



RADHAKRISHNAN'S CONCEPT OF ONENESS OF  
GOD IN HIS 'RELIGION OF THE SPIRIT' AND THE  
CONCEPT OF ONENESS OF GOD IN ISLAM:  
A COMPARATIVE STUDY

BY

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## ABSTRACT

This research focuses on studying Radhakrishnan's concept of oneness of God in his 'Religion of the Spirit' in order to compare and to distinguish it from the concept of oneness of God in Islam. This research is undertaken due to Radhakrishnan's claim that the concept of oneness of God in his 'Religion of the Spirit' is similar to the concept of oneness of God in all religions, including Islam. Radhakrishnan has been acknowledged as a distinguished and influential Indian philosopher. He has great concern toward conflicts among religions and also the danger of spiritual crisis of man in modern times to man himself and to the world. He offers his religion as a solution. 'Religion of the Spirit' is a religion which focuses on attaining a direct spiritual experience of God which is mystical in nature. The practice of direct spiritual experience of God, Radhakrishnan says, is found in all scriptures, in all times and in all places and all their experiences are identical. God who is experienced in this direct spiritual experience cannot be described. It cannot be fully expressed in terms of logic and language. It denies all descriptions. However, the religious seers in the past communicated their experience to their people by using words and symbols current in their world. Thus, it has resulted in the different views of God. Therefore, all Gods in all religions are just symbolical representation of the one true God that cannot be described who Radhakrishnan calls the 'Absolute.' God who is experienced in this spiritual experience that cannot be described is immanent in man and one with his soul. The oneness of man's soul and God is realized in the direct spiritual experience of God. It is a mystical union in which the soul of man completely becomes one with God. This direct spiritual experience of God or mysticism according to Radhakrishnan is the essence of all religions. Radhakrishnan has done a wide range of study on various religious scriptures and the records of the mystics from all lands and times to support his claim. However, from the comparative analysis of Radhakrishnan's concept of oneness of God in his 'Religion of the Spirit' with the concept of oneness of God in Islam, it is found that Radhakrishnan does not have any foundation for his claim that the concept of oneness of God in Islam is similar to his concept of oneness of God in his 'Religion of the Spirit.' Radhakrishnan's concept of oneness of God in his 'Religion of the Spirit' is completely different from the concept of oneness of God in Islam.

## خلاصة البحث

يرتكز هذا البحث على دراسة مفهوم راداكريشنان لوحداية الله في كتابه "دين الروح" لغرض مقارنة مفهومه بمفهوم وحدانية الله في الإسلام، ولتمييزه أو استبعاده من مفهوم الإسلام لوحداية الله تعالى. ينفي هذا البحث ادعاء راداكريشنان في "دين الروح" أن مفهوم وحدانية الله مماثل لمفهوم وحدانية الله في جميع الأديان، بما فيها الإسلام. لقد أصبح راداكريشنان معترفاً به، ورجلاً هندياً متميزاً، وفيلسوفاً مؤثراً. حيث كان لديه اهتماماً بالغاً تجاه النزاعات والصراعات بين الأديان، وكذلك خطر الأزمنة الروحية للإنسان نفسه في العصر الحديث وللعالم. وقُدِّمَ دينه كحلٍ لتلك المشاكل. يُعد "دين الروح" الدين الذي يهتم بتحقيق تجربة روحية مباشرة من الله، وهي بمثابة الصوفية في الطبيعة. قال راداكريشنان أن ممارسة تجربة روحية مباشرة من الله موجودة في جميع الكتب المقدسة، وفي جميع الأوقات، وفي كل الأماكن، وفي جميع تجاربهم متطابقة ومتشاكلة. فالله الذي يشعر الناس بوجوده من التجربة الروحية المباشرة لا يمكن وصفه. ولا يمكن التعبير عنه بشكل كامل منطقياً أو لغوياً. ولكنه ووصفه فوق مقدرة الواصفين. ومع ذلك، فإن علماء الدين في الماضي كانوا يخبرون شعوبهم وأهاليهم بخبراتهم عبر الكلمات والرموز المتواجدة في عالمهم. وبالتالي، أدى بهم تلك الخبرات إلى وجهات نظر مختلفة عن الله. ولذا، فكَلَّ الآلهة المتواجدة في جميع الأديان هي مجرد تمثيل رمزي لله الواحد الأحد، الذي يعجز عنه ووصفه الواصفون، وهو الرب الذي كان يدعو راداكريشنان "المطلق" أو "الصمد". وهو الرب الذي لا يوصف بصفات البشرية من التجربة الروحية، ولا يمكن وصفه كجوهرية يتجسد في رجل أو كحيٍّ مع روحه. ويتحقق النقاء وحدانية روح الإنسان بوحدانية الله في الشعور الروحية مباشرة من الله. بل هو اتحاد باطني، فهنا توجد روح الإنسان تماماً متحداً مع الله. هذه التجربة الروحية المباشرة من الله أو التصوف، وهذا وفقاً لنظرية راداكريشنان هو غاية كل الأديان. وقد قتل راداكريشنان بحثاً كثيرةً، وأخرج مجموعةً ضخمةً من الدراسة من مختلف الكتب الدينية، ومسجلات التصوف، من مختلف الأراضى والأزمنة تأييداً لدعوته. ومع ذلك، فبتأمل دقيق في مفهوم راداكريشنان لتحليله المقارن لوحداية الله بين دينه "دين الروح" ومفهوم وحدانية الله في الإسلام، اكتُشِفَ أن ليس لراداكريشنان أيُّ أساسٍ لادعائه بأن مفهوم وحدانية الله في الإسلام مماثل لمفهومه بوحدانية الله في دينه "دين الروح". ومن هذا المنطلق، تأتي النتيجة، أن مفهوم راداكريشنان بوحدانية الله في دينه "دين الروح" مختلف تماماً عن مفهوم وحدانية الله في الإسلام.

## **APPROVAL PAGE**

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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*Dedicated to*  
*My beloved mother M. Suntharbal and*  
*the memory of my father R. Muniandi*

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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

Radhakrishnan has been known as a distinguished and influential Indian philosopher. He was born during the period of modern Hinduism in about 1800 AD. During this period Hinduism already developed into a complex religion with a variety of concepts of god, worship, myth, ritual, philosophy as well as festival, art, music and caste system in its fold. Devotion or *bhaktism* was and has been its predominant force. Modern Hinduism was also marked with religious and social reformation, British occupation, and Christian missionary activities.<sup>1</sup> Partly as a reaction to Christian missionary activities and critics on Hinduism, interest in old Hindu texts like the Upanishads increased among the Hindus of the educated classes. Interest in the concrete form of religious worship decreased among these classes and sometimes they performed these more as social customs rather than as purely religious activities.<sup>2</sup> The first reformer was Ram Mohun Roy (1772-1833), the founder of the Brahmo Samaj. He defended what he considered as true Hinduism against both the orthodox Hindu *pandits* (religious teachers) and the Christian missionaries of his day. He tried to abolish the Hindu custom of *sati* (burning of widow alive on the funeral pyre of her husband), encouraged scientific education, denounced idol worship and the caste system, and founded the *Brahmo Samaj*, which is a school of rational theism on the basis of the Upanishads. Several well known reformers who rose after Ram Mohun Roy were

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<sup>1</sup> D.S. Sarma. "The Nature and History of Hinduism" in *The Religion of The Hindus* edited by Kenneth Morgan (New Delhi: Motilal Banarsidass, 1953), 43.

<sup>2</sup> K.M.Sen. *Hinduism* (London: Penguin Books, 1961), 20.

Dabendranath Tagore, Keshab Chandra Sen, Mahadev Govind Renade, Swami Dayananda Sarasvati, Ramakrishna Paramahansa, Vivekananda and Radhakrishnan.<sup>3</sup>

Radhakrishnan has been well known for his great contribution to Hinduism and Indian philosophy. Christian critics toward Hinduism and Indian philosophy throughout his education in Christian missionary institutions impelled him to study Hinduism deeply. As a result, he became one of the greatest interpreters of Indian philosophy and a well known exponent of Hinduism.<sup>4</sup> He wrote two volumes of Indian Philosophy<sup>5</sup> that has brought respectability to Indian philosophy throughout the world.<sup>6</sup> These volumes have brought Hindu philosophy into the global stream of thought. The view of Hindu thought as something strange or outdated and unable to play a part in spiritual awakening began to fade away. Hindu philosophy now is recognized as an important branch of study.<sup>7</sup>

Radhakrishnan also has been known as a Vedantin and like other Vedantin such as Sankara, Ramanuja, Madva and others, he interpreted the Upanishads, Brahma Sutra, and Bhagavad-Gita. These three scriptures are called 'Prasthanatraya' or the three foundations of systematic Vedanta. All the systematic schools of Vedanta recognize them as authoritative. Besides interpreting them Radhakrishnan also translated them into English for the Western world.<sup>8</sup>

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<sup>3</sup> D.S. Sarma. "The Nature and History of Hinduism" in *The Religion of The Hindus* edited by Kenneth Morgan (New Delhi: Motilal Banarsidass, 1953), 43. R. C. Zaehner. *Hinduism* (Oxford: Oxford University Press, 1996), 151-169.

<sup>4</sup> Robert A. McDermot. *Basic Writings of Radhakrishnan* (Bombay: Jaico Publishing House, 1970), 13.

<sup>5</sup> in professor J.H. Muirhead's famous 'Library of Philosophy'

<sup>6</sup> Narayan Champawat. "Sarvepalli Radhakrishnan" in *Great Thinkers of the Eastern World* edited by Ian P. Mc Greal (Harper Collins Publisher, 1995), 279.

<sup>7</sup> Radhakrishnan. "My Search for the Truth" in *The Basic Writings of Radhakrishnan* edited by Robert A. McDermot (Bombay: Jaico Publishing House, 1970), 44.

<sup>8</sup> Chandradhar Sharma. 1987. *A critical survey of Indian Philosophy* (New Delhi: Motilal Banarsidass, 1987), 239. Narayana Moorthy. *Radhakrishnan and His Philosophy* retrieved on 18-1-2013 from <http://yabalur.org/TRIVENI/CDWEB/radhakrishnanandhisphilosophyapr66.htm>. Eliot Deutsch. *Advaita Vedanta* (Honolulu: University of Hawaii Press, 1969), 3.

Radhakrishnan has been widely recognized as a bilingual philosopher, having rare qualification of being equally well-versed in Western and Eastern traditions, thus he could interpret the thought of the East to the West in Western idiom, and the thought of the West to the East in Eastern idiom. He combined the two traditions with perfect ease and developed a philosophy of synthesis. However his fundamental convictions was deeply rooted in Indian traditions.<sup>9</sup> Radhakrishnan also has been well recognized as a versatile genius.<sup>10</sup> He is a world scholar in comparative religion and comparative philosophy. He has been widely admired as a master of the English language, a brilliant orator, a dynamic leader, and a generous human being.<sup>11</sup>

Like other reformers, Radhakrishnan opposed the caste system, supported the abolition of *sati* and other customs repugnant to the demands of ethics.<sup>12</sup> He defended what he considered to be true Hinduism against Christian missionaries. Furthermore he also came up with his own philosophy of religion. According to him “Religion is not a creed or a code but an insight into reality.”<sup>13</sup> It is a direct experience of God which is gained through spiritual experience. Radhakrishnan calls this as the ‘Religion of the Spirit.’ He states that this tradition of direct spiritual experience of God is found in all places, in all times and in all scriptures. Their experience of it is the same.<sup>14</sup> He says that from Moses to Isaiah, from Jesus and Paul to Augustine, Luther, and Wesley, from Socrates and Plato to Plotinus and Philo, from

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<sup>9</sup> Basant Kumar Lal. *Contemporary Indian Philosophy* (Delhi: Motilal Banarsidas, 1992), 258.

<sup>10</sup> Charles Moore. “Sarvepalli Radhakrishnan” In *A Source Book in Indian Philosophy* edited by Charles Moore and Radhakrishnan (Princeton, New Jersey: Princeton University Press, 1957), 610.

<sup>11</sup> Narayan Champawat. “Sarvepalli Radhakrishnan” in *Great Thinkers of the Eastern World* edited by Ian P. Mc Greal (Harper Collins Publisher, 1995), 279.

<sup>12</sup> Nazeer Siddiqi. *Iqbal and Radhakrishnan: A comparative Study* (New Delhi: Sterling Publishers Private Limited, 1989), 59.

<sup>13</sup> Radhakrishnan. “My Search for the Truth” in *The Basic Writings of Radhakrishnan* edited by Robert A. McDermot (Bombay: Jaico Publishing House, 1970), 51.

<sup>14</sup> Radhakrishnan. “The Religion of the Spirit and the World’s Need: Fragments of a Confession” in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp (Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 62.

Zoroaster to Buddha, from Confucius to Muhammad, they have known God direct.<sup>15</sup> God that is directly experienced in this spiritual experience who he calls the Absolute cannot be described, therefore Radhakrishnan says God in all religions are symbols in which the Absolute (the true God) is recognized.<sup>16</sup> He further says that God (the Absolute) that is experienced through the spiritual experience by all the religious seers including Prophet Muhammad is immanent in man and is identical with his soul.

All the seers of all religions are agreed that there is something in human soul which is related to the Absolute, which is the Absolute... It is the original ground of the soul, the meeting point of soul and God... The soul can know the Transcendent Reality only because it is one with that Reality, when it descends into its deepest center. It is there identical with what it knows. Upanishads proclaim the great truth "That art thou," Buddha teaches that each human individual has in him the power to grow into a Buddha or a Bodisattva, the Jews say that the "spirit of man is the candle of the Lord," Jesus tells his hearers that the Kingdom of Heaven is within them, Muhammad affirms that God is nearer to us than the very artery of our neck.<sup>17</sup>

Radhakrishnan says that this direct spiritual experience of God is the essence of all religions but it has been obscured and distorted by the development of dogmatism and sectarianism. Throughout his life Radhakrishnan tries to define, defend and propagate his Religion of the Spirit. He says this religion is not irrational or unscientific neither it is escapist or a-social. The acceptance of this religion he says, will reduce the conflicts among the followers of different religions and will solve many other desperate problems that we face in this world.<sup>18</sup>

In all his speeches and writings Radhakrishnan stresses on the significance of spiritual ideal and the danger of spiritual crisis of man in modern time to man himself

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<sup>15</sup> Radhakrishnan. "Hinduism" in *A cultural History of India* edited by. A.L.Basham (Oxford: Oxford University Press, 1975), 64.

<sup>16</sup> Radhakrishnan. "Hinduism" in *A cultural History of India* edited by. A.L.Basham (Oxford: Oxford University Press, 1975), 67. Radhakrishnan. *An Idealist View of Life* (London: George Allen & Unwin Ltd, 1932), 109.

<sup>17</sup> Radhakrishnan. *Recovery of Faith* (New Delhi: Orient Paperbacks, 1967), 136-137.

<sup>18</sup> Radhakrishnan. "The Religion of the Spirit and the World's Need: Fragments of a Confession" in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp ( Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 82

and to the world. Among the main causes which have fostered the spirit of skepticism in regard to religious truth in modern time he says, are the growth of the scientific spirit, the development of a technological civilization, and the implication of the corruptions that had been done in the past toward religion.<sup>19</sup> Radhakrishnan's concept of oneness of God in his Religion of the Spirit has been widely accepted particularly among the educated Hindus in India and also in the Western world.<sup>20</sup> The aim of this study is to describe, to compare and to distinguish Radhakrishnan's concept of oneness of God in his Religion of the Spirit from the concept of oneness of God in Islam.

## 1.2 STATEMENT OF THE PROBLEM

Being a great and influential philosopher many of Radhakrishnan's work have been studied. A volume has been presented to him under the title 'The Philosophy of Sarvepalli Radhakrishnan' in which many aspects of his thought have been analyzed by scholars and thinkers. This volume was published by the world well-known 'The Library of Living Philosophers and Open Court Publishing Company,' La Salle, Illinois USA in 1952 during his life time. Besides this volume there are many other works have been written on Radhakrishnan appreciating and highlighting his contributions that he has done throughout his life in various field and also analyzing some aspects of his philosophy in the form of books, articles and booklets.

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<sup>19</sup> Radhakrishnan. "The Religion of the Spirit and the World's Need: Fragments of a Confession" in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp ( Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 14.

<sup>20</sup> S.K. Chatterji. "Dynamic Hinduism and Radhakrishnan" in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp ( Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 483. R.C. Zaehner. *Hinduism* (Oxford: Oxford University Press, 1996), 187.

However, despite the claim that Radhakrishnan made that the concept of oneness of God in all religions in essence are one and similar to his concept of oneness of God in his Religion of the Spirit, that man's soul is one with God, there has not yet been any deep study done on this particular aspect of his thought from any established religion, including Islam. Since this claim cannot be accepted in Islam, it is necessary to undertake this study in order to compare and to distinguish Radhakrishnan's concept of oneness of God in his Religion of the Spirit with the concept of oneness of God in Islam.

### **1.3 RESEARCH OBJECTIVES**

The main objectives of this study are:

1. To describe Radhakrishnan's concept of oneness of God in his Religion of the Spirit.
2. To describe the foundation of Radhakrishnan's concept of oneness of God in his Religion of the Spirit.
3. To describe the concept of oneness of God in Islam.
4. To compare and to distinguish Radhakrishnan's concept of oneness of God in his Religion of the Spirit with the concept of oneness of God in Islam.

### **1.4 RESEARCH QUESTIONS**

1. What is the concept of oneness of God of Radhakrishnan's Religion of the Spirit?
2. What is the foundation of Radhakrishnan's concept of oneness of God in his Religion of the Spirit?
3. What is the concept of oneness of God in Islam?



4. What are the differences between Radhakrishnan's concept of oneness of God in his Religion of the Spirit with the concept of oneness of God in Islam?

### **1.5 SIGNIFICANCE OF THE STUDY**

Radhakrishnan has wrongly understood the concept of oneness of God in Islam as similar to his concept of oneness of God in his Religion of the Spirit which believes that God is immanent in man and is one with his soul. He has given his own interpretation on the religious experience of Prophet Muhammad (pbuh) and on the verses of the Quran so that they become in line with his concept of Religion of the Spirit and its concept of oneness of God. This is also what Radhakrishnan writes about other prophets and their religions.

Being a distinguished and influential philosopher, Radhakrishnan has many followers both in the east and west. Radhakrishnan's writings are widely available in print and they also can be easily accessed from the internet. Those who have read his works on his Religion of the Spirit or listening to his lectures and speeches either in the east or west have got the incorrect concept of oneness of God in Islam. Thus this study will rectify Radhakrishnan's incorrect understanding of the concept of oneness of God in Islam. Therefore those who have read his works, are reading his works or will be reading them will not have the incorrect view of the concept of oneness of God in Islam.

### **1.6 METHODOLOGY OF THE STUDY**

This study is mainly a library based qualitative research. It uses both the primary and the secondary sources. The method of this study would be descriptive, comparative and distinctive.

## **1.7. PLAN OF THE STUDY**

This study will be divided into seven chapters. Chapter one is the introduction which gives the background of the study. Chapter two focuses on Radhakrishnan himself, his life and his works. Chapter three will be focused on describing Radhakrishnan's Religion of the Spirit and his concept of oneness of God, the relationship of God to man and to the world, followed by the method of realization, his concept of rebirth and salvation. All of these descriptions will give a comprehensive idea of Radhakrishnan's concept of oneness of God in his Religion of the Spirit. Chapter four focuses on the concept of oneness of God in Islam with the main reference from the Quran. Chapter five will be focused on describing the foundation of Radhakrishnan's concept of oneness of God because being a philosopher and at the same time as an exponent of Hinduism, Radhakrishnan's concept of oneness of God in his Religion of the Spirit is not entirely free from his religious tradition. Chapter six will be the comparative analysis between Radhakrishnan's concept of oneness of God and the concept of oneness of God in Islam. Finally the chapter is ended with its conclusion in chapter seven that summarizes the whole chapters.

## **1.8 LITERATURE REVIEW**

McFarland did a study on Radhakrishnan's concept of reality. He focused on examining the truth claim of pantheistic monism aiming at criticizing it and declaring it as an incorrect view of reality. The title of his thesis is: 'An Examination of the Pantheistic Monism of Sankara and Radhakrishnan.' He undertook this study is due to the prevalent acceptance of pantheistic monism in the Western world and to a large extent it is due to the effort of Radhakrishnan.

Pantheistic monism first was brought to the Western world by Swami Vivekannada and Mahatma Gandhi but to a large extent it is due to Radhakrishnan. It is Radhakrishnan's intention to bring this thought to a large audience of the English-speaking world and he is indeed successful. Pantheistic monism has been received more than he expected. But he said that the Westerners are uncritical on this Pantheistic monism's doctrine.

Pantheistic monism claims that reality is one. And this one is Brahman. Pantheistic monist does not recognize any ontological difference between man and other living beings, between living and non-living and between God and the universe. In pantheistic terms, knowing God means to experience Brahman. To know God is to achieve a mystic state in which one realizes his identity with Brahman.

In his analysis he tried to prove that pantheistic monism is not a correct view of reality. Pantheistic monism has a lot of contradictory assertions. For example Radhakrishnan said God cannot be described. He said words cannot express the correct description of God. But he gave his explanations about God and reality in a great deal in his writings. He wrote that God is like a great sea, a father, a mother, wine, light among other comparison. He said that religious experience cannot be described but he gave description on it as well. Radhakrishnan said pantheistic monism emphasis on tolerance on religious pluralism. He criticized Christianity but when his pantheistic monism is being criticized he could not accept it. Radhakrishnan claimed that his religion is free from dogma or doctrine but in his writings and speeches one finds that his Hinduism and pantheistic monism to be as dogmatic as other religions. Further he said no one can claim to have absolute truth claim in their religion but he claimed to have the absolute rightness for his Hinduism and pantheistic monism.

McFarland has criticized also Radhakrishnan's concept of karma and dharma. He concluded that Radhakrishnan's claim to be having the right view of reality is incorrect. Though McFarland in this thesis showed some distinctions between Christianity and pantheistic monism for example he said the concept of Personal God who is transcendent in Christianity and the Impersonal God who is immanent in Radhakrishnan's pantheistic monism are irreconcilable. But he did not elaborate on this distinction further. He just showed its obvious difference between these two different worldviews because his aim is not to compare between pantheistic monism and Christianity but to criticize the pantheistic monism's claim as a correct view of reality.<sup>21</sup>

W.R.Inge wrote an article on Radhakrishnan entitled 'Radhakrishnan and the Religion of the Spirit.' In this article Inge contrasted the difference between the religion of authority and the religion of the spirit in a few sentences from Augustine Sabatier. He said that authority in religion means external, divine, and infallible authority. It claims that certain truths have been revealed which could not be known in any other way. The custody and interpretation of these truths are in the hands of an institution. And any doubt on any revelation is not considered as intellectual error but sin. He said the Church of Rome is the chief example of authoritarian religion. This religion he said is very attractive for those who do not trust their own private judgment. And who would rather be led blindfold than be left to find the truth by their own way. This religion is being criticized and doubted for whether the institutions possess the authority which it claims and also for the truthfulness of its revelation. On

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<sup>21</sup> Neill A. McFarland. *An Examination of the Pantheistic Monism of Sankara and Radhakrishnan*. Thesis submitted to Liberty University Graduate School of Religion. (Lynchburg Virginia, 1995)

the other hand, Religion of the spirit which is mysticism, which means reliance on the inner light, he said is not also free from the same critique.

He stated that Radhakrishnan did not disagree that there has not been any revelation but he was more in substantial agreement with the great religious school of Platonism which is called the perennial philosophy. He further elaborated on other philosophers' idea of God i.e. Kant, Bergson and etc and compared them with Radhakrishnan's concept of God.

In this article the writer did not criticize Radhakrishnan's concept of Religion of the Spirit or its concept of God but he criticized Radhakrishnan's concept of rebirth and the idea of a single unitary purpose of the world. He said that Radhakrishnan rejected the horrible doctrine of everlasting torment and believed that in the course of time each soul will get eternal salvation. Radhakrishnan claimed that rebirth may give the souls the opportunities to correct themselves which they will get it through living again within a number of times. But the writer was asking a question in regard to the claim of rebirth, is there any evidence of moral progress in the later generations over the older? He remarked that there is not the slightest evidence for human perfectibility. In regard to the idea of a single unitary purpose the writer doubted it for its certainty. He stated that that Physicists and astronomers give the universe a very long lease of life. But looking on the condition of man now with their weapons, guns, hydrogen bomb and etc. which are more than enough to exterminate the human species, Radhakrishnan's concept is untenable. He ended his article by highlighting Radhakrishnan's great effort to interpret East and West to each other. As a result the two are drawing nearer together.<sup>22</sup>

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<sup>22</sup> W.R. Inge. "Radhakrishnan and the Religion of the Spirit" in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp ( Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 325-332

A .N. Marlow wrote an article on Radhakrishnan entitled ‘Spiritual Religion and the Philosophy of Radhakrishnan.’ He started his article by mentioning the condition of Western men who are getting far away from religion and Radhakrishnan brought to them a refreshments that is Religion of the Spirit that comes from another order of mind that seeks the deep truths of the universe inside the human soul. He stated that Radhakrishnan is well versed in Eastern and Western philosophy. In this article the writer also did some review of Radhakrishnan’s books i.e. Indian Philosophy, The Principal Upanishads, Eastern Religion and Western Thought, The Reign of Religion in Contemporary Philosophy, Idealist View of Life, Hindu View of Life where Radhakrishnan tried to express the Religion of the Spirit. He also stated Radhakrishnan’s liked most of the Hindus cordon and defend religious pluralism.

He pointed out that Radhakrisnan’s Religion of the Spirit has its root in his own tradition which is from the Upanishads and the philosophy of Sankara. And Radhakrishnan himself is one of the vigorous exponent of Advaita Vedanta philosophy especially to the Western world. Marlow remarked that Religion of the Spirit has some shortcoming. Criticism could be leveled on the ground of its lack of outline, of affirm belief. A good deal of this criticism is unjustified. He stated that the unthinking Westerner might think that the Religion of the Spirit is a kind of theosophy. But religion of the spirit which has its root in Upanishads is pantheism.

Toward the end of his article he stated that Religion of the Spirit which concentrates on the oneness of man’s soul and the Spirit is quite different from the creedal religion or personal savior. However the focus of this article is not to elaborate

on the differences between creedal religion and the Religion of the Spirit of Radhakrishnan.<sup>23</sup>

Lawrence Hyde also wrote an article entitled 'Radhakrishnan's Contribution to Universal Religion.' Hyde started his article by acknowledging Radhakrishnan as a great Indian philosopher. He also highlighted that Radhakrishnan has put much effort to the important contribution of creating a synthesis between Eastern and Western thought. Then before he proceeded with Radhakrishnan's conception of universal religion, he explained the meaning of universality. Universality in this field he said has two aspects. It can mean a tolerant recognition of every form of religious belief and practice which brings man nearer to the Divine, together with the rejection of the claim that any one type of faith has an absolute and final value. Yet it also can mean the impulse to enrich one's own form of religion by incorporating within it as wide a range of creative elements as possible. Radhakrishnan and most the apologist for universalism in religious realm he said belong to the first one.

In respect to Radhakrishnan's work he stated that Radhakrishnan has not arrived at his conclusion exclusively by the path of philosophical investigation. Radhakrishnan was fully sensitive to the fact that development of contemporary events is presenting us with a choice between catastrophe and the creation of One World. However he remarked that account also must be taken of the fact that Radhakrishnan's universalism has its deepest roots in his belief in the primary function of love. And besides being an sharp dialectician, he was also a profound mystic who consciously took his stand upon the insight that we associate ourselves with Reality

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<sup>23</sup> A.N. Marlow. "Spiritual Religion and the Philosophy of Radhakrishnan." in *The Philosophy of Sarvepalli Radhakrishnan* edited by Paul Arthur Schilpp ( Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company, 1952), 335-365

most surely when we go out in sympathy to others. He staked everything upon the realization of unity between selves, or souls.

However the concern of the writer is with Radhakrishnan's attitude to the problem of universality as a philosopher. And he stated that Radhakrishnan as an Eastern thinker has behind him an ancient and powerful spiritual tradition, in which emphasis is constantly laid upon the variety of ways in which man can approach the Divine. He quoted the verse from the Veda which says: "Him who is the one Real sages name variously." Radhakrishnan asked not to highlight on the differences on the external aspect of any religion but focus should be given to the metaphysical insight which it embodies. At the core of every form of true religion there is to be found a mysticism which is universal in character. Thus it is quite unproductive to become involve in doctrinal disputes or concern oneself unnecessarily about creeds or definitions. He stated that Radhakrishnan's has rightly points out the weakness and strength of the Westerners. Westerners focus so much on reason and overlook the significance of spirituality. Lawrence Hyde in this article is having a very positive attitude towards Radhakrihnan's concept of the universal religion and Radhakrishnan's contribution towards the synthesis between Eastern and Western thought.<sup>24</sup>

Clement C.J. Webb wrote an article entitled 'Theism and Absolutism in Radhakrishnan's Philosophy.' In this article he criticized Radhakrishnan's absolutism and distinguished it from theism. Referring to Christianity as theism, he said that Christianity is different from Radhakrishnan's absolutism which has its basis in Upanishads. The word theism indicated an idea which takes account of the witness

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<sup>24</sup> Lawrence Hyde. "Radhakrishnan's Contribution to Universal Religion." In Paul Arthur Schilpp (Ed.). *The Philosophy of Sarvepalli Radhakrishnan*. Illinois, USA: The Library of Living Philosophers and Open Court Publishing Company. 369-381