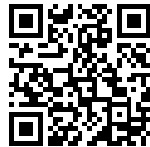

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PHILOSOPHY

OF

ISLAM.

KHAJA KHAN.



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مَنْ لَهٗ الْمَوْلَىٰ فَلَهُ الْكُلُّ

“For whom is Lord, for him is all.”

—A Sufi aphorism.

PHILOSOPHY ⁶³

OF

ISLAM.

~~~~~

KHAJA KHAN, B.A.,  
EDUCATIONAL DEPARTMENT, MADRAS.

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MADRAS :
PRINTED BY ADDISON & CO.

1903.

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LIST OF CORRECTIONS.

Page VII	for	ما تم ماتم	read	ما تم ماتم
" 9	footnote	" كذت كذا	"	كنت كذرا
" 26	"	" الْوَرِيدَ	"	الْوَرِيدِ
" 37	"	" وَقِرْدَةً	"	نَوَاقِرِدَةً
" "	"	" نَكَالٌ	"	نَكَالًا
" 38	"	" السَّبِيلِ	"	السَّبِيلِ
" 42	"	" قَا يَلَهَا	"	قَا ثَلَهَا
" 48	"	" الْمَطْمَعِنَةُ	"	الْمَطْمَعِنَةُ
" 83	"	" مَحِيْطٌ	"	مَحِيْطًا
" 108	"	" السِّتِ	"	السِّتِ
" "	"	" Suratul-Nida	"	Suratul-Nisa
" "	"	" Amran	"	Imran
" 109	"	" Zama	"	Zamar

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 booklet 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 the Essays

“Tasawuff” 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 some force in this. The masses are apt to miss the subtle points necessarily involved in the subject. Even Imam-i-Ghazzali, who wrote philosophy for the million 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, Sheik Shahabuddin was put to death in 586 A. H. by the renowned Sultan Saladin, at the instigation of the Ulema 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 the literate and the thoughtful have access. To invite, therefore, Muhammadan thinkers to this way of seeking the truth, this humble book is offered.

I am quite aware that Tasawuff 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 a thinking and stimulates interest. But the man who is once admitted into the 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. Tasawuff 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. Tasawuff, 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 *ayat-i-muhkamat* (firm verses), the meaning of which is plain enough ; and *ayat-i-mutashabihat* (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).”

This verse, for example, has created two sects in Islam, one an anthropomorphic sect (Ashairah) which locates God on the *Arsh* ; the other a more philosophic (Mutazilah), which interprets it to mean that God is powerful over the *Arsh*. This word *Istawa* (sits) in the verse quoted is used in several senses in the Quran in connection with God. With the latter sect it simply denotes the glory of God. While the glory of God (*Jalal*) is manifest in the heavens, his

۞ اَنْ رَبِّكُمْ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِي سِتَّةِ اَيَّامٍ
 ثُمَّ اَسْتَوٰى عَلَيَّ الْعَرْشِ

* Eighth Chap. Surai-Araf, verse 42.

beauty (*Jamal*) is manifest on the earth† or as the Psalmist would put it, "the heavens declare the glory of God and the firmament showeth his handiwork. ‡ 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 *hadises* relating to them has swelled into the form of knowledge, which forms the bulk of academic Tasawuff. My aim in these pages has not even been to discuss Tasawuff 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 point what Tasawuff is not, rather than what it is.

In my discussions with Mussalmans 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 Tasawuff which are nothing more than Vedantic doctrines and Grecian aphorisms as genuine Islamic truths.

† Sir Saiyid's Commentary on the Holy Bible, p. 33a.

‡ Ps. xix. 10.

As an unwritten law permits, Sufi writers to quote hadises without citing chapter and verse, the doctrines from these sources have been incorporated into Tasawuff and pass as genuine hadises; and there is no way of correcting the evil. If, therefore, I have succeeded in showing what Tasawuff is not, one-half of my task is done.

The remaining half relates to the interest of Muhammadan 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 Muhammadans oblivious of the healthy imposition of all religious rules and regulations. "What is it to us," once remarked Sir Saiyid Ahmad 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 Muhammadan 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 لِّلْاِنْسَانِ اِلَّا مَا سَعِيَ
دامن مقصود گر آرم بکف	از غم و اندوه ما تم بر طرف
وراء شد از جهد من کاری تمام	من در آن معدور باشم والسلام

Oct. 1903.

K. K.

COSMOLOGICAL CONCEPTIONS.

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. Ontology is merely speculative or revelational as it is considered from the point of mental constitution of the thinker. With Muslim philosophers or theosophists, Ontology is the central point of knowledge, Psychology and Cosmology are derived from and are dependent upon it. The cosmology of Muslim philosophers and even their psychology will be considered more or less crude, based as one is on astrological data, and exhibiting as the other does, inconsistencies and cross divisions in statements. But there is no gain-saying that they have attained their acme 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 manifest and the manifested (*Zâhir*

and *Bátin*). Tasawuf or Sùfism or Theosophy is a system of Philosophy, the true realization of which depends not only on understanding its principles, but also going practically through them, not only on understanding by a logical process of reasoning that sugar is sweet, but actually tasting it and realising its sweetness. One has not only to understand its principles by a logical process of reasoning, but also by contemplation, the result of which is a dawning upon one's mind of the light 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 only guide. This knowledge was handed down by the Prophet only by word of mouth ; and its principles were not codified till the time of Shaikh Muhiu'd-dín ibn-i-Arabí (560-638 A.H. born at Marisa in Spain, died in Damascus). The Prophet taught it to his chosen disciples, and they, in their turn, handed down the torch of knowledge to those whom they considered fit to hold and hand it down.

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

At any rate the garment of these was Súf (a Turkish word). Some try to derive this word from the Greek Sophia as if the Muslim Sufis are a modification of the Greek Sophists. Some, others, however, derive the word from Ahlai-Safa (men of the bench). These were about four hundred men who resided in the chambers of the mosque at Madína. They had no worldly interests. They were "hewers of wood" for the people of Madína 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 on the love of God and of his Prophet. The author of "Awariful Maariff" (Shaikh Shahàbuddin Shuharvardi) thinks that the term did not actually come into existence for two hundred years after the Prophet's death ; but that these are the men who are remembered in the Quran by the terms of *Mukurrabíns* (friends of God), *Sàbiríns* (patient men), *Abrárs* (virtuous) &c. Some of these were known as *Mukurrabíns* for even six hundred years in the regions of Turkistan and Mavaraun-Nahar.

The first sect that arose from the first Khalif is called 'Siddíkiah.' The one that arose from Alí is called 'Hydaríah.' Alí had four disciples

who are called the four *Pírs* (spiritual guides) *par excellence*—viz., Hasan and Husain, Khajá Hasan Basrí and Khajá Kumail-ibn-i-Ziad. Some, however, consider the *Pírs* outside the family of the Prophet and add the names of Ovus-i-Karni and Qázi Abám Al Mukaddan Shari. From these four *Pírs*, fourteen *Khánwadas* (systems) arose, though there are many more which are not counted.

Khajá Hasan Basri had two disciples—Shaik Habíb-i-Ajmi (whose sect is called Habibíans) and ‘Abdu’ l-Wáhid-ibn-i-Zeid (Zeidians).

From the Habibíans, seven systems arose, Tayfúrians (from Bayazidi-Bustáni), Karkians (from Shaikh Marúf of Kark), Suktians (Khajá Abu-l-Hasan), Junidians (Khajá Junaid of Bagdad), Gazarians (Abú Isháq of Gazáni), Firdúšians (Shaikh Nujmu-d-dín Firdúsi), Tusians (Shaikh Alau-d-din of Tús), Suharwardians Shaikh Ziau-d-dín Abu Nafeif).

From the Zaidians four systems arose. Ayazarians, Adhamians (from Ibrahimí Adham of Balk), Heburians, Chistians (Abú Isháq of Chist.)

The important Qádríah system known after Shaikh Abdu-l-Qádir of Gilán is traced to the

Junidians 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 *Azkars* or practices.

The scheme of thought is roughly divided into three kinds—the *Ijadiahs*, the *Shahudias* and the *Wajúdiáhs*. The *Ijadiahs* (the creationists) are those that hold that the essence of *álam* (the world) is extraneous to the essence of God. He is the maker, the engraver and painter. Everything is “from Him.”

This at first sight renders the existence of two essences possible; but finally resolves itself into the fundamental thought of the *Wajúdiáhs*; for the second essence is a mere non-essence (a real-nothing). This is in accordance with the belief prevalent among the common people; but it is counted as a sect of *Tasawuf* as these thinkers practise *Azkars*.

The *Shahudians* consider that the *álam* (world) is a reflection of God. A man enters a glass-house and sees himself reflected in a hundred directions. These reflections virtually depend on the man and have no existence of their own. The attributes and the ego (*Aniyat*) of man are thus the reflection of the attributes and essence

of God. The *álam* (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."

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." This was the conception of Ali.

The Shahudians 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 Wajudiahs, however, consider that there is only one essence and that is God. •

In the school of Wajúdiah, there are two sects. One maintains that there is one essence (Wajud) and one entity (*Zat*), and the other that there is 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 of the Creator, their position finally resolves itself into that of the first-named school.

The Wajúdhah sect of the Súfis is sometimes confounded with the Advaitists of the Vedanta philosophy. But so long as the Wajúdhahs maintain that the Rub (God) and the *abd* (servant) are different and can never become the same, they cannot be counted as Advaitists, 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 súfi ever maintains that man will become God (*i.e.*, *so long as he is man*). The "limited" cannot become the unlimited unless the rings upon rings of limitations (*Taiyunat*) are removed.

With the súfi, the essence is all one of the Created and of the Creator. The Creator as long as he is Bâtin, (unmanifested), is the Creator, but

when He becomes *Zāhir* (manifested) and assumes limitations, He becomes the created or at least an aspect of Him becomes "limited" by names. The *Zahir* is like a drop travelling from the bottom of the ocean; the nearer the shore it gets, the more individualized does it become, and in fine assumes all shapes and limitations and wrongly considers itself as a separate entity from the ocean. With the sufi to make the created (as such) and Creator as one, it is *Ilhūd* (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.

In the beginning was God just as he now is—without any addition or participation. *Al-Ana-Kama Kūna* * as Junaid of Bagdad said! but for the purpose of understanding His ways, the *salik* (seeker after Truth) is prepared to consider a course of development of the manifestation of the attributes. We can only understand his attributes. The Prophet said "Do not contemplate on His essence but contemplate on His attributes."

* وَهُوَ الْآنَ كَمَا كَانَ

There is no addition to or subtraction from the Divine Essence—it is the same. In the first stage Unity is real and diversity is relational. In the seed the unity is real and the potentialities of the tree “relational.” In this stage He is “without the condition of anything.” It is a stage where imagination cannot be exercised. He is beyond all knowledge. They call it *Ahdiyât*. In the positive definition of the attributes of God in the Sura-i-Iklas, he is called *Ahîd* and *Samad* (Independent One). 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. “² I was a hidden treasure,” in a Hadis it is said, “and I loved to be known, and created the world to be known.”* There is the awakening to his attributes. In the second stage (*Wâhdât*) four relations are found *Vajud* (essence) *Ilm* (knowledge of self) *Nûr* (light, *i.e.*, dawning of the essence in the knowledge—the

² Murfu Mutasil Hadis, *vide* p. 9. Vol. I, Commentary on *Musnavi* by *Bahr-ul-Ulum*.

* قَالَ اللَّهُ تَعَالَى فِي السُّحُودِ بَيْتَ الْقُدْسِيِّ كُنْتُ كَنْزًا مَخْفِيًّا
فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرَفَ

Ego) and Shahud (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, His Ego. When He became conscious of Himself, He observed Himself—this is *Shahud*. 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, much as there is partition between the different colors of the rainbow before they are differentiated and individualized). This second stage, the Sufi calls the Reality of Muhammad, *i.e.*, when God knew Himself, He knew Muhammad.

In this stage, the consciousness hardly awakens to His attributes. When the attributes are differentiated, the 3rd stage is reached—essence becomes "existence" (life), knowledge absolute (of self) becomes knowledge of attributes or Love. Light becomes Desire and Shahud 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. 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 Muhammadans, the Mutazilahs, 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) Essences is self-existing, attributes depend on essence (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.

The attributes were hidden in the 1st stage and the essence had overwhelmed. An Arab once asked 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 Sufis.

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 Sálík. In the 3rd 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 (*Asma*). A name is an aspect of the 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 (*ísmâ*) 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 Creator is the name relational to the created. Some, however, divide the attributes (*i.e.*, names) into positive (the living), negative (unbegotten), conditional (creating), and non-conditional (powerful).

As said before there were seven Primary attributes. These are multiplied 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 2nd stage, attributes and essence are undistinguishable (*i.e.*, are "with the condition of nothing"). In the 3rd stage, they are with "the condition of thing." The essence distinguished its qualities "I have this, I have that." Thus the essence qualified with 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 most minute detail. 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 *Ayán-i-Sabita* (literally the "fixed forms.") Everything that is manifest in the world is therefore in God's knowledge just as it is. While the young Shaikh Muhuid-din-ibn-i-Arabi 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 towards *áin* (singular of *Ayan*) so that I

may obtain both the directions." *Ayan-i-Sabita* 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,³ it is simply *Kunfayakun*, "Be" and "It becomes," "Let there be light and there was light." *Ayán-i-Sabta* are therefore the inward realities of all *Ayán-i-Zahira* (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 destructive bacilli may therefore be the expression of the name "the Wrathful" (*Al Khahar*).

The 4th stage is therefore of '*alam-i-amr*' or "world of Command" or Action or "Alam-i-Arwáh 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."⁴ This 4th stage is, therefore, the stage of

³ Chap. 23—Sura Ya—82.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

⁴ Chap. 15, Bani Israel—74.

قُلْ الرُّوحُ مِنْ أَمْرِ رَبِّي

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 *Batin* and *Zahir* of each name (unmanifested and manifested state) is *Nafs-i-Rahmání* or the Holy Breath or Holy Ghost. Twenty-eight names 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 *rub* and the other *marbúb*.

The first name that was manifested was the name *badi* (the Master-Builder or the great Artisan). When God wished to manifest his name (*badi*), forthwith came out Absolute Reason. Absolute-Reason (objective phase) is therefore the manifestation of God's name "creator" (subjective phase). When the absolute Reason (*Akl-i-kul*), the servant (or *marbúb*) of the name *badi* (lord or *rab*) saw its own potentialities, *i.e.*, what it was capable of doing, it prayed to its *rub* for a companion. The name "First Cause" came into activity and manifested absolute Individuality (*Nufs-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 *batin* came into activity and manifested absolute nature and *noumenon* (substratum in opposition to extension) and so on; the manifestation of the name *Zahir* (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-mumita*) of earth. The name "beloved" manifested minerals (the beloved of man) "providence" manifested vegetation (food); until man, the manifestation of all the collective attributes (*rafiu-l-durjat*) came forth. Man is thus the microcosm of the macrocosm. The sufi has individualized the different parts of Nature in different parts of his body, an account 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 *rub*) and when they are manifested, they become created (*marbub*) and worship their *rub*. Each manifestation is worshipping its own *rub* 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 Jahal that he would forgive him if he believed in, and said two words. The latter consented. The two words were (in Arabic) "No God but God" Abu Jahl 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 *Rub* who possessed all the positive qualities and was free from all the negative qualities. As already stated *Ayan-i-sabitha* are forms as they exist in the knowledge of God; and when they are manifested, they become *Ayani Zahira*. Each

name of God as long as it is unmanifested, it is *rub* (God) and when it is manifested becomes *murbub* (created). Before each *Ain* is manifested, and takes its mundane shape, it has to pass through the world of spirit 'Alam-i-arwah' and the world of form (*Alam-misal*). 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, coloring, 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 that⁵ "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."

The cosmological theory above explained was held to have been derived from the Greeks and to have undergone changes at the hands of Ibin-i-Arabi. Moulvi Shibli,⁶ 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

⁵ The Principles of Psychology, Vol. 1., p. 627.

⁶ Vide Shibli's "Ilm-i-Kalam," p. 168.

brain of Avicenna. Averroes in his *Tihafatul Tihafa* has discussed this question very fully and says that people have wrongly fathered the theory on the Grecian philosophers."

Another way of approaching the subject is what is found in a letter of Shaikh Nizámud-din Auliya of Delti written to Shaikh Hisámud-din Auliya of Guzerat. He begins with the *Hadis* "I was a hidden treasure and liked 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 curtain from his glory (Jamal) and display His attributes and to play love with Himself, the light of His Essence effervesced and broke into two. One became nebulous. The light 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."⁷ The Súfi 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 "Siratul-a-Takmil" by Muhammed Kamil. 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 are alone 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."⁸ It is called *Ha-huth*. To 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 *Lahut*. To take the

⁷ Essays, Vol. I., p. 298.

⁸ Compare the following from Gough's "Philosophy of Upanishads," p. 243:—

"This same was indifferenced. It differenced itself under names and colors (*i.e.*, under visible and nameable aspects,) such a thing having such a name and such a thing having such a color."

relish of this state, He assumed the form of lovers (Lovers of God). In Him was the state of understanding. It is called *Jubruth*. To take the relish of this, He assumed the form of Prophets. In Him was the state of mightiness. It is called *Malakut*. To take the relish out of it, He assumed the form of angels. In Him was the state of motion. It is called *Nasuth*. 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."

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 presentments 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 sideways 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 Mussalmans is” says “Sir Saiyid Ahmad.” “That God is 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

⁹ Tasanifi-Ahmadiyah, p. 159.

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 Ashaira School.†

The object of God in creating the world being to make Himself known, *Insán-i-Kamil* (or Perfect man) is one who knows Him; and no one can know Him unless he annihilates his self or is prepared to believe that his self is non-existent and the self of God only is existent. To realise this, truth, he has to travel the thorny path of "dying before his death."

The curtain that has befallen 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

† Shibli's *Ilim-i-Kalam*, p. 11.

behind. The workman is hidden in the scene. Maulána Roum says

*5Kar-kun dar kargah bashad nihan.
Tu barou dar kargah banush aiyan.*

The workman remains hidden in the factory, go into the factory and you shall see Him face to face. ⁶“He is nearer to you than your jugular vein” as the Quran says.

According to the Shahudiah School, the world is a reflection ; the attributes of God can therefore be manifested or unmanifested. According to Wajudiah, 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 *mizân* or balance or self-recording machine spoken of, in the “Qurán ; and

5. کارکن در کارگاه باشد نیهان تو بود در کارگاه بینش عیان

6. وَحَسْبُ اقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْاَرْيَدِ

* Chap. 26—Sura Khaf—161.

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 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 are not entirely erased. 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 earnest. This feeling for past sins is a shadow of what is designated as "hell."* 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 realises the great self. To be in the world, but not of the world requires a great mind ; to preserve the balance in travelling over the bridge (Pul-Sirat) spoken of as spanning over 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.

Iman Razi's Tafsir-i-Kabir (Surai-Rad)

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 six 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 high plane to a low, in finding his manifestation; and to re-ascend—road is prepared for him in *sharâ* and in *irfân* which will be treated of in Chapter III.

PSYCHOLOGICAL ASPECT.

WHEN the Prophet had settled at Yathrab, afterwards called Madina, the people of that city could be distinguished into four classes, so far as their attitude towards Islam was concerned. There were the Ansars who had invited the Prophet to settle amongst them, and were the helpers *par excellence*; and the emigrants or Muhajirins who had left their all behind them at Mecca and emigrated with the Prophet; and the Munafakins or hypocrites who under Abdulla-ibni-Obey had accepted Islam outwardly, but whose hearts were 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 at Saquifai-Bani-Saida 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 Ibni-Khal-dun,

Nasr-ibni-Haris and Utba-ibni-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 Quran says—"They ask thee about the Soul, say "soul is by the command of the Lord thy God." This is a direct definition of soul obtained from the Quran, although there are many explanations of it, *e.g.** "We breathed into him from our spirit." &c.

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 Cæsar 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.

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

The object of the Kuraishis 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 by the command of the Lord thy God"; just as the answer that had silenced the Pharisees was "Render to Cæsar things which are Cæsar's and to God things which are God's."*

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 capacity of his understanding." The answer to the first two questions consisted of the description of the seven sleepers and Zulkarnain (the two horned traveller) given in their books, the Tahmud, &c., 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 capacity.

The Aristotelian doctrine of the three ascending grades seems to have gained acceptance of

* St Mark 12-17.

Muslim Sufis—*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 *Kulb* or mind is reached, when perception and understanding play the most important part.

Gulshani Raz says* :—

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,
 And acquires the motive powers from the Almighty.
 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,

* Line 317-322.

بدان اول که تا چون گشت موجود	که تا انسان کامل گشت مولود
در اغوار جمادی بود پیدا	پس از روح اضافی گشت دانا
بس آنکه جنبش کد او ز قدرت	پس از وے شد ز حق صاحب ارادت
بطرفی کون باز احساس عالم	درو با الفعل شد و سوا س عالم
چو جزایات شد بر وے مرتب	بکلیات ره برد از مرکب

The same ideas are expressed in Tennyson's
In 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.

Moulana Roum says:—

Dissolve the body in thy sight.
Go into sight, go into sight and 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. The stream of the running sight should be so solidified, as to find the running surface fixed and its motive power at

در نظر رو در نظر رود و در نظر

در گذر کن جمله تن را در نظر

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, seeing 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,
Glowes in the stars and blossoms in the trees.

This stage at which man attains may be said to be "seeing into," when the soul has displayed its legitimate activity. Until then the soul is drowned in mind or in passions.

It is related in a hadis that "in the body, there is a lump of flesh. In this lump there is *Khulb* 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."* This "I" or Ego is not the Ego of the lower manifestation. At the consciousness of this "I," all objectivities vanish from

* It is not known whether this is a genuine hadis or the doctrine of a Sufi—the words are as given in *Ihya-ul-Ulum*. Vol. III.—p. 15.

ان سني جسد ابن آدم لمضغة وفي المضغة قلب وفي القلب عقل
وفي العقل فواد وفي الفواد روح وفي الروح خفي وفي الخفي
سرو وفي السر أنا

sight and thought, and the one consciousness is conscious of itself.

Gulshani Raz 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 Sufis believe in one essence and one existence (both the same with some); and this “I” has found its full manifestation in the perfect man (Muhammad). The I, of which lower animals have cognition, is therefore of quite on a lower plane than the reality of the highest manifestation (*i.e.*) the soul; the Aristotelian reach therefore stopped short at *khulb* or mind of the Sufis. The soul of the Sufis could, therefore, be got a glimpse of only by epiphanies.

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

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

بلفظ من کنند از وے عبارت	چو هستنی مطلق آمد در اشارت
تو اورا در عبارت گفته من	حقیقت کز تعین شد معین
کہا این ہر دو ز اجزائے من آمد	من تو برتر از جان و تن آمد

Ayan-ul-Khuzzad says that the soul is of four kinds.

Elemental	{	Ru-hi-Namiah (Vegetative.)
		Ru-hi-Matahurrika (Motive.)
		Ru-hi-Natikha (Intellectual.)

Ultra-elemental (Ru-hi-Khudsi) (Holy Ghost)
The last is said to be also called *Sakinah* and is the *inspired* spirit spoken of in the Quran. This last spirit knows what it was, and what it will be and is the *asur* (effect or manifestation) of God's Essence.

The author of *Resalai-Mursad* 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.

Imam Ghazzali was the forestaller in the conception of *tabula rasa* of the school of John Locke. Indeed the Quran has been mentioned in the Quran 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 Ghazzali and John Locke imbibed their ideas at the fountain of Plato's archtypes.

There have been a few philosophers in Islam who believed in the doctrine of metempsychosis. Ahmad-ibni-Habith, and his disciple Ahmad-ibni-yubus, Abu-Moslem of Khorassan and Ahmad-ibni-Zakariah are the most notable names. Two or three verses of the Quran are quoted as favouring this doctrine.

"¹¹ 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."

¹¹ Chap. 1 Surai Baqr. 61-62.

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ آٰتَيْنَاكُمْ فِي السَّبْتِ فَلَمَّا كَانُوا قُرْدَةً
خَاسِيْنَ فَجَعَلْنَاهَا نَكَالَ لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ

“¹² 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.”

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

Moulana Jelaluddin Rumi is often quoted in support of this doctrine. Some of his verses bearing on the subject are given below.

¹³ 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

¹²Chap. 6. Surai Maida 65.

قل هل ابلكم بشئ من ذلك متوبة عند الله من لعنة الله وفضب
 عليه وجعل منهم القرود والخنزير و عبد الطاغوت أو ذلك شر
 مكانا وأضل عن سوا السبل

وزنه مردم بچيوان موزدم	از جها دي مردم ونامي شدم
پس چه ترسم کی زمون کم شدم	مردم از حیوانی و آدم شدم
تا بر آرم از ملا یک بال و پیر	جملته دیگو بهمیرم از بشر
آچه اندر وهم ناید آن شدم	باردیگو از ملک پوان شوم
گو یدم کانا الیه راجعون	پس عدم کودم چون از عنون

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 ?

Muslim Sufis believe in circular movements, although Mr. Herbert Spencer would have us believe that all movements are rythmical. The seed germinates into a green sapling ; this develops into a tree, blooms and blossoms ; and the finale is the seed itself. So is *Suluk* or the travelling of man towards God. He has to complete his circle and to travel back to where he came from.* It is held that Jalaluddin 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 absolute reason (Akhlaiikhul). In his *JĀWAHIR-US-SULUK*, ¶ Saiyed Shah Abdul Lateef Saheb, a native and *savant* of Vellore, has actually done this. He says "This humble individual Abdul Lateef came into Absolute Reason, and then into absolute *nafs*, and then into external manifestations—Absolute Form, Arash, Kurchi"; and then enumerates the manifestations of the

* ازان در آمد اول هم بدر شد. اگر چه در معاش از در بدر شد

¶ Page 20.

heavens and planets and elements—mineral, vegetable and animal—and lastly mentions Adam from whom it is easy enough to trace one's geneology without break, he being 83rd in descent from Adam!

Such perhaps was the intention of Jelaluddin Rumi also!

There is yet another explanation. Physical actions 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, like constant anger or mercy alike, alter the constitution of man, not only physically, (as the face of a man given to constant out-bursts of anger, is an 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 bodily trappings, it is yet encumbered with a formal (or astral) body; and the consequences are then realized in their true color or magnitude. To a man who has lived a virtuous life, his existence in *burzak*, (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 the man, 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 assumption of forms by the individualized soul according to the ascendancy of the different temperaments exhibited in this life is very like a transmigration. But transmigration as

entertained by some of the ancient Grecian philosophers and the Hindu vedantists, means a return to this life in the physical body till *mokte* is obtained; whereas what was believed in by some of these Sufis, 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.

¹⁴ When death comes to any one of them, he says "Oh 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 *burzak* (the condition of soul till Resurrection) in their front till they are raised again."

¹⁴ Surai-Moumin—110.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ
 صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ
 أَلَىٰ يَوْمٍ يُبْعَثُونَ

¹⁵ 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 *Jehannum*."

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 theory of spiritual conjunction seems to have found a ready recognition among the Sufis. The first *abd* (creature or manifestation) was the conjunction of an attribute or essence with a

¹⁵ Chap. 6. Surai-Maida 112--114.

فَاِذَا نَفَخَ فِي الصُّورِ فَلَا اِنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَنْسَا اٰلِهٰنَ
 وَمَنْ نَقَلَتْ مَوَازِينَهُ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ
 فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خَالِدِيْنَ

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 is ever the same, is always in his knowledge. With this form, His name of creator is conjoined, and the result is creature, and then this *ism* or name of His is manifested. The God is creator, whether creatures have been manifested or not, but when the *ism* is manifested, then only the *rasm* (the creature) comes into being with all the attributes bestowed on it. The gross matter is thus reduced not into atoms and molecules being cut up with the scissors of an Atomist, but into form as it is in its native condition in the knowledge of God and attributes or names of God. The Quran says "Everything will perish except the face of the Lord thy God." The theory of spiritual conjunction is carried down to the lowest extremity. The author of *Resalai-Mursad* 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 *Kalb* 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 Swendenborg's very

expressive word, *animus*; the dowry of this marriage is the phenomenal world. *Kulb* 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 toward soul or towards *nafs*, towards higher influences or towards lower, according to their attraction and intensity. The quality of this *kulb* 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 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.*"

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

* Epitome of Synthetic Ph. of H. Spencer, p. 200.

The second is located in the brain and is called Dilai-Mudawari (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 called* Dilai Nilofari (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*, Hazrath Ali is reported to have said. " ¹⁶He who understood his *Nafs* understood his God." According to the qualities that it displays, it gets a particular name, and it has received four such names in the Quran.

Nafsi-Ammara. This is the *Nafs* that leads man 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 man; and if he stops short here, he cannot attain that perfection which a creature endowed with *Nafs-i-Rahmani* (Holy Ghost or soul) was purposed to attain. "Whoever has brought faith in God and does virtuous actions; his sins will God remove from him and admit him into His Paradise beneath which are

* Tajullyyat-i-Rahmani, p. 33.

من عرف نفسه فقد عرف ربه ¹⁶

rivers that run for ever."¹⁷ Sufis like Sheik-i-Akbar and Abu Muhammad Rozbahan explain that doing virtuous actions consists in killing the Nafsai-Ammara. *Nafsai-Low-wamma* is the animus that reproaches man who goes in evil ways. It is conscience of the Western Psychologists. It is like the mirror on which the smallest breath of moist air is visible ; and it can so far lose its brightness under the influence of Ammara as to be dead to all susceptibilities to good influences. ¹⁸ It is said that "when the scale of virtue rises up, this Nafs will be in hell." The third is *Nafs-i-Mulhima*, the Nafs that is inspired. It is an aspect of the soul. Virtue becomes virtue to it, because it is virtue. There is no utilitarian end.

The fourth is *Nafs-i-Muthmainna*, the Nafs that has found rest in God. In the Quran it is thus

¹⁷ Chap. 28, Surai-Tagabun 9.

وَمَنْ يَوْمَئِذٍ يَخْلَعْ لِبَاسًا يَكْفُرُ بِهِ سِوَا اللَّهِ وَيَدَّخُنْهُ

جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

¹⁸ Chap. 30, Surai-Al Kharia 8.

وَأَمَّا مَنْ خَلَعَتْ صَوَابًا زِينَةً فَامَّا هِيَ

addressed† “ Oh 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.”¹⁹ 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, it can have no will and no desires of its own.

Gulshani Raz again ²⁰

¹⁹ Chap. 30, Sura-tul-Fajir 27.

يا ايُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي -

²⁰ Line 530.

کدامین اختیار اری مرد فائل کسی کورا بود با اذات باطل
 چو بود تست یکسو همچو نا بوه بگوئی کا اختیارت از کجا بود
 کس کورا وجود از خود نباشد بذات خویش نیک و بد نباشد

“ 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.

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. 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 re-

sponsible. At the battle of Bedr., God said to the Prophet, "When thou throwest the dust, thou didst not throw it, but it was God that threw it." 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 Hafiz says *²¹ the heavens would not accept the 'burden of trust.' They cast the lot on this senseless me."

The second Khalif Hazrath Omer decided the question of free-will very simply and easily as it will 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. Obeidah his commander grew angry and remonstrated

²¹ آسمان بار امانت نتوانست کشید قره فال بنام من دیوانه روند

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.* This was putting the whole question in a nut shell.

The spirit of Islam is "Do the best you can, exert your utmost; and do not rest quiet; and then consider whatever is the outcome of your efforts is the outcome of God's will."

* Shibli's Al-Farukh, p. 207.

ETHICAL BASIS.

ON a certain day the Prophet was sitting in the assembly of his companions. "All of a sudden" says Umar* "a strange person 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 His Excellency, 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 "Oh! Muhammad 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 His messenger, that you say your *namaz* in the proper form, that you give *zakat* and keep fast in the Ramzan and make pilgrimage to the Kaaba, if you have the means."

* This is the opening *Hadis* of the *Miscat*; and the narrator is the Umar, subsequently the 2nd Kaliph. Umar was a person who narrated less than seventy *hadises* as he was afraid of not quoting the very words of the Prophet. He did not quote a *hadis*, unless he was quite sure that he was repeating his very words.

On hearing the reply, the strange man said "You have spoken the truth." "We were all filled with surprise," says Umar, "that the enquirer should have put a question and then himself vouched for the correctness of the answer." Again said he: "Enlighten me about Iman" (belief). The Prophet said "Iman 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 strange man again affirmed correctness of the answer. Then he continued: "Enlighten me regarding Ihsan (virtue). The Prophet said "Ihsan 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 questioned man is not more enlightened than the questioner." 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 lifter of cattle enjoying themselves in palaces." After this dialogue, the interrogator left us and departed.

The narrator of this *hadis* 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 ! Umar 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 Khan—who did not believe in the existence of angels and evil spirits—commenting on this "hadis 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 *malai-aala* 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; Israfael the Lord of the Air, the exponent of the attribute of

intention; and Izrael the Master of Fire, the embodiment of power, corresponding to Varuna, Kshiti, Indra and Agni of the Hindus. 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; 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."* 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 Muhammad 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 is three-fold, viz., *Islam*, *Iman*, and *Ishan*. *Islam* is an exposition of the tenets of the faith. It is the ritualistic aspect of the religion, it is the foundation originally laid by Moses on which the

* Evolution of "Life and Form," Anne Besant, p. 48.

whole outward fabric of the religion rests. Iman is an exposition of the dialectics (*Kalam or akhayad*) 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. Ihsan 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 *Shariat*. In Iman, 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 *Tarikat* (the special road). Unless you take postulates as postulates you cannot proceed further 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 Ihsan, the final stage of the evolution. It is a stage arrived at, through silent contemplation (*Murakiba*) that opens the door through which the divine light breaks on the

pilgrim (Mushahidah or epiphany), who attains *marifat*, or true knowledge (call it *gyanam* 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 together to earth. The preservation and maintenance of all the stages in their due order without break or omission is Muhammad'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 high *

Of Providence, fore-knowledge, will and fate

Fixed fate, free-will and fore-knowledge absolute."

And then to find no end in wandering mazes lost.
Even Milton leaves such activity of pure intellect
without the seasoning of devotion to be pursued

* Paradise Lost Bk. II. 560.

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 prophet of Arabia fixed five such duties to be performed, *viz.*, (1) the saying of the kalima, (2) the Namaz, (3) fasting (4) Zakat, and (5) Hujj.

Kalima is the formula "There is no God but God, and that Muhammad 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 Unitarianism. Namaz: 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 say²² "the coolness (or

جَعَلْتُ قُرْبَةَ عَيْنِي فِي الصَّلَاةِ²²

according to another reading the 'fixity') of my eyes is secured in prayer."

Whenever the eyes are cast, the whole creation appears 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 Muslim prayer. First is standing (Kiyam), then there is bending (Ruku), and then sitting (Jalsa) and finally prostration (Sijda). The four aspects of prayer of the whole creation are combined in 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 hypotheses based on a 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."* Daily Prayer in congregation and weekly prayer in the central mosque of the town have their own practical uses. They widen human sympathies

* Collin's Synthetic Phi., p. 436.

and give a deeper insight into man's relation with his fellow-man. 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 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."

Zakat 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 (exceeding Rs. 51) unencumbered with debts. The former ordinances do not touch the main-spring of human love for the world, so much as the *hujj* 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. Thus when ritualism has been observed and the man's belief (Iman) in God and His attributes and His angels, etc., has been confirmed, he becomes fit to practise *Ishan* 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 mesmerizing and 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 Mamun-ul-Raschid several Grecian and Sanscrit 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 Porphyry was translated into Arabic by Ishaq 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 Nasr Farabi, the immortal Abu Sena (Avicenna of the West), Ibni Muskyā, Abu Talib Macci, 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 and the hour came, Imam Ghazzali appeared in 450 A.D. He combined religion and philosophy in his morals. His *Ihya-ul-Ulum* and *Kimiyai Saadat* 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 Muslim 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 emphasized along with the observance of outward ordinances. Man is the representative of God on earth—"the Khaliph of God on earth," as the Quran puts it. He has degenerated (more correctly devolved) and is, therefore, to ascend the ladder again. It was not until the time of Shaik Muhiud-din-ibni Arabi 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 said to be the gaining of perfection. 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.*, 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.* To attain this perfection, *Shariat* 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 Ibni Arabi, the corresponding idea of evolution gained ground. The path downwards was designated *Safarul-Hukh* (Travel of the Truth) and the corresponding path upwards was designated *Safarul Abd* (Travel of the Created.)

† ²³ " He is a traveller who passes on with haste,
And becomes pure from self as fire from smoke,

* Surmai-Ariah by Ghulam Ahmed Khadiani—*Vide* foot-note to page 182.

† Gulshani-Raz, Lines 315, 317, translated by E. H. Whinfield.

²³ مسافر آن بود کو بگذرد ز خود صافی شود چون آتش از دود
سلوکش سیر کشفی دان ز امکان سوے واجب بترک عین نقصان
بعکس سیر اول در منازل رود تا گردد او انسان کامل

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 Shaik Abdul Karim Jeeli, who is called the second Sheik-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.

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 by Gulshani-Raz":—

❖ "He finds life after dying to self and again

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

He makes the law his upper 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

Overshadowed beneath Divine epiphanies."

رود الحجام او دیگر با غار	۲۴ بقای یا بد و بعدا ز فنا باز
طریقت را وثار خویش سازد	شریعت را شعار خویش سازد
بود دایم میان کفر و ایمان	حقیقت خود تمام ذات او دان
بعلم و زهد و تقوی بوده معروف	با خلاق حمیده گشته موصوف

Lines 348—357.

When the pilgrim thus travels back with God, his actions become God's actions. Thus, when the Prophet threw a handful of dust on the army of the enemy at the battle of Ohad, "It was not thou that didst throw it, it was God himself." In this stage, the *abd* is annihilated in himself and exists by the attributes of God. This is called *Kurbi-Nawafil*, in which God is the actor and the Salik (the pilgrim) his instrument. The opposite of this is *Kurbi-Farayaz* in which Salik is the actor and God his instrument. These terms, I believe, correspond to Avatara and Avesha in the Hindu Philosophy, but yet there is a world of difference between the two. ²⁵ In the one, the annihilation is only "in sight" and the travel is only "²⁶ a motion in knowledge." *

²⁵ باید دانست که مراد از لفظ مسح و اضمحلال و فنا که در عبارت
مشایخ قدس اسرار هم واقع میشود مسح نظری است نه مسح
عینی یعنی تعیین سالک از نظرا و مرتفع می گردد نه آنکه در
نفس الامر مسح شود ان الحاد و زندگی است *

²⁶ سیرو وسلوک عبارت از حرکت در علم است که از مقوله
کیف است - حرکت العینی اینجا گنجایش ندارد - پس سپرالی الله
عبارت از حرکت علمی است که از علم اسفل بعلم علی میروند
و از ان علی با علی دیگر الی آن *

* Jawahirus-Suluk, pp. 16 and 51.

Thus travel to God is only a mode of motion in knowledge from the coarse material to spiritual contemplation, while in the other it is an incarnation of God—God himself appearing in flesh for the salvation of humanity. “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.*

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 feeling is Love. Thus, this was an acquired faculty, but through the law of heredity, it appears 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.

* Mrs. Annie Besant's “Avataras,” p. 21.

But the author of *Jawahirus-Suluk** 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 *ismi-zat* (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 *asma* (names) of God are ever existing. This is *baka* (immortality) obtained

after *fana* (annihilation). As all the names of God are everlasting, one who annihilates his self in the everlasting becomes everlasting in this particular sense. According to the classification of *Ibni-Arabi* the stage above attributes (*sifat*) is that of tendencies (*Shu-yu-nat*). The one is a potential attribute, and the other an actually manifested attribute. Stationary water on the top of a hill possesses the *shan* (potentiality) of flowing downwards. When it does flow downwards, the *shan* becomes an actuality or attribute of water. Thus losing one's self in the *shyyunat* is a higher stage than losing oneself in the *sifat*. The prophet lost himself in the *shyyunat*, while others can lose themselves only in the *sifat* (attributes) of which they are manifestations. The people who thus annihilate themselves are of four kinds:—

(1) Simple Salik, (2) Simple Majzub, (3) Salik-Majzub and (4) Majzub Salik.

Salik is one who travels, but may or may not reach the goal. Salik is attracted to the centre, but may or may not be absorbed in it. A Salik without earnestness falters in his purpose. A Majzub 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. Salik-Majzub is one who has reached the goal and illumined himself; and Majzub-Salik is one who after his own illumination reverts to the world for its salvation.

The other ways of travelling is by *Zikr* and *Shagal*, *Fikr* and *Murakiba*. *Zikr* is the repetition of the names of God and *Shagal* is the practice performed; or more correctly the posture assumed when the *zikar* is repeated. There are as many modes of practising *Zikr* 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 *zikri-jali* (vociferous devotion.) This *Zikr* is the main practice of the Chistiya order (founded by Khaja Muinuddin Chishti 636 A.H.—1238 A.D). Then there is *Zikri Kafi* (silent-devotion). This is mainly practised by the Qadriyah order (founded by) Shaik Abdul Qadir Jilani of Baghdad (561 A.H.—1165 A.D.).

A vociferous *Zikr* is performed thus :—

In a single *Zikr*, 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 *doubl Zikr* the devotee sits in the posture of Namaz 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 *Zikr* of negation and affirmation. The *Zakir* (or utterer) takes up the formula (Kalima). “There is no God but God.” He sits in the posture of Namaz, facing the Kibla 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 *azkars* (utterings) are intended to preclude thoughts from wandering to “other than God.” Man’s mind is never vacant, and is assailed by ideas (Khawater) every second. There is no other way of shutting out these ideas

“of other than of God” (Masu-Allah), 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. He thus learns *Passai-Anfas* (the Hindu Pranamaya) or observance on the out-going and in-coming of breath.

The devotees of the Chistiya order generally practise Chilla, *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 *murshed* or teacher. One of their practices is to keep staring in his face. They also practise *Nasira* and *Mahmuda* 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 Naksha-bundia are many. (This order was founded by Khaja Buhavuddin Nakshabundi 719 A.H.—1319 A.D.). The fakirs of this order go about with a lighted lamp and are

noted for their mesmerizing and hypnotizing powers. Some of their practices are—

Hush-bar-dam—Observances of the breath that goes up and comes in. *Safar-dar-watan*—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 *Zikr* and some *Fikr*. *Fikr* or *Murakiba* is silent contemplation. A man picks up a verse of the Quran, 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. This is what has been called "Ihsan" in the *hadis* quoted in the beginning of this chapter.

It will be observed that several, if not all of these practices (except *murakiba*) 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 favor of these innovations, but the fact still remains staring us in the face that they are of exotic growth.

* It is related on the authority of Tatar khandia and Tawali that it was once reported to Ibin-Masoud, the great narrator of hadises, that some men had gathered in a mosque and were repeating aloud the Kalima *La-ila-ha-Il-alla* and the *da-rudd* (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 one 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 indigenious growth of Islam was purely Namaz, and the several postures appertaining to it.

No doubt with the incorporation of foreign

* Tasanifi-Ahmadiyah, pp. 87 and 81.

accretions, Muslim thought itself underwent a change, *e. g.*, the doctrines of necessitarianism and *Tawakkal* (dependence on God) which have taken such a stronghold on the Muslim mind have no doubt the Quran in their favor; but the way in which they are manipulated is certainly not in accordance with its teaching. When H. H. Agha Khan denounced necessitarianism at the last Muhammadan Educational Conference, he certainly shot wide of the mark in saying that it is not borne out by the Quran. 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."* Quran 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

* Isaiah XI., vs. 6 and 7.

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 did certainly 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 would 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 the Muhammadans of these days. The Quran 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. This craving for asceticism appeared after Islam had expanded on its eastern border.

Imam Gazali 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.

(2) *Necessary*—A person who performs a journey should provide himself with its necessities 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 Shah Mir who flourished at Cuddapah a century ago), "Oh devotee, God is Providence. To sustain you in His work. Why do you take God's work 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 Namaz and Roza) remain in *statu quo*, but foreign accretions have gathered themselves around them and give quite another basis of morals for Muhammadans. These changes were brought about, when people went in quest of the esoteric meaning of the Quran and sought extraneous assistance in doing so.

HISTORICAL DEVELOPMENT.

Tasawuff is the philosophy of Islam *par excellence*. This word did not come into existence till about the end of the second century of the Hejira, like the word philosophy which had not come into vogue till about the sixth century before Christ. Abul Hashim-as Saad bin Ahmed is said to have been the first person who bore this appellation (according to Abul Qasim Al Kushairi), just like Thales, the first person in Greece, who was honored 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 appellation of Wise men—and amongst Muslims the early philosophers went by the appellation of *Ubbads* (devotional men) and *Zuhhads* (pious men), &c. 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. The origin of philosophical lore amongst the Greeks is attributed to the temperament of the people, and the

nature of the soil on which they had settled. 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 mainly accounts for the characteristic tendency to brood and speculate ;—internal and reflex brooding, as in the case of the ancient Hindus, or speculation and 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 Ismaelite Arabs (or as they were called Arabi Mustariba) were the descendants of Ismail, the son of Abraham the Patriarch and prophet of the “ Ur of the Chaldees,” and were, in the beginning, worshippers of one God, but they had in course of time mingled with the sons of the land (Arab-ul-Ariba—the descendants of Yarab after whom Arabia has taken its name) and had 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 Kaaba, 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 Ismail, till the advent of the Prophet of Mecca, who demolished these countless graven images and introduced the worship of one God. 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, Quran, Hadis, Ijma and Qiyas. The Quran is the word of God spoken by the Prophet. It contains warnings to evil-doers, conveys good tidings to the righteous, and proclaims Divine Unity. Decisions of practical questions and doctrines are very few. For these, Muhammadans have recourse to Hadis—verbal discourses and decision or acts of the Prophet or of the Companions (Tabai) or Companions' Companion (Tabi-Tabayins). Some, however, leave out of consideration the latter two. When, however, reference cannot be found in Hadis, recourse is had to Ijma (concensus of opinion of the Ulema); failing this to Ijtihad or Qiyas of learned men.

The last two being left out of account, the philosophical tendency of Islam is to be searched for in the Quran or Hadis. There are, however, several kinds of Hadis (at least about eighty). One that can be traced to the Prophet through an unbroken series of accredited narrators (Murfu) and a second that is confined to a Companion (Moukuf) and a third to a Tabai (Muktu). Some, however, apply the appellation of Hadis to what emanates from the Prophet himself through an unbroken succession of narrators, applying the word *Asur* 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 *Mutasil*, to distinguish it from others where links are wanting and so on (the several kinds with their hair-splitting differences). A great Muhaddis Sheik Muhammad Tahir* says that "the criterion of the authenticity of a hadis 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., Sufis), the mere statement of a hadis is quite sufficient."

There is no doubt that such unverified statements have led to a large number of Arabic

* Mukadda-mai-Mujma-ul-Bahar.

sayings and aphorisms being passed as genuine hadises. Thus except the *Murfu* and *Mutasil* and some other kinds, there may be *hadises*, the authenticity of which may be called in question ; and there are quite a host of such as* “ bear evident traces of being made ‘to order.’ ”

For fear of misquoting the words of the Prophet, Abu Bekr and Omar narrated only a few Hadis ; while a Companion like Abu Horeira narrated as many as 5,364. The philosophical doctrines that are traceable to the Quran are, no doubt, the true foundation of *Tasawuff* as well as the Hadis that are traceable to the Prophet (*Murfu* and *Mutasil*) —whereas most of the other kinds were designed as occasion required. Many Sufis designed such *hadises* when they thought they could incorporate the doctrines of other nations into their own system. There is no doubt that the several doctrines of *Tasawuff* professed throughout the Muslim world are an admixture of the teachings of other religions and speculations of other philosophies.

The following are some of the texts of the Quran and Hadis taken to have a deep and mystical meaning :—

* Amir Ali's Spirit of Islam, p. 255.

(1.) ²⁷ For God is in the East and the West, so wherever thou turnest thy face there is the essence of God."

(2.) ²⁸ "Really God surrounds everything."

(3.) ²⁹ "God is with you wherever you are."

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

(4.) ³⁰ "We are nearer to man than His jugular vein."

(5.) ³¹ "We are nearer to man than you, but you do not observe."

²⁷ Chap. 2 Suratul Baqr 128.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوْا فَوَجَّهَ اللَّهُ

²⁸ Chap. 5 Suratul Nisa, 116.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

²⁹ Chap. 27 Suratul Hadid, 5.

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ

³⁰ Chap. 26-16-11.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

³¹ Chap. 27 Suratul Wakiya, 78.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَا كُنْ لِاتَّبِعُوا

(6.) ³² "I am in your individuality, but you do not see."

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

(7.) ³³ "He is the first and the last—the apparent and the real—and He knows everything."

(8.) ³⁴ "Whatever remains of existing things will be annihilated, but the face of Lord thy God with His glory and Mercy will remain."

These have reference to the eternity 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 *Rub* (creator). Here the Islamic doctrine proclaims that man cannot become God as some people considering *Tasawuff* to be a phase of pantheism are led to consider.

³² Chap. 26, Suratul-Zariyat, 19.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

³³ Chap. 27, Suratul-Rahman, 26.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

³⁴ Chap. 27, Suratul-Rahman, 26.

كُلٌّ مِنْ عَلَيْهَا فَأَنْ يُبْقِي وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(9.) ³⁵ “ He taught with the Pen what man did not know.

This has reference to *ilmi-Husuli* and *ilmi-Huzuri* (experimental knowledge and intuitive knowledge.) Intuitive knowledge comes only through the grace of God.

(10.) ³⁶ “ Whoever is blind in this world will be blind in the world to come, and it is he who has lost his way.”

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.) ³⁷ “ The people who strike palm with thee do not strike palm with thee, but with God. The hand of God is on the hand of all.”

عَلَّمَ بِالْقَلَمِ عِلْمَ الْإِنْسَانِ مَا لَمْ يَعْلَمْ

³⁵ Chap. 30, Suratul-Alk, 30.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

³⁶ Chap. 15, Surai Ban-i Israil 70.

إِنَّ الَّذِينَ يُدَايِعُونَكَ إِنَّمَا يُدَايِعُونَ اللَّهَ يَدِ اللَّهِ فَوْقَ

أَيْدِيهِمْ

³⁷ Chap. 26, Suratul-Fatah, 13.

(12.) ³⁸ "Thou didst not throw a handful of gravel, when thou didst throw it ; but God threw it." This is* the same as was said by another Prophet at the time of his trial, "Thou couldst have no power at all against me except it were given thee from above. Therefore He that delivered me unto thee hath the greater sin."

(13.) ³⁹ "God is the light of the heavens and the earth. He is like a lamp in a glass and the glass in a niche." Light is one of the *asma* (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.) ⁴⁰ "We shall shew them our signs both in the horizon and in their individualities."

وَمَا رَمَيْتَ إِذْ رَمَيْتَ دَلَّالًا كُنَّ اللَّهُ رَمِي

³⁸ Chap. 8, Surai-Anfal, 18.

اللَّهُ بَوَّارَ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نَوْرةٍ كَمُشْكُوَاتٍ فِيهَا مَصْبُوحٌ الْمَصْبُوحُ

فِي زَجَاةٍ الزَّجَاةُ كَانَهَا كَوَكَبٌ دَرِي

³⁹ Chap. 18, Suratul-Noor, 35.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ

⁴⁰ Chap. 25, Surai-Hum-ul-Sijda, 43.

*St. John, 19-11.

These are some of the texts of the Quran, 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 nonentity in essence. * 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.

The following fragments are authorities from Hadis :—

(1.) ⁴¹ “ The veriest truth of the truths of Arabic is the speech of the poet Lubaid who said “ Know, everything besides God is non-existent.” This is a Murfu Mutasil Hadis narrated by Abi-Horeria.

(2.) ⁴² “ Verily saith God—“ I became ill, why didst thou not enquire after me ; I became hungry

* الوجود بين العديين عدم
اصدق كلمة قولها لسا هر كلمة ليبدد الا كل شئ ما خلا الله باطلا

⁴¹ Miscat-bayani-ul-Shair.

ان الله يقول مرضت فلم تعدني رجعت فلم تطعمني
وسئلتك فلم تعطني * الي الآخرة

⁴² Do. Murfu Mutasil—Chap. Ayadut-ul-Mariz, p. 126.

why didst thou not feed me ; I begged of thee, why didst thou not give me, etc.”

(3.) ⁴³ “ I swear by the God in whose hands is Muhammad’s life, that if you let down a bucket by a rope into a well, it will, of a surety, descend on God.”

(4.) ⁴⁴ “ Verily the creation of spirits is by God. Their forms are like the forms of their bodies (Ibni-Abbas).

(5.) ⁴⁵ I saw God on the night of *Miraj*, and He had a most beautiful face.”

(6.) ⁴⁶ “ The mind of the believer is between

والذي نفس محمد بيده لو انكم دليتم بحبل الي الارض
لحبط علي الله ثم قضا عايه

⁴³ Fususal-Hikam, p. 20.

ان الارواح خلق من خلق الله صورهم علي صورت بني آدم

⁴⁴ Kimiya-i-Saadut, p. 26.

رايت ربي ليلة المعراج في احسن صورت عرض شان

⁴⁵ Mursal Hadis, Miscat, Chap. Al. Masajid, p. 62.

قلب المؤمن بين الاصبعين من اصابع الرحمن ويقلدها كيف

يشاء

⁴⁶ Kimiyai-Saadut, Chap. Zakat, p. 90

the two fingers of God and he turneth it as He willeth."

(7.) ⁴⁷ "Do not abuse the wind, it is the breath of God." Related by Abi-Huraia.

(8.) ⁴⁸ "What God created in the beginning was my soul."

(9.) ⁴⁹ "I am from the light of God, and true believers are from my light."

(10.) ⁵⁰ "God created the *Khalk* (the creation) in darkness."

(11.) ⁵¹ "I was a hidden treasure and loved to know myself and so I created *Khalk* to know myself."

Some of the Hadis above may favor the doc-

لَا نَسُوا لِرِيحٍ فَانَهَا مِنْ نَفْسِ الرَّحْمَنِ

⁴⁷ Marfu-Hadis, Miscat, Chap. Riyah, p. 124.

أَوَّلَ مَا خَلَقَ اللَّهُ رُوْحِي

⁴⁸ Ihyaul-Ulum. Book III, p. 15.

أَنَا مِنْ نُورِ اللَّهِ وَالْمُؤْمِنُونَ مِنِّي

⁴⁹ Do. Book III, p. 14.

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ فِي ظِلْمَةٍ

⁵⁰ Jamaul-Sagir, Vol. I, p. 252.

⁵¹ Vide No. 2, p. 9, ante.

trine of incarnation and so forth—a subject uncongenial to the spirit of Islam. In the prophet's 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 Khalifs, Hazrath Ali who was called the "Door," while the Master styled himself "the city of knowledge"—being *facile princeps*; and there were also Hadikha bin Salman, Salmani-Farsi, Abdullah-bin-Masood, Abduallah-bin Abbas, Abu-Horira, Ans, Malik.

Amongst Companion's Companions, the esoterics were Imam Zynul Abidin, Imam Md. Bakir, Muhammad-bin Haneefa, Hasan Basri, Kumail-ibni-Ziad. Amongst *Tabi-Tabiyins* were Imam Jafferi-Sadik, Imam Musa Kazim, Habibi-Ajmi. The best name that could have been given to a follower was "Companion," "Companion's Companion," &c.

After three generations had passed away, the esoterics began to be called *Zuhhads* and *Ubbads* and finally Sufis.

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 Quran about asking too many questions of the *Master*. The light of God was sought by leading a moral, austere 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 esoterics took to travelling to different lands, and settling in forests and practising the death which comes before dying⁵² or as it was called *Moutai-Aswad* (Black-death, *i.e.*, suffering oppression at the hands of others), *Moutai-Ahmar* (Red-death, working contrary to carnal desires), *Moutai-Abyuz* (white-death, *i.e.*, suffering hunger). They aimed at crucifying the flesh and leading lives of purity and independence.

The first persons who attempted to introduce anything like system are said to have been one Haris Muhasibi *alias* Abu Abdullah, a native of Bussorah, who had settled at Baghdad as a schoolmaster in 243; and Junaid I., of Baghdad, a student of Shafi (338 A. H., born at Irak, died at Baghdad) But the system was not codified and reduced to writing till the time of Shaik Muhiudin-

موتوا قبل ان تموتوا

⁵² Sharaul-Barzak of Imam Abu-Saeed Aslami, p. 1.

ibni Arabi (born at Narissa in Spain 560—638 A.H.)—the author of *Fusus-ul-Hikam*, *Futuhati Mecci*, &c., an important disciple of Hazrath Abdul Qadir Jeelani. It was he who laid down the scheme of the six manifestations or evolutions and fixed the properties of each manifestation. A pamphlet is, however, preserved as having been dictated by Imam Husain to his son, Zynul Abideen, but it appears to bear marks of later interpolations. It may be, that people added to and subtracted from, according to their interpretations, a work which never saw the light of day. Ibni-Arabi is the founder of the school known as *Wajudiah*, 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 *asma* (names) and *sifat* (attributes) of essence are the essence themselves differentiated in the lower stage of knowledge. His disciples were Fukruddin Iraki, Sadruddin Fergani, &c.

The views of Shaiki Akbar (“the great” as he is called by way of eminence) were not to be left

unchallenged. Shaik Ruknuddin Alaud-dowlah was the person who disputed his position. He was a native of Samnai, travelled to Hijur and settled himself at Bagdad in 687, and became a disciple of Sheik Nuruddin Kisiate, read the works of Sheik Akbar and wrote commentaries on his *Fatuhah*. Abdur Rahman Jami was an important disciple of his. This Sheik was the founder of the Shuhudiah school. He taught the world was a reflection and not an emanation of the Divine and that existence is separate from and external to essence.

While the Wajudiah held that the essence of things are *asma* and *sifat*, the Shuhudiah taught that the essence of things are *adums* (nonentities). *Adums* are nonentities 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 *asma* and *sifat*. The essence possesses certain attributes, like existence, knowledge, seeing, hearing, &c., 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 Wajudiah school, the external existence is the existence of God Himself, and they quote (*vide* 38 above) the verse revealed after the battle of Badr, "it was not thou, but God Himself that threw the handful of gravel." The diversity displayed by billows and bubbles of water does not in the least diminish the unity of the ocean.

With the Shubudiah, the *adum* is conjoined with the reflex or illumination of the *asma* and *sifat* of God.

With the Wajudiah, 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 like the reality of one in numbers. With the Shubudiah, He is present by His knowledge.

Thoughts are common to human mind. What one mind has thought out in one age, another mind might think out, on its own initiation, 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 wilderness, there was an impact of mind with 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 Mamunul Rachid. The philosophy of *Ishrakins* (Realists of Plato) which depended on intuition for the realization of truth and the philosophy of * *Mushshaeens* (the peripatetics of Aristotle) which depended on experience, were readily absorbed into the Muslim thought.

The chief exponent of the philosophy of *Ishrakins* was Shaik Shahabuddin the “slain” (D.A.H. 586). Shaik Akbar may have thought out his philosophy of Ayyani Sabita (or Sourilmiāh, *i.e.*, knowledge forms) on his own initiation or might have been led on by the beacon light of Plato’s doctrines of Archtypes in formulating his doctrines. Each type (*ain-i-Khari-ja*) has its prototype (*ain-i-Sabita*). When the young Shaik was accosted by a stranger, who asked whence he was coming and whither he was going,

* 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.

he replied he was coming from archtype and going towards the type. These doctrines received their Arabic cloak and passed off for the doctrines of Islam, and even *Hadis* were "made to order" to give them their hall-mark.

The Sufis quote this as a *Hadis*.* "The Ayyani Sabita did not smell the smell of existence," *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.⁵³

Take the *Hadis* 11th quoted on page 89. "God is a hidden treasure, and He loved to know himself," and hence manifested His name Light. Taking the suppositional stages of Evolution of Ibni-Arabi, 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, &c. Immediately thereon

* الايمان لما بقته لا شमित را حية الوجود

⁵³ "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 numerous ideas are not parts or emanations of a supreme idea—is nevertheless monistic"—Zeller's *Greek Phi.*, p. 148.

Forms presented themselves in His knowledge praying to give expression to His names and to be acted upon. He granted their prayer by "Be" (*kum*) and they became (*flayakun*). 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 Ibni-Arabi, 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 Aklai-Kul* (absolute Reason).—the Demiurgus of the Platonists.

When Aklai-kul came into existence, it prayed to God for a Companion, then Nafsai-kul (absolute personality) came into being. By the spiritual union of these two, a son Tabiyati-kul (Nature,) and a daughter Jouhari-Hiba (noumenon) came into being, and by the union of these latter two, Jismi-kul (absolute body) and Shukli-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 *Aursh* (Throne) and *Kurci* (chair). These

* Ayyinai=Hukayuk=Numa, p. 6.

are the names of the height and width of the vast expanse. In the third of the three external manifestations is **Falaki-Utlus* (crystalline sphere), and the orbits of the several planets. In the orbit of the Earth became manifest, the sphere of earth, and then air, water, mineral and animal, and last but not least, man the apex of evolution—microcosm of the macrocosm. Each spiritual and material form is the manifestation of a particular 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-Platonism. 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

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

perfection than that which precedes it and represents consequently the totality of existence as a descending series."* 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.†

The several manifestations of the first two external stages of Ibni-Arabi fall in with the doctrine of ‡ Plotinus under other names such as *Logos, Creation, Soul, Nature, Universe*. When the Muslims travelled Eastward and settled in India, their philosophical belief received a good deal of accretions from the Vedanta School. Abul Faiz-i-Faizi, a brother of Abul Fazl 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 *Mâhâbrahta, Bhagavat* and the *Gayatri Mantra*. § Dara Shuku, a brother of Aurangzeb was a Vedantist.

* Schwegler's *His. of Philo.*, p. 141.

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

‡ Morrel's *Manual of His. of Philo.*, p.p. 133—119.

§ Darbari—Akbari of Md. Husain Azad, p. 374.

Referring to the text No. 40 from the Quran (above) it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sufis have constructed a theory of microcosm and macrocosm (*alami asghar* and *alami Akbar*) e. g., the twelve zodiacs are the twelve holes in the human body ; the seven planets are the five senses *plus* the sense 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. In recent times there was a revival of *Tasawuff* by one Shaik Ahmed, a native of Sirhind, a man belonging to Shahudiah school. He is known as Mujuddidi=Alfai-Sani (reformer of the 2nd thousand). Mirza Ghulam Ahmad Khadiyani of our own times is a

mixture of *Tasawuff*, rationalism and egotism. He claims to be a Masilai-Isa (the incarnation of Christ), and the minaret of the insignificant town of Khadiyan to be the minaret of the mosque of Damascus, spoken of as the place where Christ was to descend; the one-eyed Dhajjal (Anti-Christ) to be the mammon of gold so much worshipped in the world, and the Dhujjal'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. This love of God from above joined to the love of man from beneath produces what is called the Holy Ghost.

When the Prophet was on his death-bed, he is said to have asked for pen and ink (a fragment of history which Moulvi Mahdi Ali disproves) and Omar to have interdicted "Sufficient unto us is the Book of God." 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 authropromorphism, a God sitting on His Throne in the skies. Three persons are said to have been interrogated by

Imam Jafferi-Sadick; regarding God. One said "I worship a God, who possesses all the attributes." The Imam 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 Imam 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 Imam said, he worshipped the true God of the heaven and the earth. This Imam was the fifth in descent from Hazrath Ali, the first flood-gate through which the spiritual light and knowledge of Islam streamed forth on the Muslim world.

* "Attributes of imperfection and decay" is a technical expression. According to the suppositional stages of Ibni-Arabi, 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, &c. The attributes of this "not I" are "not-seeing," "not-hearing," "not-speaking." This "not I" is called *adam-i-izafi* to which imperfection and decay relates

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THE Fakir is not such a simple individual as he appears to be at first sight. At first blush, it would appear that one has to take a bowl of clay or wooden tray to play the role of a fakir; but the history of the individual would reveal that he is the product of a well-organized machinery, a member of a society, with regular rules and regulations, the breach of which involves his being "drummed out"—a way of ostracism that appears to be popular amongst them as in the army. According to some jurists every Mussalman, man or women, is bound to follow the lead of a spiritual director—a *Pir* answering to a *guru* amongst the Hindus. There is no direct authority in the Quran enjoining the following of a Pir. In fact the democratic spirit of Islam would appear to be against all confessionals and guru-worship; but texts are quoted as supporting the ceremonials connected with the *baiyut* such as "58 Obey God

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

⁵⁸ Chap. 5—Surai Nisa—51.

and obey His Prophet and such as those placed in authority over you.”

(⁵⁴). “Oh believers, fear God and seek a means (to approach) Him.”

(⁵⁵). “Whoever did *baiyut* to you (Oh Prophet) has verily done *baiyut* to God, for verily God’s hand is on their hand.”

(⁵⁶). “Oh believers who have brought faith in God, bring faith in God (once again) and in His Prophet and the Book He sent down to His Prophet.” The ceremony of *baiyut* (*i.e.*) striking the palm of one’s hand on the palm of another person’s hand appears merely to have been the sign of sealing an agreement. The Prophet took under a tree the allegiance of some of the people of Madina who had invited him to their city and performed this ceremony.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

⁵⁴ Chap 6—Surai Maida—37.

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ بَدَّ اللَّهُ فَوْقَ أَيْدِيهِمْ

⁵⁵ Chap 26—Suratul Fatah—13.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ

عَلَيْ رَسُولِهِ

⁵⁶ Chap 5—Suratul Nisa—13.

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* He had the ceremony of *baiyut* performed for the following six purposes:—When people adopted Islam, they had to perform *baiyut*. The soldiers and officers had to perform *baiyut* to the commander of an army. When *jihad* or the holy war of Islam was undertaken, the people performed *baiyut* to the effect that they would risk their lives. When a Khaliph was elected, they performed *baiyut* or took the oath of allegiance. Lastly, when a man repented of his sins and had made up his mind to lead a life of righteousness and piety, according to the *shariat* of the Prophet, he had to perform *baiyut* or take an oath before a holy man who is walking according to the Shariat that he would not go back on his promise. No *baiyut* was ever performed with the object of learning occult knowledge or seeking intercession through the Pir or “annihilating” oneself in him.

The spirit of Islam seems to be for man to have direct communion with God, so much so that all the intermediaries whose existence is acknowledged are lost sight of in the communion of man with God. There is no angel worship in Islam, otherwise Islam, like Hinduism, would have its

* *Tasanifi-Ahmadiyah* p p. 84, 85 & 86.

33 crores of gods (or *devas* or the intermediäry beings who manage the affairs of the world). Such being the case it would seem incredible that Islam should enjoin saint-worship. The *Ghari mukallidins* do not believe in the *baiyut* if it means more than making of a promise to a saintly person, to keep away from the ways of sin. However, most Mahomedans perform this ceremony and attach themselves to some one Pir or other.

The ways in which a man performs the *baiyut* are different. The *murid* performs two *rakat* namaz. If he is illiterate, the Pir leads in the namaz, and the candidate simply follows him. Then he sits before his Pir four-square and they join hands. If a women is to become *murid*, she takes hold of one end of a turban-cloth, while the Pir takes the other end; or a basin of water is put in front of them and they dip their hands at the same time and say the same prayers. The Pir says "I take you as brother or sister in religion and ask you to accept the allegiance of all the Pirs up to the Prophet." Then he reads the Fatihah and concludes the ceremony. Then again there is a stage at which a man renounces the world and joins some order of Dervishes or fakirs.

Asceticism is foreign to the teaching of Islam

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which openly proclaims "that there is no asceticism in Islam." Still several orders of fakirs have arisen. There are people who have honestly given up the world; and there are people who have made a show of doing it, with the object of gaining more of it. When a person wishes to become a fakir, he must become a murid first, and then presents himself before the chief of an order called *sirguru*. He has first to prove that he is circumcised. The Pir takes a pair of scissors and cuts off three hairs from his forehead. This is cutting off the three vices of ignorance, pride and selfishness. The latter then gets himself completely shaved and has a bath. The Pir then gives a strap of leather— $2\frac{1}{2}$ hands long, also a *lungutee* ($3\frac{1}{2}$ hands by $1\frac{1}{2}$ hands) and a lungi (lower garment) and a long cloth like a shroud and a cap for the head. If all these latter are not within his means, he merely gives him *lungutee*. The ceremony is then performed before the assembled fakirs. The murid is then clad in these garments, while the necessary texts are chanted aloud. A cup of *sherbut* already partaken of by the Pir is then given to the murid to drink. A dinner is to be given to the assembly by the candidate or the Pir; if this is not possible they are satisfied with a mere cup of *sherbut* each.

After this, the candidate becomes a regular fakir. The Pir then teaches him the names of the four Pir and fourteen *Khanwadās* and how the different ceremonies connected with the initiation arose and on what authority they are based. The shaving of the eye-brows originated with Jamaluddin Savochi and is based on the texts ⁵⁷ "Am I not your Creator, they all said 'Thou art our Creator.'" The binding of the strap originated with either Belool or Meran Kheel or Hazrath Ali. The *lungutee* arose with Abdullah, the standard-bearer, and is based on the text ⁵⁸ "They shall enter into it (the Heaven) for ever."

The lüng arose with Khaja Uvis-i-Kharni and is based on the text ⁵⁹ "You will never reach virtue, unless you spend all of what you love." The ceremony of bathing arose with Khaja Hasan

اَلَسَّبْتُ بِرَبِّكُمْ قَالُوْا بَلٰى

⁵⁷ Chap-9-Surai-Araf 171

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدۡخِلُهُمْ جَنَّٰتٍ تَجۡرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا

⁵⁸ Chap-5-Suratul-Nida-47

لَنْ نُنۡفِقَ لَوِ الْبُرۡحٰنِ نَنۡفِقُوۡا مَا تَحِبُّوۡنَ

⁵⁹ Chap-4-Surai-Alai-Amran 85

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Basri, and is based on the text.⁶⁰ "Thou art to die and they are to die. And verily on the day of judgment, you will quarrel before your Lord." The ceremony of wearing the *cap* and giving sherbut arose with the Prophet, and they are based on the text⁶¹ "God is the light of the heavens and the earth," and⁶² "Then gave them their Creator the purest wine," and so on. Every ceremony is traced to some saint and is supposed to be based on some text of the Quran.

The chief seat in this Presidency where the several bands of fakirs are organised is Penukondah, a Kusba town in the Anantapur District. Each year on the 1st day of Juma-di-us-Sani, the fakirs of all orders, Banavar, Rafai, Madari, Malang and Shah Jalal congregate at this place and select their office-bearers to go on a two-year pilgrimage to the tombs of the saints in the Presidency. The Banava order was founded by

انك ميت وانهم ميئون وانكم يوم القيمة عند ربكم تحتصمون

⁶⁰ Chap-24-Suratul-Zama-31

الله نور السموات والارض

⁶¹ Vide-39.

وسقنيهم ربهم شرا با ظهورا

⁶² Chap. 26.Suratul Dahr-21.

Ghulam Ali Shah of Delhi and is traced to the Saint Abdul Qadir Jeelani. The Rafai order was founded by Saiyid Ahmad Kabar Rafai, D. 756 A.H. and is traced to Khaja Junaid of Baghdad. The Madaris order was founded by Shah Budruddin Kutub-ul-Madar. He seems to have come from Syria and to have travelled over a large part of North India and made thousands of converts to Islam, D. 840 A. H. His order is traced to Tyfur of Syria—said to have been a disciple of Jesus Christ. The Jalalis order was founded by Saiyid Jalal Bokhari D. 699 A. H. They wear a sash and bear a horn of deer, and the seal of Nabuat on their shoulders. The selection of the chief of each of these orders was so long in the hands of the fakirs themselves. Now it appears that the *Sujjada* of Penukondah has this selection taken in his own hands. The latter is said to be descended from a brother of the local saint Baba Fuqruddin and has got nine villages attached to the tomb. Out of the proceeds of two of these he has to celebrate the annual festival. The *Sirguru* is the ruler of each order and has dominion over all fakirs of his order in whatever part of the Presidency. The *Sirguru* of Banavas must be a bachelor and must have some knowledge of Tasawuff (the Esoteric Phi-

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losophy of Islam). But very often he is a mere ignoramus. He has the power of drumming out or excommunicating a fakir from his order for breach of discipline.

Next in rank to *Sirguru* is the *Bhandari*. He is the Prime Minister of the Order, collects and spends money in behalf of the band. He is the money-bag man and distributes the money-share of each fakir to him. Then comes the *Upkari*. He looks after the cooking and meals ; the *Kutwal* has to look after discipline and to accompany the *Sirguru* in his itinerations. The *Nakeeb* has also to accompany and chant verses all along. Out of a collection of Rs. 100 (say) the *Sirguru* takes Rs. 5 and two shares, the *Bhandari* has no commission, but is entitled to $1\frac{1}{2}$ shares, the *Upkari*, *Kutwal*, and *Nakeeb* each take $1\frac{3}{4}$ shares and one share is allotted to each fakir in the rank and file. These bands go on their two-year-round in the Southern Presidency starting from Penukondah. The *Sirguru* holds four *chouks* or *durbars*, viz., at Penukondah Matarwangel, Trichinoply and Nagore.

At Penukondah there is the tomb of Baba Fuqrudin. He is said to have been a king of Seistan, a province of Persia, and a disciple of

Nathar Auliya (Muzheruddin), the saint of Trichinopoly.

On the 11th Jami II., the *sandal* ceremony is performed at Penukondah, on the 12th the uras ; and on the 13th the asas (staves) are taken round. From Penukondah, visiting small tombs *en route* and collecting their fixed *mamools*, the fakirs go to Matarwangal, 22 miles from Kolar. Here is the tomb of Haider Safdar, another disciple of Nathar Auliya of Trichinopoly. Some of the orders fall off from this place, the Banavas fakirs, however, proceed further. At times some of the remaining fakirs of the other orders select their fresh chiefs for the remaining journey. At Trichinopoly there are the tombs of Nathar Auliya and his two disciples Shumspurran and Shumsgoyan ; Nathar Auliya is also said to have been a king who became a saint. From Trichinopoly they go to Nagore, where there is the tomb of Qadir Walli. The last stage of the journey is the tomb of Buddu Shahid, near Pallavaram. These fakirs have their *mamools* in each place, *e.g.*, at Dindigul (at the tomb of Saidani Bi), the *mamool* is one dinner and Rs. 10. At the mosque of Tirumangalam, they get, Rs. 5 ; at the Shivaganga mosque Rs. 30 ; at Tinnevely 5 day's meals and Rs. 150 and so on. A curious

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ceremony in connection with the four *chouks* mentioned above is that they make the Malang *Sirguru* sit four-square, and tie raw thread round his toes, so that he is not to go even for the calls of nature for five days at Penukondah and Matarwangel and three days at Trichinopoly and Nagore ; and then the fakirs tread on fire in his presence.

The salaam amongst these bands is not the ordinary Mussalman salaam. Amongst Banavas, it is "Love of God." Answer "Love to all." Amongst Malang and Madaris, it is "Hukk Alla Muhammad Madar" Answer "Dum Peer Shah Madar." Amongst the Rafais "Love of God." Answer "Love of Muhammad the Prophet." When the order is on the move, the *Nakeeb* leads the band and calls out "Hush bar Dum," "Nazar-bar-Kadam" (*i.e.*, wakefulness on breath and eye on foot"). These two are the terms of the Naksha-bundi-order. "Wakefulness on the breath" is akin to the Hindu Pranamaya. Each breath that goes up is said to voice forth, "Lala Ila" and the one that goes in "Il. Alla," "No God, except God," *i.e.*, in breathing out, they negative all existences, and in breathing in they acknowledge the only existence of God. "Eye on the foot," appears to be a fitting watchword in

marching and has for its object the concentration of attention. Esoterically it is intended to put each man on his guard regarding the observance of the footsteps of the particular prophet he may have chosen for his model.

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