

Mukashafat-i `Ayniyya

The Great Mujaddid Ahmad Sirhindi

translation and annotation: Irshad Alam

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Notes:

1. change ¶noindent, ¶item
2. *learn multiple Indexex/indices on Latex, diagram elsewhere and transport it to latex*
3. *revise the long chapter Mukashafa 25 and Mukashafa 1 on Kile and write the index on 25 as well*
4. index all other mukashifas
5. *Wensinck concordance-----the references to hadith: That is the mystery behind the hadith, For the person of faith, dates are blissful for the pre-dawn meal (na`am al-suhur al-mu`min min al-tamr) (?????). Once the prophet said about Hazrat Aisha, Take half of your religion from this fortunate woman. (khudhu shatri dinikum min hadhihi 'l-hamira'). Regarding the character of the prophet, she said, His character is the Koran (kana khuluquhu al-qur'an).*
6. *hasan attar???*
7. *delete all superflous (brackets)*
8. *professor Dawud, muhammad in the Bible find the book in Doe Library; [Main \(Gardner\) Stacks, BP172 .D3841 1981](#)*

Abdu ' L-Ahad Dawud, Muhammad in the Bible, Lahaur: Darul `Arubah, 1981?

9. *draw the diagrams*
10. *Berkeley public library: order muhammad in the bible dawud book, wensinck*
11. *Chicago Manual of Style --- how to do book, journal, internet references*
12. *]Done: Check Harawi reference DONE: UCB Reference Desk: check encyclopedia of islam suhrawardy article spelling and reference*
13. *DONE: Mukashafa 24 just a little bit*
14. *DONE: Mukashafa 8, beginning DONE: last part*
15. *DONE: read the end of Mukashafa 8 and edit Mukashafa 13+ end of the mukahifa 13 --- Mukashafa ??? - God Is Above the First Receptivity*

The Mujaddid now rejects the Ibn Arabi view that what he called the first receptivity is the highest limit to which man may ascend and it the first entification. Ibn Arabi also held that the first and second entifications take place in the mind (ilm) of God. Since Ibn Arabi believes all the attributes including the attribute of knowledge to be identical to the person of God, he believes those two entifications to be divine. Read the end of Mukashafa 8 and edit the discussion

16. *DONE: look in the ayniya and Ladunniya (Mabda va Maad already done-its minha 30), find*

out where there is a chapter on yad dasht. We will have to insert it in Mukashafa 1.

17. *DONE: Mukashafa 15*

After that whatever thing that is left, it is for eating

Sa`iy kun ta loqma ra sazigahar

Ba`d az an chizi keh midani bekhor

18. *DONE: Mukashafa 16 the difference between modes and attributes reference Read maarif-i ladunniya; review allah is well-pleased, define Muhammadi*

19. *DONE: revise Mukashafa 18*

20. *DONE: Mukashafa 21-- revise the poem, and then the rest of the Mukashafa*

21. *DONE: Mukashafa 22*

22. *DONE: revise two yellow lines in Mukashafa 26*

23. *DONE: huda, qamar striving for divine union, spiritual exercises for Suhrawardi sufis BP189.7.S6 O55 2008*

Mukashafa 1

Mujaddidi Attraction

The Mujaddid starts to describe the Mujaddidi tariqa.

This monograph clarifies the tariqa of the exalted masters called the *khwajegan* (qs). [This tariqa was later known as the Naqshbandi tariqa, and then the Mujaddid gave it its full maturity, and then was renamed the Mujaddidi tariqa].

The Mujaddid now describes the exaltedness of the Mujaddidi attraction. When the aspirant reaches annihilation in the Mujaddid tariqa; he experiences attraction.

You may know that the face-turning (tawajjuh) [of the Mujaddidi masters] is an elect face-turning. [In the Mujaddidi tariqa], when [the sufi] realizes annihilation (qabul-i istihlak va idmihlal) due the [face-turning from the Mujaddidi masters,] he receives the attraction (jadhdhba) (keh qabul-i istihlak va idmihlal dar an jihat ra jadhbah gavand). This attraction [of the Mujaddidi tariqa] is a magnanimous attraction.

The Mujaddid now describes the exaltedness of the Mujaddidi attraction and its relationship with the center-point of the unseen circle.

And that [Mujaddidi] attraction (jadhdhba) is so exalted that it has no relationship with any other attraction, instead it's related to the center-point of the unseen circle (nukta'-i da'ira'-i ghayb). An analogy for that center-point [of the unseen circle] would be the end of the end (nihayatu `l-nihayat) and an analogy for the origin of the entifications (mansha'-i ta` ayyun) would be the all-comprehensive receptivity (qabiliyat-i jami` a) that is the Muhammadan [reality]. That is the interpretation that inter-relates all of them together.

Dot = end of the ends

origin of the entifications (mansha'-i ta` ayyun) = all-comprehensive receptivity (qabiliyat-i jami` a) = Muhammadan [reality]

The Mujaddid now explains the implications of the exaltedness of the Mujaddidi attraction.

In the same way, it appears to the masters [of the Mujaddidi tariqa] and interpreting that inter-relationship you can also say that the end (nihayat) has been inserted in the beginning (bidayat) in this tariqa. And this is the place where the masters of the great tariqa, after realizing the journey in Allah (sayr fi-'ILah), progress endlessly. This thirst of theirs is never quenched and they are annihilated (fani va mustahlik) in this center-point. Instead, they realize abidingness (baqa') commensurate to their preparedness (isti`dad).

And reaching this center-point [of the unseen circle] is reserved for the Muhammadan friends (walayat-i muhammadi). And to abide (baqa) in that center-point means to call on the common people towards the truth and complete distinction [from them as well] (da`wat-i `am va tafawat-i tam). Only the complete heirs of that station may attain a type of annihilation and abidingness (fana', baqa') there [commensurate to their preparedness (isti`dad)].

The Mujaddidi tariqa is powerful as it traverses a different path than the other tariqas, a path that takes the aspirant to God faster. There is a strong attraction in this tariqa that is before their wayfaring.

The tariqa that they [the Mujaddidis] follow is opposite the path of the the masters of wayfaring [i.e. the method that the traditional non-Mujaddidi sufis take]. It is because [for those non-Mujaddidi wayfarers,]

1. Either their wayfaring (suluk) is before their attraction (jadhdhba)
2. Or it is another attraction that is other than this [Mujaddidi] attraction is in their sufi path [suluk].

Most tariqas have their wayfaring before their attraction, i.e. they traverse the five subtle centers of the world of empirical things (`alam-i khalq) through wayfaring before they traverse the five subtle centers of the world of command (`alam-i amr) through attraction. There may be a few non-Mujaddidi tariqas that have their attraction before their wayfaring, e.g. Shadili tariqa, but that attraction is not the same as the Mujaddidi attraction. So the Mujaddidi tariqa is unique in having that exalted attraction.

Another reason that the Mujaddidi tariqa is more powerful is because they do not experience the coldness that the non-Mujaddidis experience at the end of their wayfarings, which keeps the non-Mujaddidis from progressing even higher.

And [the non-Mujaddidi wayfarers,] when they reach the end of their wayfarings, their nature grows cold (khu-iy az sardi va burudat) and that keeps them from soaring (isti`la). It is for this reason that Hazrat Amir [Ali], after he had finished his wayfaring and attained annihilation and abidingness, he left this place [that is at the end of the wayfarings of Hazrat Ali and his followers] and traveled on the path of togetherness of the person (ma`iyat-i dhatiya) [powered by an attraction (jadhdhba) other than the Mujaddidi attraction that came from Hazrat Abubakr] and reached the end-point (nukta`-i nihayat).

The Mujaddidis soar to the highest levels. Yes! Non-Mujaddidis may also experience attraction and soar higher than the ordinary non-Mujaddidis who only experience wayfaring and never experience attraction. Still they may not reach as high as the Mujaddidis.

16.-7

Yes! the [non-Mujaddidi] attracted-wayfarers (madhdhuban-i salik) have more heat and burning than the [non-Mujaddidi] wayfarer-attracted (salikan-i madhdhub). However, still they [the non-Mujaddidi attracted-wayfarers] may not reach the level of these [Mujaddidi] attracted-wayfarers (madhdhuban-i salik). It is because [reaching that high level] is reserved [for those who experience the Mujaddidi] attraction (jadhdhba).

Non-Mujaddidi wayfarers progress in these three different methods..

16.-4 lihadha

1. It is for this reason that there was some masters of the other silsilas who reached the end (muntihyan), [those masters realized their end only] after they had attained annihilation and abidingness (fana`, baqa`) in this receptacle (khaneh) whose conclusion (anjam) is unqualified and colorless (bi-sifati va bi-rangi).
2. Some others progress in the house of the unseen as solitaires. The love that is specific to that station, reaches that.
3. However, some other people, even after having come to this place [i.e. the end] perform songs and music (sama`, naghma) and that induce (targhib va tarkib) them to progress.

Mujaddidis progress by attraction alone. Non-Mujaddidis progress by attributes and colors but they are not plentiful on the Mujaddidi station, they progress fast by strong attraction from God.

17.0

On the other hand, the wayfarers of this [Mujaddidi] tariqa (wasilan-i in tariq) progress by the attraction from the Lord (jadhdhba-i ilahi) alone. It is because attributes and colors are not plentiful here [on the Mujaddidi station], so you may not progress by them. Instead, attraction is strong here, it attracts fast.

Some Mujaddidi masters have been lighted by the light of the end of the ends when they had realized the Mujaddidi attraction.

Also this attraction is related to the point at the end of the end (nukta'-i nihayat al-nihayat), as it has been said before. Some of the masters of this silsila have reached that same station [that is the Mujaddidi station and although they have not progressed any further towards the end, still they] have been lighted and colored by the light of the station of that end [of the ends]. And what is attained at the end (nihayat), they have attained it in this very home [that is the Mujaddidi station without progressing any further].

An example of that is Khwaja Ubaidullah Ahrar who realized the light of the end of the ends while still on the Mujaddidi station.

17.5

Hazrat the pole of the realizers (qutbu 'l-muhaqqiqin) Nasiruddin Khwaja Ubaydullah who is well-known as Khwaja Ahrar, he was honored with the light of the end (nur-i nihayat) on the station of this attraction (jadhdhba). It would be discussed when we would discuss his life.

In the same way, many Mujaddidi masters realized the light of the end of the ends while still on the Mujaddidi station

17.7 wa

In the same way, some masters of this silsila finished their wayfarings and reached the degrees of friendship, witnesshood and champion-of-truth-hood (walayat, shahadat, siddiqiyat), [and then they also attained that light of the end]. Although they did not reach that end [of the ends], still that light [of the end of the ends] had illuminated their hearts. [And as a result,] their witnessing (mushahada') became complete.

Their benefit in realizing the attraction before the wayfaring is that they progress fast.

17.11

Having attained this felicity of the attraction (jadhdhba), they have embarked on wayfaring. As a result, they have cut through a long road in a short time and have [finally] reached the intended destination (be-ka`ba'-i maqsud).

Beginning of the Mujaddidi Chain

The first link to the prophet in this tariqa is Hazrat Abubakr.

17.12

The tariqa of the [above-mentioned masters] relates to Hazrat Abubakr the champion of truth (rad). It may noted here that [once someone asked] Hazrat Abubakr about the tariqa related to Hazrat Ali. It was after Hazrat Abubakr had realized the attraction and the wayfaring that was 'of beyondness' (fawqani) and related to Hazrat Amir [Ali] (may Allah brighten his face). Hazrat Abubakr had replied, *Ask me about the road to the heavens. Verily I know more about the road to the heavens than you know about the road of the earth. (saluni min turuqi 'l-sama'-i fa-inni la'ilma turuqi 'l-samawati minkum min turuqi 'l-ardi).*

In the above paragraph, it seems that Hazrat Abubakr realized the attraction that was related to him, and he also realized the wayfaring that was related to Hazrat Ali. This wayfaring of Hazrat Ali was the wayfaring of the beyond.

The Mujaddid now discusses the wayfaring of Hazrat Ali and contrasts it with the wayfaring of Hazrat Abubakr.

P 17.-3

And this wayfaring [of Hazrat Ali] is related to the external journey (sayr-i afaqi). On the other hand, that wayfaring [of Hazrat Abubakr] is related to the internal journey (sayr-i anfusi).

That wayfaring, [of Hazrat Abubakr] which is connected to the internal journey (sayr-i anfusi), it has dropped a curtain on the home of attraction and made [the aspirant] reach the unseen person (ghaib-i dhat); although that is the road to reach it.

P 17 last line

The final prophet [Muhammad] (slm) has also reached the end (nihayat) on this road. The wayfaring of the beyond (suluk-i fawqani) is connected to the external journey (sayr-i afaqi); it has been acquired from the niche of Muhammadan prophethood. However, it is still reserved (makhsus) for Hazrat Ali. [Each of other] three caliphs have traversed via other [unique] roads and have reached the unseen [person] (be-ghaib) as well.

	The paths: Abubakr versus Ali	
	Abubakr	Ali
Type of the journey	internal journey (sayr-i anfusi)	wayfaring of the beyond (suluk-i fawqani) or the external journey (sayr-i afaqi)
Method of the journey	jadh-dhba-method	wayfaring (suluk-method)

Sufis have four ways to take people to God; each follows one of the four well-instructed caliphs.

The road of Hazrat Abubakr the champion of truth has already been discussed. Hazrat [Umar] Faruq had a different road as well. In the same way, Hazrat Uthman had a separate road as well. The ways to reach Allah for the wayfarers are these four.

The way of Hazrat Ali is the best-known. Most of the sufi silsilas have reached their destination along this way. In the same way, the way of Hazrat Abubakr is a different silsila and it is specific to the silsila of the khwajegan.

However, the great sufi shaykhs have traversed via silsilas other than these [two] silsilas and have reached their intended destinations (maqsud). As these paths were secret, it was difficult to traverse on them. As a poet had composed,

*Naqshbandis are a wondrous caravan of masters
Who carry through a secret path to the sanctuary of the caravan*

*Naqshbandi `ajib qafila'-i salaran and
Keh barand az rah-i pinhan be harm-i qafila' ra*

The Mujaddid now explains why the path of Hazrat Ali is well-known but the paths of the other three caliphs are obscure.

The path of Hazrat Amir [Ali] was manifest and so that path became well-known. And the paths of Hazrat [Umar] Faruq and Hazrat [Uthman] the possessor of two lights were hidden, and so it was hard to travel on their paths. As a result, sufi shaykhs chose the well-known path [that was the path of Hazrat Ali]. Another point is that Hazrat Ali came last [among the four well-instructed caliphs]. And that is why his tariqa attained more name and fame.

Ignorant people consider the tariqa of Hazrat Ali complete and the tariqas of the other three caliphs incomplete. Alas! Their arrogance! Since their wayfaring has been on the path of Hazrat Ali, they have rejected and denied all the tariqas except his. It is a bad deed! As a poet had composed,

*The worm that is hidden in the stone
To it, that is the earth and the heavens*

*An kirmi keh dar sangi nihan ast
Zamin va asman-i u haman ast*

The Mujaddid teaches us his unveiling-derived knowledge that there is the path of Hazrat Umar and many great saints have done their wayfaring on that path.

I have seen many great shaykhs who have done their wayfaring on the path of Hazrat Umar Faruq (rad). Even Hazrat the great succor (ghawsu 'l-thaqlain) [Abdul-qadir Jilani] (rah) arrived on (wasil) [the station of] the unseen person (ghayb-i dhat) on this path. He did not travel on the path of Hazrat Amir [Ali] more than annihilation and abidingness (fana', baqa'), which is [only] the first step on the path of friendship. Hazrat Shaykh Abu Sayid Kharraj also wayfared on the path of Hazrat [Umar] Faruq.

The Mujaddid proves his unveiling on the greatness of Umar's tariqa by hadith.

[Those who think that only Hazrat Ali's tariqa is the complete tariqa], it seems that they have not heard the hadith, *If there were a prophet after me, he would be Umar (law kana nabiun ba`di lakana Umrin)*. If it [Umar's tariqa] did not have the capability to make others perfect and to benefit others (takmil, ifadat), then how would he relate to the station of prophethood [when the prophets are charged with rectifying and benefitting the people]? Take heed! Don't be an ignoramus!

The Mujaddid now talks about the second link on this silsila Hazrat Salman the Persian and the third link Imam Qasim ibn Muhammad ibn Abubakr.

After Hazrat Abubakr the champion of truth, Hazrat Salman the Persian received this transmission. And he reached the destination in the internal way (*rah-i daruni*). Next, this transmission reached Hazrat Qasim ibn Muhammad ibn Abubakr in the same [internal] way that it was before.

The fifth link on the silsila was Imam Jafr Sadiq.

Then Hazrat Imam Jafr Sadiq (rad) received this transmission from his maternal grandfather Hazrat Qasim (rad). This saying of Hazrat Imam Ja`fr Sadiq, *Abubakr has given me a second birth (waladani Abubakr marratain)*, alludes to these two friendships [of Hazrat Ali and Hazrat Abubakr]. For *he will not enter the holy places of the heavens and the earth who has not had a second birth (keh lan yalija malakutu 'l-samawati man lam yulad marratain)*. Actually, Hazrat Imam Jafr Sadiq received light from his saintly fore-fathers and he was related to the wayfaring of the beyond (suluk-i fawqani). It is for this reason that he reached the destination via the wayfaring of the beyond after he had attained the attraction from God (jadhhdhba); and he brought together the two transmissions [of Hazrat Ali and Hazrat Abubakr].

The sixth link in the silsila was Khwaja Bayazid Bistami.

Then from Hazrat Imam Jafr Sadiq (rah), this transmission, as a deposit left in trust (wadi`at), reached the prince of the gnostics [Hazrat Khwaja Bayazid Bistami (qs)] via the path of spirituality (ruhaniyat) i.e. the path of the friends (waliyyan). It is said that that light and was put on his back as an object left in trust, so that it reaches its rightful owner (ahl). Since the prince of the gnostics [Khwaja Bayazid] was directing his gaze towards another direction, it was not understood that he had any relationship with this transmission. Only when he had taken on [the responsibility of this object left in trust by transmitting this transmission to the next in line, it was understood that he had something to do with it.]

It can be understood that Khwaja Bayazid's life cannot be a model of the Mujaddidi's as this transmission was not manifested in him. This also indicates that the practices of many shaykhs in this silsila who are prior to Khwaja bahaiddin Naqshband may not be models for us as this Mujaddidi transmission did not take its full effect in them. For example, many of them practiced loud zikr, singing and many other deviant practices and that cannot be our model. Our model can only be Khwaja Naqshband and the saints after him.

The seventh link in the silsila was Khwaja Abul Hasan Khirqani, eighth was Khwaja Abu Ali Farmidi and the ninth was Khwaja Abu Yusuf Hamadani.

20+

Then, from him this transmission reached from the prince [of the gnostics Bayazid Bistami] to Shaykh Khirqani (rah) by the above-mentioned method [of spiritual transmission]. Then from him it reached Shaykh Abu Ali Farmidi (rah). Then from him it reached Hazrat Khwaja [Abu] Yusuf [Hamadani].

The tenth link in the silsila was Khwaja Abdul-khaliq Gujdawani who was a great master of the tariqa and he revived it.

Then this transmission reached the rightful owner of this exalted transmission who was Hazrat Khwaja Abdul Khaliq Gujdawani (rah), who was the head of the group that is the khwajegan. In that abode [of Khwaja Gujdawani], this transmission revealed itself in the method of attraction (jadhhdhba) and the external wayfaring (suluk-i afaqi) that has been the unique distinction of Hazrat Imam [Jafr Sadiq]. And from being hidden, it became fresh and vibrant (tarawat).

He [Khwaja Abdul-khaliq Gujdawani] ascended (ʿuruj) on this path upto the station of champion-of-truthness (siddiqiyat) and realized a high degree (darajat-i `aliya) of perfection and the capability to make others perfect (kamal, takmil). In addition to it, he was also a head (ru'asa) of the poles. Hazrat Khwaja [Gujdawani] interpreted the end (nihayat) to be with *yad-dasht* [or the perpetual remembrance of God]. What the term *yad dasht* means, it would be narrated in this monograph in detail later, Allah willing.

20.10

The Mujaddid notes that all the masters of this silsila up to Khwaja Naqshband wayfared on the path of the internal journey.

From Hazrat Khwaja [Gujdawani] onwards upto Hazrat Khwaja Naqshband, all the sufi shaykhs of this silsila have traveled on the internal path (rah-i daruni) of the internal journey (sayr-i anfusi) upto the unseen (ghayb) via attraction (jadhdhba); and attained portions commensurate to their preparedness (isti`dad).

The Mujaddid describes that then the tariqa of Khwaja Abdul-khaliq was resurrected in Khwaja Bahauddin.

20.-7

When the time of Hazrat Khwaja Naqshband (rah) came, Hazrat Khwaja Shaykh [Abdul-khaliq Gujdawani] nurtured him on the path of spirituality (ruhaniyat) [i.e. through the *wuwaisi* method or spiritual transmission of energy and blessings from the master to the disciple without them ever met]. As a result, he was conjoined to that same transmission that was identical to [Khwaja Abdul-khaliq] with respect to both attraction and wayfaring (jadhban va sulukan) and he realized completeness and perfection. In turn, [Khwaja Naqshband] nurtured his caliphs Khwaja Alauddin Attar (rah) and Khwaja Muhammad Parsa (rah) to realize this transmission.

Note: Khwaja Abdul-khaliq Gujdawani's sufi practices were based on strict adherence to the sharia and avoidance of all deviations including loud zikr. After him, the masters of his lineage lost these principles somewhat. Khwaja Bahauddin resurrected Khwaja Abdul-khaliq's practices and it became the principles of the Naqshbandi tariqa that he founded. Therefore, although the masters in-between them practiced deviant practices like loud zikr but that cannot be models for adherents for the Naqshbandi tariqa.

Attari Tariqa

Next, Khwaja Alauddin attained this tariqa and he added many more perfections to it.

Hazrat Khwaja Alauddin (rah) realized perfection in the transmissions of friendship, witnessing and champion-of-truthness (walayat, shahadat, siddiqiyat) and progressed on the path of "togetherness of the person" (ma'iyat-i dhatiya) upto the unseen person (ghayb-i dhat) and reached the end-point (nukta'-i nihayat); and there he found a type of abidingness (baqa') and with that abidingness, he became the pole of right-instruction-giving (qutb-i irshad).

Reaching that point is absolutely necessary to be the pole of good-instruction-giving or the pole who is the axis (qutb-i madar). It's because until one realizes annihilation and abidingness (fana', baqa') on this station [where one reaches the endpoint], one may not reach the station of this poleness (qutbiyat) [i.e. the station of the pole of the pole of good-instruction-giving or the pole who is the axis].

The Mujaddid describes the greatness of the tariqa of Hazrat Khwaja Alauddin.

21.2

Hazrat Khwaja [Alauddin Attar] established a tariqa in order to reach this destination. His caliphs have said on this tariqa, *The closest (aqrab) tariqa is the tariqa of Alauddin*. It is true that this tariqa is the closest tariqa to reach the end of the ends (nihayatu'l-nihayat). Few among the great friends have found this felicity on the path.

How exalted is his level who establishes this tariqa to reach this sublime destination! Hazrat Khwaja Muhammad Parsa and Hazrat Mawlana Yaqub Charkhi attained the companionship of Hazrat Khwaja Alauddin Attar and were benefited from this tariqa.

21.9 va walid-i

His saintly son Khwaja Hasan Attar and the some other caliphs [including Mawlana Yaqub Charkhi] also traveled on this road, and they put their disciples on this road as well. Hazrat Khwaja Ubaidullah Ahrar took his lot of this tariqa from Mawlana Yaqub Charkhi. Until today his [Khwaja Ubibullah's] caliphs carry the blessings (barkat) of this tariqa; and the aspirants benefit from the light that comes to them. Hazrat Mawlana Yaqub Charkhi is face-turned (mutawajjuh) towards the unseen (ghaib) by attraction in the above-mentioned internal journey (rah-i anfusi).

Attraction: Two Types

The Mujaddid teaches us that the attraction of the khwajegan can be typed into two types.

21.-6

Now it is known that the attraction (jadhdba) of the khwajegan (khwajaha) has two types.

1. The attraction that has been described in the beginning of this [mukashafa 1 in this] monograph.
2. The attraction that is on the path of togetherness (ma'iyat).

Hazrat Khwaja Alauddin Attar was the only one to teach wayfarers to travel on the path of this elect attraction and reach God fast.

What made Hazrat Khwaja Alauddin Attar unique is that he taught the wayfarers [to travel] on the path of this elect attraction (jadhdhba) [of the path of togetherness]. Although some of the the great friends of Allah have traveled on this path [of Alauddin], they have not established [any formal institutional method to teach it i.e.] a tariqa. Khwaja Alauddin's greatest achievement is establishing this tariqa and to take others [along the sufi path of God-realization via] this tariqa (taslik).

p. 22

Even Khwaja Muhammad Parsa, who was a great saint by his own right, had to follow Hazrat Khwaja Alauddin Attar due to that elect attraction.

Khwaja Muhammad Parsa has said, *I am able to bring the entire creation to the true destination [i.e. God-realization or ma`rifat]*. Even when he had all this perfection, his master [Khwaja Bahauddin Naqshband] instructed him to follow Khwaja Alauddin Attar [because Alauddin alone taught this unique attraction that is on the path of togetherness].

Khwaja Bahauddin instructed all his disciples to follow Hazrat Alauddin after his death. Accordingly, Hazrat Parsa took bayat from Hazrat Alauddin afterwards.

22.3

The Mujaddid now speaks of the great station of Hazrat Khwaja Alauddin Attar (qs).

The truth is that Hazrat Khwaja [Alauddin] Attar has great blessing in this exalted [Naqshbandi] silsila [that grew into the Mujaddidi silsila]. Till this day, everyone in this tariqa, be they Attari or be they Ahrari², has been guided by his [Khwaja Alauddin's] light of guidance. And the tariqa that he established gives the wayfarers light and benefit on this path.

The Mujaddid now relates these two types of attraction (jadhdhba) to the prophet and the companions. The prophet's path of ascent is the first attraction (jadhdhba) and his path of descent is the second attraction (jadhdhba).

-5

Hazrat the final prophet Muhammad (slm) came to this world on the path of togetherness to guide the creation. Hazrat Abubakr the champion of truth and Hazrat Umar Faruq, they also took this path.

So now we know the greatness of these two stations of attraction. The path of ascent ('uruj) of that great master [Muhammad] (slm) is the first attraction [from which came the Naqshbandi attraction] and his path of descent (nuzul) is the second attraction [that is the attraction on the path of togetherness from which came the attraction of Khwaja Alauddin].

² Khwaja Ubaydullah Ahrar further re-defined this tariqa so much that it became known as the Naqshbandi-Ahrari tariqa until the time of the Mujaddid. Mujaddid seems to say that even the Ahraris should be grateful to Khwaja Attar, just as those Attaris who did not have Khwaja Ahrar as their ancestor and are known as just Attaris.

Mukashafa 2

Khwaja Ubaidullah Ahrar

The Mujaddid writes on the glories and high stations of Khwaja Ahrar.

Prince of the realizers, helper of the religion (sayyidu 'l-muhaqqiqin, nasr al-Din) Hazrat Khwaja Ubaibullah [Ahrar] (qs) had high status on the station of the attraction of those [Naqshbandi] masters.

Khwaja Ahrar attains annihilation and abidingness.

Having realized a complete annihilation (istihlak-i tam), he realized an elect abidingness (baqa' -i khass). Because of this abidingness, he received the light of the beyond (nur-i fawqani) that reaches the end-point of the ends (nukta' -i nihayat al-nihayat), as it has been narrated before.

He continues his journey.

He saw oneness in manyness in a way that there was no curtain of manyness in-between. And he traversed on the external wayfaring (suluki afaqi) upto the name that was his origin of entification (mabda' -i ta' ayyun). However, he did not realize annihilation (fani mustahlak) [in that name of God]. Instead, via that same attraction, he found a type of annihilation that was other than the previous annihilation.

Khwaja Ahrar attained a spiritual gift with which he could teach others very competently.

After that, he completed the wayfaring with an elect annihilation that has been found in attraction (jadhdhba), and then he nurtured the capable people (tarbiyat musta'id-i an kardand) by a unique thing that fell (ilqa) that had an excess of light of the beyondness (nur-i fawqani). And he [Ahrar] freed them [the capable people who came to learn from his tariqa] from the narrowness that is being captivated by something other than God; [so they started to follow God and him alone].

Khwaja Ahrar journeys via the path of togetherness with the person and reaches the unseen person..

Indeed, it is via the path of togetherness with the person (ma' iyyat-i dhati) that Hazrat [Uthman] the possessor of the two lights (dhu 'l-nurayn) and Hazrat Amir [Ali] reached the end of the ends. Hazrat Khwaja [Ahrar] received an abundant and complete portion from it. On this path, he related to the unseen person (ghayb-i dhat). And even after he had received this perfection and the ability to make other perfect (kamal, takmil), he received the full portion from the twelve poles.

Twelve poles: Possibly the Mujaddid is referring to the twelve Imams of the Prophet's family. The Mujaddid always held them with the greatest respect and considered them, along with Hazrat Abdul-qadir Jilani, to be the greatest of the saints. However, the Mujaddidi tradition holds that Mujaddid and the other great saints of the Mujaddid tariqa that came after the Mujaddid are the greatest saints, greater than them as well.

This station of the unseen person (ghayb-i dhat) is an incomparably exalted station.

This [station of the unseen person of God], it is such a station of the unseen (ghayb) [realm] that is incomparable. It is imperative for this station that an elect type of love

of the person (mahabbat-i dhati) is realized. To spread the religion and to establish the rules of the sharia is related to this station. The great imam [Hazrat Abu Hanifa] of Kufa was a leader of the poles of this station. And although Hazrat Khwaja [Ubayullah Ahrar] was not a leader of the poles of this station, still he had many portions of this station. Helping the religion and propagating it (nusrat-i din va tardid-i millat) was the result of this station. For this reason, he was called “helper to the religion” (*nasiru 'l-din*).

Khwaja Ahrar also had a transmission from his fore-fathers.

O Allah! Keep us firm on loving them! And destine us to follow these masters firmly by the honor of your beloved prophet [Muhammad] (slm)! Amin!

Mukashafa 3

Khwaja Muhammad Parsa

The Mujaddid reveals his vision of Khwaja Muhammad Parsa, an eminent companion of Hazrat Khwaja Naqshband.

Hazrat Khwaja Muhammad Parsa (qs) was an eminent companion of Hazrat Khwaja Naqshband. He traversed the sufi path via attraction and wayfaring (*jadhdhba va suluk*). Having reached the reality of annihilation in Allah and abidingness in Allah (*haqiqat-i fana' fi'-'Llah va baqa'*), he ascended to the degrees of friendship and witnesshood (*darajat-i walayat va shahadat*).

Hazrat Khwaja Naqshband said [about Hazrat Parsa], *I have nurtured (tarbiyat) him through both the methods of attraction and wayfaring (man u ra be har do tariqa jadhdhba va suluk tarbiyat kardeh-am)*. About him, Khwaja Naqshband also said, *Whatever I had, he captured it from me (har cheh dashtim az man rubudi)*.

Along with it, he attained the transmission of solitariness (*fardiyat*) from Mawlana Arif, and he joined (*ittisal*) the unseen he-ness (*ghayb-i huwiyyat*) in the road of solitariness. The predominance (*ghalba'*) of these two transmissions [of solitariness and unseen he-ness would create] a lack of relationship with the [created] world and that [lack] was a barrier (*mani`*) to his ability to make other perfect and to give good-instructions to the others (*takmil, irshad*). Other than that he had completely realized the station of making others perfect.

Mukashafa 4

Khwaja Bahauddin Naqshband

First, Hazrat Khwaja Bahauddin Naqshband reached the station of friendship.

Having realized the attraction of the khwajegan, Hazrat Khwaja Naqshband turned upon the wayfaring of the beyondness (*suluk-i fawqani*). Then he reached the end of this wayfaring and was ennobled by the annihilation in Allah and abidingness in Allah (*fana' fi'-'Llah, baqa' bi'-'Llah*). And this is the level of friendship (*martaba'-i walayat*).

Second, the Khwaja reached the station of witnessing. And that is in a far higher level than the station of friendship.

Then he reached the station of witnessing (maqam-i shahadat) that is above the [station of] friendship. It [the station of witnessing] relates to the station of friendship in the same way as the self-disclosure of the person (tajalli-i dhati) relates to the self-disclosure of the assumed form (tajalli-i suri) [i.e. the station of witnessing is far more exalted than the station of friendship just as the self-disclosure of the person is far more exalted than the self-disclosure of the assumed form].

Self-disclosure of the person, assumed form: When the person of God reveals himself in his true self, then it is the self-disclosure of the person (tajalli-i dhati). When He assumes a form like a contingent thing and reveals himself as that contingent form, then it is the self-disclosure of the assumed form (tajalli-i suri). Its level is far lower than the level of the self-disclosure of the person.

Third, the Khwaja reached station of champion-of-truthness.

After that, he [Khwaja Naqshband] reached the station of champion-of-truthness (siddiqiyat) although he had reached the degrees of perfection and perfection-giving (kamal va takmil).

Fourth, the Khwaja reached the unseen he-ness of the person.

[Hazrat Khwaja Naqshband] continued on the path of togetherness with the person (ma`iyyat-i dhati) [and reached the unseen he-ness of the person (ghayb-i huwwiyat-i dhati) like Hazrat Ali did; as] that is the path on which Hazrat Ali (may Allah brighten his face) had reached the unseen he-ness of the person (ghayb-i huwwiyat-i dhati). And [Khwaja Naqshband] realized annihilation on the end-point (nukta'-i nihayat) [of the unseen he-ness of the person] in the same way that Hazrat Ali had realized it before.

This was also the path of Hazrat Abdul-qadir Jilani.

And Hazrat the great succor (ghauth al-thaqlain) [Abdul-qadir Jilani] also [traveled] on this [path, and reached] the end of the levels of the elect Muhammadan friendship (*walayat-i khassa' muhammadi*).

Fifth, there on the end of the levels of the elect Muhammadan friendship, Khwaja Naqshband found a unique type abidingness as well as a portion from the prophet.

And [Khwaja Naqshband] found abidingness (baqa') in that end [of the levels of the elect Muhammadan friendship] and a portion (bahreh) from the level of the prophet [i.e. the elect Muhammadan friendship (*walayat-i khassa' muhammadi*) just as previously Hazrat Abdul-qadir Jilani had found them before]. These great masters also have a [unique] type of abidingness on that station [of the elect Muhammadan friendship], which benefits the aspirants on this road.

Mukashafa 5

Khwaja Baqibillah

The Mujaddid speaks on the exalted rank of his sufi guide Khwaja Baqibillah.

[Hazrat Khwaja Baqibillah (qs)] is the commander of the fortress of the permanent station of these great hazrats and the appointed deputy of the Naqshbandi masters. He [is capable to] take [the aspirants] to end of the ends and to develop them to the farthest degree of friendship. (*amir-i diz-i qa'im-i maqam-i in hadarit `ali va na'ib-i munab-i akabir-i naqshbandi al-wasil ila nihayat al-nihayat al-baligh ila aqsa darajat al-walayati*). He is the pole of the circle of friendship, axis around which the creation revolves, unveiler of the mysteries, man of God, solitary who is perfectly immersed in the love of the person of God, realizer of the realities, he who has brought together the perfections of the Muhammadan friendship, pillar of the people who instructs and guides others to God, guide of the tariqa where the end has been inserted in the beginning, cream of the gnostics and model for the God-realized (*qutb-i da'ira'-i walayati, madar-i khala'iq, kashif-i asrar, ahl al-haqq, al-fard al-kamil fi 'l-mahabbat al-dhati, al-muhaqqiq, al-jami' 'l-kamalat al-walayati al-muhammadi, masnad-i ahl al-irshad wa 'l-hidayati, murshid-i tariq-i darajat al-nihayat fi 'l-bidayati, zubdatu 'l-'arifin, qudwatu 'l-muhaqqiqin*).

*Narrating it would be too much to bear for the people of the world
Such things of love should be kept secret
Since I'm the keeper of its keys (tareh burand), I have still narrated its qualities
Before it dies for its death would be saddening!*

*Sharh-i u haifast ba ahl-i jahan
Hamchu ra ze `ishq bayad dar nihan
Lik goftam wasf-i u tareh burand
Pish az an kaz faut-i u hasrat khurand*

Our shaykh, our master, our refuge (maladhana), the great shaykh, the supremely perfect gnostic (arif al-kamil al-akmal) is Muhammad al-Baqi (may Allah preserve him and give him peace). 3

Initially, Khwaja Baqibillah was being taught in the *wuwaisi* method.

Initially he was seeking God without being taught by a shaykh who was present [i.e. in the *wuwaisi* method]. He was honored by the presence of the khwajegan and reached their station of attraction. There he realized annihilation (*istihlak va idmihlal*). On that station, he found a type of abidingness and the witnessing of oneness in manyness (*shuhud-i wahdat dar kathrat*). And his inner realm (*sirr*) – which is related to the station of the pole of good-instruction-giving – became illuminated by that light of the end of the ends.

Ben 21

Then Hazrat Khwajegi Amkangi taught him directly and ordained him

[Hazrat Khajegi Amkangi] was his shaykh who was teaching him directly (shaykh-i zahir) [instead of his other teachers who were teaching him from a distance through the *wuwaisi* method]. It was at that time that he ordained him [as a sufi guide (*pir-i-tariqat*, *shaykh al-tariqa* ')]. And [Khwaja Baqibillah] taught (tartib) his disciples that light [of the end of the end] from which descends good-instruction-giving (irshad). Additionally, he showed them how to witness oneness in manyness (shuhud-i wahdat dar kathrat).

Hazrat Baqibillah had unique distinctions on the sufi path.

He had unique distinctions on the station of good-instruction-giving and perfection-giving (irshad va takmil). As a result, if his disciples would realize his companionship once, that would benefit them so much that such benefit would not have been possible through hard-to-do sufi practices. Additionally, he completely attained the station of the twelve poles.⁴ He traveled upwards (fawqa) by the elect way (maslak) of Hazrat [Umar] Faruq and traversed both the wayfaring of the beyond (suluk-i afaqi) and the fixed entities ('ain-i thabita').

Fixed entity: It's an Ibn Arabi concept that refers to the idea in the mind of God. Each contingent thing corresponds to a fixed entity. To Ibn Arabi, when God wants to make a fixed entity existent, he shares his own existence with it and it leaves the mind of God and becomes existent in the outside.

P 25.-5 dar in ithna

Khwaja Baqibillah progressed upto the divine name that was his lord.

In the mean time, the grace of God came and the road of the wayfaring of the beyond opened up before him and along this road, he reached upto the divine name that was his lord (murubbi). Having reached there, he realized the degrees of friendship, witnesshood and champion-of-truthhood (walayat, shahadat, siddiqiyat).

Khwaja Baqibillah continued to the most exalted witnessing.

He continued on this same path [of wayfaring of the beyond] to the unseen person (ghaib-i dhat), realized annihilation (mustahlak) and then was ennobled by the most exalted witnessing (shahadat-i 'uzma).

The Mujaddid explains on the most exalted witnessing.

On this most exalted witnessing, Hazrat Ali told about Imam Hasan, *This son of mine is a leader (in walad-i man sayyid ast5)*. Due to this reason, Hazrat Imam Hasan realized annihilation on this point [of the most exalted witnessing]. There is a sort of abidingness in this point [of the most exalted witnessing] that is like the abidingness of the pole of the axis (qutb-i madar), an abidingness that Hazrat Khwaja Naqshband also possessed.

4 Probably the twelve poles were the twelve Imams of the prophet's family, whom the Mujaddid held in the highest esteem and considered them to be the greatest saints.

5 Obviously this is a translation as Caliph Ali did not speak Persian

Khwaja Baqibillah continued along this path of wayfaring of the beyond and reached the unseen person. The elect grace of God or attraction is needed to reach this exalted destination. Only by wayfaring along the sufi path by effort from the seeker or *suluk*, one may not reach there.

[Khwaja Baqibillah] progressed along this path [of wayfaring of the beyond] and reached the unseen person (ghaib-i dhat), a path that few friends have traversed.

Only a few elect of God may reach the unseen person along the path of the wayfaring of the beyond. By His grace, God attracts those elects by his attraction of love.

26.5 asl

To really reach this exalted destination (asl rasidan be-in matlab-i a`la) [i.e. to reach the unseen person along the path of the wayfaring of the beyond] is reserved for the few greatest among the great masters; in particular, unless one is God's beloved (mahbub) [i.e. an elect of God], one cannot go to the unseen (ghayb) on this path [of wayfaring of the beyond].

Without the miraculous power (tasarruf) from such a beloved of God who is perfect himself and can make others perfect (mahbub-i kamil-i mukammil), it is not possible to go on these two paths.

Indeed, it is hard or even impossible to reach the end (nihaya') by making efforts from yourself and progressing along the sufi path [i.e. via the *suluk*-method]. However, if the Beloved attracts you via powerful attraction and takes you to the intended destination [via the *jadhdhba*-method], then that would be great!

Good things to the blissful people for their blissfulness!

Mukashafa 6

Person of God: It Is Independent of His Attributes

The Mujaddid negates the Ibn Arabi doctrine that the attributes are identical to the person of God and instead affirms the mainstream Sunni creed that the attributes exist with an existence that is additional to the existence of the person. He proposes that the person of God is utterly independent of his attributes without needing the attributes to abide but needing them only to inter-relate with the creation. At the same time, he also confirms the mainstream Sunni doctrine that the attributes of God exist externally with an existence that is additional to the existence of the person.

The Mujaddid expounds that the person of God is independent of any attribute.

God's person does not need (kafi) even a trace of attribute (i`tibarat-i sifat) [to satisfy his own needs]. On the contrary, He is independent (mustaghni) of his attributes. That is whatever [quality] that is established in the attributes, the person is sufficient to nurture that alone without needing the attributes.

The person is self-sufficient and it can do the acts that the attributes without needing them, still the attributes exist.

For example, the case of the acts that are connected to the attributes of life, knowledge, power and desire (hayat, `ilm, qudrat, irada') [may be considered]. Even if those attributes do not truly exist (mutahaqqiq) [as reified entities with external existence],

the person in the godhead (dhat-i tanha) can perform its job. However, that does not mean that the attributes do not exist at all or that they do exist albeit in the mind of God and not in the outside [as Ibn Arabi proposed] -- that would contravene the decision of the mainstream Sunni community.

And the attributes exist in the outside independent of the person of God and additional to it as well.

Instead, the attributes exist with an existence that is independent (istighna`) to the person – in the outside with an existence that is additional (za`id) to the person. And that is the decision of the people of truth.

And the Mujaddid gives an example to illustrate the difference between intrinsic attributes and additional attributes. The person or instead the substance (dhat) of water has its own intrinsic attributes and it can do many things with that intrinsic attributes that is analogous to modes and crossing-overs in the person of God..

For example, water, by its intrinsic nature, flows from above to below – this flow is called its natural flow. Therefore, the person or the body (dhat) of water performs the work of knowledge, life, power and desire.

P 27

If the knowledge is held back, still [water] would flow downward. And desire (iradat) means to specify one of the two equally important acts [i.e. flowing downward or not flowing downward]. This movement that is desired (harkat-i iradi) also performs the work of life and power.

However, when water inter-relates with other things, then it needs the additional attributes

In the same way, when this same water is transformed into a [substance of the] lower level and becomes a constituent element in animals then it becomes qualified by additional attributes in addition to its intrinsic attributes. And although those things [attributes] had been intrinsic [to the water initially, now] they are considered to be additional attributes.

The same analogy of the water can explain God's relationship with his intrinsic and additional attributes as well.

Allah's analogies are exalted (Wa li- 'Llahi 'l-mathalu 'l-a`la) (Koran 16:60). Yes! His person is independent of his attributes. Still, since He is the object who is worshipped (uluhiyat), He has become qualified by additional (za`ida`) attributes [that has enabled Him to maintain a relationship with the people and the things of this world].

And the things that the person [alone] was sufficient to do, it is due to the attributes that they are transformed from potentialities (quwwat) into acts.

Therefore, [in the case of water that has flowed downwards and has acquired additional attributes], just as you cannot say that [that] water has no attribute, you cannot say that the prototype [water] is identical to its attributes. Instead, only the prototype [i.e. water] exists there, attributes do not exist there at all. And in the same way, in the case of water without the attributes, you cannot say that its attributes are the prototype (dhat). Instead, only the prototype exists there and attributes are not predicated.

In the same way, in the Necessary Person, you may not say that the attributes are identical to the person [that Ibn Arabi says]. No attribute exist there so that that may be ruled to be identical [to the person] (‘ainiyyat). And when the attribute is considered, it no longer remains the prototype person (‘ainiyat), even when it is considered cognitively [only].

In conclusion, the Mujaddid negates the ibn Arabi doctrine that the attributes are identical to the person of God and instead affirms the mainstream Sunni creed that the attributes exist additional to the person in the Necessary.

Therefore, it is clear that what the kalam-scholars say i.e. that the attributes exist additional to the attributes in the Necessary, it is sounder than what some Sufis [e.g. Ibn Arabi and his followers] say [that the attributes don’t exist at all as reified entities in addition to the person, instead they are integral parts of the person of God]. Those Sufis propose that the attributes are identical [to the person] (‘ain) and they do not establish that the attributes exist additional [to the person and that is clearly incorrect.]

Mukashafa 7

Attributes: Separate From the Person

The Mujaddid criticizes the idea of Ibn Arabi and his followers that the attributes are identical to the person and they don’t exist in the outside apart from the person, instead that school proposes that the attributes are merely relationships that the person of God has with his creation.

To rule that the attributes are identical to the person (‘ainiyat) and to deny that attributes are additional to the person is the result of not reaching the reality of the realities (haqiqatu ‘l-haqa’iq).

The Mujaddid now explains why Ibn Arabi does not see the attributes apart from the person. It’s because they have not reached the sublime level where they would witness the person of God directly, instead they are on a lower station where they witness the person indirectly through the intermediation of the attributes.

It is because that group [Ibn Arabi and his followers] still witnesses (mash-hud) the person of God through the veil of the attributes. They see the person on the mirror of the attributes. Since the mirror [that is the attributes] is hidden and it is concealed from their view, they rule [the attributes] do not exist.

Ibn Arabi and his followers have been on a lower level where they saw the person indirectly through the attributes and that is the reason they thought that person is the same as the attributes. Instead if they would have graduated to the higher level where the Mujaddid reached that is the level of the person, they would see the attributes below the person existing apart from the person and then they would establish that the attributes indeed exist,

If what they witnessed (mash-hud) [i.e. the person of God] would become free of the veil covering [that is the attributes] then they would have seen the attributes separate from the person and they would have ruled that [the attributes indeed] exist. This is the mystery of why they rule that all existence is one (wahdatu ‘l-wujud). It is because what they witness is still through the veil covering [of the attributes] i.e. through the veil covering of *\emph{ma sewa}* or that what is other than God.

The Mujaddid explains that what Ibn Arabi sees is the attributes, not the person of God and they see the attribute as the mirror onto which the person is reflected. Consequently they imagine that those attributes are the person. So they deny that the attributes exist separately from the person.

%28.1 lajarma

Therefore, necessarily, *\emph{ma sewa}*, i.e. all that is other than God, [i.e. the attributes] never leave their gaze (*nazar*). As a result, they have been compelled to claim that what they do not see (*an ikhtifa`*) [i.e. the attributes] do not exist [apart from the person of God i.e. the attributes are commingled with the person as ideas in his mind. It is because they falsely believe that they have reached the zenith of the sufi path and so what they are seeing is the person itself].

Ibn Arabi sees the reflection of the person of God onto the attributes. So he cannot see the attributes as attributes instead he sees them as a mirror and that is the reason that he proposes that the attributes don't exist outside the mind of God. However, he sees the person of God colored by the attributes i.e. he sees God Himself is mercy, compassion, justice etc.

[Actually, what has been happening is] that the mirror that they witness (*mash-hud*) [i.e. the mirror that is the attributes that they falsely believe to be the person] is the mirror that they cannot find [as one does not see the mirror, one only sees the reflection]. However, its knowledge exists [i.e. they falsely believe that the person is wholly mercy, compassion, justice, provision-givingness, knowledge and the other attributes or all attributes are commingled in the person].

Therefore, Ibn Arabi believes that

1. The attributes or the cosmos do not exist; only the person of God exists
2. The idea (*`ilm*) of the attributes and the cosmos are “fixed (*thubut*)” [or have attained conceptual forms] in the mind of God

Therefore, since Ibn Arabi believes that only the person of God exists in the outside, he denies the external existence of the attributes or the cosmos. At the same time, since establishes that the attributes and the cosmos are fixed as ideas in the mind of God.

%28.3

In consideration of these two states [that Ibn Arabi and his followers experience], they negate the external existence (*wujud-i khariji*) [of the attributes and the cosmos] and [instead establish] that what is other than God [i.e. the attributes and the cosmos] has cognitive fixedness (*thubut `ilmi*) [i.e. the attributes and the cosmos exist as ideas in the mind of God. That is, when they experience that only the person of God exists, they deny the external existence for the attributes and the cosmos. And on the other side, when they experience that the ideas of the attributes and the cosmos exist, they establish those ideas as fixed in the mind of God.]

The above implies that Ibn Arabi's annihilation is not complete as he still sees things that are other than God, i.e. the attributes and the cosmos, though Ibn Arabi may witness or perceive that it is indeed complete.

For this reason, their annihilation is not the most complete (*atamm*) [as they recognize that things other than God still exist although merely cognitively. And it is incomplete regardless of] whatever perception (*shu`ur*) on *\emph{ma sewa}* that they may have or whatever witnessing [on *\emph{ma sewa}*] that they may [witness; and what Ibn Arabi and followers witness is *ittihad* where everythings are manifestations of God].

%22.4

The Mujaddid argues that only when Ibn Arabi would not see the person of God colored by the attributes any more and instead see the person disengaged from the attributes, only then it could be claimed that they do not perceive \emph{ma sewa} and they have attained a perfect annihilation.

It would be established that they would not perceive (‘adam-i shu`ur) \emph{ma sewa} only when what they witness would not come forth on the mirror of \emph{ma sewa} [as a reflection] at all (be-tamam).

28.6

Actually, Ibn Arabi does see everything on the mirror of the attributes that is \emph{ma sewa}. So his annihilation is not perfect.

It is not and so it is not! [In reality, it does not happen that way and] so their abidingness is not perfect (akmal). Whatever perfection that they may possess, it is according to the measure of however complete is their annihilation (be-i`tibar-i atammiyat-i fana’) [and even their annihilation is not that complete as previously discussed].

Note: Near the end of his life, the Mujaddid had refinements to these ideas. At that point, he taught us that only the eight real attributes are primordial (qadim); all the other attributes, i.e. the additional attributes (sifat-i idhafiya) are created, contingent and newly-originated (makhluq, mumkin, hadith).⁶

Errors of Ibn Arabi: God and Existence Are Distinctly Separate

Ben 24.11

The Mujaddid exposes the beliefs of Ibn Arabi and his followers that lead one to believe in permeationism. First he comments on their idea that they themselves become divine and that the Mujaddid believes is the result of their intoxication. They had a false vision but that is excusable as it is their error in unveilings.

28.7

This school’s adherents consider themselves to be the Real after they have realized abidingness (baqa’). The source of this idea is intoxication (sukr). Had they realized perfect abidingness (kamal-i baqa’), they would have seen themselves as *slaves and servants having power over nothing* (‘abdin mamlukin la yaqdiru `ala shayyin).

28.9

Ibn Arabi also believes that the divine attribute have no external existence, instead they permeate the person of God.

This school also establishes knowledge, power and the rest of the attributes but establishes them as permeating the person of God (sarayan-i dhati).

Refuting Ibn Arabi, the Mujaddid says that God is totally dissimilar to the creation.

Indeed, Allah does not permeate anything but He does encompass everything by knowledge (ihata’-i `ilmiyya’), [not by his person.] And the disengaged person of God

(al-dhat al-munazzuh) has no similarity (la-tashbiyah) to the created beings. However, God is their creator, lord, provision-giver and master (khaliq, rabb, razzaq, mawla). The realization (haqiqat) of this discussion has been narrated before in the discussion (mabhath) on the prototype (dhat) of water and its nature [in mukashafa 6].

Ibn Arabi has mistakenly believed that God is similar to the worldly things and so his estimation is false.

They [Ibn Arabi and his followers] has ruled so estimating (be-andajeh) from their own knowledge that by a different color [that is worldly, not divine and so that estimation is false].

Allah establishes the truth as the truth and He guides on the straight path (*Allahu yuhiqqu 'l-haqqa wa hua yahdi 'l-sabil*).

Purpose of Sufism: Realization of the Sharia

The Mujaddid insinuates that Ibn Arabi's sufi inspirations contradict the sharia because Ibn Arabi did not reach the highest the stations. The Mujaddid explains that the supreme knowledge that a sufi may realize is a knowledge that confirms the sharia. So if that sufi inspired knowledge is not in line with the sharia, it is a prima facie evidence that the sufi has not reached high enough.

28.-6

%Hamadani, Khwaja Abu Yusuf, Sufism (purpose)

%sharia, inter-relationship with Sufism, according to Hamadani, Khwaja Abu Yusuf

It is said that once someone was describing his state before Khwaja [Abu] Yusuf Hamadani, the sufi teacher of Khwaja Abdul-khaliq Gujdawani who was the master of the circle of the khwajegan. He responded, *Indeed, the ideas (khiyalat) that sustain the children of sufism are the rules of the sharia and the knowledge acquired from the niche of prophethood of the final prophet (slm)*. By the criterion of justice and stability ('adala' va istiqamat), that is the true knowledge.

28, last line, Khilaf-i anha

[On the other hand, the ideas] that contradicts [the sharia] are immature and incomplete even if they are supported by unveilings. The Exalted Lord has stated, *Verily my path is straight! Therefore, follow it and do not follow [other] paths (Inna hadha sirati mustaqiman. Fattabi`uhu wa la tattabi`u al-subula) (Koran 6:153)*

%Koran Index

The Mujaddid's consistent preaching has been to completely follow the sharia; if any inspiration confirms the sharia, the sufi should accept it and if it contradicts the sharia, the sufi should reject it.

The evidence of one reaching the end of the ends is that one completely follows these rules [sharia] and one realizes that knowledge [of the sharia]. To make one's unveilings subservient to the plain texts [that are the Koran and the body of hadith] is following the religion firmly (istiqamat) and to make inspirations (ilham) follow the revelation (wahi) is doing a meritorious act.

The Muhammadan sharia is related to the person

29.5 ben 25.8

The rules of the Muhammadan sharia are related to level of the person of God. And a practice according to those rules takes one to that end [of the ends i.e. the level of the person of God].

In the same way, all the prophets practiced according to the level of their Lord and the practice established by them takes one to that [end of the ends]. Those people whom God made reaching the end, they reached due to the occasion (sabab) that they followed the final prophet [Muhammad].

They did not deviate even a hairbreadth from the sharia the ulama of the people of truth had decided, not even by a hairbreadth, neither in belief nor in practice. They never crossed the boundaries and they never left the true knowledge. The knowledge of the beyond world that effused out to them conformed to the science of the shining sharia, instead [that knowledge] was a commentary on this science [of the sharia].

Bahauddin Naqshband Explains the Purpose of Sufism

ben 25. last para

Bahauddin Naqshband explains the purpose of Sufism and that is to develop the knowledge on Allah and have that knowledge corroborated by unveilings.

29.-7%

Sufism, purpose, Naqshband, Bahauddin

Once someone asked Hazrat Khwaja Naqshband (qs), *What is the purpose of wayfaring on the sufi path (suluk)?* He replied, *So that the knowledge on God that has so far been brief develops further (ma`rifat-i ijmalī tafsīlī gardad) and gets corroborated (istilā`i) by unveilings.*

The Mujaddid explains that the sufi should accept only those unveilings of his that confirms the sharia and reject those which refutes the sharia.

All the unveilings that opposes the outer side (zahir) of the sharia and violates the decisions of the ulama of the mainstream Sunni community are not acceptable as that deviates from the straight path that is the path of Hazrat Muhammad the messenger of Allah. As Allah has stated [regarding the prophet], *Verily you are among the messengers, on the straight path (Innaka lamina `l-mursalin `ala siratin mustaqim) (Koran 36:3-4).*

%Naqshband, Bahauddin, purpose of sufism

%Sufism, purpose, according to Bahauddin Naqshband

ben 26

Those Patterned After the Muhammadan Archetype

Those patterned after the Muhammadan archetype (*mashrab*, lit., those who drink from the Muhammadan drinking place): Ibn Arabi taught that all human beings come in five archetypes that correspond to five prophets. i.e. the Muhammadan, Jesus-like, Mosaic, Abrahamic and Adamic archetypes (*mashrab-i muhammadi*, *isawi*, *musawi*, *ibrahimi*, *adami*). This commentator has learned from his *tariqa*'s elders that few people at any age is patterned after the Muhammadan archetype.

The knowledge and practice of those patterned after the Muhammadan archetype (*mashrab*) conform to the Muhammadan sharia.

29.-3

Those patterned after the Muhammadan archetype (*muhammadi 'l-mashrab*) have been honored by this felicity in both knowledge and practice (*`ilmi*, *`amali*) [i.e. they attain a beyond-worldly knowledge that confirms the Muhammadan sharia and they practice it as well]. The elect Muhammadan friendship (*walayat-i khassa'-i muhammadi*) is their lot.

The friends whose knowledge contravenes the knowledge attained from the Muhammadan sharia in some instances [e.g. Ibn Arabi], their knowledge is in accordance to the knowledge that was given to a previous prophet.

29.-1

Those who oppose [the Muhammadan sharia] (*mukhalif-i an*) [even partially, like Ibn Arabi did], even if they are friends with [the power of] unveilings, still they lack a portion of this station [of the elect Muhammadan friendship] and they are at the feet of a prophet who was previous to out prophet. Their knowledge is in accordance to the scripture that spells out the knowledge of the sharia of those prophets. Their journeys (*sayr*) end at the feet of those prophets.

Those patterned after the Muhammadan archetype (*mashrab*) are the most perfect friends.

Those patterned after the Muhammadan archetype bring together all the perfections in knowledge and practice (*`ilmi va `amali*) and they are well-balanced (*bar markaz-i i'tidal*).

The Mujaddid is alluding to the well-known concept that all the good qualities are well-balanced in the prophet e.g. while he is compassionate, he is also just and harsh towards unbelief.

*That which is good, all of it is
It is in your body*

*Ancheh khuband hameh darand
To tanha dari*

The Mujaddid postulates that the Koran is the gist of all the other previous heavenly books, including the Gospels, the Torah, the Psalms and the small books revealed to the other prophets.

The book that was revealed to that master of world and religion [i.e. the Koran revealed to prophet Muhammad] comprehends (*jami`*) all the heavenly books that was revealed to the other prophets. His sharia is the gist (*khulasa'*) of the other sharias.

The Mujaddid speaks on the virtues of realizing a complete annihilation and a perfect abidingness. He explains why only a saint patterned after the Muhammadan archetype may realize that.

A complete annihilation (fana'-i atamm) and a perfect abidingness (baqa'-i akmal) is unique to those who are [patterned after] the Muhammadan [archetype]. [That is the reason why] every man may not attain such a perfect abidingness (cheh akmaliyat-i baqa').

This is such a felicity whose sole owner is the merciful prophet [Muhammad]; the others attain it only via his intermediation. And only they may attain via intermediation who follow him [perfectly]. It is difficult, or even impossible to attain this felicity without his intermediation. Only those who reach the end of the ends may attain this sublime station. This station is in the perfection of the descent (kamal-i tanazzul). And that end is the perfection of progress and supreme in the method of contrariety (naqid). However, if something exceeds its limit then it backfires.

%END

Mukashafa 8

First receptivity

The Mujaddid explains what the first receptivity or the Muhammadan reality is --- it is indeed the prototype receptivity from which all other receptivities originate.

You may know that the first receptivity (qabiliyat-i ula) that is called (mu`abbar) the Muhammadan reality is the prototype receptivity (qabiliyat-i dhat).

The Mujaddid explains that the crossing-over of knowledge is the source where all the attributes lie in an undifferentiated manner. The mode of speech of the Koran is the differentiation of that crossing-over of knowledge.

All those perfections [of God, i.e. the attributes] come down (muta`allaq) from the crossing-over of knowledge (i`tibar-i `ilmi) in the undifferentiated manner; indeed that [crossing-over of knowledge] is differentiated into the mode of speech (shan-i kalam) instead in the noble Koran.

The first level of differentiation, descent or entification from God gives rise to the crossing-overs (i`tibar). The second level of differentiation gives rise to the modes (shan) and the third level gives rise to the attributes. In the Mujaddidi scheme at that time, the first two levels happen in the first entification and the third level happens in the second entification but to Ibn Arabi all three levels happens in the second entification.

	Ibn Arabi	Mujaddid	
First entification		First level: crossing-overs Second level: modes	
	First level: crossing-overs Second level: modes third level: attributes	attributes	

The Mujaddid proposes that Prophet Muhammad's lord or the origin of entification (mabda'-i ta'ayyun) is that prototype or first receptivity.

And that [prototype or first] receptivity is the lord of Muhammad.

Ibn Arabi held that the mode of knowledge (shanu 'l-'ilm) is the lord of Muhammad and that seems to contrast with the Mujaddid's view but they are really the same as the Mujaddid means the attribute of knowledge in that first receptivity.

Some Sufis [Ibn Arabi and his followers] have said that the mode of knowledge (shanu 'l-'ilm) is the lord of Muhammad and that means the same thing.

So it seems that the first receptivity has many attributes in it and these attributes are the origin of entification (mabda'-i ta'ayyun) for a prophet. The attribute of knowledge in that first receptivity is the origin and entification for prophet Muhammad and the other attributes in that receptivity are the origins of entification for the rest of the prophets.

The great sufi masters may benefit from that prototype receptivity or the Muhammadan reality as well. However, they must be from the community of the prophet Muhammad in order to benefit from the Muhammadan reality.

Only those [Muslim sufi saints] whose transmission (nisbat) comes from prophet Muhammad may benefit from that first receptivity [in the attribute of prophet Muhammad, i.e. the attribute of knowledge. And among those saints, only] they who follow the prophet [i.e. observe the prophet's body of sunna] perfectly have portions of this [first] receptivity.

The other prophets are connected to the other attributes of that prototype receptivity while the prophet Muhammad is connected to the attribute of knowledge of that first receptivity.

All the other prophets, be they major prophets or minor prophets, are related to the other attributes of that prototypal receptivity [i.e. related to an attribute other than the attribute of knowledge that is the attribute of prophet Muhammad] in an undifferentiated manner. And [the other attributes of] this same [first] receptivity benefits them in accordance to their degrees [of preparedness].

And the followers of the other prophets also benefit from their own prophets attributes in that first receptivity. For example, the followers of prophet Jesus benefit from the attribute of Jesus in that first receptivity.

%31.5

Those who follow those other prophets have a share from [their prophets corresponding attributes in] this station [of first receptivity] in accordance to their degrees [of emulation of their own prophets]. However, their essences (haqa'iq) [or the origins of entification (mabda'-i ta'ayyun)] are the rest of the attributes [i.e. all the attributes other than the attribute of knowledge that is reserved for prophet Muhammad and his followers].

The Mujaddid reveals the mysteries of the first and the second receptivities.

[All those attributes] are located below this very second receptivity (qabiliyat-i akhira'). And this [second] receptivity is a barzakh between the person and the attributes of God. And the first receptivity is a barzakh in-between the person, attributes, the modes of the person (shu'unat-i dhatiya) and between those receptivities that are like the parts of that [first] receptivity. Since the barzakh relates to both the sides, it [the first receptivity] is indeed like a veil (hijab) for the second receptivity (qabiliyat-i akhira').

%31.9+

The second face (jihāt-i akhira') [of the first receptivity i.e. the face that is facing away from God, it] faces the attributes. [These attributes] are additional to the person and they exist by existences that are additional to the existence of the person. That is the opinion of the ulama of the people of God (praise be to Allah who has kept me with them) and that is the truth.

The Mujaddid discusses on the abtruse mysteries of the first and last veils.

%31, -9, Ben old 29.7 new 28.3

And the veil refers to something that is additional to the prototype. And the first receptivity, when [viewed] from its underside, is really two receptivities and they are not additional to the person except by a purely subjective measure. For this reason, coloring this receptivity from this side [of the person] does not necessitate a veil.

See! In this place, the same [cognitive] veil is found that is not the first form (surat-i ula) that is the veil that is identical and located in the outside (hijab-i `aini khariji). However, you may know that the uplifting of the cognitive veil (hijab-i `ilmi) is possible; not only that, it does take place. On the other hand, uplifting of the external veil is impossible.

%31.-4

From this place, the followers of Muhammad (muhammadiyyin) progress and they ascend from their [many false] lords to the [one true lord Allah who is the] lord of the lords. As a consequence, it is a must that the self-disclosure of the person of God is reserved for those who follow him [prophet Muhammad]. And it is possible to witness that without the veil.

You may know that via the attributes and the receptivities, [the sufis] may not ascend from the created things and their own lords. So this veil is not uplifted and so the ascent ('uruĵ) does not take place.

The Muhammadan Reality Is Even Higher

%b 29.2nd para; 32.1, this section is edited

The Mujaddid now criticizes Ibn Arabi for his conception that the Muhammadan reality is the first entification where all the attributes emerge in an undifferentiated manner. Instead, the Mujaddid proposes that only the crossing-overs and modes (i`tibarat va shu'un) appear on the first entification that is the Muhammadan reality; the attributes appear on the second entification.

These days some Sufis [like Ibn Arabi] suppose that the Muhammadan reality is the receptivity that ascribes all the attributes to the person in an undifferentiated manner (qabiliyat-i ittisaf-i dhat be-jami` 'l-sifat bar sabil al-ijmal).

	When do the attributes emerge: Ibn Arabi versus the Mujaddid	
	Ibn Arabi	Mujaddid
First entification that is undifferentiated	What Ibn Arabi calls Attributes emerge; Mujaddid calls them modes	Modes emerge
Second entification that is differentiated		Attributes emerge

The Mujaddid believes that Ibn Arabi has erred here. Ibn Arabi proposed that modes do not exist, only that what he calls attributes exist. Actually, what Ibn Arabi calls attributes, the Sunni ulama calls that modes. And what the Sunni ulama calls attributes, i.e. Reified qualities having external existences, to Ibn Arabi they do not exist at all.

Modes and attributes: Ibn Arabi versus the Mujaddid	
What the Sunni ulama and the Mujaddid calls	What Ibn Arabi calls
Modes (which are ideas in the mind of God that is identical to the person)	Attributes
Attributes (which has an independent existence in the outside that is additional to the existence to the person)	Does not exist

[Ibn Arabi and his followers] think like that because they know the attributes and no more. The receptivity of that [Ibn Arabi station] station is the receptivity that has been narrated already [and that receptivity of Ibn Arabi is not as high as the Mujaddid].

Ibn Arabi had the *hal* of a lower level station when he wrote these. That's why he considers the station of undifferentiated ideas to be Muhammadan reality. If he would have ascended higher like the Mujaddid did, he would have realized that the Muhammadan reality is even above it.

It is due to this reason (darurat) [that Ibn Arabi and his followers are not so capable and so experiencing the state of a lower station], they consider that [lower-level station of reality of the Muhammad which to Ibn Arabi is the station of the undifferentated ideas] to be a high [enough] station for the prophet [Muhammad], as it has been narrated before. However that what has been discussed before, [that the Muhammadan reality is above it], is correct. Allah knows the best and He guides along the straight path!

The Mujaddid points out the error in Ibn Arabi. Ibn Arabi is confused on the nature of the modes and the attributes; he confuses one for the other and that resulted in this error.

[Ibn Arabi and his followers] were correct when they said that the [first] receptivity is above the qualities of God (*shu`unat*)⁷. They also established the qualities to be below that [first receptivity]. However, [those qualities] are not [what the Mujaddid and the Sunni ulama call to be] modes [that is identical to the person of God]; instead, what is below that receptivity is [what the Mujaddid and the Sunni ulama says to be] the attributes [that has an existence additional to the existence of the person. Remember! Ibn Arabi conflates modes and attributes; to him, they are identical having no external existence].

The Mujaddid establishes the Sunni creed that the attributes have an existence additional to the person of God and criticizes the Ibn Arabi idea that the attributes have no additional existence. To the Mujaddid, modes are ideas contained in the person of God while the attributes exist outside the person. Ibn Arabi denies that anything exists outside the person of God and therefore he denies the external existence of the attributes. However, the Sunni creed says that the attributes do exist. Ibn Arabi rationalized it by proposing that while the attributes indeed exist, they do not have any existence additional to the person, i.e. what Ibn Arabi conceives to be the attributes is what the Sunni ulama calls to be the modes.

This school [of Ibn Arabi] has not looked out [towards the exterior] of that house [that is the person of God]. [Since its adherents consider that nothing exists but the person of God,] they consider [what they call] the attributes as [what the Mujaddid and the Sunni ulama call] the modes and in this context they also deny that the attributes exist [with an existence that is in] addition to the attributes.

In contrast [to Ibn Arabi, the Mujaddid, who agrees with the Sunni ulama here as well, believes that], the modes are identical to the person of God and the attributes are additional to the person of God. Modes and the attributes have been explained in another place. You may read that.

Fine ideas in the mind of God crossing over from non-existence into existence
Mujaddid calls *i`tibar*

Ideas of attributes in the mind of God
Mujaddid calls mode or *shan*
Ibn Arabi calls attributes

Those ideas attain existence outside the mind of God
Mujaddid calls attributes
Ibn Arabi says that no such thing exists as the only thing that exists is the person of God

end

⁷ In this context, *shan*, *shu'un* refer to qualities of God in a general sense.

Mukashafa 9

Speech

The mode and attribute of speech is the intermediary between all the other modes and attributes of God and the cosmos.

The attribute of speech, instead the mode of speech is needed because benefiting someone (ifadah) cannot even be conceived without that [attribute or mode of speech]. Therefore, all the perfections and the modes of the person of God (kamalat-i dhatiya, shu'unat-i dhatiya) effuses out initially on the level of that attribute [of speech], instead [on the level of] that mode [of speech]. And from that [level of the mode and attribute of speech], they [the perfections] come down to benefit the world.

The Mujaddid illustrates the above point by making a human analogy.

For example, a person who possesses many perfections may be considered. If he wants to reveal those perfections then initially he brings them down to the level of the faculty of speech (quwwat-i kalamiya') and from there he reveals them. Therefore, the mode of speech is a mode in the Necessary and the modes are not additional to the person except subjectively [instead the modes, including the mode of speech, are integral parts of the person of God].

33,1

Koran: It is the Supreme Creation

The Mujaddid explains that the Koran is the supreme creation of the mode of speech.

Whatever perfection that is realized on the level of the person and the modes, all that effuses out via the mode of speech. All the realities of that mode [of speech] are realized in the Koran completely. This very [Koran was revealed in the] Arabic language (ibarat-i `arbi) and it was arranged in the well-known [standard] sequence (tartib) and written down. All the revealed books comprise nothing more than a page of this Koran and [those books] benefit (mustafad) [the world] as expressions of [the Koran's] many aspects.

The Mujaddid proves by a Koranic verse that all creation proceeds from the mode of speech.

33.4

All the created things (takhliq) from the beginning to the end effuse out of [the Koran]. This Koranic verse proves the above point, *Verily what we say when we desire something [to come to existence] is to say to it, "Be," and it becomes! (Inna ma qawluna shay'in idha aradnahu an yaqula lahu kun fayakun) (Koran 36:82)*

Koran: It is the Prototype

The Mujaddid teaches us that the Koran is the prototype.

This Koran along with this magnanimous mode [of speech] is inside the circle of the prototype (da'ira'-i asl). There is no shadow in [the Koran; it is the pure prototype.] It is for this reason that some great friends of Allah say that the Koran comprehends everything (az martaba'-i jami'a) and that establishes that point.

The Mujaddid exposes that the first receptivity or the Muhammadan reality is the shadow of this Koran.

The first receptivity is interpreted to be the Muhammadan reality and that is the shadow of this Koran full of wisdom. Therefore, that [first] receptivity brings together all the perfections and the modes of the person of God. However, it is as the shadow not as the prototype. The Koran as the prototype brings together everything and it was revealed to prophet Muhammad as [the prototype]. He was distinguished by this great bliss.

The Mujaddid proves his unveiling that “the Muhammadan reality is the shadow of the Koran” by a hadith.

Once the prophet said about Hazrat Aisha, *Take half of your religion from this fortunate woman. (khudhu shatri dinikum min hadhihi 'l-hamira')*. Regarding the character of the prophet, she said, *His character is the Koran (kana khuluquhu al-qur'an)*. Their inter-relationship was such that [the Koran was] the prototype and [the character of prophet Muhammad was] the shadow.

This analogy establishes the greatness of the Muhammadan sharia. Therefore, the success of this world and the last world lie in his emulation. As a poet composed,

*This is the felicity
Look! Who possesses it*

*In kar-i dawlat ast
Kanun ta ker arsad*

Koran: Solitaries Know Its Reality

%Koran, solitaries know its reality

The Koran is related to the solitaries and they know the essence of the Koran.

This knowledge is the lot to the handful of solitaries (ahad-i afrad) who have attained the character traits produced by the Koran. The scope of their sight (did-i basirat) have been anointed by the kohl of the light [of the Koran]. The gazes of the poles have not reached upto this point and they have not benefited from the shadow levels [while the solitaries realized the prototypal knowledge].

There are some elect solitaries who have attained the station of poleness as well.

Some solitaries have realized the subtle knowledge and the elect stations that the poles have realized. The poles of good-instructing-giving and the poles who are the axis (aqtab-i irshad va aqtab-i madar) have other jobs before them. They have been given the charge of doing unique services (khidmat-i khass).

The Mujaddid considers that the solitaries are much higher than the poles and he proves it by an example from Junayd Bagdadi.

He would be the most exalted who would be both a pole and a solitary at the same time. One such person was Junayd Baghdadi the prince of the Sufis (sayyid al-ta'ifa') (rad). He attained the transmission of solitariness (fardiyat) from Shaykh Muhammad

Kassab while he attained the transmission of poleness from [the person who was formally] his pir, Sarri Saqti (rad). Junayd Bagdadi used to consider the transmission of poleness trivial when compared to the transmission of solitariness and used to say, *People know me as the disciple of Sari [Sakti] but I am [really] the disciple of Muhammad Kassab.*

Koran: Timelessness

Now the Mujaddid explains why there are past and future tense in the timeless Koran. Since the Koran is timeless, everything should be in the present tense, however it describes events that occurred before or after another event and to place those events in the proper timeline, past and future tense have been employed.

34.8

It would be useful for us to proceed to the heart of the matter and say that there are past and future tense in the Koran because it describes all the different times from the beginning of eternity to the end of eternity. Some [of those times] refer to the past and some refers to [the future with respect to the beings whom the Koran addresses]. It is not because that the Koran relates to those different times, instead it refers to the different times that the Koran describes. For example, when a person describes his past by the past tense then the past is determined with respect to his present, not with respect to that person. That person comprehends all the different times for his entire life.

Allah verifies the truth and He guides towards the straight path (Wa Allahu yuhiququ 'l-haqq wa hua yahdi 'l-sabil).

Koran: All-comprehensiveness

The Koran comprehends all the revealed books.

Those who take the Koran as the truth and follows all the rules that conforms to it, they prove the truth of all the heavenly books. And they guide towards the perfections of all the sharias of all the prophets.

On the other hand, those who take this speech of God [i.e. the Koran] as false, deny all the revealed books and do not follow what this sharia requires, they will face a great disappointment.

*Muhammad the Arab is the honor (abru) of both the two worlds (sara)
He who is not a dirt of his door, may his head be covered by dirt*

*Muhammad `arabi k'-abru-i har do sara ast
Kasi keh khak-i darash nist, khak bar sirr-i u*

Mukashafa 10

Koran: Perfection

The Mujaddid teaches us that every letter of the Koran comprehends all the perfections and at the same time has a unique perfection predicated to it.

You may know that every letter of the Koran comprehends all the perfections in an undifferentiated manner. Whatever excellence that there is in the longer suras, the same excellence is there in the shorter suras. It is the same excellence whether the sura is long or short. However, you may note that [at the same time,] a specific perfection is specified for every sura, instead for every verse, even for every word (kalima), [or even for a specific letter].

The Mujaddid gives its analogy from the divine modes.

For example, among the modes of God, every mode comprehends all the [other] modes in the undifferentiated manner. At the same time, they [the modes] are specified by specific excellences that effect in a unique way (fadilat va ta'thir).

The Mujaddid speaks on the first receptivity, a level that is lower than the level of the prototype. The modes that are found on the level of the first receptivity are reflections.

For this reason, those who say regarding the first receptivity that every mode on that level comprehends all the modes then the modes are ascribed on this level as reflections (%\emph{zilliyat}). Otherwise, the modes are within the circle of the prototype.

Possibly Ibn Arabi or other sufi thinkers have commented on the modes of the first receptivity.

Mukashafa 11

Koran: Occasion of Revelation

The Mujaddid explains that each verse on the Koran has been revealed on a unique matter and reciting that verse would benefit the reciter on that matter greatly.

You should know that every chapter (sura), instead every verse, [of the Koran] has been revealed on specific unique matters and individual subtle points (khadsha'-i khassa' va daqqa'-i munfarad). Therefore, reciting [that verse] would benefit the reciter through that door that corresponds to [those circumstances].

For example, those [verses] that has been revealed on the purification of the soul, reciting those verses would greatly affect [the soul and its purify it]. You may apply this analogy regarding the other verses as well.

Mukashafa 12

Koran: It Is the Truth

The Mujaddid explains a Koranic verse to prove that the Koran is the pure truth.

Allah stated, *Falseness comes neither from His own self (yadayhi) nor from His agents (khalfihi), it has been revealed from [God] who is the wise and the praise-worthy (la ya'tihi 'l-batilu min bayna yadaihi wa la min khalfihi tanzilun min hakim in hamidin).* (Koran 41:42)

This verse alludes that the Koran is within the circle of the prototype (da'ira'-i asl) [or circle of truth] so that falseness truly may not be there that is the prototype. For that what is false does not have a way to the prototype. That what is false may not enter the [circle of the] prototype. Therefore, [the Koran] is the pure prototype (asl-i khalis) [or pure truth].

Everything will be destroyed other than His face [i.e.the face of God who is the prototype] (kullu shay'in halikun illa wajhahu) (Koran 28:88)

Exalted Allah knows the best and He guides towards the straight path (wa 'Llahu subhanuhu a`limu wa hua yahdi al-sabil).

Mukashafa 13

Koran: Purity Is Needed To Understand It

The Mujaddid here says that only the highly exalted sufi saints may comprehend some of the fine ideas in the deep underlying meaning of the Koran. Still, they would not understand all the fine points, only some.

The Koranic verse, *None may touch it except the pure ones (la yamassuhu illa 'l-mutahharuna) (Koran 56:79)*, alludes that only the perfect and pure saints may comprehend some fine ideas in the fine points in the meaning (daqa'iq-i haqiqat) of the Koran. However, only [God] the lord of the lords may comprehend all its fine points as the prophet alluded.

The Koran has an apparent meaning but it also has a deep underlying meaning that only Allah knows. And He has notified His elect friends some of those fine ideas.

Also, it is said that [the pure saints] may only touch (masas) the exterior of the thing. Therefore, [even for those pure saints], the cognizance is [limited] to the external meaning; [not to the inner meaning]. However, none knows its deepest mysteries except the Exalted Lord.

Only the highly exalted sufi saints who have attained a high level of cleanliness in their inner realm may understand some of these fine points in the meaning of the Koran.

In order to read the Koran, the precondition is [that the reader must] be perfectly clean. Without the [perfect cleanliness], it is not possible to realize this perfection [of comprehending the fine ideas in the Koran]. 8

*Even if being away from the beloved is for a few moments only
Still it cannot be borne*

*Farq-i dust agar and
Kist andak nist*

God Is Above the First Receptivity

The Mujaddid now rejects the Ibn Arabi view that what he called the first receptivity is the highest limit to which man may ascend and it the first entification. Ibn Arabi also held that the first and second entifications take

place in the mind (ʿilm) of God. Since Ibn Arabi believes all the attributes including the attribute of knowledge to be identical to the person of God, he believes those two entifications to be divine.

The Mujaddid rejects that view of Ibn Arabi and instead proposes that the first entification is where crossing-overs and modes (iʿtibarat, shuʿun) emerge. What Ibn Arabi called the first entification, the Mujaddid calls it the second entification. The Mujaddid proposes that Ibn Arabi erred here due to his inability to ascend higher.⁹

Now it should be noted that near the end of his life, the Mujaddid changed his views and he taught that first entification is the Muhammadan reality that is love, second entification is existence and the third entification is the entification into undifferentiated ideas but that is no longer the Muhammadan reality; he also taught that in contrast to Ibn Arabi that all entifications are created, contingent and newly-originated.¹⁰

There are some Sufis [e.g. Ibn Arabi] whose gaze did not go above the first receptivity (qabiliyat-i ula); they consider it [first receptivity] to be the end of ascent (nihayat-i ʿuruj). They interpret it to be the first entification and say that this entification is not additional (zaʿid) to the person; instead it is the entification into the elect self-disclosure (taʿayyun-i tajalli-i khass) [of the person of God].

The Mujaddid still considers Ibn Arabi to be a great friend of God. Although Ibn Arabi did not reach the apogee of perfection and that resulted his erroneous unveilings, he is still worthy of love and respect.

Even they possess the elect friendship (walayat-i khassaʿ) although that friendship has many degrees.

*The heavens come from the throne of God
But it is higher than the mountains of the earth*

*Asman nisbat be-ʿarsh amad furud
varneh bas ʿaliyast nazd-i khak-i tur*

Some sufis friends [e.g. Ibn Arabi and followers] consider this state [of reaching the first receptivity and having their progresss stopped at that point] satisfactory and find comfort in [it i.e.] the shadow certitude (zill-i yaqin). Allah! *By Your love for your beloved [prophet Muhammad], give the love for them in our lot.*

Mukashafa 14

Ramadan

The Mujaddid discusses on the glories of the month of Ramadan. First, he proposes that the mode of speech is the summary of all the modes of the person.

The mode of speech is the summary (jumlaʿ) of [all] the modes of the person (jumlaʿ-i shuʿun-at-i dhati) that brings together all the perfections of the person and the modes of the person, as it has been discussed previously.

9 pls see end of mukashafa 8 for further discussion

10 *Maktubat-i Imam-i Rabbani*, volume III, maktub #122

Second, he proposes that all good comes from God and all evil comes from the created beings that are newly-originated.

The blessed month of Ramadan brings together all the good and blessings. And all the good and blessings that there is effuses out of God as a result (natija') of his modes. Whatever evil and imperfection (sharr va naqs) that comes to existence, its source is the newly-originated (muhdath) things (dhat) and attributes. There is a saying, *Whatever problem that comes to you is your self (Ma asabaka min musibatin fa-min nafsika)*¹¹

Third, the Mujaddid teaches us that Ramadan is intimately connected to the perfections of God. He argues

1. The perfections [i.e. the modes (shan, shu'un)] of the person of God is supremely exalted
2. The mode of speech brings together all the perfections of the person of God and is so supremely exalted.
3. The Koran is the result of the mode of speech and so it is glorious.
4. Ramadan is intimately connected to the Koran.
5. Therefore, Ramadan is glorious.

Therefore, all the good and blessings of this blessed month of Ramadan is the result of the perfections of the person of God (kamalat-i dhatiya'), since the mode of speech (shan-i kalam) brings them all together. The sagacious Koran has attained the entire essence of that all-comprehensive mode [of speech].

The Mujaddid now speaks of the intimate connection of Ramadan to the Koran.

37, 4

Therefore, this blessed month is completely correlated to the sagacious Koran. Its reason is this that the Koran comprehends all perfections and as a result of those perfections, this month comprehends all good (khayrat). For this reason, the Koran was revealed on this month. As God states, *The month of Ramadan when the Koran was revealed (Shahru Ramadana 'lladhi unzila fihi 'l-qur'ana) (Koran 2:185)*

The Mujaddid now speaks on the glories of the night of power.

In this month lies the night of power that is the gist and the cream (khulasa` va zubda') of this month. This holy night of power is like the pith (labb) where the month is like its husk (qishr).

In conclusion, the Mujaddid exhorts us to spend Ramadan in worshipful acts.

Therefore, he who would pass this month in peace [concentrating on performing worshipful acts] (be-jami`yat) and realize the good fortune (bahramand shodan) that is

¹¹ The Koran has a similar verse, *Whatever problem that comes to you is your self (Ma asabaka min sayyi'atin fa-min nafsika) (Koran 4:79)*

its [Ramadan's] good and blessing (khayr va barkat), he would pass the entire year in peace being filled with good and blessing.

Exalted Allah! Grace us with good and blessings in this blessed month! Exalted Allah! Grant us the magnanimous good fortune of that [night of power] that is in it.

Mukashafa 15

Date tree

The prophet suggested us to break fast with dates.

%hadith, date and fast-breaking

The prophet stated, *Whenever one of you breaks fast, break it with dates because indeed there are many blessing in breaking the fast [with dates] (idha aftaru ahadukum fa-lyuftir `ala tamarin fa-innahu barkatun).*

The Mujaddid starts his commentary on that hadith by pointing out the close inter-relationship between man and date.

%people, Adam, date tree, inter-relationship

%hadith, Adam and date tree

%man, date tree, inter-relationship

The mystery behind breaking the fast with dates is that the date tree has been created similar to man (dar rang-i insan) in every way and likeness (`unwan-i jam`iyat va sift-i a`daliyat). The reason that the merciful prophet has termed the date tree as the uncle of the children of Adam is because it has been made from the residue of the clay that was used to make Adam (baqiyat-i tinat-i adam). The prophet has said, *Honor your uncle the date tree because it has been from the residue of the dough of clay from which Adam was made (akrimu `ammatukum al-nakhila' fa-innaha khuliqat min baqiyati tinati adam).*

The Mujaddid explains the process in which date transforms man.

37.-2 va nisbat-i u

The date is blessed due to this connection (jami`yat) to [the dough of clay of prophet Adam]. Therefore, when the man breaks his fast with that fruit, that date becomes a part (juz`) of him. Consequently, the comprehensive essence (haqiqat-i jami`a) [of the date] is added into his comprehensive essence. And all that endless perfections that has been included into the comprehensive essence of that date is added to his essence as well.

The Mujaddid explains that this purification effect of the date is stronger when it is eaten in the fast-breaking meal and in this process explains another hadith.

38.3 in ma`na

Although this process [of purifying the man] happens while eating dates in general, eating the date in the fast-breaking meal brings more benefit and blessings (faida', barkat) because at that time the person who fasts has been purified from passions (shahwat). Therefore, at that time, [the purity of the date] has more effect (bishtar ta'thir mikonad) and that benefit (an ma`na) is manifested completely and perfectly. That is the mystery behind the hadith, *For the person of faith, dates are blissful for the pre-dawn meal (na`am al-suhur al-mu'min min al-tamr)*. It is because the food that is eaten becomes a part of the body for him who eats it and his essence (haqiqat) attains perfection through the essence of that food.

While fasting one may not take food in the daytime and as a compensation one has been encouraged to eat dates during the pre-dawn meal. So that the benefit from eating that date substitutes the benefit of eating all the food [that one would have eaten otherwise]. The blessing [of that date] manifests in every way until fast-break. The benefit from food that has been narrated here, its pre-condition is that it is used in conformance with the rules of the sharia and does not violate them.

The reality of this benefit is realized only when eating it reaches the inner reality from the outer form and gives peace to everything from the outer form to the inner realm. That is, the material qualities of the food (zahir) help the material body (zahir) and the spiritual qualities (batin) of the food help his spiritual body (batin).

On the other hand, when the primary purpose of food is to support the physical body, then taking it would be blameworthy.

*Make efforts until the mouthful is disposed as a jewel
After that whatever that is left, eat it!*

*Sa`iy kun ta loqma ra sazi gahar
Ba`d zan chizi keh midani bekhor*

This is the mystery of how food makes the person who fasts more perfect (takmil) when he expedites the fast-breaking meal and delays the pre-dawn meal (suhur).

The Mujaddid explains how fasting develops the inner realm when it is abstinence from food and food develops the inner realm.

Question: When the gnostic is perfected by the effect from food, then what is the wisdom behind instructing him to fast which is abstinence from food?

The Mujaddid answers that "freedom from need (samadiyah)" is an attribute of God that fasting symbolizes and fasting develops that attribute in man.

Answer: Some of the names of God that are related to the level of freedom from need (samadiyah), they attain perfection [in man] because he refrains from food.

Exalted Allah knows the reality of the state. (Wa `Llahu subhanuhu a`limu haqiqat al-hal).

Mukashafa 16

Modes and Attributes: the Difference

The Muwjaddid explains the difference between the modes and the attributes and compares and contrasts that with the view of Ibn Arabi.

The modes are additional to person of God [merely] conceptually and the attributes are additional to the person in their external existence. It is because the attributes exist in the outside with an existence that is additional to the person, as the school of the people of truth maintains. The difference between the modes and the attributes is extremely subtle. [Only] the perfect ones of the Muhammadan archetype (*kummal-i muhammadiyan*) have gained cognizance of this difference. On the other hand, lacking the knowledge of this difference, many sufis [including Ibn Arabi] have [been confused; they have falsely] recognized [what the Mujaddid and the Sunni ulama consider to be] the modes (*shu'un*) as [what Ibn Arabi considered to be] the attributes (*sifat*) and they have denied that the attributes exist in the outside --- and that contravenes the consensus of opinion of the mainstream Sunni community (*rad*). I have described this difference [between the modes and the attributes] in detail in my other drafts¹² and clarified it with examples.

The perfect ones of the Muhammadan archetype (*kummal-i muhammadiyan*): By the term *muhammadiyan*, the Mujaddid means *muhammadi 'l-mashrab* or those who drink from the Muhammadan drinking-place. Human beings are classified into five archetypes: archetype of Muhammad, archetype of Jesus, archetype of Moses, archetype of Abraham and the archetype of Adam and these five archetypes are called drinking-places (*mashrab*). I learned from my sufi tradition that there is only a handful of saints with the Muhammadan archetype may be present at a time, sometimes one and sometimes even none. It is the Muhammadis who ascends to the zenith of God-realization. The Mujaddid felt that Ibn Arabi was not an instance of the Muhammadan archetype and so he failed to attain the truest knowledge.

	Modes and attributes: Ibn Arabi versus the Mujaddid	
Qualities	What Ibn Arabi calls them	What the Mujaddid and the Sunni ulama call them
Qualities with no external existence (that are additional to the person of God merely conceptually)	Attributes (modes do not exist)	Modes
Qualities with external existence (that are additional to the existence of the person of God)	Nothing such exists; only the person of God exists in the outside	Attributes

The Mujaddid teaches us on the essences of the people patterned after the Muhammadan archetype.

Ben 38, persian 39.9

The most sacred divine modes lie inside the circle of the prototype and no shadow may enter therein. The receptivity that is below these modes is like the shadows of these modes, that [receptivity] is the essences or realities of [those patterned after] the Muhammadan [archetype] (haqa'iq-i muhammadiyan). [When one] reflects on these [one finds that those essences of the Muhammadis] have many degrees and grades. However, the "most comprehensive essence" (haqiqat-i ajma`) of those comprehends all these [essences]. Blessed are those on whom this most comprehensive essence is manifested (ala mazharha).

The poles ascend upto the first receptivity.

39.-7

These poles ascend upto the end of the level of the first receptivity (nihayat-i martaba²-i qabiliyat-i ula) that is the Muhammadan reality. The station of these poles is like the center-point (nukta'-i markaz) of this receptivity.

The poles are charged with guiding the humanity towards God.

Whoever becomes the pole, he becomes a source of good-instruction-giving (madar beh irshad). When he comes down [in his descent], he comes down more than the others.

In his descent, the pole descends lower than the others. The Mujaddid explained in the Maktubat that the lower one descends, the more inter-relationship with the people of the world that he has. Consequently he attains a greater capability to guide them. Therefore, the poles must descend more. That others since they are charged with guiding the people.

The poles do not surpass the station of the first receptivity.

They [the poles] do not progress above that station [of the first receptivity]. If a [pole] indeed progresses [above the station of the first receptivity], he does it in a summary (jumla') manner.

Only the soltaries may progress above this station.

Only the solitaries of this [Muhammadan] community may progress above that station [of the first receptivity] and enter the circle of the prototype (da'ira'-i asl). None may attain this perfection until one reaches the station of solitariness.

However, a few friends may attain a portion of that perfection due to their companionship with the solitaries.

40.0

See! Some perfect ones attain a portion of that perfection as they are companions to the solitaries and they are affected (ta'thir) by them although they do not enter the station of solitariness or the circle of the prototype. Although only the solitaries may enter this circle of the prototype, still others may attain a portion from that station due to their inter-relationship with the solitaries.

The Mujaddid now discusses that the modes are also in the circle of the prototype.

There are many strata among the solitaries. Having entered the circle of the prototype, they come to know that the modes (shu'un) are also included in that circle. Although [the modes] are identical to the person (ʿain-i dhat), still solely conceptually, they are additional to the person.

*Even if being away from the beloved is for a few moments only
Still it cannot be borne*

*Faraq-i dust agar and
Kist andak nist*

Every solitary witnesses the person of God.

In the vision, if there is a distance of even half the breadth of a hair [between the solitaries and the person of God], then it is too much [for the solitaries to bear]. Every [solitary] witnesses the person of God (shuhud-i dhat), be [that witnessing] on the level of the modes [i.e. a lower level but still it is a witnessing of the person] or be it within the person (dakhil-i dhat) [i.e. in a higher level of the disengaged person where not even modes have emerged]. There is no alternative there but to witness [the person of God, one way or the other].

However, he witnesses that as images.

Also, the forms of that elect nature (kayfiyat-i khass) [can be witnessed] in the world of images as witnessed forms (surat-i shuhud). In this way, this and the other terms (alfaz) may be conceived. [However, you may note that] the above-mentioned vision (nigarani) may not even be conceived without entering the circle of the prototype.

Only the solitaries may witness the person of God in the supreme level that is without the modes.

Those who have not been able to enter [the circle of the prototype] but instead have journeyed completely (betamamha) on the shadow levels, they witness the circle of the prototype that comprehends the modes of God. However, only the solitaries may witness [the highest level that is] the person of God only without the modes.

The Mujaddid teaches us that the solitaries are the greatest friends of God. He names some of them.

40.-7

You may know that the masters who have reached (wasilan) the person of God and has been given the title “solitary (afrad)” are few. Indeed, the prominent companions and the twelve imams of the prophet’s family have realized this felicity. And among the prominent friends, the pole who is the great succor (qutb-i ghauth ‘l-thaqalayn), the pole of the Lord (qutb-i rabbani) Muhyi al-din Shaykh Abdul-qadir Jilani (qs) was distinguished by this felicity. He had a distinguished standing on this station such that there have been only few friends with this distinction.

Shaykh Abdul-qadir Jilani (qs) was the greatest friend of his time as he had reached the person of God and had become a solitary. He said that his feet reached the shoulders of every other friend and that was true for his time.

40.-2 va hamin

This distinguished excellence [of reaching the person of God and becoming a solitary] made him the greatest [friend of this time]. And it is due to this excellence that he stated, *My feet are on the shoulders of the all the friends of Allah (qadami hadhihi `ala raqabati kullu wali Allah)*. Although others had many excellences and miracles (fadilat, karamat), still his nearness (qurb) [to God] was more than the other [friends of his time]. For this reason, none else has been able to equal him in ascent with that distinction (kayfiyat) [of reaching the person of God]. In this respect [of the ascent], he shared this honor with the prominent companions and the twelve imams.

Note: The Mujaddid had explained that the great succor was the greatest friend only for his time; there would be many greater saints after him. For example, Imam Mahdi and the companions of prophet Jesus after his second coming would be greater friends. It is believed in the Mujaddidi tradition, that the Mujaddid and the few greatest Mujaddidis that came after him are greater than the `great succor'.¹³

This is the bounty of God. He grants this felicity to whomever He chooses. He possesses magnificent bounties. (Dhalika fadliLlah! Yu'tihi man yasha'-u wa 'Llahu dhu 'l-fadli 'l-'azim) (Koran 62:4).

Mukashafa 17

The Greatness of the Muhammadan Archetype

The Mujaddid explains that the highest level for the created beings is the first shadowness (%\emph{zilliyat}-i ula) or having the direct shadow as their origin of entification. There are many levels of shadows; first shadow would be the direct shadow of the prototype and the second shadow would be the shadow of the shadow and so on.

The world of bodies (`alam-i ajsam) is like the shadow of the world of the spirits (`alam-i arwah), and the world of spirits is in turn like the shadow of the divine modes (shu'unat-i ilahi). And the modes are identical to person of God (`ain-i dhat) like the names are. What is additional (za'id) to the person is the first shadowness (%\emph{zilliyat}-i ula).

The Mujaddid speaks on the greatness of those who are patterned after the Muhammadan archetype. They are the only ones who originate from the first shadow and the self-disclosure of the person.

[The first shadowness (%\emph{zilliyat}-i ula)] is reserved for those who are patterned after the Muhammadan archetype (muhammadi 'l-mashrab). All the forms [or the states, *jami`at-i surat*] that are attained here [on the level of the first shadowness] are attained from the person itself. That is why the self-disclosure of the person is reserved for [those patterned after the Muhammadan archetype].

This is the bounty of God. He grants this felicity to whomever He chooses. He possesses magnificent bounties. (Dhalika fadliLlah! Yu'tihi man yasha'-u wa 'Llahu dhu 'l-fadli 'l-'azim) (Koran 62:4).

Those patterned after the Muhammadan archetype: In Ibn Arabi system, each human being is patterned after one of five archetypes, lit., *mashrab* or drinking-place, each of which relates to a prophet. They are the prophets Muhammad, Jesus, Moses, Abraham and Adam. I have learned from my sufi tradition that the people patterned after the Muhammadan archetype are rare.

Mukashafa 18

Witnessing the World of the Spirits

The Mujaddid describes the wayfarer's journey in the world of the spirits. In the first stage, the wayfarer witnesses the world of the spirits.

When a wayfarer wishes that he would step outside this world of the bodies (*`alam-i ajsam*) then by the sheer grace of God, his gaze falls on the world of the spirits that is the prototype (*asl*) of this world [of the bodies].

However, the wayfarer thinks that that world of the spirits is the world of the bodies and he finds that world of the bodies to be God, the Real.

Spirits are the shadows of the modes or the names. So he considers this world of the bodies [which is actually the world of the spirits but he mistakes it for the world of the bodies] as the Real himself although that [true world of the bodies actually] is the shadow of the shadow [of the divine modes and names]. Therefore, when he witnesses it [i.e. the world of the spirits that he mistakenly thinks to be the world of the bodies], he finds it to be the witnessing of the Real.

However, the wayfarer's recognition is wrong as he actually witnesses the world of the spirits that he mistakes for the world of the bodies.

41, -6

Actually, what he witnesses is the world of the spirits that is inter-related with its own prototype [i.e. inter-related with God who is the prototype of the world of the spirits].

41, -6

He also witnesses this same thing into which God self-discloses that is in the beginning of this self-disclosure as the world of the bodies (*Va hamin mutajalli ra keh dar ibtida'-i in tajalli-i `alam-i ajsam ham mash-hud ast*).

41, -5 amma chun nazar be-fawqa darad

However, since he gazes only upwards, he sees only that what is above [i.e. God]. And he [mistakenly] thinks that this same lower realm [the world of the bodies] is the world of the spirits. As a result, he rules it [God] to be the reality of that [world of the bodies].

41,-4 agarcheh dar an waqt

Although at that time, he does not come to know it via the method of spirituality (*`unwan-i ruhaniyat*), still he imagines it [that God and the creation, they are one] via the method of the love of God (*be-`unwan-i [mahabbat-i] haqqaniyat*). Therefore, he considers himself and the cosmos to be the Real.

Haqqaniyat: it is sometimes the short form of *mahabbat-i haqqaniyat* i.e. the love of God

%41, -2 va dar akhir

And finally, this same thing into what He self-discloses (*hamin mutajalli la-hu ra*), it i.e. this world of the bodies completely leaves his gaze and it transforms into a mirror.

And that same world of the spirits is witnessed [as a reflection] on this world [of the bodies that has been transformed into a mirror].

However, he comes to know it [that God and the creation are one] via the method of spirituality (*unwan-i ruhaniyat*) and this time he rules that the Real exists and except him nothing else exists.

%42,2

The predominance of this witnessing makes some sufis forget their I-ness and lose themselves [i.e. lose their existence]. In both cases, the form of his self-disclosure (*surat-i tajalli-i u*) is the self-disclosure of the form (*tajalli-i surat*). And he witnesses only the world of the spirits.

Sometimes it happens that on this station, he also attains a kind of abidingness (*baqa'*) and the lost I-ness comes back. At that time, he considers himself to be the Real. However, in reality, he attains a kind of abidingness due to the spirit and his I-ness comes back due to the spirit.

And sometimes he considers this abidingness to be the real certitude (*haqqu 'l-yaqin*) like some has surmised. And he establishes annihilation and abidingness on the first step and he conceptualizes the knowledge of certitude, the eye of certitude and the real certitude (*'ilmu 'l-yaqin, 'aynu 'l-yaqin, haqqu 'l-yaqin*) on this station and stops before reaching the intended destination. As a poet composed,

*The worm that is hidden in the stone
To it, that is the earth and the heavens*

*Chun an kirmi keh dar sangi nahan ast
Zamin va asman-i u haman ast*

The Mujaddid clarifies that the ideas that relate God to this world are on this above-mentioned station of witnessing of the world of the spirits. There the spirits encompass the bodies but due to his defective vision, the sufi sees that as God encompassing the bodies. The Naqshbandi tariqa strictly follows the sunna in its practices, and as a result of clinging to the sunna, the Mujaddid believed that no non-sunna idea like monism (*ittihad*) comes to the adherents of this tariqa. If they come, they come temporarily only.

Conceiving ideas such as the Haqq encompassing (*ihata*) the cosmos or permeating (*sarayan*) every particle of the cosmos, witnessing oneness in manyness and the likes which have come into this [Naqshbandi-Mujaddidi] tariqa, they all are on this station [of witnessing of the world of the spirits that is mentioned above].

The Mujaddid teaches us how the wayfarer's belief in monism grows weaker.

The truth is that the [world of the] spirits encompasses this world of the bodies (*ihata'-i arwah dar 'alam-i ajsam*). When God's grace falls on [the wayfarer], he does cross this precipice (*wartat*) [of this anti-sharia vision where he sees the world of the bodies and believes that it is one with God]. Then his gaze falls on the prototype of the world of the spirits that is the modes, instead the reflection of the modes or the names. Since his gaze is focused elsewhere [i.e. on the reflection of the modes and the names], he loses his knowledge of the previous world (*'alam-i sabiq*) [i.e. the world of the bodies] and

his belief that he and the cosmos are divine disappears. In the same manner, ideas such as encompassment, permeationism (ihata, sarayan) and the likes grow weaker.

The Mujaddid explains why the wayfarer no longer witnesses monism. It is because he witnesses the modes or the names of God that relate to the level of incomparability.

42.-3

What he witnesses are the modes or the names of God that relate to the level of incomparability (tanzih) and do not at all relate to this world. The foundations of these properties are also related [to the level of incomparability] (mabna'-i in ahkam bar munasabat ast). And at this time, the deed [of witnessing] concludes in bewilderment [i.e. the sufi understands nothing, he does not even try to invent that God relates to the cosmos, instead he is bewildered].

The Mujaddid teaches us how the sufi experiences that all is He.

This witnessing [of the modes and the names of God] predominates and then he longer witnesses the world of the spirits, instead it [the world of the spirits] attains the property of the mirror. What remains in that mirror to be witnessed are the modes and the names. Therefore, at this time, the I-ness (ana) that was turned back (baz gasht) gets lost (baz gom) and fades away (istihlak) in the witnessed things (mash-hud). [That is the sufi then sees that everything including himself is identical to the names of God and finds himself divine as well].

The Mujaddid describes the next level that is the mystical self-disclosure.

43.4

For some people, a sort of abidingness comes in hand on this station and he witnesses a [unique] name for him and he finds himself identical to that name (`ain-i khod ra `ain-i ism, keh mash-hud-i ishan ast, mibashad). For example, he finds himself identical to either knowledge or power or desire (`ilm, qudrat, iradat) [or some other name of God]. And by the intermediation of this [unique] name, he finds himself identical to all the names of God except necessaryness and primordialness (wujub, qidam). This type of self-disclosures of the names of God are called mystical self-disclosures (tajalliyat-i ma`nuwi).¹⁴

The final station for such a wayfarer is where he witnesses everything on the mirror of the divine names and modes. So he cannot perceive the attributes. This is an explanation of the reason that Ibn Arabi ruled that the attributes do not exist.

If by divine grace the wayfarer progresses from this station, then whatever he witnesses lies [as reflections] on the mirror of the names and the modes. [When one sees a reflection on the mirror,] he does not see the mirror itself, [only the reflection]. So the mirror that is [composed of] the names and the modes vanishes from his gaze. On this station, since the modes and the names are concealed, he cannot perceive that the attributes exist.

14 This paragraph is an interpretive translation.

Mukashafa 19

Tawhid-i shuhudi

The Mujaddid describes that the *tawhid* that all sufi seekers realize on their journeys are of two kinds i.e. *tawhid-i shuhudi* or *tawhid-i wujud*.

For the seeker of Haqq, the *tawhid* that is revealed on their journey are of two types: *tawhid-i shuhudi* or *tawhid-i wujud*.

First, the Mujaddid describes *tawhid-i shuhudi*.

This first type of *tawhid*, [*tawhid-i shuhudi*,] is indispensable (daruriyat) for this path. That [*tawhid-i shuhudi*] means that the seeker attains the station of annihilation that is first step of friendship only when he witnesses a kind of oneness (yeki) and all the manyness (kathrat) from his gaze (nazar) goes away [i.e. all the manyness still exists but the sufi does not pay any attention to them.]

The Mujaddid explains that *tawhid-i shuhudi* or *wahdat-i shuhud* means that the sufi does not see that all is God. Instead, he indeed sees manyness but he considers that all those contingent things, they are all from God.

And *wahdat* [i.e. *wahdat-i shuhud* that is a synonym for *tawhid-i shuhudi*] does not mean that he sees all as one (yeki) [i.e. he does not see that all is He, *hameh ust*]; instead he [still] sees manyness (kathrat) but at this time, he [as he is in *wahdat-i shuhud*] considers manyness (kathrat) as identical to *wahdat* [i.e. he sees that all is from He, *hameh az ust*]. *And he does not enrich anything to God. (Wa hua la yugni mina 'l-haqqi shai'an).*

And he explains that the sufi does not even see the manyness as his vision is restricted to God and God alone.

And in the same way, manyness means all these contingent forms and shapes, be they concrete or imagined, (*surat va ashkal-i imkan makhsusiya'ya mutakhayila'*) that are removed [from the sufi's gaze or attention] in order [for him] to see [true] *wahdat*.

The poem below says that if the seekers mind is focused on manyness i.e. thousands of things instead of God being his sole object of attention, as in *wahdat-i wujud*, he may not attain true *tawhid*. True *tawhid* is that what he would realize in *wahdat-i shuhud*.

*Hazar nukteh-i bariktar ze mu inja ast
Neh har keh sar betarashad qalandari dand*

*Thousands of matters finer than hair are here
Not everyone who shaves his head becomes a qalandari*

By the above poem, the Mujaddid implies that *tawhid-i wujud* is not true *tawhid* as the sufi then sees things other than God although he considers them to reflections of that one God. He has not yet become a God-realized sufi. It is only after he experiences *tawhid-i shuhudi*, he is focused on God and God alone and then he attains a true annihilation (*fana'*).

Qalandari: A wandering sufi dervish who has renounced the temporal world.

The Mujaddid expounds some additional insight. He explains that the true annihilation i.e. true disappearance of manyness is disappearance that is perpetual, not merely transitory.

Additionally, when manyness leaves the sight (*nazar*), *wahdat* is seen all the time. It is not that sometimes [that manyness] leaves the sight and some other time it is witnessed -- that type of disappearance of [that manyness, where that disappearance is not perpetual,] is tantamount to the nonexistence [of the true disappearance of manyness i.e. the realization of *tawhid-i shuhudi*].

Therefore, the transitory disappearance of manyness described above may not be the true disappearance of manyness that is seen on the station of annihilation; nor may it be the manyness that manyness that is seen on the station of abidingness.

This type of [transitory] disappearance [of manyness] has no touch with the station of annihilation. [Neither does that manyness that disappears transitorily have any touch with the manyness that is seen on the station of abidingness (*baqa'*).]

The Mujaddid explains the manyness that is seen by the Sufis who has reached the end and proves that that manyness is perpetual manyness; it is not the transitory manyness described above. There the sufi also witnesses oneness perpetually along with manyness. This amazing incident takes place as annihilation and abidingness are commingled with one another on that station of perfection-giving.

After abidingness (*baqa'*) comes the station of the completion of the perfection-giving (*maqam-i takmil*) -- and a manyness is witnessed there. And there, that witnessing of oneness (*shuhud-i wahdat*) is perpetual and also the [witnessing of] manyness (*kathrat*) is perpetual [both at the same time]. It is not that sometimes oneness is witnessed and some other time manyness is witnessed. It is because annihilation [where the sufi sees oneness] and abidingness [when the sufi sees manyness, as before his annihilation, they both] are commingled (*mumtazaj*) with one another there. There annihilation abides (*fana' baqi ast*) and abidingness is annihilated (*baqa' fani*).

Tawhid-i wujud

Second, the Mujaddid describes *tawhid-i wujud*. First, he says that its experience is not indispensable. And all Sufis do not experience it, only some do.

The second type of *tawhid*, [which is *tawhid-i wujud*,] is not indispensable (*daruriyat*) for this path. It is because while traversing this path, [this *tawhid-i wujud*] comes to pass for some [wayfarers] and it doesn't come to pass for some others.

The Mujaddid expounds who experiences *tawhid-i wujud*. There are many Sufis whose hearts are attracted via attraction (*jadhahba*) in the initial stage, at the beginning of their sufi path before they have completed the wayfaring. Most of them experience *tawhid-i wujud*.

This type of *tawhid* [i.e. *tawhid-i wujud*] comes to the hands more for a sufi who has a share from the stations of the attraction for the heart before he has journeyed by cutting through the waystations of the wayfaring (*maqam-i injidhab-i qalbi besh az qat`-i manazil-i suluk sayr mishod*)

However, not all of them who experiences attraction before wayfaring experience *tawhid-i wujud*.

There is another group from the wayfarers of this path whose hearts are attracted initially [via attraction (*jadhdhba*)] but still do not experience this type of *tawhid* [i.e. *tawhid-i wujud*].

Adherents of the Mujaddidi tariqa are in this group – God attracts all Mujaddidis towards Him by His *jadhdhba* of love and that induces them to take hands (*bayat*) into the tariqa. However, since this tariqa assiduously follows the sunna, its disciples do not experience those deviant unveilings that violate the sunna.

Jadhdhba being before *suluk* or after *suluk*: The wayfarer may experience *jadhdhba* right at the beginning before he has completed his wayfaring or *suluk*. Or he may experience *jadhdhba* after he has completed his *suluk* or both. The Mujaddid explained in the *Maktubat* that the *jadhdhba* that occurs after *suluk* is that what should be desired, for that would be the mature *jadhdhba* that would take one to God.

The Mujaddid now expounds which ones of those Sufis experience *tawhid-i wujud* – it is those sufi who experience God by their hearts.

This type of *tawhid* [i.e. *tawhid-i wujud*] appears because the sufi is intoxicated at that moment, predominated by his state and overwhelmed by the love in his heart (*sukr-i waqt va ghalba'-i hal va istila'-i mahabbat-i qalbi*). Therefore, this [*tawhid-i wujud*] is the lot of the possessors of the heart (*arbab-i qulub*) [i.e. those who experience God by their hearts.]

Now the Mujaddid teaches us on the sufis who have progressed beyond *tawhid-i wujud* -- they are the ones who have realized stability.

P 44.-8

[Not] all the masters who have reached the end (*muntaha-i*) [experience *tawhid-i wujud*]. Some of them have nothing to do with this *tawhid* [i.e. *tawhid-i wujud*]. They are those who have

1. traversed this station of the heart (*maqam-i qalb*) and
2. reached the essence of the heart¹⁵ and
3. from [being subject to temporary ever-changing unstable conditions such as] moment and state have [reached stability and as such have] become the ones who fix the time and turn the states (*az waqt va hal be-mawqit-i awqat va be-muhawwil-i ahwal*)
4. from intoxication have come to sobriety (*az sukr beh sahw*)
5. have [finally] found attraction of the spirit (*injidhab-i ruhi*)

They are highly evolved masters who accept dualism, that God and his creation are separate.

Some of those masters have cognizance and experience of the reality [that all is not God, instead all is from God]. Some others truly have nothing to do with the negation [that nothing exists but God and the affirmation [that everything is God] (*nafi va ithbat*).

The Mujaddid proposes that the sufis of the earlier era experienced *wahdat-i shuhud*, not *wahdat-i wujud*. They concentrated on the purification of the soul.

p. 44.-4

The sufis of the earlier era (qs) had little relationship with this *tawhid* [i.e. *wujudi*] or even absolutely no relationship. And their wayfaring meant traversing the ten well-known stations [of repentance, Godwariness, good-pleasure etc.] connected to the purification of the soul (*tazkiya*'-i nafs).

In contrast, the later sufis who experienced *wahdat-i wujud* concentrated on the love of the heart (*mahabbat-i qalbi*).

[In contrast,] the station of *tawhid* [i.e. *wujudi*] is the station of the love of the heart (*mahabbat-i qalbi*).

Now the Mujaddid rectifies some of the *wujudi* expressions of the Sufis of the earlier era -- to

Some of the expressions of the Sufis of the earlier era that points towards *tawhid* [i.e. *wujudi*] e.g. I am the Real, I'm the Exalted (*ana 'l-Haqq, Subhani*) --- they should be held to mean *tawhid-i shuhudi*. That way those [expressions] could relate to their *suluk* [where they concentrated on purifying their souls and experienced *tawhid-i shuhudi*, instead of making outrageous claims of monism as in *tawhid-i wujudi*].

It may be noted that there may be another *suluk* and that *suluk* is confusing.

P 45.1

Take note! There is a *suluk* that is intimately connected (*muzawwij*) to *jadhdhba*. And when the wayfarer traverses (*ti*) [that *jadhdhba*-connected *suluk* where he is purifying his soul], there is a possibility that that *tawhid-i wujudi* may appear; [it would be because *tawhid-i wujudi* is the result of *jadhdhba*].

Some of the Sufis of the previous era traversed that *jadhdhba*-connected *suluk* and went beyond it; and so they became free of *wahdat-i wujud*.

Some masters traversed that station [of *wahdat-i wujud*] and reached the end (*nihayat*).

And some other Sufis of the previous era were confined in that *jadhdhba*-connected *suluk* and as a result experienced *wahdat-i wujud*.

Some other masters get attached there as a result of liking it (*ulfat*) and remain confined to that station.

There is yet another group that experienced a *tawhid* that was induced by artificial means instead of love or *jadhdhba*.

45.4

You may know that the [monist] sufis of these times, instead the [monist] sufis of the past times used to experience a type of *tawhid-i wujudi* [that was caused by artificial means]. They used to manipulatively meditate (*mumarast-i muraqabat*) on the *tawhid-i wujudi* and the repeat (*ta'alluq*) the formula of *tawhid* with the meaning *There is no god existing except Allah (La ilaha mawjudun illa 'Llah)*. And then a type of *tawhid*, which was completely caused by imagination (*khiyal ra dar an madkhali tam ast*) came to their hands.

It is said that if a sufi repeats [the zikr of God continuously] (takrar-i mumarast), it [tawhid-i wujud] forms a form in his imagination (dar khiyal mibandeh). Love has nothing to do with this [fake experience of *tawhid-i wujud*; instead a true experience is always the result of seeker's extreme love for God and God's jahdhba or attraction for the seeker.] Although, [that fake experience of *tawhid-i wujud*] indeed has a taint of love and *jadhba*, still it seems that [taint] is faint.

Now the Mujaddid explains that *wahdat-i shuhud* comes after *wahdat-i wujud*.

You may know that *tawhid-i shuhudi* is attained (husul) after *tawhid-i wujud* is attained. Those who have attained both types of *tawhid*, they see manyess (ru'iyat-i kathrat) initially [i.e. they experience *wahdatu 'l-wujud* and see that there are many things in the world but they believe in the body of knowledge that says that all are the manifestations of one God]. However, until all the manyess (kathrat) goes away from their gaze, they may not attain *tawhid-i shuhudi*. [which would be a higher level where the sufi focuses on God alone and he pays no attention to the things of the world;] and they may not progress beyond *tawhid-i wujud* [that would be on a level lower to *tawhid-i shuhudi*].

The above line shows that in *tawhid-i wujud*, the sufi still sees manyess but he cognitively determines that they are the manifestations of God. On the other hand, while in *tawhid-i shuhudi*, the sufi sees only God as he does not pay any attention to things that are other than God.

Now the Mujaddid narrates his own personal experience during his own wayfaring where he was given the knowledge of both of these two types of *tawhid*.

45.-7

God has honored me by both of these types of *tawhid*. Initially, the state of *tawhid-i wujud* was unveiled and I was kept on the station for a few years. I was taught the subtle points of that station and was given cognizance of its reality. Finally, by His pure grace, God made me cross that station and honored me by the station of *tawhid-i shuhudi*. And he taught me the knowledge of both of these two stations.

The Mujaddid discusses some of that God-given knowledge on *tawhid-i wujud* and *tawhid-i shuhudi* and their relationships with *fana'*, *baqa'*, *sayr-i afaqi* and *sayr-i anfusi*.

45. -3

And *tawhid-i wujud* is in the external journey (*sayr-i afaqi*). And those who reach the end of this journey reach *tawhid-i shuhudi* that can be expressed by [a complete and perfect] annihilation.

After abidingness is the internal journey (*sayr-i anfusi*). Some people of this time also consider themselves to be in that group.

When the seeker finds that he is identical to the Haqq, he experiences *tawhid-i wujud* and he goes through the internal journey. And when the [seeker] finds the things (ashya') to be identical to the Haqq, he goes through the external journey (*sayr-i afaqi*).

Exalted Allah teaches the reality of the state! And Allah is where we return! (Wa 'Llahu subhanuhu a'limu bi-haqiqati 'l-hal! Wa 'Llahu 'l-marji'u wa 'l-ma'al!)

Mukashafa 20

God should be sole object of attention

In this mukashafa, the Mujaddid talks not about the divinely-inspired knowledge, but about sufi practice whose sole object of attention is God.

Beloved brothers! Now is time for work, not for talk! Both the outside and inside should be captivated by the love of the Holy Being. Without His permission, you should not look at anything other than God.

*This is the work
Except this, all is nothing*

*Kar-i in ast
Va ghair in hameh hech*

Mukashafa 21

Greatness of the Mujaddidi Tariqa

The Mujaddid speaks on the greatness of the Mujaddidi tariqa.

A long time has elapsed since when you informed me on you lesson of the inner realm (takrar-i sabaq-i batin) or how your states (kaifiyat-i ahwal) had been. Keep such a hope alive that you would firmly follow that what has been received (ma`khudh) from the pleasant lineage tree (shajara`-i tayyiba`) and decorated in the bright lights of the Naqshbandi tariqa [that grew into the Mujaddidi tariqa].

It is because the sayings of these [Mujaddidi] masters are like medicine and to look at them for the second time is cure [from diseases]. By the grace of Allah, their companionship gets many years work done in a moment. One of their face-turnings (iltifat) is better than a hundred forty-day seclusions (arba`in) [that many other tariqas practice]. It's because the end of others has been inserted in the beginning of these masters. Their tariqa is the closest (aqrab) tariqa. And their transmission that means presence and awareness (hudur va agahi) is above all transmissions.

Hazrat Khwaja Naqshband said, *I've inserted the end of the others into the beginning [of my tariqa]*. He also said, *Realizing Haqq is forbidden for Bahauddin unless my beginning is the end of Bayazid [Bistami]*. He also said, *My tariqa is the nearest to realize Allah and certainly it would take you to the destination (mawsil)*. Hazrat Khwaja [Ubaidullah] Ahrar said, *My transmission is above all transmissions*. By transmission, he meant presence and awareness (hudur va agahi). In short, the deeds of these masters are exalted. They are related to the ordinary beginner and the he who has reached the farthest end (zaqi va qasi).

Mawlana Abdur Rahman Jami` (qs) composed,

The mint that used to coin in Mecca and Medina

It found a revival in Bukhara

Who would be so fortunate to be patterned in that mint
In the heart by the design of the king Naqshband
It's beginning is their end who have reached the apogee
My heart aspires for that beautiful end

Sikkeh keh dar yathrab va bat-ha zadand
nawbat-i akhiri dar Bukhara zadand
az khatt-i an sikkeh nashod bahrehmand
juzdil-i benaqsh-i shah-i naqshband
Awwal-i aw akhir-i har muntahi
Akhir-i aw jayb-i (chest) tamanna tahi

The Mujaddid alludes that that treasure of Medina still survives in the form of the companionship of the masters of the Mujaddidi tariqa.

How surprising! Their companionship is so precious that it takes the wayfarers to the end that is the cream of the perfections of these masters (ta shima-i kamalat-i an buzurgaran) fast. Even now, that it is not gone yet! Whoever wants, they may capture that spoil of war! It is exalted Allah who assists!

Perfection of Prophethood Versus the Perfection of Friendship

47, 3 after poem

In this section, the Mujaddid explains the two types of the nearness that the man may attain: the perfection of prophethood and the perfection of friendship. First, the Mujaddid speaks on the nearness of God. He notes that just as God is unqualified, the nearness of God is also unqualified.

Dear brother! I'm sending Mian Shaykh Farid to you for a purpose. So that he may advance you in your lessons of the inner realm. May Allah Allah guide you! You may know that realizing the two [felicities of] friendship and prophethood are on the levels of the nearness of Haqq without which man may not ascend or descend [to God] at all. Instead, the nearness of Allah is unqualified (*bi-chun, bi-chuguni*). Moreover, the transmission (nisbat) that comes from (ta`alluq) unqualifiedness (bi-chun) would necessarily transform into unqualifiedness (bi-chun).

So the Mujaddid argues that since man who is qualified may never comprehend God who is unqualified.

Until man is the locus of manifestation of unqualifiedness (mazhar-i bichuni), he would not attain this nearness (qurb) [to God, and so man could never comprehend him]. What the common people understand to be nearness, instead even what many possessors of unveilings witness via their unveilings to be nearness [to God] and attain pleasure through it, that is a kind of nearness to the bodies of the subtle centers (qurb-i ajsam-i latifa'). [They imagine that they "reach" the person of Allah by that but what they see is] before the person. Allah is far higher than that [what those misguided sufis recognize to be him]!

The Mujaddid speaks on the two types of true nearness.

There are two type of [true] nearness of Allah,

1. Nearness to his person
2. Nearness to his attributes

Additionally, there is also a third type that is a “false” nearness, common people call it nearness but that is not really nearness, instead that is the nearness to the shadows of the names and attributes.

Nearness to the shadows of the names and the attributes is beneath and outside the circle of this nearness [to the prototypes of God’s person and attributes]; applying the term “nearness (qurb)” to this type [of nearness that is to the shadows of the names and the attributes] is permitted [only metaphorically].

The Mujaddid proposes that only the prophets attain prototype nearness and those of their followers who follow them perfectly attain portions from that prototype nearness.

Therefore, I [the Mujaddid] say that the prototype nearness to God (qurb-i ta`ala va taqaddasa bal-asalat) is the lot of the prophets who realized it in accordance to their degrees [of receptivities]. The perfection of a follower in following the level of prophethood lies in perfect emulation. So the companions of the prophets, by the levels of [perfection in their] following [the prophets] (be-martaba`-i tab`iyat) attain their lots in this nearness (az in qurb nasibi darand) according to the difference in their levels (^ala tafawat-i maratib) [of how faithfully they would emulate their prophets.]

48,1

The Mujaddid proposes that those who attain the nearness of the person of God are them whom the Koran calls the “forerunners (sابقون)”. He notes that Imam Mahdi and his companions would also realize this nearness. He interprets a Koranic verse and a hadith report in this light.

There are some who have followed the authority of the prophets and they have been ennobled by the felicity of this nearness of the person of God primarily (aslatan) because of that [following of the authority]. They are the forerunners (sابقون).

The Koran says about them, *The forerunners! The forerunners! They are the near ones who will be in the paradise of bliss. Many of them will be from the people who came before and few will be from the people who would come later (wa 'l-sابقuna 'l-sابقuna! Ula`ika 'l-muqarrabuna fi jannati 'l-na`im. Thullatun mina 'l-awwalin wa 'l-qalilun mina 'l-akhirin) (Koran 56:10-14).*

48, 4

See! In the first part of [the forerunners] would be thousands of prophets and hundreds of thousands of their companions. Also included in it are the final prophet Muhammad and his honored companions. That is the part that comprises of “many” people. And the part where there would be “few” people who are from the last part of the community would be [Imam] al-Mahdi (rad) and his perfect companions. The prophet referred to them as the last part of the community with respect to attaining this felicity [of nearness of the person of God] in this hadith, *I cannot perceive if the first part of [my community] is better or the last part (La tadri awwaluhum khayran am akhiruhum).*

The Mujaddid speaks on the nearness of the attribute that the ordinary friends realize and contrasts it with the nearness that the friends with the perfections of prophethood realize.

ben 49, new para 1

The nearness of the attributes is the lot of the perfect friends that they attain in proportion to their own preparedness (*isti`dad*). This nearness that is from the perfections of the follower [of a prophet] is the friendship of the prophets (*kamalat-i tab`iyat walayat-i anbiya` ast*); it comes to the followers in proportion to how faithfully do they follow [their prophets].

Most people do correctly realize that this nearness of the ordinary friends is not the nearness of the person of God but still they become confused and mistakenly decide that this is indeed the nearness of the person.

Indeed, most people [correctly] recognize that this nearness [that the perfect friends attain] is not the nearness of the person. Still, since they find this [nearness] to be colorless and attributeless (*bi-rangi, bi-sifati*) [that are qualities of the person, and consequently, they become confused].

The Mujaddid explains why people confuse the nearness of the attributes as the nearness of the person.

48, -8 bilkeh

Instead, [what really happens is this]. Those attributes lack any “additional” (*idafi*) color or attributes that is on the level of the attributes. Consequently, they conceive that those attributes lack absolutely any color or attributes at all. [Usually, such an absolute lack of color or attribute is found] on the level of the person only (*bilkeh beh birangi va bisifati idafi ra keh dar martaba-i sifat ast beh birangi va bisifat sifati mutlaq keh dar martaba-i dhat ast*). As a result, they become confused and they mistake this self-disclosure that is really the self-disclosure of the attributes for the self-disclosure of the person.

The Mujaddid explains that the perfection of the friendship of the ordinary friends comes from the nearness of the attributes while the perfection of the friendship of the prophets comes from the nearness of the person of God.

48,-6

The perfections of this friendship [that the ordinary friends possess] comes from the nearness of the attributes (*qurb-i sifat*). On the other hand, the [direct] shadow of the perfections [of God] (*zill-i kamalat*) is on the grade (*darajat*) of prophethood that derives from the nearness of the person.

There is yet a third group of sufis attached to the reflections of the perfection.

Those [sufis] who relate to the reflections of the names and the attributes through one or more than one intermediation relate to the reflection of that perfection [i.e. reflection of the name or the attribute].

That nearness to the “reflections” that those third group of sufis attain is not a true nearness.

48, -3

Although they give the name friendship onto that nearness [to the reflection of the names and the attributes], still it [applying the name “nearness” to that nearness to the reflection] is still erroneous, as it has been discussed earlier [in this mukashafa where the types of nearness are discussed]. They err because they mistook the nearness of the “shadow” [of the person] --- that is outside the circle of contingentness (berun az da’ira’-i imkan) --- for the nearness of the [prototypal] person, and [consequently] they gave it the name friendship.

However, they are still friends in the common parlance. And they attained nearness of the “shadows” of necessariness instead of prototype necessariness.

49,1

And the people who have reached this nearness are also friends in common understanding. They also attained annihilation and abidingness. It is because they left the circle of contingentness (da’ira’-i imkan) and reached the shadows of necessaryness (zilal-i wujub). Indeed, they leave the contingent [domain] and abide with the shadow of necessaryness (zill-i wujub) [though not with the prototype necessariness].

Explaining what he wrote above, the Mujaddid comments that when he wrote about leaving the contingent domain and entering the necessary domain, he meant it as a witnessing. For actually entering the necessary domain is impossible for the contingent beings. Man may never become God.

Ben 49, last para

You may know that leaving the circle of contingentness and entering the shadows of necessaryness (zilal-i wujubi), that should be interpreted as a witnessing; it is not that something actually leaves the circle of contingentness and enters the shadows of necessaryness for those are contrary states. That would necessitate metamorphosis of the essence and that is impossible by reason.

49, 6 bedan keh

Prophethood is like a vast ocean and friendship is like a few drops from it.

You may know that the level of prophethood that comes from the nearness of the person, it is like an all-encompassing ocean when compared to the level of friendship. Friendship has attained only a few drops from that sea of prophethood.

In the same way, the person of God is like a vast ocean and the attributes are like a few drops from it. In the same way, the attributes are like a vast ocean whereas the reflections of the attributes are like a few drops from it. So the “pseudo-friendship” that comes from the reflections is insignificant.

The person of Allah relates to the attributes in this manner. So how can you benefit from the reflection of the attributes?

Witnessing of the level of prophethood is ethereal whereas the witnessing of the level of friendship is real.

49, 9 aidan

Indeed, the witnessing of the level of prophethood is like a witnessing that is neither in the cosmos nor out of the cosmos. Neither is it conjoined (ittisal) to the cosmos nor is it disjoined (infisal) to the cosmos.

This witnessing contradicts the witnessing of friendship. There [on the station of friendship], when [the ordinary friend] ascends completely (*uruj-i tam*) then he witnesses things that are outside the world and when he descends (*hubut*) [completely] then he witnesses things that are within the cosmos or within his own self.

The Mujaddid explains that the saints who possess the perfections of prophethood that he and the Mujaddid great masters possessed, they relate to God as only his slave only while the saints who attained only the lower level friendship i.e. the friendship of the friends

49, -8 aidan

Indeed, the possessors of the perfections of the friendship do not relate knowledge to the artisanship of God who relates to the cosmos as an artisan relates to the artifacts that he creates (*masnuyat*) or a master relates to the slave (*sani`yat, masnu`iyat, mawluyat, `abdiyat*). On the other hand, the possessors of the friendship, both prototypal friendship and shadow friendship, they both consider the cosmos to be a mirror for the person and the attributes of the Necessary [and the objects in the cosmos to be the reflections].

49, -4

Those who relate more to the shadow nearness (*qurb-i zilli*), this vision (*did*) predominates them more. Conversely, those who relate less [to the shadow nearness, they] experience less of this vision. However, those who relate to the prototype attain this vision some of the times as well (*wa law fi 'l-ba`d al-ahyan*). However, those who lack knowledge and nurture [ignorance instead of knowledge], they are not covered in this generalization. They do not know their own states well.

Ben 50, end of 1st para

49, last line

The Mujaddid teaches us that those who have attained the perfection of prophethood, they are grounded to the cosmos and consequently they deny monism and accept dualism instead.

ben 50 bostuto kamalat

50.1

Also, the possessors of the perfection of the prophethood always maintain a connection with the cosmos. They neither ascend above (*dar*) the cosmos, nor do they descend below (*dar*) the cosmos. It is because they realize that what they witness [i.e. something other than God] to be in (*berun, neh*) the cosmos and so they are not eager to ascend [above the cosmos and into the abode of God] to witness it [and then falsely imagine that they are witnessing God himself like what the monist sufis do].

50.3

Also, they deny that [what they intend] is hidden in (*darun*) the cosmos so that they would need to descend there [and establish that they have witnessed God there in the cosmos] (*ta nuzul farmayad va shuhud dar `alam thabit namayad*) and that contrasts with what the possessors of the [perfection of] friendship [that is a lower state than prophethood experience. They witness God in the cosmos, encompassing the cosmos, incarnated within cosmos and other monistic visions that contravene the sunna].

In contrast, these witnessings of the friends with the perfections of prophethood are in accordance to the ulama of the people of God who have stated, *The Real is not within the cosmos nor is he outside of it. Neither is he conjoined (muttasil) to the cosmos nor is he disjoined (munfasil) to it.* This opinion has been collected from the niche of prophethood by following the authority of the prophets.

The Mujaddid contrasts that with the friends with the perfection of prophethood who witness monism.

50,7

The taste (madhaq) in the witnessing of the people who possess the perfection of the prophethood is quite different (mahdhur).

%50, 8 Ben 51 1st new para

Also, the possessors of the perfection of prophethood, when they focus their gazes towards the cosmos then they would turn their faces (tawajjuh khwahed farmud) towards the cosmos in their totality i.e. by both their outer sides and their inner sides (zahir va batin). It is even that while their inner side beholds (nigaran) the Real, their outer side turns its face towards the cosmos (alam-i mulk).

50, 10 dar waqt

When they turn their faces above, their gaze in its totality is confined to the holy Person. And when they turn their faces towards the cosmos, their gaze in its totality [is still] towards that what is beyond the cosmos. These masters do not [gaze] on both the sides [that are God and the cosmos concurrently] contrary to what the possessors of friendship [experience] whose inner sides are focused towards their own states and whose outer sides are focused towards the cosmos.

This station is called the station of making one perfect (takmil). And this witnessing comprehends both the witnessing of the Real and the witnessing of the creation. And this homestead [or station] is the perfection of the homesteads of friendship and invitation (kamal-i mawatin-i walayat va dawat).

50, -5

In this homestead, all that there is between similarity and incomparability (tashbiya`, tanziya`), they are established. And this comprehensive face-turning (tawajjuh-i jami`i) is imagined (harf mi-ingarand) to be better than the face-turning of incomparability (tanziya`). Everyone is happy at whatever condition that they have. In these thousand years, I do not know if anyone has opened his lips on this idea.

%50, -3+

What he does is that he considers my saying to be false (nazdik ast keh in sukhn ra be-naqs haml namayand). And [as he himself is pre-dominated] he considers these states to be imperfect and so he is excusable (va in halat ra naqis danand, ma`zurand). He who has not tasted, he has not understood (man lam yadhuqu lam yadurru). Due to this reason, he may be excused (adhr).

%51.1

You may know that during the time of the return (ruju`), when the gaze returns completely, its evidence is that the rest of the task remains above and he has not reached the true intended destination (maqsud-i haqiqi). And when the gaze returns completely, then it should be known that the job has been made to reach completely and it has returned to nurture the creation.

Praise to Allah who has guided us by this. We would not be guided had Allah not guided us. The messenger from our Lord has come with the truth. This knowledge and its likes come from the knowledge of revelation and from the bestowals of the world beyond. It [this knowledge] has not been acquired [from someone else] or attained via deductive logic (az ma`arif-i kasbi va `ulum-i istidlali nist).

This is the bounty of Allah. He gives whomever whatsoever He pleases! And Allah possesses magnificent bounties! (Dhalika fadlu 'llahi yu 'ihi mayyasha 'u wa 'Llahu dhu 'l-fadli 'l-'azim) (Koran 62:4).

Mukashafa 22

Reality of the Kaaba

Which is superior? The reality of the Kaaba or the reality of the Muhammad? If the reality of Muhammad were superior then how could it prostrate on the feet of the reality of Kaaba? Mujaddid discusses these and concludes that although the reality of Muhammad superior, still it prostrates onto the feet of the reality of the Kaaba and he explains his reasonings.

Initially, the Mujaddid is asked to explain a statement of his proposing that the reality of Muhammad prostrates on the reality of Kaaba.

Praise the lord and his elect servants! Beloved brother Shaykh Muhammad Tahir Badakhshi has asked, *It is mentioned in the monograph Mabda' va Ma`ad that as the outer form (surat) of Kaaba is where the outer form of Muhammad prostrates, similarly the reality of Kaaba is where the reality of Muhammad prostrates.*

That seems to imply that the reality of Kaaba is superior to the reality of Muhammad. How is that possible when prophet Muhammad is the most exalted of creation?

This statement seems to make the holy Kaaba superior to the Muhammadan reality when it is settled that [the prophet] is the purpose of creating the cosmos and its inhabitants. Adam and his progeny exist because of him. If he were not there, Allah would not have created the celestial spheres and he would not have manifested his lordliness (rububiyat), as it is narrated in the hadith.

The Mujaddid is referring to the “sacred hadith”, *Without you, I would not have manifested my lordliness. (law laka lama azhartu ‘l-rububiyata)* [hadith: *Musannif* of Abdur Razzaq16]

The Mujaddid explains that the form (surat) of the Kaaba is an ethereal thing, although it is in the world of empirical things.

You may know that the form (surat) of Kaaba does not refer to the stones or bricks. It is because even if one stone or brick were not there, Kaaba would still remain the Kaaba where the entire creation would prostrate. Instead, the form of the Kaaba that is in the world of the empirical things (*`alam-i khalq*), it is in the color of the realities (*dar rang-i haqa’iq*) of the things of the [world of] command (*ashya’-i amr*) in the non-manifest (*mabtan*) manner that is beyond the deception of sense perception and imagination (*hila’-i hiss va khiyal*).

The Mujaddid decides that Kaaba could not be a sensory object.

52.1

[The Kaaba] could [not] be from the world of sensory things (*`alam-i mahsusat*) because if it were so then nothing could be turning its face towards it (*mutawajjah ilaihas*) [i.e. prostrate towards a Kaaba that is a sensory thing]. No existent thing would face something that has worn the clothes of nonexistence or a nonexistent thing [would face] that has worn the attire of existence (*hech dar tawajjuh-i hasti ast keh lebas-i nisti pushideh ast va nisti ast keh kisvat-i hasti khod ra namudeh*). It is in the direction of no direction on the path of no path (*va dar jihat bi-jihat ast va dar samt bi-samt*). In summary, the difference between this form [of the Kaaba] and its reality (*surat-i haqiqat baynash*) is so mysterious that the intellect is incapable of specifying (*tashkhis*) it and bewildered in determining (*ta`in*) it. It is said that the Kaaba is a specimen from the unqualifiable world (*`alam-i bi-chun va bi-cheguneh*) that has no analogy or example. If [the Kaaba] were not [unqualifiable] like this, it would not be worthy of being the object of prostration (*masjudiyat*).

The Mujaddid now brings evidence from the Koran and the hadith to support his unveilings on the exaltedness of the Kaaba.

52.5+

[The Kaaba is supremely exalted and] it is for this reason that prophet Muhammad, the best of all creation sought it as his own qibla [the direction where people would prostrate, according to the Koran and hadith]. The Koran says about the Kaaba, *There are clear signs in it (fih ayatun bayyinatun) (Koran 3:97)* --- it is an incontrovertible evidence from the clear texts (*nass*) that support its primacy. [That verse continues,] *He who will enter here will be secure (Wa man dakhlahu kana aminan)*. This is the edict of [God] who has praised his own house. [The creator of Kaaba the exalted lord of the worlds] has praised his own house in this manner, [so that clearly proves that it is a magnanimous creation.] So it has an elect relationship (*kainuniyat-i khass*) with [God] who is its owner. And it has a conjunction and an unqualified relationship that is unknown in its howness [to Allah] (*nisbat-i majhul al-kayfiyat bichun va bicheguni*). *Allah's analogies are exalted (Wa li-‘Llahi ‘l-mathalu ‘l-a’la) (Koran 16:60)*. In the

cosmos that is superficial (*alam-i majaz*), [the Kaaba] is a drop of reality that is a building in the form of a house and that [house] is a place of undisturbed tranquility and an abode of peace (*ja'-i qarar va aramgah*) of the Lord of the house. There are many pleasure-palaces for the possessors of wealth, but this house is a house that is unpolluted by the fetid smell of otherness [from God] and a place of tranquility of the paradise (*az muzahamat-i aghyar biganeh ast va maskan va aramgah-i jananeh ast*).

The Mujaddid now explains why the Kaaba is worthy of being the object of prostration. It is because the Kaaba is a unique creation of God that has no otherness to God.

Ben 53, para 1, 13

52, -6

It comes in a sacred hadith, *Nothing contains me except the heart of my faithful slave (wa lakin yasa'uni qalbu 'abdi 'l-mu'mini)* (*hadith: Ibn Arabi*). [What it means is that the heart of the faithful is incomparable; and] it is for that reason that the heart is [uniquely] able to contain the manifestation of the unqualified (*bichun*). [In the same line, it can be argued that the Kaaba is incomparable and so it has been able to become the place of prostration for the creation.] Since [the Kaaba] has no otherness (*ghayr va ghayriyat*) [to God] there, therefore, necessarily, it has become the place where the creation prostrates. It is because you may not prostrate towards something that is other [than God] and otherness is inconsistent with being an object of prostration (*sujudiyat*). So how does [Kaaba] relate to the ordinary houses of this world? And the prohibition against worshipping things that are other [than God] that applies on [ordinary] houses, how does it apply here? Muhammad the messenger of Allah did not permit people to prostrate [even] towards him; instead he longed and yearned (*shawq, raghbat*) to prostrate towards the house of Allah. The discussion above clarifies the mystery of the difference (*sirr-i tafawat*) between one who prostrates (*sajid*) [i.e. prophet Muhammad and the reality of Muhammad] and towards which that one prostrates (*masjud*) [i.e. the Kaaba and the reality of the Kaaba].

The Mujaddid now teaches us on the reality of the Kaaba. He reveals that the reality of the Kaaba is indeed where the reality of Muhammad prostrates, although the the reality of Muhammad is still superior.

53.1

O brother! Now that you have heard a little on the outer form of the magnificent Kaaba, hear a little more on its reality. The reality of the Kaaba is an expression (*ibarat*) of the unqualified being who is the necessary existence (*dhat-i bichun-i wajib al-wujud*). [That reality] does not have even a mark of manifestation or shadowness (*zuhur va %\emph{zilliyat}*) in that way; instead it is [indeed] worthy of being the object of worship and prostration (*ma'budiyat, masjudiyat*). Therefore, if this reality is called the place of prostration for the Muhammadan reality, then what is wrong with that? How is [the Muhammadan reality's] superiority negated?

Still the reality of Kaaba should not be considered superior to the reality of Muhammad. And the consensus of the sufis that the Muhammadan reality is superior to anything else still holds. These mutually contradictory propositions hold as the reality of the Kaaba is not from the cosmos.

See! The Muhammadan reality is superior to the reality of any other thing of the world taken individually. However, the reality of the magnificent Kaaba is not at all from the [created] world and so that [reality] cannot be compared with anything of the world and you should not consider it to be superior [to the Muhammadan reality].

The Mujaddid has been able to understand this simple matter that the reality of Muhammad --- while it is indeed superior to the reality of Kaaba, it still prostrates before the reality of the Kaaba.

The outer form of one possessor of felicity [i.e. the Muhammadan reality] is [the body of] prophet Muhammad and the outer form of the other possessor of felicity [i.e. the reality of Kaaba] is the [building that is the] Kaaba. Prophet Muhammad prostrates towards the Kaaba. From this, the people of intellect (‘uqala) who possess knowledge (dhu funun) should have been able to extrapolate that the reality of Muhammad also prostrates before the reality of the Kaaba. It is surprising that they have not been able to understand it. As a result, they have made various mutually contradictory statements on the comparative excellences of these two realities. May Allah resolve them! Let none criticize due to their ignorance. 17

Our Lord! Forgive our sins and the excesses in our deeds! Keep our feet steadfast [on your religion] and help us against those who stand against faith! (Rabbana ‘gfirmilana dhunubana wa israfana fi amrina! Wa thabbit aqdamana wa nsurna `ala ‘l-qawmi ‘l-kafirin)

Mukashafa 23

Annihilation of Desire

This knowledge is not as complete to the extent that I had hoped. *Bismi ‘Llahi ‘l-Rahmani ‘l-Rahim! Al-hamdu li ‘Llahi Rabbi ‘l-‘Alamin! Wa ‘l-salwatu wa ‘l-salamu `ala sayyidi ‘l-mursalin wa `ala alihi wa as-habihi ‘l-tahirin ajma’in!*

We have studied those chapters of the *Futuh al-Ghayb*¹⁸ that you had suggested. The topic of those chapters is the annihilation of desire and caprice (fana’-i iradat va hawa) i.e. one of the steps on this path and the result of the self-disclosure of the divine acts (natija’-i tajalli-i af’al) i.e. the first self-disclosure. You wrote that this superb book discusses annihilation from the created things, lower self, caprice, desire and free choice (fana’ az khalq, nafs, hawa, iradat, ikhtiyar). I see that you have clarified all the states of miracles (hameh ahwal-i karamat) as if you have experienced them (mal-i khod). The ready benefit that I have attained is that that [now] I understand that the level of friendship is a high level. Especially, the greater friendship that hazrat [Abdul-qadir Jilani] (rad) and those friends who follow him [possess are quite high-level friendships.]

Futuh al-ghayb: It is book by the sufi saint Hazrat Abdul-qadir Jilani (d. 1166/561) containing guidance for the seekers of God.

The Mujaddid clarifies that annihilating desires and caprices is not an end in itself, instead it is a means to the end that is realizing friendship.

54,3

Annihilating the desires and caprices (hawa’ va iradat) is not the purpose. Instead, the purpose is to attain preparedness and receptivity (isti’dad va qabiliyat) that would

17 This paragraph is an interpretive translation.

18 *Futuh al-Ghayb* is a sufi book by Hazrat Abdul-qadir Jilani (qs)

engender endless self-disclosures and manifestations (tajalliyat va zuhurat bi-nihayat). That self-disclosures and manifestations, if in the future a little of that appears, then what would happen is that the near ones may go afar and [the far ones would go even further]. When it manifests, the levels of nearness and the waystations and the expansion (maratib-i qurb va manazil va inbisat) that comes on hand, if only a little of it is narrated, then the wise men would rule heresy and Godlessness (ilhad va zandaqa'). And what the ignorant ones say about it, it is better not to say it.

There it is shameful (ʿar) to speak on the annihilation of desire and caprice (fana'-i hawa va iradat). Due to necessity, for the nurture of lazy people, the perfect ones have described this type of annihilation. What has been said is like a preface [as there is much more to say]. Therefore, it is understood that the perfection of friendship (kamalat-i walayati) that relates to the excellence of the foremost of the friends (tafadil-i aqdam-i awliya') is something else. The annihilation of desire and caprice (fana'-i iradat va hawa') is something common (qadr-i mushtarak). And unless one attains that [annihilation of desire], he may not reach the perfection of friendship.

*Who is there who would not be annihilated for Him
He will not find the way to remove the veil that is before the Majesty*

*Hichekas ra ta nagardad-i u fana
Rah nayabad dar hasrim-i kibriya*

A brief description from the perfection of the friends is given. In the initial stage, during the time of the zikr, every particle of the contingent things is found to be doing zikr, be it a particle of the external realm or be it a particle of the internal realm (afaq, anfas). And during the face-turning, every particle is seen to be face-turned towards God and that is a station that is higher than the station of zikr. And during the time of witnessing, that is connected to the cosmos and that appears on the mirror, no particle is erased from the mirror of beauty (mar`at-i jamal la yazal midanad) instead every particle brings together the names and the attributes.

Mukashafa 24

Miracles and Perfected Masters

The Mujaddid teaches us that a perfected master does not long for miracles as he has attained a perfected form of desire.

Sir! The wayfarer attains a [perfected form of] desire after he has annihilated free choice and [the imperfect form of] desire (ikhtiyar va iradat). At that point, it is not necessary that what whatever he wishes through that [perfected form of] desire, it would materialize through miracles and breaking of the habits (*karamat, khawa'riq-i `adat*) --- the way that the ordinary people think. Instead what may happen is that a perfected master who has attained such a [perfected form of] desire does not manifest any [miracle]. Also, it is quite possible that such a master who possesses this [perfected

form of] desire [and so shows no miracle] is higher than the first type [who does indeed show miracles].

The Mujaddid corroborates his view by what the sufi masters Shihabuddin Abu Hafs Umar Suhrawardi wrote in the *Awarif al-Ma`arif*, and Abdullah al-Ansari al-Harawi wrote in the *Manazil al-Sa'irin ila 'l-Haqq*.

In the *Awarif [al-Ma`arif]*, the shaykh of the shaykhs [Shihabuddin Abu Hafs Umar Suhrawardi] has narrated, *Exalted Allah unveils his signs and miracles on his servants in order to nurture them and to strengthen the strength of their faith*. Then he described the people with unveiling and miracles. Then he said, *All these [powers to do unveilings and miracles] are gifts that God bestows. He unveils them to a group and sometimes grants these to these people while there may remain others who are above them and who did not possess any of these [miraculous powers] that strengthens the faith. None of these things [i.e. miraculous deeds] is needed for someone who has been given [a faith with] strong certitude (sirr al-yaqin) (Wa man manaha lahu sirr al-yaqin la hadhata lahu ila shayyin min hadhihi). And all these miracles that have been manifested, except them [there is a supreme miracle, i.e.], there is zikr [that abides] in the heart and this zikr of God remains permanently. These people are nearer [to God] than even those [who can perform miracles]*. This is what he [Harawi] said. *(wa kullu hadhihi 'l-karamatu duna ma dhakarnahu min tajahhurin hiya 'l-zikru fi 'l-qalbi wa wujudu zikri 'l-dhati ila akhiri ma qala wa qaribun min hadha)*

The shaykh of Islam [Abdullah al-Ansari] al-Harawi wrote similar things in the *Manazil al-Sa'irin [ila 'l-Haqq]*.

Shihabuddin Abu Hafs Umar Suhrawardi (539-632/1145-1234): He was born and grew up in the city of Suhraward in ancient Iran and died in Bagdad. He should not be confused with other Suhrawardis especially his contemporary Shihabuddin Yahya ibn Habash Suhrawardi Maqtul (548 to 560-587/1153 to 55-1191), the founder of the *ishraqi* or illuminationist school, who was put to death in Aleppo in 587/1191 for his heretical ideas in religion and politics.

In his youth, he came to Bagdad and studied religious sciences and sufism under his uncle the sufi master and scholar Abu Najib Suhrawardi who taught in a *madrasa* and a sufi center or *khanqa*. He had a close relationship with Abdul-qadir Jilani who greatly influenced him. He also had a friendly relationship with Khwaja Muinuddin Chishti and the Chishti tariqa had oriented itself completely on Suhrawardi's sufi manual *Awarif al-Ma`arif* in its initial period. He also maintained a particularly close relationship with Najmuddin al-Razi, known as Daya, who was a disciple of Najmuddin Kubra, the founder of the Kubrawiya tariqa.

He was the eponym of the Suhrawardiya tariqa. His disciples Bahauddin Zakariya spread this tariqa in Punjab and Sind, and Jalaluddin Tabrizi in Bengal, and it became a major tariqa in the Indian subcontinent.

Awarif al-Ma`arif was his main work that is a comprehensive sufi manual incorporating the works of many earlier sufi masters. It has 63 chapters containing topics like the sufi way of life, the disciple-shaykh relationship, shaykh's tasks, man's knowledge of himself and the what the sufis think it is, revelations of the "states" and the "stations" etc. It was widely read and the Mujaddid also studied it in his youth; he comments on it in quite a few places in his writings.

Abdullah al-Ansari al-Harawi (d. 481 Hijri) was an eminent Koranic exegete, hadith master, jurist, scholar of the Arabic language, historian, orator and a scholar of genealogies. He was guided by Abul Hasan Khirqani. His book the *Manazil al-Sa'irin ila 'l-Haqq* has ten chapters discussing a hundred stations on the sufi journey. He was a follower of the Hanbali school and Ibn Taymiya spoke highly of him. Ibn al-Qayyim wrote a commentary

on the *Manazil al-Sa'irin* that he named the *Mada'rij al-Salikin*. 19 Khwaja Abu Yusuf Hamadani was the chief inheritor of his ideas.²⁰

Now the Mujaddid gives his own view on the extra-sensory knowledge that two groups of people attain, the people of God and the people who lack a connection to God. The people of God attain perspicacity and that perspicacity is sufficient to inform them on who is Godly and who is not whereas the people unconnected to God who practices self-mortifications attain occult knowledge.

55, -7

ben 57.2

It is evident to me by experience that perspicacity (firasat) of the people of God is enough to discern between one whom God made wholesome (man yasluhu 'l-hadhratu) and whom he did not. People who are prepared to receive God (ahl al-isti'dad) [i.e. the people of God] can recognize who is absorbed in Allah and send peace to all the hazrats [who have been made wholesome i.e. the friends]. This is the perspicacity of the people of inner knowledge (ma`rifat). On the other hand, the perspicacity of the people of hard-to-do practices, hunger, seclusion and purification of the inner realm (al-riyadatu, al-jaw`u, al-khalwatu, al-tasfiyatu 'l-batini) who lack an intermediary (wasilati) to the Real, so understand, it is perspicacity that is the unveiling of the form (*kashf al-suri*). And it is the unveiling on such news on hidden things (akhbartu bi 'l-mughayyibati) that is specific (mukhtassati) to the Real. Therefore, indeed, they receive benefit (jaza) from none but the created things. It is because a veil hides them (mahjub) from the Real.

The Mujaddid now discusses about the people of knowledge, the people of inner knowledge and the people of outer knowledge, and contrasts them

%56.1, Ben 57.13

However, the people of inner knowledge (ahl al-ma`rifat) are not immersed in things that would keep them away from the knowledge of the Real. And their news is from Allah.

On the other hand, most of the people who have the knowledge [of the hidden information on worldly things] (al-`alimu), they are cut off from Allah and instead they are absorbed in worldly business. Their inner realm is attracted to the unveiling of the form (*kashf al-suri*) and the unknown information (al-ikhbar `an ma ghaba) about the creation. For this reason, [the common people] honor such people and think that they are indeed the people of Allah and the elect. They oppose (aradu) the unveilings of the [people of the reality (ahl al-haqiqat) [i.e. the unveiling on the true information on Allah]. Allah will give them their just recompense. [The common people], they also claim, *Had they [the people of inner knowledge (ahl-i ma`rifat)] been the people of God as they claim then they would have given us the news of how the created beings are.* [Since they can not, then] how would they have unveilings on these things [i.e. the true information on God]? Therefore, they consider [the people of God] to be liars.

19 www.teachislam.com/dmdocuments/54/Abu%20Isma.pdf accessed on October 19,2009

20 Beaurecueil, S, de. "al-Ansar al-Harawi, Abu Isma'il `Abd Allah b. Muh. b. `Ali b. Muh. Ahmad b. `Ali b. Ja`far b. Mansur b. Matt al-Ansari al-Harawi al-Hanbali" *Encyclopedia of Islam, Second Edition*, edited by: P. Bearman, Th. Bianquis, E. Bosworth, E. van Donzel and W.P. Heinrichs. Brill 2009, Brill Online, University of California Berkeley, 19 October 2009.
<http://brillonline.nl/subscriber/entry?entry=islam_SIM-0680>

This is the logic of the deviant (*fasid*). They are blind towards the truth (*abna`u `l-sahihatu*). And they do not know that indeed Allah has made them [the people of God] independent (*hama*) of looking towards the creation (*mulahazati `l-khalqi*) and from being excited by it (*haddahum*) and from being absorbed by it (*shuglahum*) that is something other than God. May God protect them and everyone else!

56 2nd para wa law kanu.....

If they [the people of God] were paying attention to the states of the created things (*mu`riduna ila ahwali `l-khalqi*), then they [would be too busy with things other than Allah and so they] could not be qualified by the qualities of Allah. Therefore, [based on the above premises, it can be established that] the people of God lack knowledge about the states of the created things in the same way that the people of creation lack knowledge about the person and attributes of Allah.²¹

Indeed, we have seen that the people of God are such that whenever they pay the slightest attention towards the unveiling of the form (*idha iltafatu adna iltafati ila kashf al-suri*), then through that they perceive (*adraku-biha*) such things that the others are unable to attain.

Finally, the Mujaddid defines *ma`rifat*. Only the elect may attain it and the rest do not. And *marifat* is the knowledge on God and all that which is near him i.e. his prophets, angels, paradise, hell etc.

Inner knowledge (*ma`rifat*) is the perspicacity (*firasat*) that relates to the being who is the Real and to that which is near him (*al-qurb minhu*). The [common] Muslims, Christian, Jews and the rest of the communities (*ta`rif*) do not share that because they are not holy (*sharif*) before God. Instead, they relate to their families.

Mukashafa 25

Origins of Entification

%Circle of shadow/ Prototype-shadow dichotomy with Ibn Arabi/ Journey Into the Manifest Names

In this *mukashafa*, the Mujaddid explains according to his ontology of of %\emph{zilliyat} and contrasts these ideas with Ibn Arabi. In %\emph{zilliyat}, their basic difference arose because what Ibn Arabi took as the prototype of God and the origin of entification into the created thing, the Mujaddid took that as the shadow of the prototype of God. It should be noted later in life, the Mujaddid advanced a new theory of ontology that may be called the seven descent dualism modifying Ibn Arabi's five descent monism.

Explaining %\emph{zilliyat}, the Mujaddid speaks on the circle of the shadows.

21 interpretive translation

The circle of shadow of the names and the attributes of the Necessary, 22 this level contains the entifications into the created things (ta`ayyunat-i khala`iq), except the [entifications into the] honored prophets and the great angels. Shadow of each name is the origin of entification (mabda`-i ta`ayyun) of each individual. And this circle of the shadow is truly the differentiation (tafsil) of the level of the names and the attributes.

Shadows of the Attributes Are the Origins of the Humans

He explains it by an example of the attribute of knowledge. Each particular of the shadows of that attribute of knowledge, when differentiated, may become the essence of each individual man with the only exceptions being the prophets and the major angels for whom the “prototypes” of .

For example, the attribute of knowledge [may be considered]. It is a real attribute. There are particulars of the shadows of that attribute (juz`iyat-i zilal-i an sifat) [of knowledge]. Those [particulars], in the undifferentiated manner, corresponds to (keh be-ijmal munasib darad) all the particulars (har juz`i) of that reality i.e. essence (haqiqat) for each individual man except the prophets and the [great] angels,

Prototypes of the Attributes Are the Origins of the Prophets

On the other hand, the prototype of all these shadows is the origin of entification for the prophets and the major angels.

57.4 ¶index{prophets!entification!origin}¶index{angels!entification!origin (major angels)}

The origin of entifications for the prophets and the [great] angels are the prototype of all these shadows i.e. the totality of these differentiated particulars (kulliyat-i in juz`iyat-i mufassila`).

It should be noted that the same attribute may be the origin of entification of many prophets

[It may be useful to explain it by taking examples from] the attributes of knowledge, power, desire (ilm, qudrat, iradat) etc. Many individuals are related to one attribute. For example, origin of entification (mabda`-i ta`ayyun) of the seal of the prophets [Muhammad] is the attribute of knowledge. That same attribute [of knowledge] is also the origin of entification of prophet Abraham. That same attribute [of knowledge] is also the origin of entification of prophet Noah.

Muhammadan Reality

The Mujaddid describes the views of the Ibn Arabi school on the Muhammadan reality.

57.9

[Ibn Arabi and his followers] say that,

1. The Muhammadan reality is the undifferentiated presence (hadrat-i ijmal). And that is the first entification (ta`ayyun-i awwal) or oneness-crossing-over (wahdat). It is the center of this circle of shadow.
2. This circle of shadow is considered to be the entification of the first center (ta`ayyun-i markaz-i awwal) [or what to the Mujaddid is the entification of the circle of the names and to Ibn Arabi is the attributes or the entification of the unqualified person of God]. And the center of this circle [of shadow] that is undifferentiated (ijmal) has been named oneness-crossing-over (wahdat). The circumference of this circle has been named one-and-allness (wahidiyat).
3. The station above the circle of the shadows --- that is the circle of the names and the attributes --- is conceived as the unqualified person of God (dhat-i bi-chun). [Ibn Arabi and his followers think that way] as they consider that the attributes are identical to the person of God, and they do not recognize [that the attributes exist with an existence that is] additional [to the existence of the person of God, which the Sunni ulama and the Mujaddid recognize.]

DIAGRAM

Ibn Arabi scheme

Above prototype circle is the circle of the names and attributes that to Ibn Arabi is the unqualified person of God

The circle below is its shadow

For the circle below, there are two concentric circles,

1. the center circle is --- undifferentiated presence (hadrat-i ijmal), oneness-crossing-over (wahdat), Muhammadan reality, first entification
2. circumference --- one-and-allness (wahidiyat), [second entification]

DIAGRAM ENDS diagram done

Now the Mujaddid describes his unveilings that modifies Ibn Arabi. This should be borne in mind that this is the Mujaddid's interim view while he was in the station of *zilliyat*. Near the end of his life, he radically changed his view and proposed a new science that maybe called the seven-descent dualism. There the first entification was "love" and that was the Muhammadan reality.

57.-6 fil haqiqat PUT IN DIAGRAMAMS with concentric circles

[In contrast, the Mujaddid says that] the truth is that

1. This center (markaz) [of the circle of shadow] is the circle above that is its prototype. This [prototypal circle] is called the circle of the names and the attributes.
2. The Muhammadan reality is the center of that prototypal circle (markaz-i an da'ira' -i asl).
3. [Ibn Arabi's mistake was that he] ascribed the [Muhammadan] reality (itlaq-i haqiqat namudan) onto the shadow of that [prototypal] center (bar zill-i an markaz) [of the circle

of shadow]. And he [Ibn Arabi] did so because he mistook the shadow [of that prototypal center] for the prototypal (ishtebah-i zill ast ba-asl) [center itself].²³

Put in Diagrams on Mujaddid's view and contrast of the Mujaddid and Ibn Arabi

????????????????????

Shadows of the Origins of Entification

The Mujaddid confirms that while the actual names and the attributes of God are the origins of entification for the prophets, the first level of the shadows is the origin of entification of the most exalted men like Hazrat Abubakr.

This [first level of shadow after the names and attributes] is the origin of entification of Hazrat Abubakr the champion of truth who is the most exalted man after the prophets.

In the same line, the second level shadows i.e. shadows of the first-level shadow are the origins of entification of the second level exalted men and so on.

An Inscrutable Unveiling

The Mujaddid now discusses some more unveilings about which he could not understand fully.

This circle [that comes out to be the lower circle] is indeed the prototype of the circle of the names and the attributes. And the other [higher] circle that is above [the lower circle] is the prototype of this prototype (asl-i in asl) [i.e. the prototype of the lower circle]; [actually only] an arc (qaws) from the higher circle is the prototype [of this lower circle]. After that, the other [higher circle] was not seen but for such an arc. In this place, there is a mystery, which I could not understand.

Origin of the Additional???or???Manifest Names and the Attributes

Finally, the Mujaddid reached the level that is the ultimate origin of the divine ??????additional ?????????? manifest????????? names and attributes.

²³ Interpretive translation, lit. And the [Muhammadan] reality has been ascribed (itlaq-i haqiqat namudan) onto the shadow of that [prototypal] center (bar zill-i an markaz) [i.e. the circle of shadow]. And to ascribe the [Muhammadan] reality (itlaq-i haqiqat namudan) onto the shadow of that [prototypal] center (bar zill-i an markaz) [i.e. onto the circle of shadow] depends on mistaking the shadow for the prototype (ishtebah-i zill ast ba-asl).

These prototypes [of the additional attributes] are in the [absolutely undifferentiated] divine person [where even] no crossing-over (i'tibarat) [has yet emerged]. That [undifferentiated person] is the origin of the additional attributes (sifat-i za'id).

DIAGRAM

Mujaddidi scheme

Circle of the Prototype of the prototype

Prototype circle

Above prototype circle: unqualified person of God

Prototypal circle (circumference) is the circle of the names and the attributes, also the origin of entification for prophet Muhammad

Center of the prototypal circle= Muhammadan reality

Shadow of the prototypal center= origin of entification of the best men after the prophets

DIAGRAM ENDS

	Contrasting Ibn Arabi and the Mujaddid	
Concepts	Ibn Arabi	Mujaddid in %\emph{zilliyat}
Muhammadan reality	center of the circle of the shadows of the names and the attributes Note: It is also called the undifferentiated presence (hadrat-i ijmal) or the first entification (ta`ayyun-i awal) or oneness-crossing-over (wahdat)	center of the circle of the prototypes of the names and the attributes Note: this circle is above the circle of the shadows of the names and the attributes
What the Mujaddid calls the circle of the shadows of the names and the attributes	entification of the first center (ta`ayyun-i markaz-i awal) or shadow or entification of the circle of the names and the attributes; or the unqualified person of God	circle of the shadows of the names and the attributes

What can I write on the journey in the nonmanifest names (sayr-i ism al-batin)! That state is related to hidden mysteries and so [that state] cannot be conceived! However, I can say this much about that station that the journey in the differentiation of the manifest names (sayr-i tafsil-i ism al-zahir) is the journey in the attributes during which the person of God is not observed. On the other hand, during the journey in the nonmanifest names, although it is the journey in the names, still the person is observed.

The names are in the color of the journeys beyond which the person of God is observed. For example, no person is observed in the attribute of knowledge but the person is observed in the name knower that is behind the veil of knowledge; it is since the knower is the person who has knowledge. Therefore, journey in knowledge is like journey in the manifest names and journey in the knower is like journey in the nonmanifest names. The rest of the names and attributes are related like this.

The nonmanifest names are highly exalted.

These names that are connected to the nonmanifest names, they are the origin (mubadi) of entification of the great angels. Do not consider this difference [between the manifest names and the nonmanifest names] to be small, and do not claim that the distance between knowledge and the knower is small. Indeed, it is not like that. On the contrary, this difference is as [broad as] the distance from the center of the earth to the highest point of the throne of God or the difference from a drop of water to the ocean. Although it may seem easy to say, it is difficult to attain.

This is the bounty of Allah, He grants it to whomever He chooses. Allah possesses magnificent bounties.

Ascent After the Two Journeys

The Mujaddid now describes his ascent that took place after he had completed the journeys in both the manifest names and the nonmanifest names.

59,3

Having attained the two wings of the manifest names and the non-manifest names, the flight (tiran) resumed and I ascended. Then I understood that primarily (bi'l-asalat) it is the fire [element in my body] that is progressing and the elements water, the element air and the honored angels share that progress [secondarily] in whatever [small] share these elements may have.

Mystic Vision of the City

The Mujaddid describes a mystic vision.

59,6

During this journey, I had a mystic vision (waqi`a), *I am walking on a road and I am getting tired because I was walking too much and I was forced to do so. At that time, I had a staff and I was able to walk by using that staff. I was grasping at every sprig and straw that would help me to continue going and I had no other option but to go. While*

I was journeying like that I saw the plaza (fina') before a city and crossing that plaza I entered that city.

The Mujaddid describes his interpretation on that city in that mystic vision.

59,10

I interpreted that this city is the metaphor (kinayat) of the first entification that brings together all the levels of the names, attributes, modes and crossing-overs (asma, sifat, shu`un, i`tibar) and that also brings together the prototypes of these levels (usul-i in maratib).

The Mujaddid describes his interpretation on the first entification that he derived from that mystic vision.

And this [the first entification i.e. the] prototypes of the prototypes (usul-i usul) is the end of the end of the crossing-overs of the person of God (intiha-i muntaha-i i`tibarat-i dhatiya), and it is related to attained knowledge (`ilm-i husuli). If after that any more journey takes place then it would be like presence-derived knowledge (`ilm-i huduri).

And this first entification is the end of all friendship (walayat), be it the greater friendship (walayat-i qubra) or the friendship of the angels (walayat-i `uliya) that is specific to the great angels. It brings together all the friendships of the prophets and the angels.

59, -4

It is observed on this station that perhaps this first entification is the Muhammadan reality about which the the sufi shaykhs have talked. I learned that the Muhammadan transmission and reality (nisbat va haqiqat) is something else that has been mentioned before. So the journey that took place above that city is the journey in the perfections of prophethood. The prophets are the original recipients (be-asalat) of that that [which is the perfections of prophethood.] And the perfect friends have attained it by following them [i.e. by their perfect emulation of their respective prophets].

Element Earth

The Mujaddid describes his ideas on the element earth.

60, 2

And the element earth is a constituent that is plentiful in this perfection. All the constituents in the human body, be it from the world of empirical things or the world of command (`alam-i khalq, `alam-i amr) all are subsidiary (tabi`) to that holy element [earth] on this station. And elect (khwass) human beings have attained superiority over the elect angels because it is the element that is specific to human beings.

Although the perfections of the four elements [fire, water, air, earth] is above the perfection of the [soul in] inner peace as its realization has been discussed previously,

still the [soul in] inner peace is intoxicated (sahib-i sukr) as it is related to station of this friendship that is appended to (mulhaq) the world of command.

Indeed, the power to oppose does not remain on the station of drowning (istighrak). Since the elements relate more to the station of prophethood, sobriety (sahw) predominates (ghalib) them. Therefore, necessarily, forms that contradict one another remain in them in order to attain certain benefits that are inherent in those [forms].

End of mukashafa.

Mukashafa 26

Reality of Ahmad

The Mujaddid is asked about what the the reality of Muhammad becoming the reality of Ahmad mean?

Dear brother Khwaja Muhammad Hashim had asked that some masters have questions (khadsha`) on these two ideas of yours.

Question #1: You said that after a thousand years, the reality of Muhammad would become the reality of Ahmad, what does it mean?

The Mujaddid answers that while the reality remains the same, it undergoes a nominal change.

This discussion would justify giving it these two names; so there would not be any scope of doubt after this. It would be useful to employ this analogy: A person has two names [i.e. Muhammad and Ahmad] indicating two specific perfections [i.e. the reality of Muhammad and the reality of Ahmad]. If one of his two names each representing one of his perfections [i.e. the reality of Ahmad] is realized (mutahaqqiq) long after the other [perfection i.e. the reality of Muhammad] then what's wrong with it! And if he progresses (taraqqi) from one perfection [i.e. the reality of Muhammad] to the other perfection [i.e. the reality of Ahmad] that has been obscured in him so far then what harm is there!

P 60.-4

The Mujaddid considers the philosophers²⁴ wrong on these ideas of theirs. First, they consider that all the perfections are attained at the beginning of creation and they are wrong in that because the reality of Ahmad would be realized later. Second, they see the world as static and so they consider it impossible that the reality of Ahmad would be realized later in time.

The philosophers propose that all the perfections are attained in the beginning of the creation practically; and they consider it impossible that one can progress by deeds. They think that way because their sight is defective. *He whose two days are similar, he is ruined. (Man istiwiyy yawmahu fa-hua maghbun).*

Now the Mujaddid notes that the prophet Jesus called prophet Muhammad as Ahmad in the Gospels. That suggests that when Jesus would re-appear in the second coming a thousand years or more after Muhammad, that would be the time of felicity for the name Ahmad.

24 the faylasuf tradition of Islamicate philosophers e.g. Avicenna, Alfarabi Averrois et al.

Hazrat Jesus (slm) would descend [at some time] after one thousand years after the advent of that master [Prophet Muhammad (slm)]; he has called that hazrat [who is Muhammad] by the name Ahmad and conveyed to his community the good news that prophet [Ahmad] would come. [So the time when prophet Jesus would re-appear in his second coming,] that would be the period of felicity for that name [Ahmad].

Jesus gave the Jews the good news that a new prophet would come and his name was given as *periqlytos* in the original Greek Gospels; we do not know the original Aramaic/Hebrew word that Jesus used. The word *periqlytos* has been traditionally translated as the *comforter* as in the sentence, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16)*. However, it etymologically and literally means the most illustrious, renowned, and praiseworthy that is the meaning of the Arabic word Ahmad.
25

The Mujaddid argues that the reason Jesus called the prophet as Ahmad in the Gospels is because by the time Jesus would return in his second coming which would be a thousand years or more after our prophet, the reality of Ahmad would prevail instead of the reality of Muhammad.

Without a good reason such as this, Jesus would not have referred to our prophet by that name [Ahmad instead of the name Muhammad. There are disadvantages in calling him Ahmad. First,] calling our prophet by that name [Ahmad] would confuse people as that name [Ahmad] is not that well-known. Second, people would not be able to recognize to whom that name refers. [Therefore, there must be a good reason why Jesus had called the prophet Ahmad, and the reason may be that he would realize the perfections of Ahmad during the second coming of Jesus that would be sometime after a thousand years after the times of the prophet Muhammad].

The Mujaddid suggests that the prophet's name is Muhammad on the earth and Ahmad on the heavens.

Therefore, you may interpolate that the prophet's name is Muhammad on the earth and Ahmad on the heavens. Because the perfection of Muhammad relates to the people of the earth (zamin) and the perfection of Ahmad relates to the people of the heavens (asman).

After a thousand year elapses, the perfection of Muhammad starts to diminish and the perfection of Ahmad starts to increase.

And when one thousand years elapses from the life-time of that master [Muhammad], the mode of operation of that period is completed; and the inter-relationship of the perfection of Muhammad with the people of the earth grows less. Then the perfection of Ahmad starts to develop, and its knowledge starts to be revealed.

61.10 khadsha hkh chist

And that is quite possible. So those opposing masters should instead accept it.

25 Professor Abdul Ahad Dawud in the *Muhammad in the Bible* wrote, *Periqlytos etymologically and literally means "the most illustrious, renowned, and praiseworthy." I take for my authority Alexandre's Dictionnaire Grec-Francais=Periqlytos, "Qu'on peut entendre de tous les cotes; qu'il est facile a entendre. Tres celebre," etc. "= Periqleitios, tres celebre, illustre, glorieux; = Periqleys, tres celebre, illustre, glorieux," from = Kleos, glorire, renommee, celebrite."* This compound noun is composed of the prefix "peri," and "kleotis," the latter derived from "to glorify, praise." The noun, which I write in English characters *Periqleitios* or *Periqlytos*, means precisely what AHMAD means in Arabic, namely the most illustrious, glorious, and renowned. The only difficulty to be solved and overcome is to discover the original Semitic name used by Jesus Christ either in Hebrew or Aramaic. (quoted in <http://www.usn2161.net/ahmadnishitoba.html>, accessed on May 19, 2009)

If it happens, why should they be doubtful or hesitant to accept it? What is the reason for their doubt? We have not talked about the reality changing with time; [then they could say that it would be impossible as the reality never changes. Instead, about what we have talked is that a second perfection, the perfection of Ahmad, would be realized and the perfection of Muhammad would diminish, in the same reality that has two names that are the reality of Muhammad and the reality of Ahmad. And the prophet, who is alive in the other world, would progress from one perfection, the perfection of Muhammad to another perfection i.e. the perfection of Ahmad.]

The Mujaddid is asked about meaning of reality and the purpose for its change.

Question: What does reality (haqiqat) [that is being called the reality of Muhammad or the the reality of Ahmad] means and what is the purpose of its change?

The Mujaddid explains that the reality never transforms into something else; it only changes superficially on its surface.

Answer: The reality never metamorphoses from one form to another (qalb nist), instead it fluctuates (taqallub) from one perfection to another and from being colored by one color, it gets colored by another.

The Mujaddid continues.

This [above] statement also answers all the questions made previously. What it really means is its own reality (haqiqat-i khod). Else why would it be restricted to “thousand”?

The Mujaddid suggests that the reality of Ahmad would be highly beneficial.

Why has it been said that ‘what has been asked for the thousand years’ (mas’ul-i hazar sal) would be accepted? It is because the reality of Ahmad would be revealed [after a thousand years]. Now the saying about the thousand years benefit (fa’ida’-i hazar sal) is clarified.

Sabahat and malahat

The Mujaddid is asked about what the terms *sabahat* and *malahat* mean.

61.-5

Question #2: What do the terms *sabahat* and *malahat* mean? Our prophet Muhammad and the friend of Allah Abraham, were they predicated by these two qualities or did they bring those two qualities together?

The Mujaddid explains explains the terms *sabahat* i.e. dazzling beauty and *malahat* i.e. tranquil beauty taking their meaning from hadith.

Answer: The terms *sabahat* and *malahat* means that what the prophet meant. The prophet stated, *My brother Joseph had sabahat i.e. dazzling beauty and I have malahat i.e. tranquil beauty (Akhi Yusuf asbah wa amma amlah)*. He has predicated tranquil beauty (*malahat*) with himself and dazzling beauty (*sabahat*) with Hazrat Joseph. He attained this *malahat* from Hazrat Abraham the friend of Allah.

Now the Mujaddid is criticising Ibn Arabi for his belief that he is superior to the prophet in some respects. For example, Ibn Arabi proposed that many friends has more *walayah* or God-centeredness than the prophets. Because the prophets are focused towards man as they have been charged with preaching to men. On the other hand, the friend is focused towards God and so they are superior to the prophets in their God-centeredness. The Mujaddid comments that that superiority of the friend is only partial and that superiority of the follower only glorifies his prophet. So the prophet is always superior.

62.3

If a servant through his service makes the beautiful deeds of his beautiful master even more beautiful, then how can the beautiful man be blamed? And where is the blame in serving beautifully? When a servant serves the master, it dignifies the master and establishes his high rank. The master who does not have any servant to serve him, he would be like the king who has wealth but does not have any soldier or army.

Exalt Allah and say His praise (subhana 'l-lahi wa bihamdihi)! If someone has a thousand good qualities and despite being so qualified, he has a single fault then a type of people follow their nature and due that single fault, throw away his thousands of good qualities in the trash and spend their time in condemning him.

They do not realize that his single fault is not really a fault, instead it is wisdom. There are many such instances in the Book, Sunna and the saying of the sufi shaykhs where the apparent meaning of the saying is something other than the [true meaning]. This is not the first such instance in the history of Islam.

The Mujaddid is alluding to Ibn Arabi here who claimed that the prophet is less than him on the level of friendship (*walayah*); the Mujaddid refutes it.

This much is enough to know that he is indeed a heretic (*zindiq*) who considers himself to be better than a prophet or regards that the prophet follows him in some deed. May Allah show him some justice!

*Rumi! Don't utter the words of unbelief now or in the future
Don't be a denier What will the harm?*

*Rumi! sukhn-i kufr neh goft ast neh guwaid
Munkar-i moshu-yadash.....cheh bala shod?*

I take the person who doubts to be someone who loves me and someone who has accepted me. Where did he get the idea to deny me and how did he take the perverse path?

The question that is asked out of enmity does not deserve an answer. However, since you are related to us, that's why I have opened my lips in answer. Exalted Allah inspires the truth and He is where we return!

Mukashafa 27

Love

The Mujaddid explains a hadith on kindness to God's creation.

Blessed Sir! It comes in a “sacred hadith”, *The creation is my family (Alkhulqu `iyali)*. Since the creation is God’s family, treating them kindly (ihsan) would bring so much contentment (khushnudi) to the Lord (SWT). It is because that kind behavior would be kind behavior to God’s family.

On that line, he gives the example of love to the creation from his father.

It is said that due to this perfect mercifulness and grace (az kamal-i shafqat va mehrbani) that he had towards the creation, your saintly grandfather Hazrat Shaykh [Abdul Ahad] who was the Mujaddid’s father] used to supplicate, *God! Make my body so big [and put me in hell; so] that it fills up the entire hell and no wrongdoer could be put in there or no sinner could be tormented.*

The Mujaddid continues and talks more about the love between parents and children.

In accordance to the rule -- *Children make their parents happy (Alwaladu surru `l-abihi)* -- it has happened (mutawaqqi` shod) that the children of Hazrat Shaykh are of that same type. Know that certainly his advent has made us (fuqara`) happy. May Haqq (SWT) make you content and keep you steadfast on the path (jadeh) onto which your fore-fathers trod.

Mukashafa 28

Zikr

The Mujaddid exhorts his disciples to spend every moment in zikr.

Know! This world (dar) is the place to do [good] deeds, this is not place for leisure (faraghat) or taking rest (aswadgi). You should strive as much as possible to remain absorbed in doing [good] deeds; and consider leisure and taking rest as the enemy. Every moment, keep your tongue busy in the zikr, *La ilaha illa `Llah!* Without necessity, you should not spend [a single moment] without [the zikr of] this pleasant verse.

“Keeping the tongue busy in the zikr” does not mean that the sufi would have to “move” the tongue or make sounds. The Mujaddidi zikr is always silent and the disciple should not try to move the tongue at all. This zikr is really zikr by the energy; so although the zikr is silent, the tongue may vibrate with the energy while doing zikr.

The zikr of the beginners on the Mujaddidi tariqa is the zikr of name of the person which is Allah. At a more advanced station, when the shaykh would tell him, the disciple would do zikr of the pleasant verse.

He also teaches the method of that zikr.

Know more! You should do a silent (khafi) zikr that is concurrently by the tongue as well as the heart. If you can, do the zikr of this formula not less than five thousand times a day. The more you can do the better.

And he exhorts us to be absorbed in the perpetual zikr.

You should consider idleness as the enemy. You must do [good] deeds! You must do [good] deeds! You must do [good] deeds! If there would be a master in the house, one word would be enough!

Mukashafa 29

Ontology: *%\emph{zilliyat}*

This mukashafa delineates the ontology of the Mujaddid at that time, which was the ontology of *%\emph{zilliyat}* where the cosmos is the shadow of God. However, he had radically changed his ontology near the end of his life. He finally realized a higher station where he rejected *%\emph{zilliyat}* and instead proposed that God has no relationship with the cosmos as He is supremely incomparable.

Instead of *%\emph{zilliyat}*, the Mujaddid proposed a new ontology that maybe called *seven-descent dualism*. While it drew very close to Ibn Arabi's five descent system that was monist, this final ontology was still dualistic. *%\emph{zilliyat}* is usually considered to be "the" ontology that the Mujaddid had proposed and people do not often note that he had changed his views later.

While he was in *%\emph{zilliyat}*, the Mujaddid used to believe that the cosmos has external existence just as God as external existence. However, while the existence of God is the prototype existence, the existence of the cosmos is shadow existence onto which the power of artisanship of God has been applied and as such it has attained a measure of durability. So the cosmos is not a pure illusion that Ibn Arabi supposed. Instead, God is the artisan of the cosmos and He has given it a measure of durability.

There is no doubt that Haqq (swt) is the artisan of the cosmos. He has made the cosmos fixed and settled (*thabat va istiqrar*). Indeed, how the people would be treated eternally is related to the eternal punishment and reward of the last world about which the truthful news-giver [Prophet Muhammad] gave news.

Some people argued that if this world is an illusion then how eternal pleasure or punishment in the afterlife could be predicated on this worldly life? The Mujaddid answers this by postulating that the cosmos is not a pure illusion as Ibn Arabi supposes, for God's power of artisanship has laid its hands on this world and made it fixed and settled.

The Mujaddid now briefly discusses the ontologies of the three groups: the ulama, the sufis and the Mujaddid while he was in *%\emph{zilliyat}*. While he was in *%\emph{zilliyat}*, the Mujaddid used to believe that the cosmos is an illusion but God has put his hands over it employing his power of artisanship and thus the cosmos has realized a sort of durability, such that the cosmos would not go away when that illusion would end. 26

The scholars of the manifest knowledge think that this created world exists in the outside (*mawjud-i khariji*) and they consider it to be a trace in the outside (*athar-i khariji*). On the other hand, the Sufis consider the cosmos to be illusory (*mawhum*) and they establish it to be on the level of illusion and sense perception (*wahm va hiss*). [In contrast to both of these groups, the Mujaddid had proposed, when he experienced the ontology of *%\emph{zilliyat}* that while the cosmos is an illusion, still] that illusion is not such that it has been made (*ikhtira`*) by illusion alone. [Instead, the cosmos is an illusion to which God has applied His power of artisanship and that has given the

cosmos a sort of durability;] so it is not such that [the cosmos] would cease to exist when that illusion would go away.

	The Ontologies: What is the cosmos?		
The groups	Ulama	Sufis	Mujaddid in %\emph{zilliyat}
What it consider the world to be	Existent in the outside in the same way that God exists	Pure Illusion and nothing else; and so it needs to “borrow” existence from God in order to exist	illusion that God has given durability by his power of artisanship i.e. it exists with shadow existence, in the outside

Yes! To the Mujaddid while he was in %\emph{zilliyat}, the cosmos is made of illusion, but an illusion on which God has laid his hands and so the cosmos has attained a measure of durability and therefore taken on the nature of existence. And so the cosmos exists not merely in the mind of God but in the outside although it exists not with prototypal existence, but with shadow existence.

Instead, the artisanship (sana` of Haqq made [the cosmos] bound, ruled, fixed and settled (wathiq, ahkam, thubut, taqarrur) on the level of illusion and [consequently, the illusion that is the cosmos] took over the property of being existent.

The Mujaddid’s position in %\emph{zilliyat} contrasts with Ibn Arabi. Ibn Arabi proposed that only God exists in the outside and the cosmos exists in the divine mind only lacking an external existence.

To these masters [like Ibn Arabi], *Haqq exists in the outside and that is all. And the cosmos has been fixed in the divine mind alone, and it does not exist in the outside at all.*

The Mujaddid gives an analogy for God vis-à-vis the creation, an analogy that was only valid to him when he was experiencing the esoteric science of %\emph{zilliyat}. In %\emph{zilliyat}, Mujaddid proposed that the creation indeed exist in the outside; albeit with shadow existence as opposed to the prototype existence of God. Now he gives an example of that shadow existence.

God stated in the Koran, *Allah’s analogies are exalted (Wa li-`Llahi ‘l-mathalu ‘l-a`la) (Koran 16:60)*. God exists truly (mawjud-i haqiqi) and the illusion [of the cosmos] that is in the outside (mawhum-i khariji) is an illusion. Their analogy is the point moving in a circle (nukta’-i jawwala).

When this point moves fast, it creates an imaginary circle (da’ira’-i mawhum) on the level of sense perception and imagination (hiss va wahm) that finds a sort of existence (thubut) that is only in imagination. In reality, that circle lacks any existence except in imagination, and the only thing that exists is that point and that is all

*Secrets of the sweetheart is more pleasant
Than what has been said about the others*

*Khwashtar an bashad keh sirr-i dilbar
Gofteh ayad dar hadith-i digaran*

While in %\emph{zilliyat}, the Mujaddid proposed that the cosmos has no prototypal existence, its existence is accidental.

The cosmos is [composed of] accidents (i`rad) that have been brought together (ijtima`). It is not the prototypal person (dhatiyat). Nor is there any prototypal matter (jawhariyat) in it in which the accidents would subsist (qiyam).

Instead, the cosmos exists by an existence that God has bestowed onto it.

Instead, [the cosmos] subsists by an existence that God has bestowed onto it (dhat-i mawhub). The gnostic who has completely realized the knowledge (arif-i tam) [e.g. the Mujaddid] would give us that idea and propose it as the premise [instead of proposing that the cosmos has no veritable existence as gnostics with incomplete knowledge like Ibn Arabi does. And Ibn Arabi says that the cosmos “borrows” its existence from God as its own existence is insufficient to make it exist.]

And the cosmos does not borrow its existence from God, as Ibn Arabi proposes.

That [cosmos] to which existence has been bestowed (dhat-i mawhub) would share nothing with [God who is] without what manner (bi-chuni), as the realization of this topic has been discussed in other maktubs.

The creation that is qualified has no relationship with God who is unqualified. All the science that establishes such an inter-relationship, like the Ibn Arabi science, is false.

When sound intellect (aql-i salim) establishes a relationship (nisbat) with [the world] that is without what manner (bi-chuni) then it goes outside of vision and intelligence and leaves understanding and imagination (fahm va wahm). Then however much it tries, nothing from [the world without what manner] comes to the hands [of the sound intellect].

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End of the and end of the monograph

As an epilogue, pls include the Mujaddid's final ontology

Forty Hadith of the Mujaddid

Original: The Great Mujaddid Ahmad Sirhindi

Translation: Irshad Alam

Hazrat Umar narrates that the prophet said, *Practice is related to intention and everyone will receive according to his intention.*