathway to a water-ghāt; secondarily, the ordinances of Islam.

84. SHIRK : Associating another with God.
85. SHUHŪD : Observance.
86. SHĀN : Potentiality.
87. SAJDAH : Prostration in Namāz.
88. ŞIDDĪQ : A sincere believer, his rank is below that of a Prophet. Ḥaḍrat Abu Bakr was termed 'Şiddīq', as he at once testified to the truth of the Prophet's *mi'rāj*, while some others hesitated.
89. SAYR-IL-ALLAH : Travel of sālik towards God, it is travel from nafs to qalb; wherein the tajalliyāt of asmā' are observed.
90. SAYR-FILLAH : It is travel in God, the sālik's travel from Asmā' to Waḥidīyat; in this, he is covered with the şifāt of God.
91. SAYR-MA-ALLAH : Travel with God—it is from Aḥdīyyat downwards; it is the stage of Baqā'; in which the 'otherness' entirely disappears; and the vision of God alone remains—things are seen as manifestations of the attributes and names of God.
92. TA'IYYUNĀT : Plural of ta'iyun; limitations.
93. TAKBĪR : To call out *Allahu-Akbar* 'God is great'. It is uttered when sacrificing an animal. It is also uttered at *şalāt* to show that one has sacrificed his nafs or individuality before beginning his prayer, as Rūmī says :
- Ma'ni-i takbīr ein ast ay'amīm.*
Ay Khudā peish-i tu mā qurbān shawym.
- The meaning of takbīr is this, O common man.
 O God, we sacrifice ourselves before Thee.
- After this *niyyat* is made, all worldly thoughts are forbidden. It is therefore called Takbīr-i-Tahrīma.
94. TANAZZULĀT : Devolutions; the manifestations of the Reality in successive stages from Aḥdīyyat, Waḥdat, Waḥdiy-yat, Şifāt, Asmā', down to man.

95. **TAJALLI**: (Plural being *tajalliyāt*). The taking-on of limitations by the *Dhāt* is called a *tajallī*. Illuminations on the heart of a *sālik* are also called *tajalliyāt*; blue or black *tajallī* is from *nafs*; pale *tajallī* from front is the *tajallī* of *Qalb*; one from behind, of Satan. White *tajallī* from front is the *tajallī* of *Rūḥ*, etc.

96. **TANZĪH**: *Dhāt* without the manifestations of attributes, i.e., with attributes hidden in it. It is the name given to the first three internal stages of *Tanazzulāt*.

97. **TASAḤĪH**: *Dhāt* with the manifestation of attributes. The last three external stages of *Tanazzulāt*.

98. **TAWAKKUL**: Dependence on God. During your duty as by *Ilhām* (inspiration) or as by the command of God and acknowledge the result, whatsoever it be, as the will of God.

99. **‘ULĀMĀ**: Learned theologians, singular of ‘*Ālim*.

100. **ULŪHĪYYAT**: The first three internal stages, viz., *Aḥdīyyat*, *Waḥdat* and *Waḥidiyyat*; this term relates both to categorical and conditional names.

101. **‘URUFA**: Gnostics; singular ‘*āriff*.

102. **UMMUL-KITĀB**: Knowledge of God

103. **‘URŪJ**: Ascent of the *sālik* from *ajsām* (corporeality) to *amithāl*; from *amithāl*, to *arwāḥ*, and from *arwāḥ* to *Ḥaqīqat-i-Muḥammadi*; and thence to *Dhāt*. This is either in sight or in knowledge or in both.

104. **WĀHIDYYAT**: *Vide* page 14.

105. **WAḌU**: Ablution before prayer, indicating separation from the world.

106. **WAḤY**: Revelation through an angel.

107. **WUJŪD-I-MUṬLAQ**: Absolute existence as opposed to relative existence (*wujūd-i-idāfi*), or derivative existence (*wujūd-i-shitiqāqī*). We have an inferential idea of the latter from the fact of things existing in the universe, but can have no idea of the former, as it is above thought, guess and imagination *bar tar az khiyāl wu qiyās wu wahm* as *Sa’dī* has put it; or Mystical and

Transcendentals' as Tyndall puts it. It is "the known unknown" (*ma'lam-i-ma'dam*), like the Euclidian point—There is no clash of two universals here, as in the theory of abstract and concrete existences.

108. **ZĀHIR** : External manifestation of the Dhāt in the forms of a'yān with their characteristics.

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