in accordance to their ranks. {tafawat-i darajat}
qayyūm= the Guardian
qiyāma doomsday, day of resurrection,
la-makanī spaceless
la-makaniyyat spacelessness
la-zamanī timeless
journey-outside-the-self {sayr afaqi}
journey-within-the-self {sayr anfusi}

Har gah= In the event that/ In case/ Whenever
`Har āyinah= verily,indeed; also, certainly
Har āyinah-i agar= if indeed
Har agar= if indeed
Har do= both
Har qaddara= however, no matter how much/ many; as much as
According to the measure
Har chand= although
Har cheh= whatever

aristotle: 3 types of opposition 1) Contradiction 2)contradictory 3) Sub-contradictory

IbnArabi Maktubs

Initial Ontology: Monism as *wah*dat al-wujud*

The Mujaddid experienced Tawhid or monism just as Ibn Arabi described it, as the ontological science called *wah*dat al-wujud.* However, there can be other formulations of Tawhid. For example, Ibn Sab<īn (614/1217-669/1269) has a significantly different version of wah*dat al-Wujūd.[1] The Iranian mystic Abd al-Karīm al-Jīlī (676/1365-811/1408) has modified Ibn Arabi's philosophy on some very

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[1] Dr Abu al-Wafā> al-Ghanīmī al-Taftāzānī, Ibn *Sab<Īn va Falasafatuhu:* (Beirut:Dar al-Kit:ab al-Lubnānī, 1973) taken from Muhammad Abdul Haq Ansari, Sufism and Shariah, Intikhāb page 164, note 1)

1

important points.[2] The Mujaddid also discusses Jīlī's ontology elsewhere.[3] However, it seems that the inspired science that the Mujaddid received at that stage is the same science that Ibn Arabi received. The Mujaddid was later elevated to a higher stage where the inspired science that he received was Dualism as Zilliat or Shadowism; he found the cosmos as the shadow of God. Even later, he was elevated even more and he arrived at a second stage of Dualism, Abdiat or Slaveism where he found that the created things have no other relationship with the Creator except Slavehood.

The first ontology that the verified was wah*dat-al-Wujūd and there that ontology was identical to Ibn Arabi.

Ontology: Ibn Arabi versus the Mujaddid in wah*dat al-Wujūd					
			Mujaddid in Zilliat	Ibn Arabi	Mujaddid in wah*dat al-Wujūd
Ontology		Abdiat	Zilliat	Wah*dat al-Wujūd	
vision		abdiat	Zilliat	tawhid	tawhid

Wah*dat al-shuhud
tawhid

Ma<arif-I Ladunniya, ma<rifāt 38
God-given Knowledge

> You should know that the grace of God at the first stage attracted me towards him, just like how the people on the station of the "sought ones" (murād???) are attracted. At the second stage, this attraction from God (jadhdhba) made my journey along the stations of the wayfaring easier.

> In fact, on the first stage, I found the Persona of Allah "as the same as" "the things (ashya???)" like what the Sufis of the later times [i.e. the Sufis of the station of wahdatul wujud] have stated.

[2] Reynold A Nicholson, *Studies in Islamic Mysticism*, 1921, reprint Delhi, 1976, pp. 77-142; and Dr Muhammad Iqbal, Development of Metaphysics in Persia, Lahore, Ashraf, n.d., pp.116-33); taken from Muhammad Abdul Haq Ansari, Sufism and Shariah, Intikhāb page 164, note 1)
[3] epistle ??????????

Then I found the Real "inside" every thing, in such a way that He didn't indwell (h*ulu:l) in them.

Then I found the Real (as ma<iyat-I dhatia) "with" everything.

Then I found the Real "after" everything.

Then I found Him "before" everything.

Afterwards, I "saw" [only] the Real, nothing else came in my sight there.

That is the meaning of *tawh*i:d-I shuhu:di:*, and that is called annihilation *(fanā>.)* This is the place where one makes the first step on the path of friendship *(walāyat.)* And this is the last stage of perfection, *kamala:t* that is attained at first. And this vision (which can appear in any of the levels of the levels being discussed) is revealed in the outside-region at first and in the inside-region at second.

Afterwards, I graduated on the level of subsistence, *baqa:>* (which is the second step on the path of friendship.) Later I saw everything for the second time. And I found the Real "as the same as" all these things, instead, as myself. Then I saw the Real "in" everything, instead saw within my own Self (nafs). Later I saw "with" things, instead "with" myself. Later, I saw the Real "behind" things, instead I saw myself later???.

Then I saw only things and I could not see Allah at all. This was my very last step, from where one has to return back towards the first step.

And this station, maqam is the perfect??? station where one invites and calls out to the created things towards the Real. And this waystation, *manjil* is perfectly???? attained Because, to ----- the benefit (fayda) and attain the fayda, this is required. It is the bounty of Allah! He gives to whomever He wants! Allah is full of bounties! [----]

I attained all the oBOSTHA that Ive discussed and all the perfections that I've written. Instead, those people attain it [all those OBOSTHA and all those perfections] who is are the tufayli of the best prophet and the perfect man [Muhammad sm].

Supplication:

Allah! Keep us steadfast on following him [the prophet] and put us, in the Day of the Mustering, in/with your group. (May peace and peace-offerings shower on them!) Allah! Grant that slave of your mercy who says Amin after this supplication! Let there be peace on them who follow guidance!

Maktub 1.290

In the name of Allah the All-Merciful and the Compassionate! All praise is to the Lord of the Worlds! Salutation and peace to the Prince of the Prophets [Muhammad,] his progeny and his pleasant and pure companions!

You may know that the Tarikah that is the nearest, the first before others, the highest above, the ????????(awthaq)????not in Hans Wehr???????, the most peaceful, the wisest, the truest, the most dignified, the highest, the loftiest, raised the highest and the most perfect *(aqrab, asbaq, awfaq, awthaq, aslam, ah*kam, as*daq, adall, a<lā, ajall, arfa<, akmal)* is the Exalted [Mujaddidi]-Naqshbandi Tarikah (Allah! Sanctify the spirits of its family-members and the secrets of its masters!)

All that greatness of this Tarikah and the eminence of these masters ― [they can be attributed to the fact that] they [these Mujaddidi-Naqshbandi masters] cling to the following of the Sublime Sunnah and stay away from all disliked deviations. (Allah! Give salutation and peace to the originator of that Sunnah [Prophet Muhammad!])

Like how it happened for the companions (God the Munificent King! Be well-pleased on them!), the end is included in the beginning for them [the Mujaddidi-Naqshbandi masters] as well. Their presence and awareness *(h*ud*u:r va āgāhi)* lasts without any interruption *(dawām.)* And once they have attained perfection, their awareness becomes superior to everyone else's [awareness.]

Brother! May Allah show you the way to the straight path! You may know that when I insanely yearned for *(hawas)* this [Sufi] Path, divine grace guided me towards a great Caliph of the Naqshbandi family. He was our Shaykh and Imam Muh*ammad al-Bāqi:, who was one of the great Caliphs of the great ones of the Naqshbandi family. (Allah! Sanctify their secrets!) He was the Asylum of Friendship [of Allah] *(walāyat panāh)*, Reality of the Awareness *(h*aqiqat-I āgāh,)* Guide to the Tarikah of "Insertion Of The End In The Beginning" and to the Path of "Conjoining the Degrees Of Friendship" *(al-muwas*s*il ilā darajāt al-walāyat),* and the Helper of [Islam,] the Religion that Well-Pleases [God.]

He [Hazrat Baqibillah] taught me the Zikr of the Name of the Persona *(ism-I dhāt)* [i.e. the Zikr Allah, Allah, Allah ……..] And he gave me face-turnings according to the customary method of his [Naqshbandi] Tarikah. As a result, I experienced intense pleasure *(iltidhādh-I tamām)*

In a day, a selfness *(bi:-khu:di:)* manner [i.e. "I've lost my I-ness" manner] surfaced. That [selfness or "I have lost my I-ness" *(bikhu:di:)* manner] is called absence *(ghaybat)* according to these great ones [who are the masters of the Naqshbandi Tarikah.] And in that selfness [or "I have lost my I-ness" manner,] I saw an ocean. And I saw the forms and the shapes *(s*uwwar va ashkāl)* of the cosmos [i.e. all the things of the cosmos] in the color black [i.e. as shadows] in that ocean.

And this selflessness increased and increased and ruled over me. And it used to stay for a while. Sometimes it stayed until the first part of the night and sometimes the second part. And sometimes, it stayed for the whole night. When I had narrated this account [of my state, h*a:l] to His Blessed Presence [Hazrat Baqibillah,] he said, "You've attained a type of annihilation." He forbade me to do Zikr. Instead, he instructed me "cautiously watch" *(negah-dashtan)* that awareness. *(a:ga:hi:)*

In two days, I attained the common annihilation *(fanā>-i: mus*t*alih*)* [i.e. a type of annihilation that was common amongst the Naqshbandi Sufis.] ― I presented it [i.e. narrated those experiences to my guide Hazrat Baqibillah.] He answered, "Keep on doing what you have been doing."

Next, I attained "annihilation of that annihilation" *(fanā> az fana>.)* When I described that [i.e. the states that I experienced in that station] to him [Hazrat Baqibillah,] he inquired, "Do you see the entire cosmos as one *(yek)?* Do you find [the cosmos] as an 'inter-connected one-in-all entity' *(muttas*il-I wāh*id)*?" I answered, "Yes!" He replied, "That is 'annihilation of the annihilation' where 'a feeling of I don't know what it is' *(bi: sh<u:ri:)* pervades despite seeing 'that [the cosmos is an one-in-all] interconnected entity.' *(ān ittis*āl)*

In that very night, I attained that [above] kind of 'annihilation of the annihilation' [where 'a feeling of I don't know what it is' pervades.] I narrated it [to the Hazrat.] I also narrated the state that I had experienced after that annihilation. I said, "I find that my own knowledge is attained from the presence of the Real. And those specific characteristics *(aws*āfi:)* that I possessed, I found that the Real [actually] possessed them."

After that, a light appeared that [expanded and] encompassed everything. I recognized that [light] to be the Real. The color of that light was black. I narrated that to him [the Hazrat Baqibillah.] He stated, "You're witnessing the Real, but covered by a curtain of light." He also said, "You're seeing that the light is expanding, *(inbisāt*i:)* but [actually] it's divine Knowledge that is [expanding.] Since each of the numerous things in the cosmos [lit.: above or below] has a connection (ta<alluq) with the Persona, you're seeing that expansion. You should negate (nafi:) that expansion as well."

Next, that expansive (munbasit*) black light started to contract. (inqibād*) [Slowly,] it grew smaller into a dot *(nuqta>).* Then he [Hazrat Baqibillah] said, "You should negate that dot as well and reach [the station of] bewilderment (h*ayrat.)" I did likewise. [In a vision, I saw that] that illusory dot (nuqta>-I mawhu:m) faded away and it became bewilderment. That is where the Real is witnessed directly *(khu:d be khu:d.)*

When I narrated that [to Hazrat Baqibillah,] he stated, "This presence is the Naqshbandi presence." This presence is also called the Naqshbandi transmission (nisbat.) This presence is also called the "presence without absence." (hud*u:r bi: ghaybat) Here,, "insertion of the end in the beginning" *(indirāj-I nihāyat dar bidāyat)* takes its form.

In this Tarikah, the student gaining this transmission is equivalent to the students in the other Silsilas taking up Zikrs and litanies (awra:d) from their Pirs, practicing them and accomplishing their purpose.

| Can you guess |
| How will be my garden in the spring? |

I attained this supremely exalted transmission in two months and few days after starting my training in the Zikr. [i.e. training in the Sufi path]

Second Annihilation

Having realized this transmission, I attained another [i.e. a second] annihilation that is called the "real annihilation." (fana:>-i: h*aqi:qi:)

Then my heart (dil) attained embracingness. (wasa<at.) [i.e. the heart became very large and wide in such a measure that it was large enough to contain and embrace everything and more.] This embracingness was in such a measure that when put next to that embracingness [that was attained in the stage before,] the entire cosmos, from the Throne of God [in the heavens above] to the center of the earth [below,], would not even measure up to a mustard seed.

Next, I saw myself and every individual (fard) in the cosmos, instead every atom *(dharrah)* [of the cosmos], as the Real. Next, I saw each atom in the cosmos individually identical to myself and myself identical to each of these individual [atoms.] Finally, I found the entire cosmos lost in one atom.

Next, I saw myself, instead every atom [of my body], expanding and "embracing others" (munbasit* va wasi:<) in such a measure that any of them could contain the entire cosmos, even something far larger than that.[4]

Or instead, I found myself and every atom of the cosmos as an expansive (munbasit*) light that penetrates (sa:ri:) every atom.

And the forms and shapes (suwwar va ashka:l) of the cosmos are vanished and lost (mud*mahill va mutala:shi:) in that light.

Next, I found myself, instead every atom [of my body], as the cause that makes the entire cosmos to abide. *(muqawwim-I tama:m-i <a:lam)* When I presented that [to Hazrat Baqibillah,] he said, "This is the level of 'real certitude' *(h*aqq al-yaqi:n)* in Tawhid. 'Bringing together all that brings together' (*jam< al-jam<*) is the name for this station."

Third stage

Next, I found the forms and shapes of the cosmos — which I found as the Real previously — as illusory things (mawhu:m) this time. And all the atoms [of those forms and shapes] that I found as the Real before, by this [newfound knowledge of] differentiation and distinction (tafa:wat va tamyiz), I started to see all those atoms as illusory things. (mawhu:m) As a result, I became bewildered (h*airat)

At that instant, I remembered that expression from the *Fus*u:s** [the book *Bezels of Wisdom* by Ibn Arabi] that I had heard my father quoting. He had quoted [Ibn Arabi,] "If you wish, you everything [that there is], i.e. the cosmos, is the Real. If you wish, everything is a created thing. If you wish, everything is the Real by one point of view and is a created thing by another. If you wish, everything lacks distinction with another (tamyiz) as you are bewildered." This expression placated that mental disturbance.

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[4] something far larger than that – it has been re-translated from Bengali as the Intikhab could not be understood.

Next, I met him [Hazrat Baqibillah] and narrated my state. He answered, "Still, your presence is not clear (sa:f). Remain absorbed in what you've been doing. You'll be able to distinguish between what is an existent thing and what is an illusory thing." Then I read that expression in the *Fus*u:s** that I understood intuitively to point towards lack of distinction. [That is, there Ibn Arabi said that what is existent and what is illusory are the same.] Hazrat Baqibillah explained, "There Shaykh [Ibn Arabi] did not describe the state of a perfect one. Many people [who are those who haven't yet attained perfection] may not be able to distinguish between these relations [between what is existent and what is illusory.]"

So I followed his instructions and remained absorbed in what I had been doing.. In two days, The Real showed me the distinction between what is existent and what is illusory (solely by his [Hazrat Baqibillah's] exalted tace-turning!) Then I found the truly existent things (mawju:d-I h*aqi:qi:) distinct (mumta:z) from the imaginary illusory things. (mawhu:m-I mutakhayyal) And I saw the attributes, acts and traces (s*ifa:t, af<a:l, a:thar) of the illusory things [i.e. worldly things] as [originating] from the Real.

[This state reached such extreme that] I saw these attributes and acts as completely illusory. (*mawhu:m-I mah*d**) and I saw nothing but the One Persona existent in the outside. When I presented [the description of] this states to the noblest person [Hazrat Baqibillah,] he stated, "Here lies the level of 'dispersion after being brought together.' (*farq ba<d al-jam<*) Here lies the end of the "walk" [*sa<yi:*, Sufi path of God-realization or *sulu:k.*] After this, whatever nature and 'receptivity' (*naha:d va isti<adad*) that one possesses is revealed. The Sufi Shaykhs (*masha:>ikh-I t*ari:qat*) has called this [station] the station of the 'completion of the perfection.'" (*takmi:l*)

You may know that when God, in [my] primary level, brought me from intoxication to sobriety (*sukr beh s*ah*u:)* and honored me by [elevating me from] annihilation to abidingness (*fana:> beh baqa:>*) from, then I looked at each and every atom of my body (*dharra:t-I*[5] *wuju:d-I khu:d*) and I found nothing else but the Real. And I found every atom as a mirror for witnessing God. From that station,

<div align="right">+3</div>

Then God brought me from that station back to bewilderment. When I became good [in temperament i.e. stable], I found the Real "with" (*ba:*) each and every atom of my body. (*dharra:t-I*[6] *wuju:d-I khu:d*); not "in" (*dar*) them. I observed that the previous station is below (*farvad*) this second station. God again brought me back to bewilderment.

<div align="right">+7</div>

When I recovered, I found that in level the Real is neither conjoined (*muttas*il*) with the cosmos nor disjoined; (*munfas*il*) neither inside (*da:khil*) the cosmos, nor outside. (*kha:rij*)

<div align="right">+8</div>

Previously I had found that God has these relationships with everything, e.g. "withness," encompassment, penetration (*ma<iyat, ih*at*ah, saraya:n*) but now they vanished. Despite that, I was witnessing [God] the same way, instead sensing [Him] the same way. At the same time, I was observing the cosmos as well but it did not have any of those previously-mentioned relationships with the Real [e.g. "withness," encompassment, penetration.] Again, I was brought back to bewilderment.

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[5] Fazlur Rahman manuscript says "dha:t" but I believe that it's a misprint.
[6] Fazlur Rahman manuscript says "dha:t" but I believe that it's a misprint.

When I was brought back to sobriety (*s*ah*w*), I realized that God's relationship with the cosmos is beyond any of the previously-mentioned relationships. And that relationship is "unknown in its howness (*majhu:l al-kaifiyat*.) ― I witnessed God with the relationship "unknown in its howness."

Again, I was brought back to bewilderment. And a type (*nah*-i*) of contraction (*qabd**) appeared. When I came back to myself from that [state of bewilderment,] I witnessed God without that relationship of "unknown in its howness." It was as if He did not have any relationship with the cosmos at all ― neither "known in its howness" (*ma<lu:m al-kaifiyat*) nor "unknown in its howness." At this time, I witnessed the cosmos with those same specifications as well.

At that time, God graced me with an elect knowledge. By that knowledge I learned that the Real has no relationship with the creation (*khalq*) ― although I'm witnessing both [of the, the Real and the creation.]. At that time, I learned that what I'm witnessing with this attribute and this incomparability [with the creation] is not the Persona of the Real ― because He is far above [even being witnessed at all.] Instead, it is the imaginal form that attaches from the divine Attribute of Engenderingness (*s*u:rat-I mitha:li:-I ta<alluq-I takwi:n-I u:)* ― and that [attachment] is beyond those "engendered" [i.e. temporal] attachments. (*ta<alluqa:t-I kawni:*) Those [temporal engendered] attachments are either "known in their howness" or "unknown in their howness." Alas! Alas!

| How will I reach the Beloved (Suad) or its vicinity? |
| Mountain summits and trenches that are dreadful [are all along the way!] |

Sir! If I keep my pen flowing in detailing my states and separate out each item of knowledge, there will be no end to it ― my writing will become too long. Especially, if I describe my knowledge on the Tawhid of existence [i.e. all existence is one] and the shadowness of the things [all things are shadows of God,] then those Sufis[7], who have spent their lives in Tawhid of existence, they will realize that they have not attained even a drop from that sea [of Tawhid.] How amazing! The same Sufis do not consider me as a possessor of Tawhid of existence. Instead, they count me among those "scholars" who deny Tawhid.

Due to their short-sightedness, (*koteh naz*ari:*) they suppose that [staying on that station and enjoying] the secrets of the science of Tawhid is perfection and progressing above that station is imperfection.

| Some witless people, due to their wrong information |
| Revel in their fault, claiming it be a virtue (<ayib pasandad be-za<m-I hunar) |

Their sole proof in this matter is what the earlier Shaykhs have said on *tawh*i:d-I wuju:di:*. May the Real grant them the sense of justice! How they know that those Shaykhs remains detained in that station [of *tawh*i:d-I wuju:di:*] and have not advanced beyond it? Attaining *tawh*idi:* knowledge is not the matter [of concern,] it will happen anyway. Instead, the matter is progressing beyond that station [of Tawhid!]

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[7] Literally that group, *jama:<ati:*

Middle Ontology: Dualism as Zilliat

After the experience of *wah*datul wuju:d*, the Mujaddid's "state" i.e. Sufi subjective experience passes through two more stages: Zilliat, Shadowism and Abdiat, Slaveism.

Epistle 2.1 Maktubat-I Imam Rabbani
This epistle was written to Shaykh Abdul Aziz Jawnpuri

Zilliat in Brief
Mujaddid: God versus the Contingent Domain

The Contingent Domain Is God's Mirror
God made the contingent things as the mirror that reflects Him. That is, the contingent things are the loci of the reflection. It's not that God Himself is the locus of reflection, as Ibn Arabi supposes. That is dualism, but more so — that is Zilliat i.e. the doctrine that the cosmos is the "shadow" of God.

And God is the only thing that is necessarily existent, i.e. the Necessary Existence, *wajib al-wujud*. In the beginning of time, the only thing that existed was God; nothing else existed. Before he created them, the contingent things were mere nonexistences. He manifested his Attribute of Existence onto those nonexistences and thus they became contingent things.
Amritsari 3,2

> All praise be to Allah Who made the contingent domain as the mirror that reflects Wujūb, Necessaryness and induced nonexistence to become the locus of manifestation {maz*har} of Wujūd, Existence and Wujūb, Necessaryness.

God Is Incomparable to the Contingent Things
God is indeed Incomparable! He is indeed Perfect! He is indeed Exalted! However, these two attributes falls short of describing Him. In fact, all His Names, Attributes
Amristsari 3,4

"Possessing Wujūd, Existence" and "possessing Wujūb, Necessaryness" are indeed two Attributes that belong to God Who is the Perfect and the Exalted.[8] [However, these two Attributes alone are not sufficient to describe Him] For God is beyond those two [Attributes,] indeed beyond all the Names and Attributes, beyond all the modes and the crossing-overs {shu>u:n wa 'l- i<tibārāt}, beyond manifestation and non-manifestation {zuhu:r wa 'l-but*u:n}, beyond "coming out in the open" and "becoming hidden" {buru:z wa 'l-kumu:n}, beyond self-disclosures and manifestations {tajalliyāt wa 'l-z*uhu:rāt}, beyond all (maws*u:lin <mark>wa mafs*</mark>u:lin), beyond witnessings and unveilings {mushāhadāt wa 'l-mukāshafāt}, beyond all sensory things and intelligible things {mah*su:s wa 'l-ma<qu:l}, beyond all illusory things and imaginalized things {mawhu:m wa 'l-mutakhayyal}, and God is beyond the beyond, and then beyond the beyond, still then beyond the beyond:

We ask you what's the name of this bird?
[Who lives] in the same nest along with the phoenix
Man knows it by the name phoenix
For my bird, that name is still hidden

[There is a long Salawat and other topics not relevant to the present discussion.]

God is Different from the Contingent Things

The Mujaddid argues:
1. Wujūd is the origin of all good and perfection
2. God is good and perfect
3. Consequently, God relates to Wujūd.

Continuing to argue in a similar fashion, the Mujaddid finds that
1. Nonexistence is the fountainhead of all evil and imperfection
2. Contingent things are evil and imperfect
3. Consequently, contingent things relates to nonexistence.

They, God and the contingent things, are fundamentally different; in fact, each is the other's antithesis. God is good and contingent things are evil. Therefore, contingent things have no similarity to God.

4,-1
Intikhāb page 20 ist new para

Sir! You should know that Wujūd is the origin {mabda>} of all good {khair} and perfection {kamāl} and nonexistence {<adam} is the fountainhead {manshā>} of all imperfection {naqs*} and evil. {sharārat} <mark>----- (zavāl.</mark>) Consequently, Wujūd is indeed established for the Necessary and nonexistence is established to be the lot of the contingent things. Therefore all good and perfection belong to God and all evil and imperfection belong to these [contingent things.]

Ibn Arabi proposes that God and the contingent things, they both share the same Wujūd; but the Mujaddid denies it. Ibn Arabi says,

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[8] This line is a retranslation from the Bengali translation, as the meaning of that sentence in the Iqbal Academy manuscript is unintelligible. Additionally, I've used my judgement to translate this hard to translate sentence.

10

"Yes! God alone has Wujūd; but the contingent things borrow that Wujūd from God, else they would not exist. What distinguish God and the contingent things are their essences; God and each contingent thing have their own unique essences. However, they all share the same Wujūd." On the other hand, the Mujaddid argues,

1. God alone is the source of all good and perfection
2. Wujūd is the origin of all good and perfection.
3. Consequently, if we ascribe Wujūd to the contingent things, then we make them a partner to God in being the source of all good and perfection
4. But we already know that God alone is the source of all good and perfection
5. Consequently, the proposition "Contingent things possess Wujūd" is reduced to absurdity.

Therefore, it is established that God alone has Wujūd.

5,2
Intikhāb page 20 line 11

It would be really making the contingent things a partner with God in the divine possession and kingdom {malak wa 'l-mulk} [either] to:

1. Establish Wujūd for the contingent things or to

2. Maintain that good and perfection belong to them [the contingent things.]

Likewise, it is discourtesy {su>-i adab} and disbelief {ilh*ād} in the divine Names and Attributes [either] to:

1. Regard the contingent things as "identical" to the Necessary or to

2. Regard the Attributes and Act(s) of God as "identical" to the attributes and acts of the contingent things.

So how can a contingent thing that is essentially loathsome conceive of him to be identical to God Who is Perfect? They are diametrically opposite.
5,5

A lowly scavenger {kanās-i khasi:s} [that can be compared to the contingent things] branded with imperfection and loathsomeness {naqs* va khubth} in his person, how could he even conceive himself as identical to a king magnificent in his rank [Who is God] (<az*i:m al-shān) who is the origin of all excellences and perfections! (khayrāt va kamālāt). And how can he imagine his unwholesome attributes and acts identical to the Beautiful Attributes and Act(s) of God!

Wujud: God versus the Contingent Things

The Mujaddid proposed that the Wujūd of God and the Wujūd of the contingent things are indeed different. On the contrary, the Sunnite ulama propose that Wujūd of God and the Wujūd of contingent things; both are the instances of the same Wujūd. The Mujaddid argues that it cannot be so because if it were true that God and the contingent

things share the same Wujūd then necessarily they would share the same perfections and virtues

The "ulama of the manifest knowledge" has established that:

1. Contingent things indeed have Wujūd.

2. These two Wujūds, [the Wujūd of the Necessary Being and the Wujūd of the contingent things,] are both instances of the same unbounded Wujūd. {afrad-i mut*lāq-i Wujūd}

However, they concede that in comparison [to the Wujūd of the contingent things,] the Wujūd of the Necessary is the first and the prior..

SUMMARY: [Their disrespect for the Exaltedness of God has reached such an extreme that sometimes] they even doubt {bar qad*iya tashki:k} that Wujūd of the Necessary is the first and the most prior. {u:lā va aqdam}

However, that cannot be true; for divine perfections and virtues, i.e. His Attributes are too exalted to belong to the contingent things. Therefore, the Mujaddid proclaims that the proposition of the Sunnite ulama is reduced to absurdity and it is established that Wujūd of God and Wujūd of a contingent thing are indeed different! The Mujaddid then says that had the Sunnite ulama understood it then they would never make that proposition!

By this interpretation, the contingent things become the partners of the Necessary in its [the Necessary's] perfections and virtues {kamālāt va fad*ā>il} arising {nāshī} from its [the Necessary's] Wujūd, [since both the Necessary and the contingent things share the same common Wujūd.] God is far more exalted than that! In a Hadith Report, God says in the first person, "Greatness {kibria>} is my cloak and magnificence {<azima} is my loin-cloth."

Yes! If the Sunnite ulama were aware of this subtle point — if the contingent things would possess Wujud, then necessarily they would share in the virtues and perfections of God — they would have never ascribed Wujud to the contingent things.

If the "ulama of the manifest knowledge" were aware {āgah migashtand} of this subtle point/difference [that if the Wujud of God and the contingent things are similar then the contingent things would share in the virtues and perfections of God;] then they would never

1. Establish [prototypal] Wujūd in the contingent things; nor would they

2. "Subjectively" {bī<tibar ikhtisas} ascribe [prototypal] Wujūd, which is [identical to] good and perfection that is specific {ikhtisas} to that Divine Presence, in the contingent things. {ikhtisas-i Wujūd mumkin ra}.

"*Lord! Do not condemn us if we forget or err.*" [2:286]

Tawhid

Now Mujaddid discusses Tawhid or monism that many Sufis, especially those of the latter times, propose.

Tawhid: All is He

Most of the Sufis of the later times propose Tawhid — All is He. They believe the contingent things are identical to the Necessary and the attributes and acts of the contingent things are identical to the attributes and acts of the Necessary.

5,-8
Intikhāb page 21 1st indentation

Many Sufis, especially the latter ones [Ibn Arabi and followers]

1. Recognize the contingent things to be "identical" to the Necessary and

2. Consider {angoshtan} their attributes and acts [i.e. of the contingent things] to be "identical" to His Attributes and Acts..

They say:

Neighbor, friend, companion on the journey — All is He
The beggar in his rags, the king in his satin — All is He
The separation in the congregation, the assembly in the hidden house
By God All is He, then again, by God All is He

The Mujaddid: The Masters of Tawhid Have Confused Themselves by Equating Wujud and Nonexistence

The Mujaddid says that the masters of Tawhid have confused themselves by equating Wujūd and nonexistence. They believe that everything comes from God, even evil and imperfection that arise from nonexistence.

5.-5

The more these masters [proposing Tawhid] have distanced themselves from making a partner with Wujūd and have fled from duality, the more they have found nonexistence as Wujūd and talked about the imperfection as perfection.

Tawhid: Everything is Relative

These masters of Tawhid deny absolute evil. They consider good and evil to be merely relative. They argue, "Everything is a manifestation of God. God is Pure Good. Therefore, everything is pure good. So if something appears to be evil, it's so merely subjectively." They have learned this lesson not from the Koran or the Hadith Literature that is assuredly true, but instead from their esoteric inspirations that could very well be false.

5,-4
Intikhāb page 21 last para line 3

They [Ibn Arabi and his followers] say that nothing is evil or imperfect "absolutely" (*dhāt*.). Instead, if it is, it's merely "relative" (*nisbi va id*afi*). For example: lethal venom's relation to man is that of harm as it's the destroyer of his life. On the other hand, its relation to creatures who are created in that poison [i.e. venomous creatures] is that it's the elixir of life and a helpful anti-dote to poison. Their teacher in this matter is unveiling

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and witnessing. As much as that [unveiling and witnessing] appear, they discover that knowledge. <mark>"Allah! Show us the realities of things as they are."</mark> {????????}

Mujaddid Will Expound Zilliat and Compare It to *wah*datul Wujud*

The Mujaddid now expounds his revelations. Look! The Mujaddid calls the nature of his difference with Ibn Arabi "subtle, *daqt*" It's not at all a "roaring controversy" that many people make it out to be.

<div align="right">

6,1
Intikhāb page 22 line 1
</div>

> I'm expounding in this writing in detail whatever that has been revealed to me. First, the thoughts on this matter of Ibn Arabi who is the leader and the teacher of the Sufis of the later times have been clarified. Afterwards, whatever that has been unveiled to me for dissemination, has been produced. Then the difference between the two doctrines will be completely understood and despite the subtleness, *daqt*, of their difference, these two doctrines will not be confused {khalt shodan} with each other.

*Wah*datul Wujud*

Ibn Arabi's Ontology: Tawhid or Monism as Wah*dat-i Wujud or Ontological Monism

The Five Presences of Ibn Arabi

The Non-entified Level

Ibn Arabi's Ontology: Tawhid or Monism as Wah*dat-i Wujud or Ontological Monism

In the non-entified level, the divine Persona and each of the Attributes are identical to one another; they are all one altogether like an amorphous mass. On that level, there is neither any manyness nor any distinction, neither in form nor in content.

<div align="right">

6,4
Intikhāb page 22 1ˢᵗ para
</div>

> Shaykh Muh*yiuddin Ibn Arabi and followers have said that the Names and Attributes of the Necessary are "identical" to the Persona (*dhāt*) of the Necessary and likewise identical to one another. For example, [let's take the Attributes of] Knowingness and Powerfulness {<ilm va qudrat}. They are identical to the Persona; and in the same way, they are also identical to each other. Therefore, in that homestead {mawt*in} [that is the non-entified level of the Necessary,] there is no multiplicity or manyness, {ta<addada va takaththara} nor is there any distinction or in-betweenness {tamayyuz va tabayyun} neither in form nor in content.{ism va rasm}.

God in the non-entified Level	
Level	God
Non-entified	Persona= each Name= each Attribute No manyness No distinctions

Two Cognitive Entifications

In Ibn Arabi ontology, the first of these two entifications take place in the Mind of God. Here the Mujaddid describes them.

SUMMARY: Those Names, Attributes, Modes or shu>u:n and Crossing-Overs or Itibārāt have been [qualified with] distinction and inbetweenness {tamayyuz va tabayyun} in the divine Mind, both in an undifferentiated {ijmāl} manner and in a differentiated {tafs*i:l} manner. The name of that distinction is

1. First Entification in the undifferentiated manner

2. Second Entification in the differentiated manner.

Cognitive Entifications: Necessary level	
Name of the Entification	Nature of the Entification
1 First Entification	Undifferentiated, ijmāl
2 Second Entification	Differentiated, tafs*il

The First Entification is also called "oneness-crossing-over" (*wah*dat*) or the Muhammadan Reality (i.e. Essence) and the Second Entification is also called "one-and-allness" (*wāh*idiyāt*) or the "Realities of the Journey of the Contingent Things" (*h*aqā>iq-i sayr-i mumkināt*) or the "fixed entities" (*a<yān thābita*.)

They establish these two cognitive entifications, {ta<ayyun-i <ilmi:} oneness-crossing-over {wah*dat} and one-and-allness {wāh*idiyat}, on the level of Necessaryness. {martaba-i Wujūb} [That is, these two cognitive entifications take place in the Mind of the Necessary.]

Two Cognitive Entifications stages of Self-awareness of God in His Mind			
	Type with respect to the Domain of entification	Type with respect to differentiation	Name of the entification
First Entification:	On Necessary level, in the Mind of the Necessary, cognitive	Undifferentiated	Oneness-crossing-over or *wah*dat*; Muhammadan Reality (i.e. Essence)
Second Entification:		Differentiated	One-and-allness or *wah*idiyat*, Realities of the Journey of the Contingent Things, fixed entities

External Entifications

Fixed Entities Becoming Contingent Things

How do the contingent things come into existence? Ibn Arabi says that the contingent things are the fixed entities themselves albeit existing by the Wujud of God. Ibn Arabi confirms that

>   a) The "fixed entities" themselves no external Wujud at all, they are merely Ideas in the Mind of the Necessary possessing merely cognitive fixedness.
>   b) The only thing that exists in the outside is God.

So how do the contingent things gain external Wujud? According to Ibn Arabi, first, the fixed entities are reflected in the mirror that is Wujud (which to Ibn Arabi is identical to God) and second, those reflections create an imaginalized Wujud.

<div align="right">Intikhāb page 22 para 1 line 5 before the end</div>

[Ibn Arabi and his followers,] they say that:

1   [On the level of the two cognitive entifications,] the [fixed] entities "haven't even found the smell of" external Wujūd [i.e. do not have any external Wujūd at all by themselves;] and

2   nothing exists in the outside except God the Disengaged One-in-Numberness. (*ah*adiyat mujarrada*)

3   [On the level of the three external entifications,]

4   this manyness that is seen in the in the outside {khārij} is [the result of a two-part process where:]

>   a)   Those fixed entities are reflected in the mirror of Manifest Wujūd Who is Him [God] except Whom nothing exists in the outside.
>
>   b)   Those [reflections, having been reflected on Manifest Wujūd Who is God,] create an imaginalized Wujūd {Wujūd-i takhayyul}. It's like when the picture of an individual is reflected in the mirror and an imaginalized Wujūd on that mirror is created.

This Reflection Has An Imaginalized Wujud

However, Ibn Arabi's imaginalized Wujud is very subtle. So subtle that it lacks any external Wujud. So the contingent things have to depend on the prototypal divine Wujud in order to exist. However, the Mujaddid's imaginalized Wujud is not so subtle. While he holds that imaginalized Wujud by itself to be like an illusion, he proposes that God's artisanry is employed here and thus it creates an kind of "durableness."

<div align="right">Intikhāb page 23 line 1</div>

> For this reflection, no [true or prototypal] Wujud but an imaginalized Wujūd {takhayyul} is established. Neither something has been indwelling {h*ulu:l na-kardeh ast} inside the mirror; nor any picture has been imprinted {muntaqish} on the surface of the mirror. If there is an imprinted picture then it's only in an imaginalized form and it appears to be on the mirror like an illusory thing {mutawahham}.

The Mujaddid proposes that the cosmos is "almost" an illusion (of a type that is an imaginalization i.e. like a reflection in the mirror); however, God's faculty of artisanry has laid His hands on this illusion and so it has attained a sort of durableness. While that durableness does not make the cosmos as real as God, still it is "more real than a pure illusion." God's Artisanry has made it so much more real that once the cosmos has come to exist, even if that illusion is gone, still it would continue to exist in the outside.

<div align="right">Intikhāb page 23 line 4</div>

> This imaginalized and illusory thing (*mutakhayyal va mutawah*m,*) when it would be the result of divine artisanry, (*sana<-i khudavand-i*) then it would be completed with durableness. (*itqan tamam darad*) [i.e. this thing would be durable enough to last in the real world instead of merely in the imagined world.] With the uplifting of the illusion and imaginalization, verily [these things] would still not be eliminated. (*biraf< wahm va takhayyul mar tafa> nagardad.*)

Note: There is a world of difference between what Ibn Arabi calls the shadow and the Mujaddid calls the shadow. Ibn Arabi's shadow is a "pure" shadow — that's just like an illusion. On the other hand, what the Mujaddid calls a shadow is more than a shadow — it has external existence. Many commentators have assumed that these two shadows are the same and that has created many misunderstandings.

Shadow: Ibn Arabi versus the Mujaddid	
Ibn Arabi	Mujaddid
1. Pure illusion 2. Has no external existence. So it needs to depend on the Wujud of God for its own existence.	1. Although originally a pure illusion, Divine Artisanry has laid hands upon it. 2. As a result, that shadow is durable enough to have external existence. Such that even if that illusion was gone, the shadow would still continue to exist. Thus it does not need to depend on the Wujud of God for its existence.

The Mujaddid points out that if the cosmos were a complete illusion, deeds done in this world would be a complete illusion as well. However, that cannot be true because we know that God would not

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assign someone to such an enormous recompense as an eternity in hell as the outcome of his deeds that are illusions. Therefore, this world could not be a pure illusion.

> Eternal reward and punishment {<adhab} [in the last world] for the slave [i.e. man] is decided on that basis [i.e. on the basis of the works done in this world.]

Three External Entifications:The Detail

Now the Mujaddid discusses on the three external entifications.

> This manyness {kathrat} that has appeared in the outside {khārij} is classified into three classes {qism}:

1. Spiritual Entification {ta<ayyun-i ruhi}
2. Imaginal Entification {ta<ayyun-i mithāli}
3. Corporeous Entification {ta<ayyun-i jasadi} --- having connection {ta<alluq} to witnessing {shahadat} {i.e. its visible}

These three external entifications are on the contingent level.

> These three entifications are called the external entifications and they are established on the contingent level {martaba-i imkān} [i.e. within the Circle of Contingentness.]

External Entifications: Contingent level		
Level of Entification	Type with respect to the domain of entification	Name of entification
3	External	Spiritual entification, ta<ayyaun-I ruhi
4	External	Imaginal entification, ta<ayyun-I mithāli
5	External	Corporeous entification, ta<ayyun-I jasadi

These five entifications altogether — the two cognitive entifications and the three external entifications — are called the Five Descents or the Five Presences (*tanazzulat-i khamsa, hazrat-i khams*.)

> These [five entifications altogether] are also called the Five Descents or the Five Presences (*tanazzulat-i khamsa, hazrat-i khams*.)

The Non-entified Level + The Five Presences *Had*rat-I khams* Or the Five Descents *tanazzulat-I khamsa*					
Sequence of entification	Level of entification	Domain of entification	Type of Entification: with respect to the domain	Subtype of entification: nature of the entification in that domain	Name of entification

				of entification		
Non-entified level, la-ta<ayyun						One-in-Numberness, Ahadiyat
1	Necessary	Mind of the Necessary	Cognitive <ilmi	Undifferentiated, ijmāli	Oneness-crossing-over,/ undifferentiated oneness or one-with-emerging-others-ness or Wah*dat
2			Cognitive	Differentiated, tafs*i:li	One-and-allness, Wahidiyat
3	contingent	"outside" [outside the Mind of the Necessary]	External khāriji:		Spiritual entification, ta<ayyun-I ruhi
4			External		Imaginal entification, ta<ayyun-I mithāli
5			external		Corporeous entification, ta<ayyun-I jasadi

Ibn Arabi's Justification for Ittihad

Ibn Arabi proposes that God alone possess Wujūd and the contingent things borrow their Wujūd from Him — they are both instances of the same Wujūd. Therefore, the Wujūd of God and the Wujūd of the contingent things are identical. However, how the contingent things differ from God is that for each contingent thing, its Wuju:d is molded by its essence that is its fixed entity. However, at the same time, he proposes that God's Mind (including Its contents) are identical to the Persona. Therefore, Ibn Arabi has to imply that the fixed entities are also divine.

The following is his logic behind One-and-the-sameism. Mujaddid explains the arguments of Ibn Arabi for saying "All is He."

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Ibn Arabi is compelled to declare Ittihad or One-and-the-sameism and say "*hama ust* All is He" when he

1. Establishes nothing but the Necessary Persona {dhat-i wajib} (or the Names and Attributes of the Persona, which to Ibn Arabi are identical to the Persona) [as existing] either in the Mind or in the outside. {<ilm va khārij}

Note: Yes! In the Mind as well. That means that even anything that is only in God's Mind is identical to the Persona. So to Ibn Arabi, the "cognitive forms" are identical to the Persona as well.

2. Recognizes the "cognitive forms" {surat-i <ilmiyya} [Ideas of the contingent things in the divine Mind] to be "identical" to the "possessors of the forms" {dhi surat}[i.e. the contingent things themselves,] instead [of conceiving these Ideas as merely] the apparitions {shabah} or images of them [the contingent things.] And

Note: Ibn Arabi's reasoning may be that a) the contingent things don't possess any Wujūd that is their "own," b) what appears as their Wujūd is actually God's Wujūd. c) So the fixed entities are merely cognitively fixed and similarly d) the contingent things are also merely fixed cognitively. Therefore, e) the fixed entities are identical to the contingent things.

3. Conceives (*tas*ur kardeh and*) the Forms of the Reflections of the Fixed Entities, which has appeared in the mirror of Manifest Wujūd, (*namudī paida kardeh and*) as "identical" to the fixed entities, not merely as their likenesses. (*shabah.*)

Note: 1) The fixed entities have been reflected on the mirror that is the Manifest Wujūd and in that way, they have appeared in the outside as Forms of the Reflections of the Fixed Entities 2) Forms of the Reflections of the Fixed Entities are not merely likenesses, *shabah*, of the fixed entities, but instead "identical" to the fixed entities.

Ibn Arabi's Arguments
1. God is the only thing that exists either in the outside or in the Mind of God. That is anything possessing Wujūd. That implies that the contents of God's Mind, including the fixed entities, are divine.
2. The fixed entities are identical to the contingent things. Therefore, the contingent things are divine.
3. The contingent things are the i.e.

> Forms of the Reflections of the Fixed Entities (which are the fixed entities reflected in the Manifest Wujūd.) They are identical to the fixed entities. Therefore, again, the contingent things are divine.

In short, this is the clarification of the school of Shaykh Muh*yiuddin Ibn Arabi on the matter of *wah*dat-i wujud.* This science is what Ibn Arabi calls the lot of the Seal of Sainthood [that he claims to be himself!] They [Ibn Arabi and his followers] say that the Seal of Prophethood [Prophet Muhammad] takes this science from the Seal of Sainthood [Ibn Arabi!] The commentators of the **"Bezels of Wisdom"** indicate lots of [manipulative] work to justify this [ridiculous] position!

Mujaddid Explains Zilliat and Contrasts with Ibn Arabi

Ibn Arabi has been the first one to provide a theoretical underpinning for Tawhid. Yes! There can be and there have been other alternative systematizations of Tawhid. For example, ???????????????????.

However, the specific system of Ibn Arabi (that the Mujaddid usually calls *tawhid-I wujudi* but people today call *wah*dat al-wujud*) prevailed over all other systems.

Yes! Sufis has been all along suggesting Tawhid, but they made these suggestions as "ecstatic utterances" while "predominated" by a state of "predomination of intoxication." In the beginning, they had no theoretical foundations behind their "unveilings." Then Ibn Arabi appeared to systematize Tawhid as a science. However, God "inspired" many subtle points in this theory to the Mujaddid.

To sum up, none from this Sufi Community before the Shaykh has spoken on these sciences and mysteries and described this clarification in this manner. All the time speeches of Tawhid or monism and Ittihad or One-and-the-sameism have been coming out of them in the state of predomination of intoxication; and *Anal Haqq,* "I'm the Reality (i.e. Essence) that is God" and *Subhani,* "I'm the Exalted Lord" have been said. Still, the justification for Ittihad has not been made and the fountainhead of the Tawhid has not been located.

After that, Ibn Arabi has come as the demonstration for the earlier ones from this Sufi Community and has become the argument for the later ones. Despite this, there are many subtle perceptions in this matter that has remained hidden and abstruse secrets in this chapter that has not revealed to him [Ibn Arabi,] which have been revealed to me and published by me by the grace of Allah. *Allah confirms the truth and He guides on the [straight] path!*

Zilliat in Detail

Mujaddid's Mid-path Ontology: Dualism as Zilliat

Eight Real Attributes

There are eight attributes that are so

Since the "people of truth" [the Mainstream Sunnite ulama] believe (praise be to Allah for keeping me with them) that the Eight [Real] Attributes of the Necessary Being exist in the outside; then it follows that in the outside, these [the Eight Real Attributes] are:

1.	**Distinct {mutamayyiz} from the Persona** with a distinction that is of the type "without what manner" and "without how" (*bi:chu:ni: va bi-chegu:ngī.)*
2.	**Distinct {mutamayyiz} from one another** with the distinction {tamyiz} "without what manner" {bi:chu:ni:}.

Instead, there is howless distinction {tamyiz} <mark>or howless bikayfi??? "how"</mark> when on the level of the Divine Persona is also established They are so because God is all-embracing with an all-embracingness that is unknown in its howness { liannahu al-wasi< bil-wasi< al-majhul al-kifiya}. [That is, God embraces even distinctions or may be even nonexistences.]

Persona and the Eight Real Attributes: Mutual Distinctions		
	Persona	Each of the eight attributes
Each of the eight attributes	Without what manner, *bi:chu:ni:* Without how, *bichegu:ngi:*	Without what manner, *bi:chu:ni:* Without how, *bichegu:ngi:*

Distinctions in God's Persona are also Incomparable

The Mujaddid explains that while God does have "distinction, *tamyiz,"* they cannot be compared to worldly distinctions. For God is Incomparable!

God's Persona (dhāt) Who is the All-Holy Person {janāb-i quddus} does not have {ma bashad} any distinction {tamyiz} that is within {farakhur =in proportion to} human comprehension and perception { fahm va idrāk}. God's Persona is beyond being subdivided or being broken down into categories. He is beyond {bār neh} analysis and classification (*tah*li:l va tarki:b*.) He is beyond {gunjaish neh} states and loci (*h*āliyat va mahliyat.)* To sum up, [God's Persona Who is] that All-Holy Person {janāb-i quddus} is beyond {mas*lub ast} Attributes {s*ifāt} or accidents {a<rād*}. There is nothing like God, neither in Persona nor in Attribute nor in Act!

explain distinguishment, distinction, tamayyuz, tabayyun
remember mirror=locus of manifestation; so if God is the mirror then He is the locus of manifestation

The Mujaddid Expounds Zilliat

Mujaddid expounds the difference between the ontological sciences of himself and Ibn Arabī

Yes! The Names and the Attributes do possess the distinction "without how" and the all-embracingness "howless." Still the Names and Attributes have experienced "additional" differentiation and distinguishment in the divine Mind. And after that, those differentiated and distinguished Names and Attributes have been reflected.

How Is the Cosmos Created?

B. How Are the Essences (realities) of Contingent Things Created

1. Attributes Are Distinguished

Divine Attributes Are Cognitively Distinguished. The Names and the Attributes of the Necessary already are "without what manner" and "howless." Still, they have been further distinguished and differentiated and reflected into nonexistences.

> Even with the existence of the distinction "without what manner" (*bichu:ni:*) and the all-embracingness (*wasa<at*) "howless" (*bi:kayfi:,*) the Names and Attributes of the Necessary, in the divine Mind have again been differentiated and distinguished and have been reflected.

DIAGRAM: NAMES+ATTRIBUTES EXPERIENCES DIFFERENTIATION+DISTINCTION

2. Anti-Attributes Are Created

Each Attribute is cognitively distinguished and reflected onto a nonexistence and that nonexistence becomes an anti-Attribute that is contrary to the original Attribute. Thus the Attribute of Knowledge is transformed into anti-Knowledge or ignorance.

> Every Name and Attribute, which has been distinguished on the level of nonexistence, [i.e. that Name or Attribute is cognitively distinguished into its contradictory by being reflected into a nonexistence,] has a counterpart on the level of nonexistence which is its contradictory[9] {*naqi:d*} in that homestead (*mawt*in.*) [of knowledge.] For example: That what is the contradictory {naqi:d} of the Attribute of Knowledge [anti-Knowledge] on the level of nonexistence is "nonexistence of knowledge" or "ignorance;" and that what is the counterpart {muqābil} of the Attribute of Power {qudrat} [anti-Power on the level of nonexistence] is incapacity. {<ajz} For the other Attributes, the same line of reasoning may be taken.

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[9] contradictory [naqi:d*], contradictory [d*idd]: *naqi:d* means two counterparts that cannot both be true (so they are mutually exclusive) but at least one of them must be true (for they are totally exhaustive.) *D*idd* means two things that are only mutually exclusive. Two contraries both cannot be true; but they are not mutually exhaustive and therefore both may be false. So "contradictory" is a subset of "contradictory."

3. Anti-Attributes Become Mirrors

These anti-Attributes are cognitively further distinguished. And they become mirrors that reflect their counterpart Attributes. So the anti-Attributes now become the loci onto which the divine Attributes are reflected.

> Those counterpart nonexistences [that are the anti-Attributes] *(<adamat muqābila)* have also attained differentiation and distinction {tafs*i:l va tamyiz} in the Mind of the Necessary. [After that,] they [the counterpart nonexistences] have become mirrors {marayā-ī} for the [original] Names and Attributes (that had been their counterparts [i.e. the Attributes that had been the counterparts of those anti-Attribute nonexistences.]) {marāyā-ī asmā va sifāt muqābilah khu:d gashteh}. [And thus they, the anti-Attributes that has become mirrors] have become loci {mah*āl} for the manifestation of their reflections [i.e. manifestation of the reflections of the original Attributes.] {zuhur <akus anha shad}DIAGRAMS

4. Attributes Reflects onto the Anti-Attributes

What the Mujaddid considers as the Essences (realities) of Contingent Things are those anti-Attribute nonexistences onto which the reflection of the Names and Attributes has fallen.

<p align="right">Intikhāb page 25– 1st new para</p>

> I see those [anti-Attribute] nonexistences along with those reflections of the Names and Attributes [i.e. the anti-Attribute nonexistences onto which the reflection of the Names and Attributes has fallen] as the Realities [i.e. the essences] of the Contingent Things [in contrast to Ibn Arabi.]

Realities (i.e. Essences) of the Contingent Things According to the Mujaddid
Anti-Attribute Nonexistences (i.e. Attributes distinguished on the level of nonexistence i.e. knowledge is distinguished into ignorance, power is distinguished into incapacity and so on)
onto which has fallen
Reflections of the divine Attributes

Now the Mujaddid summarizes his verification by analyzing the building blocks of the contingent things.

> In summary: Those nonexistences are like those prototypes {usul, singular:as*l} and matters {mawād, singular madda) are those essences and those reflections *(<uku:s)* are like {hamchun} those "forms for the time being" *(suwwar-I h*ala)* in those matters.

Comparing Mujaddidi Building Blocks to the Constituents of the Contingent Things	
Mujaddidi Building Blocks	Constituents of the Contingent Things
nonexistences	prototypes
Realities i.e. Essences	Matters

Reflections or rays	forms for the time being (*suwwar-I h*ala*)

Note: It seems that the "forms for the time being (*suwwar-I h*ala*)" means transitory, ephemeral forms. Mujaddid's use of that term seems to accentuate his view that all good that the contingent things seems to have does not belong to them really; instead they belong to God Who has bestowed them on that contingent things for a certain time aonly.

How are the Essences or Realities of the Contingent Things Created?
1. Divine Attributes Are Cognitively Distinguished
2. Each Attribute is cognitively distinguished and reflected onto a nonexistence and that nonexistence becomes an anti-Attribute that is contrary to the original Attribute. Thus the Attribute of Knowledge is transformed into anti-Knowledge or ignorance.
3. These anti-Attributes are cognitively further distinguished. And they become mirrors that reflect their counterpart Attributes. So the anti-Attributes now become the loci onto which the divine Attributes are reflected
4. What the Mujaddid considers as the Essences (realities) of Contingent Things are those anti-Attribute nonexistences onto which the reflection of the Names and Attributes has fallen.

5. The Essences (realities) of Contingent Things: Ibn Arabi versus the Mujaddid

How Ibn Arabi and the Mujaddid see as the Essences (Realities) of the Contingent Things are quite different and that is delineated in the table below.

Essence (i.e. Reality) of the Contingent Things: Ibn Arabi versus the Mujaddid		
	Ibn Arabi	The Mujaddid in Zilliat
Essence (i.e. Reality) of a contingent thing	Divine Names and Attributes distinguished in the divine Mind that Ibn Arabi calls the "fixed entities" Note: 1) Ibn Arabi considers the Attributes including the Mind as identical to the Persona. That implies that the "fixed	reflection of the of the divine Names and Attributes onto the mirrors of anti-Attributes (i.e. nonexistences that are contrary to those Names and Attributes.) in the divine Mind. And these two constituents have been commingled with each

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entities" are divine. 2) Ibn Arabi considers the contingent things to be identical to the fixed entities not merely the likenesses or images of the fixed entities.	other.

Therefore, to Shaykh Muhiyuddin [Ibn Arabi,] the Realities of the Contingent Things are the same as those Names and Attributes that have been distinguished on the level of Knowledge. [On the other hand,] I see the Realities of the Contingent Things to be those nonexistences that are the contradictories of those Names and Attributes. Along with those are the reflections of Names and Attributes that has appeared in the divine Mind onto the mirrors of those nonexistences. (*dar maraya-i an <adamat dar khaneh-i <ilm-i z*ahir gashteh*) and have been commingled with each other (*bā ekdigar mumtazaj shadeh.*)

DIAGRAMs

C. How Does God Give Existence to those Essences (realities) of Contingent Things?

Whenever God wants, He chooses one essence from all those commingled essences (that are the Realities of the Contingent Things,) i.e. anti-Attributes nonexistences commingled with the reflection from the Attributes. And He brings that essence into existence by bestowing on it a shadow from His Own Wujud.

[God] the All-powerful Chooser, (*Qādir-i Mukhtār*) whenever He wills, He converts (*gardāni:deh*) one essence` from all those commingled essences (*māhiyāt-i mumtazaja*) by shadow Wujūd — that is a ray (*parto:*) from the Wujūd Who Qualifies [with existence, i.e. God] (*Wujūd-i muttas*if*) — and then makes it [that essence] into an external existent [i.e. brings that essence into external existence.]

To sum up, by [the the process of] **projecting a ray [of shadow Wujud] from the Wujud** upon these **commingled essences,** (*māhiyāt mumtazaja.*) He [God] causes them [those commingled essences] to **become the origin of the external traces.** (*mabda>-I āthar-i khārijiya.*)

The Process of Creation for the Contingent Things Or How External Traces Are Formed	
Sequence	What's done
1	God projects a ray of Wujūd on those commingled essences
2	Those "commingled essences" become the origin of the external traces i.e. those

	commingled essences come into existence as the external traces (contingent things.)

Wujud of the Contingent Things is Shadow Wujud

Now the Mujaddid discusses on the Wujud of the contingent things.

> Therefore, **Wujud of the contingent things**, be it [i.e. that Wujūd] in the Mind or in the outside, is [shadow Wujud that is] a **ray [*parto:*] from the Wujud** [that is God] and from the perfections that follow Him [that Wujūd, onto an anti-Attribute nonexistence. It's just] like what happens in the case of rest of His attributes. For example, knowledge [possessed by] the contingent things {<ilm-i mumkin} is a ray (*parto:*) from the Knowledge of the Necessary and a shadow that has been reflected on its counterpart [anti-Attribute i.e. the counterpart of His Knowledge i.e. ignorance.] For example, the "power" of the contingent thing {qudrat-i mumkin} is also a shadow reflected on its counterpart [anti-Attribute] which is "incapacity" and likewise Wujūd of the contingent thing is also a shadow from the Wujūd reflected on the mirror of its counterpart nonexistence [i.e. anti-Attribute nonexistence.]

DIAGRAMS

This poem illustrates the above proposition. It means that everything that a contingent thing may possess, be it existence, be it essence or be it an attribute, is from God.

I've brought it from the house, it's not mine
You gave everything, nothing is mine

Cosmos Is Not Identical to the Necessary

Ibn Arabi proposes that the cosmos is the shadow of the Necessary. He [Ibn Arabi] also proposes that the cosmos is identical to the Necessary. In Zilliat, the Mujaddid also proposes that the contingent things are the shadows of the Necessary. Shadows are not identical to the prototype; they are merely an apparition or an image of the prototype. Therefore, the Mujaddid concludes that the contingent things are not identical to the Necessary.

> However, I find that the shadow of something is not identical to that thing; instead it's an apparition (*shabah**) or an image (*mithāl*) of that thing. I find it impossible to interpret one as the other. Therefore, I find that the contingent things are not "identical" to the Necessary.

*Wah*datul Wujud versus Zilliat*

Comparing their Ontologies: Ibn Arabi versus the Mujaddid in Zilliat

Essences of the Contingent Things

In Ibn Arabi ontology, the essences of the contingent things are "fixed entities," i.e. "Ideas in the divine Mind." In the Mujaddidi Zilliat ontology, the essences (that the Mujaddis calls "realities") of the contingent things are "anti-Attribute nonexistences;" although the

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reflections of the divine Names and Attributes (--------------) are there superimposed onto the mirrors of nonexistences.

Essences or Realities of the Contingent Things: Ibn Arabi versus the Mujaddid		
	Ibn Arabi	Mujaddid in Zilliat
Essences or Realities of the contingent things	"Cognitive forms, *suwwar-i <ilmiyya*" i.e. Ideas in the divine Mind, or fixed entities	Nonexistences that are Anti-Attributes [Attributes differentiated onto the level of nonexistences in the Mind]+ rays from the Attributes onto them

<div align="right">This entitre section has been edited   Intikhāb page 26 line 3</div>

Whatever reality (i.e. essence) the contingent things possess is nonexistence. The reflections of the divine Names and Attributes that is reflected there [onto those nonexistences that are the Essences (realities) of the contingent things,] they're the "apparitions {shabah} and images" of those Names and Attributes, "not identical" to them. Therefore *hama ust*, "All is He" is not correct, instead what is correct is *hama az ust*, "All is from He."

<div align="right">Intikhāb page 26 line 6</div>

Whatever that are the essences of the contingent things [*dhāti: mumkin*] are nonexistences. And those [nonexistences] are the fountainheads of all evil, imperfection and loathsomeness (*naqs* va khubth*). So whatever is found in the genus of perfection (*jins-i kamālāt*) in the contingent things [e.g. its Wujūd, its good qualities etc.] are from Wuju:d [i.e. God] and that what comes from Him — all that are rays [*parto:*] from the perfections that belong to God. [*az kamālāt-I dhātiya>-I u: subh*āneh*] Therefore, God is necessarily the light of the heavens and the earth[10]. And whatever is beyond God is darkness. Why not? Since nonexistence is below all darkness. The verification of this discussion is in the epistle in the Name of my late eldest son[11] that discussed on the reality of Wujūd and the verification on the essences (*māhiyāt)* of the contingent things.

Essence (Reality) of the Cosmos

Reality (i.e. essence) of the cosmos according Ibn Arabi is now described. Each contingent thing that be divided in two constituents: essence and existence. In Ibn Arabi ontology commonly known as *wah*datul wujud*,

1. Firstly, the essence for each contingent thing (what he calls the fixed entity) is a divine Name or Attribute distinguished in the divine Mind, so it's divine.
2. Secondly, with respect to its existence, the contingent thing has no existence of its own — it borrows its existence from God and that's divine as well.

    Therefore, to Shaykh Muh*yiuddin [Ibn Arabi,] cosmos is the expressions from those "divine Names and Attributes," which

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[10] Paraphrases the Koranic Verse "Allah is the light of the heavens and the earth. [Sura Nur, ???]
[11] Epistle 1.234 sent to Khwaja Muhammad Sadiq

a. [Firstly:] have been distinguished (*tamyiz*) in the divine Mind [lit.: abode of knowledge, *dār-I <ilm*]

b. [Secondly:] have appeared (*namu:di:*) onto the mirror of Manifest Wujūd [as a reflection] in the outside.

Reality of the cosmos according to the Mujaddid is now discussed. According to the Mujaddid while he was in the state of Zilliat, the essence for each contingent thing is a nonexistence onto which a divine Name and Attribute has been reflected. And God granted it (that essence or the reality of a contingent thing) a shadow existence by his existence-giving power. So in both ways, the contingent things are far below God, far less than being divine.

In contrast, to me cosmos is the expression of those "nonexistences," which

a. [Firstly:] Have been reflected onto by the Names and Attributes of the Necessary in the divine Mind [lit.: abode of knowledge, *dār-I <ilm.*]

b. [Secondly:] Have found existence in the outside by the Existence-giving Power [i:jād] of the Real in a shadow existence along with those reflections.

Reality of the Cosmos	
Constituents of the Cosmos	Their Realities i.e. Real Natures
Essence of the cosmos	Anti-Attribute nonexistences onto which has been reflected shadows of the divine Attributes as a gift from God
Existence of the cosmos	God has given those essences existence by His Existence-giving Power

c.

A General Comparison: Ibn Arabi versus the "Mujaddid in Zilliat"			
		Ibn Arabi	The Mujaddid in Zilliat
Essences (or Realities) of the contingent things	In brief	Divine Names and Attributes	Nonexistences
	In detail	Those divine Names and Attributes have been "distinguished" in the divine Mind to become the essences (or what Ibn Arabi calls the "fixed entities") of the contingent things. Those essences are identical to the Persona as Ibn Arabi believes that the Persona, Names and Attributes are identical to	Names and Attributes of the Necessary have projected rays onto the anti-Attribute nonexistences in the divine Mind and have become the essences (or the "realities") of the contingent things.

		one another.	
How do those essences (or realities) acquire Wujud?		Those realities (essences) appear onto the mirror of Manifest Wujūd that is God, in the outside.	The Necessary made all those realities (essences) existent with shadow Wujūd in the outside by His Existence-giving Power.
Wujud of the Contingent Things		Prototypal divine Wujud	Derivative Shadow Wujud
Do they differentiate between prototypal and shadow Wujud?		No! To Ibn Arabi, all Wujud is prototypal Wujūd.	Yes! The Mujaddid does differentiate between prototypal Wujud that is God and shadow Wujud that the contingent things possess.
Are the contingent things divine?		Yes! Contingent things are divine since both their essences (fixed entities) and their Wujūd are divine.	No! Contingent things are far less than being divine since both their essences (realities) and their Wujūd (shadow Wujud) are far below being divine.

The Mujaddid sees that everything in the cosmos that is evil is innate to that thing while everything that is good comes from God.

Therefore, it's clear that

a. For those things in cosmos that are essentially loathsome or evil — their [loathsome or evil] attributes are their own innate (*jabali:*) [attributes because all loathsome attributes belong to nonexistence that is the essence of the contingent things.][1] and

b. All that goodness and perfection, all that returns to God (*janāb-I quddus-I u:*) [It's because all good attributes of the contingent things are the reflections from the divine Names and Attributes.]

"Whatever beautiful that happens to you is from God and whatever ugly that happens to you is from yourself. [4:79]" — alludes to this knowledge. Exalted Allah is the inspirer!

Origin of Good and Evil in the Cosmos: Ibn Arabi versus the Mujaddid in Zilliat		
Attributes of the contingent things	Ibn Arabi	Mujaddid in Zilliat
Evil	There is no absolute evil as everything comes from God Who is Pure Good. If something seems to be evil, it's merely evil in comparison to or in relation to something else.	Evil is their inborn attributes (as the essences of the contingent things are [the anti-Attribute] nonexistences, which are the fount of all badness)
Good	Everything is good and that good is innate to the contingent things as they are merely the manifestation of God Who is Pure Good.	All good belong to God as that are the reflections from the divine Attributes (that fell on the essences of the contingent things as a gift from God.)

Is Wujud of God Identical to the Wujud of the Contingent Things?

The Mujaddid now refutes Ibn Arabi who proposes that both God and the contingent things share the same prototypal Wujud. Instead, the cosmos exists in the outside with shadow Wujūd; whose prototype is the Wujūd of God.[12]. Therefore, the cosmos is not identical to God, since shadow is not identical to the prototype.

Therefore, from this verification what is understood is that the cosmos exists in the outside with shadow Wujūd, just like God exists in the outside with prototypal Wujūd, instead with His Persona. [The Mujaddid explains that while God indeed has prototypal Wujud, it does not need that Wujud for its own existence. Instead, God exists by His Own Persona, *bi 'l-dhāt*.]

In summary: This outside [cosmos] is also the shadow of that outside [domain of God.]

Therefore, you can't say that the cosmos is identical to God and you can't relegate one to the other [as its predicate.] It is not logical to say that the shadow of an individual is identical to that individual. Both are different in the outside because the two are indeed different

Wujūd: Cosmos versus God		
	Cosmos	God

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[12] To be more precise, God does not exist by dint of His Attribute of Existence but instead He exists by His Persona, in the Mujaddidi sense. However, divine Wujūd is still the prototype of the shadow Wujūd that the cosmos possess.

| Wujūd | Shadow Wujūd | Prototypal Wujūd |

.

Ibn Arabi's monism was founded on the conjecture that the prototype and the shadow are identical. What he proposed really seems to mean that, "Yes! The cosmos is indeed the shadow of God. But shadow is identical to the prototype. Therefore, cosmos is identical to God." The Mujaddid criticizes this and instead proposed that shadow and the prototype are indeed different.

> If someone [e.g. Ibn Arabi] says that an individual's shadow, *z*ill*, is identical to that individual then he must mean in a symbolic sense and that [symbolic sense] is not what we are discussing.

God cosmos Inter-relationship		
	Inter-relationship	
God	Shadow	Cosmos
God	Not identical to	Cosmos

1. God $\xleftrightarrow{shadow}$ cosmos
2. God $\xleftrightarrow{not-identical}$ cosmos

It should be noted that this verification of the Mujaddid changed as he progressed in his path of God-realization. From Zilliat, he progressed to the station of Abdiat and then he writes that the contingent things are not worthy of even being the shadow of God, their only relationship with God is that of slavehood.

Is Cosmos the Shadow of God?

The Mujaddid now explains how Ibn Arabi and he employ the term "shadow of God" differently.

<div align="right">Intikhāb page 27 line 10</div>

> **Question:** Shaykh Muh*yiuddin [Ibn Arabi] and his followers also said that the cosmos is the shadow of the Real [just as you do.] So what's the difference between his view and your view?

Ibn Arabi considers the shadow to be extremely subtle, so subtle that it has no external Wujūd. But the cosmos indeed has external Wujūd, since we recognize that it does exist. How to solve this dilemma? Consequently, Ibn Arabi, since he cannot establish external Wujūd for the cosmos based on this super-subtle shadow, is compelled to employ the Wujūd of God as the basis for the external Wujūd of the cosmos.

> **Answer:** In answer, we say that they [Ibn Arabi and followers] consider that **that shadow** [of God, which is the cosmos] **exists only in illusion** [in the divine Mind] — they don't permit it [that shadow, which is the cosmos, which exists as an illusion in the divine Mind] "even to have the smell of Wujūd" [i.e exist at all] in the outside.

As a result of that belief, Ibn Arabi reaches the two following conclusions.

> As a result[2], they

Cosmos Exists by the Wujud of God

1. We see many different objects in the cosmos. Now that seems to contradict the claim of the adherents of Tawhid that all that exists in God and God alone. How to solve this dilemma? Ibn Arabi seems to say that that "manyness," the multiplicity of objects that seems to exist in the cosmos, is the shadow of God. But that shadow is really an illusion that does not really exist So later Ibn Arabi, brings the proposition that the cosmos exists as it borrows the Wujud of God..

   > Explain that the illusory manyness (*kathrat mawhum*) by the shadow of the [God Who is] Oneness-crossing-over that's existent. (*z*ill-I wah*dat-I mawju:d*)

Question: What is this wah*dat? There is no ta<ala or its synonym after wah*dat — so it can't refer to God. Can it be the First Entification? Also, "shadow of wah*dat" seems to mean the "divine Wujud" from its context.

Note: Here *illusory manyness* means all these many things that exist in the cosmos that to Ibn Arabi is an illusion because only God exists.

2. Ibn Arabi recognizes that the only thing that exists in the outside in the outside is the One i.e. God.

   > Recognize only the One, *Wāh*id* (Almighty!) [God] to be [the only thing that is] existent in the outside.

Nature of the Wujud of the Cosmos: Ibn Arabi versus the Mujaddid

The Mujaddid now explains his difference with Ibn Arabi on the shadow of God the cosmos.

A. Ibn Arabi: Cosmos exists by divine Wujud

Ibn Arabi's shadow that is the cosmos lacks external Wujud. Therefore, he has to depend on the protypal Wujud that is divine Wujud.

> There is indeed a difference between these two views [i.e. my view and Ibn Arabi's view.] The only reason for predicating (*h*aml*) the shadow to the prototype or not, is "to establish the external Wujūd for the shadow or not."[3] Since they [Ibn Arabi and followers] haven't established external Wujūd for the shadow then they are compelled to predicate it [the Wujud that the cosmos possesses] to the prototype (*bar as*l mah*mu:l*) [which is divine Wujud.]

B. Mujaddid: Cosmos exists by Shadow Wujud

The Mujaddid's shadow is much more real than Ibn Arabi's — it does possess external Wujūd. So that shadow does not have to depend on the Wujūd of God, as Ibn Arabi's shadow does.

> Since I know that the shadow [indeed] exists in the outside [possessing external Wujūd,] that's why I'm not so eager to predicate it to the prototype [the prototypal external Wujūd that God possesses.]

C. Both Ibn Arabi and the Mujaddid: Cosmos Possesses Shadow Wujud

Both the Mujaddid and Ibn Arabi agree that shadow of God lacks "prototypal" Wujud that is the divine Wujud and that the Wujud of the cosmos is that "shadow" Wujud.

I [the Mujaddid] concur with them [Ibn Arabi and his followers, on the following two propositions:]

1. Denying [prototypal i.e. true] Wujūd for the Shadow [of God that is the cosmos, according to both the Ibn Arabi ontology and the Mujaddidi science of Zilliat.] and on

2. Establishing that the Wujūd [of the cosmos] is derived from the shadow of God.

Yes! Both the Mujaddid and Ibn Arabi call the cosmos a "shadow." But what they mean by the term "shadow" is quite far apart. The shadow of the Mujaddid indeed has external existence. So in the Mujaddidi "outside," there are two things that exist: God that is the prototype and the cosmos that is the shadow. In contrast, Ibn Arabi's shadow is so subtle that it lacks any external existence. In the Ibn Arabi "outside," only God exists; His shadow is so subtle that it has no external existence.

To Ibn Arabi, God is identical to Wujūd and therefore, the Wujūd of the contingent things is identical to the Wujūd or God. Ibn Arabi's argument seems to be this:
1. In the outside, only God exists, i.e only God possesses Wujūd.
2. Contingent things do possess Wujūd
3. God's shadow is very subtle. So it lacks "external" Wujūd.
4. Consequently, Wujūd of the contingent things cannot be the Shadow Wujūd..
5. Consequently, Wujūd of the contingent things is the Wujūd of God.

Nature of Existence for the Shadow: Ibn Arabi versus the Mujaddid	
Ibn Arabi	The Mujaddid
Cognitive existence or illusion	External existence

D. Does that Shadow Wujud Exist in the Outside? Mujaddid: Yes! Ibn Arabi: No!

In contrast, the Mujaddid argues:

However, I [the Mujaddid,]

1. ## Mujaddid: That Shadow Wujud That's the Cosmos Does Exist in the Outside

   1. Consider that shadow Wujūd (*Wujūd-i z*illi:*) existent in the outside and I [the Mujaddid, consider it as a well-thought out proposition that I've taken after I've thought for a long time without any haste, i.e.] without being predicated by a relationship of haste[4] (*mubādarat*.) Both I and they [Ibn Arabi and followers] concur on denying prototypal Wujud for the shadow. And we both agree on establishing shadow Wujud [for the cosmos.] However, [in contrast to Ibn Arabi who establishes that shadow Wujud in the Mind of God,] I establish the shadow Wujud in the outside.

2. ## Ibn Arabi: That Shadow Wujud That's the Cosmos Is an Illusion

   3. [Where we differ is that,] they [Ibn Arabi and followers] consider shadow Wujud (*Wujūd-i z*illi:*) to be an illusion (*wahm va takhayyul.*) They do not believe that anything exists in the outside except God the Disengaged One-in-Numberness (*ah*adiyat mujarrada*)

   [Ibn Arabi and followers believe that the Wujūd of the cosmos in an illusion in the Mind of God and the cosmos does not at all exist in the outside.]

Both Ibn Arabi and the Mujaddid talks about *takhayyul*, imaginalization; but what they mean are quite different, just like they differ in interpreting the term "shadow. Write more??????????????? The key of this difference is "divine artisanry"

Table: think more and write more

Shadow Wujud: Ibn Arabi versus the Mujaddid in Zilliat			
	Ibn Arabi	The Mujaddid in Zilliat	Same/different
Shadow Wujūd of the cosmos has prototypal Wujūd	No	No	Same
Does the cosmos has shadow Wujūd?	Yes	Yes	Same
Instead, that Wujūd of the cosmos is derived from the Shadow of God	Yes	Yes	Same
Shadow Wujūd is external, it's in the outside	No! Shadow Wujūd is in the cosmos which is an illusion in the divine Mind	Yes!	Different
Is God the	Yes	No! God exists	Different

Disengaged One-in-Numberness the only thing that exists in the outside?		and the cosmos (that is other than God) exists.	

Wujud of the Attributes

The Mujaddid comments that Ibn Arabi considers all the divine Attributes, even the Eight Real Attributes as externally nonexistent. To him they are merely cognitively fixed. The Mujaddid considers the existence of the Eight Real Attributes much truer than the existence of the other Attributes (and all the Attributes to him exist in the outside with shadow Wujud.) That's why he seems to find Ibn Arabi's idea that even the Eight Real Attributes exist only in the Mind of God so repulsive.

<div align="right">Edited Intikhāb page 27 last line</div>

[This belief of Ibn Arabi and followers that only God the Disengaged One-in-Numberness exists in the outside, it has gone to such extreme that] while the doctrine of the Sunnite Community establishes the Wuju:d of the Eight [Real] Attributes to be in the outside [with external Wujud,] they [dare to oppose that doctrine by] establishing them [the Eight Real Attributes, in fact all the Attributes] as existent nowhere except in the Mind of God [as a relationship.]

Both they [Ibn Arabi and his followers] and the "ulama of the manifest knowledge" have avoided the middle path and veered to the two extreme sides. However, I have adopted the middle of the true path.

Wujūd of the Attributes: Ibn Arabi, the Sunnite ulama, the Mujaddid			
	Ibn Arabi	Sunnite ulama	The Mujaddid
Eight Real Attributes	Exist in the Mind of God as "merely" cognitively fixed	Exist in the external domain with prototypal Wujūd	Exist in the external domain with shadow Wujud

Had Ibn Arabi Verified Zilliat

Had Ibn Arabi verified Zilliat,— i.e. that the cosmos and the Attributes are the true shadows of God having external existence, his views would come more in line with the Sunnite creed. The Mujaddid verifies that the divine Attributes exist as shadows of the Persona.[13] On the other hand, Ibn Arabi denies the external Wujūd of the Attributes at all and proposed that they are merely relationships that God has with the cosmos as he found that that the existence of the Attributes are not

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[13] epistle 1.234

real as the existence of the Persona. The Mujaddid also verifies that the cosmos possesses shadow Wujūd, whereas Ibn Arabi verifies that cosmos is really an illusion. It may be noted that Ibn Arabi also proposes sort of a Shadowism but his shadow is so subtle that it has no external existence. Has he accepted the Mujaddidi Shadowism where the shadow has external existence, his views would conform to the Sunnite creed.

> Had they, [Ibn Arabi and his followers,] found this outside [that contains everything other than God, *ma siwa Allah*, i.e. the Attributes and the contingent domain] as the shadow of that outside [that contains the divine Persona and the Eight Real Attributes — according to the Mujaddid's verification], then they would not have denied the external *Wujud* of the cosmos.

Mujaddid: prototype-shadow relationship between the two "outsides"	
Prototype	Shadow
"that outside" that contains the Necessary Persona	"this outside" that contains everything other than God, *ma siwa Allah*, i.e. the Attributes and the contingent domain

Had Ibn Arabi and followers found that created world as the shadow of God i.e. accepted Zilliat, they would not have claimed that the cosmos exist only in illusion (as it has no Wujud of its own, its Wujud is the Wujud of God.) They correctly decided (along with the Mujaddid) that the Wujud of the Attributes are not as real as the Wujud of the Persona Itself. Where they erred is that they decided that the Attributes are nonexistent since to them there are only two possibilities for Wujud, either prototypal Wujud or nonexistence. Instead, had they admitted that there is a second class of external Wujud that is less real than the prototypal Wujud, they would have agreed that the Attributes have that class of Wujud i.e. shadow Wujud.

> [Even that, at that point,] they would cease:
>
> 1. Saying that the cosmos exists only in illusion and imaginalization (*wahm va takhayyul*) [in the Mind of God] and
>
> 2. Denying the external *Wujud* of the Attributes of the Necessary Being.

Had the Ulama Accepted Zilliat

The "ulama of the manifest knowledge," they claim that the contingent things have the same class of Wujud as God. Instead, had they admitted to Zilliat, they would not have established that the contingent things have prototypal Wujud, instead they would have admitted that possessing shadow Wujud is sufficient for the contingent things, because that would have been sufficient to grant them real existence while keeping their level of existence below that of God.

> Also if the "ulama of the manifest knowledge" also aware of this, then

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1. They would not establish it all the time that contingent things have prototypal *Wujud*.

2. Instead, they would have recognized shadow *Wujud* as being sufficient.

Shadow Wujud is also External Wujud

The Mujaddid had written before that the term Wujud can be ascribed to the contingent things in its real meaning, not merely in a metaphorical meaning. Now shadow Wujud is also a type of external Wujud — it's not merely some kind of cognitive fixedness. Therefore, the Mujaddid.s present proposition that the contingent things possess shadow Wujud does not contradict his earlier proposition that they possess Wujud "in its real meaning."

> I have written in several of my epistles that "the term *Wujud"* is applicable to the contingent things
>
> 1. in its real meaning (*be-t*ari:q-i haqi:qat*)
>
> 2. not [merely] in a metaphorical (*majāz*) meaning"
>
> That statement [of mine] is not an antithesis to that verification [that is described above, although it appears to be so.]. It's because the contingent things which are in the outside {khārij} with shadow *Wujud*, exist
>
> 1. in its real meaning (*be-t*ari:q-i haqi:qat*), and
>
> 2. not merely in an illusory (*tuwahm va takhayyul*) way, as they [Ibn Arabi and his followers] believe.

Note: What Ibn Arabi means by the term *takhayyul* is really "illusion," it's not what the Mujaddid means which is "having external Wujud as shadow Wujud." Because Ibn Arabi's shadow is so subtle that it lacks any external Wujud.

Is the Essence (Reality) of the Contingent Things Nonexistence?

The Mujaddid now interprets a saying of Ibn Arabi and rationalizes it with his own verification. The Mujaddid verified that the reality of the contingent things is nonexistence. And Ibn Arabi proposed that the reality of a contingent thing (that he calls "fixed entity") is "a *barzakh* in-between *Wujud* and nonexistence." Are both saying the same thing?

> Question: Ibn Arabi has said in the **Futuh*āt** that the "fixed entities are a *barzakh* in-between *Wujud* and nonexistence." Therefore, [this saying of Ibn Arabi can be interpreted to mean that] he also considers nonexistence to be the Reality of the Contingent Things [like your verification does.] So what's the difference between this verification [of yours, the Mujaddid's] and that saying [of Ibn Arabi]?

In answer, the Mujaddid says that they both meant two quite different things. What Ibn Arabi meant is that the fixed entities are "cognitive forms;" while they cognitively exist, they have no external existence.

Answer: He [Ibn Arabi] calls them [the fixed entities] a *barzakh* because he understands that the "cognitive forms" {suwwar-i <ilmiyya} [i.e. Ideas of the contingent things in the divine Mind or the fixed entities] have two faces:

Since the fixed entities are "fixed" in the Mind of God; therefore, they at least possess cognitive fixedness.

1. One face is toward **Wujud** — by their **cognitive fixedness**, {thubut <ilmi}

At the same time, since the fixed entities lack external Wuju:d, their other face is towards nonexistence.

2. The other face is toward **nonexistence** — by their **external nonexistence**, since Ibn Arabi considers that those [fixed] entities do not "even hope for the smell of" [i.e. do not at all possess] external *Wujud*.

Ibn Arabī 2 faces of the fixed entities				
nonexistence	Face on the Left: External nonexistence	Forms in the divine Mind or cognitive forms= Fixed entities	Face on the Right Cognitive fixedness	External Wujūd

On the other hand, the reality of that nonexistence to which the Mujaddid referred in this writing is that it is the origin of all evil and imperfection. That's why when the divine Attributes are distinguished on the level of that type of nonexistence, they result in anti-Attributes e.g. divine Knowledge is distinguished on the level of that type of nonexistence, It results in ignorance.

The nonexistences about which I'm talking in this verification have a different reality [i.e., they are the "absolute nonexistences" that are the origin of all evil and imperfection.]

The Meaning Of Nonexistence	
Meant by In Arabi referring to "fixed entities"	Meant by the Mujaddid in this verification
Nonexistence which is externally nonexistent but cognitively fixed	Absolute nonexistence that is the origin of all evil and imperfection

Some other Sufi masters have talked about Exaltation which is ascription of nonexistence onto contingent things. The nonexistence to which they referred was [merely] external nonexistence. On the other hand, the nonexistence about which the Mujaddid talks has a different reality — it is the origin of all evil and imperfection.

Likewise, that what is called Exaltation, (<izza) which has come in some expressions [made by some other Sufi masters] — which is [the result of] ascription of nonexistence onto contingent things (it*lāq-i <adam bar mumkin) — refers to that [nonexistence] which is [merely] externally nonexistent. (marād az an ma<du:m khāriji:,) not the nonexistence [which is the source of all evil and imperfection,] whose verification we've discussed before.

The Meaning Of Nonexistence	
Meant by those Sufi masters referring to Exaltation	Meant by the Mujaddid
Nonexistence which is externally nonexistent but cognitively fixed to some contingent thing	Absolute nonexistence that is the origin of all evil and imperfection

Conclusion: God is Different from the Cosmos

God is far different from the cosmos according to the Mujaddidi verification of Zilliat. According to Ibn Arabi, God and the contingent things are very similar. First, they both share the same common Wujūd. Second, the essences of the contingent things are also of divine origin — their essences are "cognitive forms" or Ideas in the divine Mind. Therefore, God and the cosmos is both divine. In contrast, the Mujaddid proposes in Zilliat that the essences (realities) of the contingent things are 1) the divine Names and Attributes distinguished and differentiated in the divine Mind and then 2) reflected in the mirrors of nonexistences.

?????????

non-existences (into which the shadows of the counterparts of the divine Names and Attributes have been reflected. ??????

) — and that is surely not God. So the Mujaddid concludes that God and the contingent things are far different — they are at all one-and-the-same.

God is beyond of beyond from those Names and Attributes which have become the Realities [Essences] of the Contingent Thing by:

1. [Firstly:] Being differentiated and distinguished {tafs*i:l va tamyiz} in the divine Mind

2. [Secondly:] Being reflected onto the [mirrors of] nonexistences.

Therefore, God does not have a relationship {munāsabat} with the cosmos in any way. "Allah is Independent of the cosmos! [29:6]" So I [the Mujaddid] do not at all support making God identical or one-and-the-same {<i:n va muttah*id} as the cosmos [like Ibn Arabi does] or even attaching any kind of relationship [between God and the cosmos, except only those relationships sanctioned by the Shariah [e.g. servanthood, neediness etc.]

Lord! They are there!
And I am here

Subhana rabbuka rabbil izzah amma yasifun …..
????????????????????????Sura Saf para 28

Final Ontology: Dualism as Abdiat

This should be noted that this Zilliat or Shadowism is not the final "inspired science" of the Mujaddid. While no Sufi before him even reached this station of Zilliat or Shadowism, the Mujaddid even progressed further in his wayfaring, finally reaching the sublime station of Abdiyat or Slaveism. There he realized that Zilliat is the final station, there is another station beyond that where he found that nothing is worthy enough to be the shadow of the Creator. Instead, everything is the "slave" of the Real. And finally, he realized that God is beyond all that can be imagined.

134,7

This section has been edited until the end Maktub 3.122 last question Intikhab page 128 line 3

Question: In your own writings [that you wrote before,] you [the Mujaddid] have established a prototype-shadow relationship between the Necessary and the contingent things. And you have said that the contingent things are the shadow [*z*ill*] of the Necessary. And you have also written that the Necessary (as it is the prototype) is the Reality of the Contingent Things and the contingent things are the shadows of the Necessary. And you have revealed a large body of knowledge [*ma<rifat*] on the Necessary. If the Shaykh [Ibn Arabi] said that the Necessary is the Reality of the Contingent Things by this interpretation, why can't he [say so?] Why should he still be censured?

In answer, the Mujaddid says that all the Sufi sciences that say the creation is the shadow of God or in some other way related to God are false sciences originating from intoxication, *sukr.* Those false sciences include even Zilliat, shadowism that even the Mujaddid experienced and propagated himself before.

134,10

Answer: This kind of science that establishes inter-relationship between the Necessary and the contingent things has no proof in the Shariah. All that science is science originating from intoxication. (*sukriya*) It [the proposition of Ibn Arabi that the Necessary is the Reality of the Contingent Things] is from their inability [inability of Ibn Arabi and his followers] to reach the reality of that inter-relationship [between the Necessary and contingent things.].

What power do the contingent things have?
That they can be shadows of the Necessary?

41

The Mujaddid explains why God may not have a shadow. It's because He is truly Incomparable, far above having the attribute of "possessing a shadow." He argues, "When Prophet Muhammad did not have a shadow, how can his God have a shadow?"

> Why will the Necessary have a shadow? When shadow is the false (*mawhum*) engendering (*tuliyad*) of things similar [to the original, in this case the original being God.] Also it [the shadow] brings the news that there is a defect — the prototype lacks perfect subtleness. When Muhammad the Prophet of Allah did not have a shadow due to the subtleness of his body then how can the God of Muhammad have a shadow?

Note: According to the traditions, Prophet Muhammad did not have a shadow[5].

The Mujaddid describes the Ultimate Reality of God vis-à-vis the creation. And that is Transcendence, Incomparability or Beyondness. God and His Eight Real Attributes are what really exist from eternity. Everything else came to be later

> Divine Persona exists in the outside by His Persona (*bi 'l-dhāt*) with Independence [*istiqlāl*] and with the Eight [Real] Attributes — that is the Reality of the Almighty He [God.] Except for that, all that is [existent] there has become existent by His [Act of] "bringing into existence" [*i:jād*]. And [therefore, all that God brought into existence later,] they are contingent things, created things and newly arrived things. [*mumkin, makhlu:q va h*ādith*]

Note: In addition of the Persona of God, the Mujaddid considers only the Eight [Real] Attributes as ancient (qadi:m). To him, all other divine Attributes are newly-arrived (*hādith.*) Although it apparently seems that there is a contradiction with the Sunnite creed that says that all the Attributes are "neither He nor other than He*, lā hua wa lā ghayruhu,*" that contradiction is not really there. It's so because the Attributes have shadow existence. The Mujaddid argues, "How can you separate the prototype from its shadow." And since you can't, the shadow of God is indeed "neither He nor other than He."

The Mujaddid now repudiates Zilliat, Shadowism that he experienced and taught earlier.

> The shadow of the Creator [*khāliq*] Himself is not in any created thing. And except for the relationship of being created by God [*makhluqiyyat*], nothing has any other relationship with its Creator. However, there are such relationships as described in the Shariah [e.g. slavehood, needyness etc.]

So why did the Mujaddid experience Zilliat when it was not the experience of the ultimate truth? Was there a benefit in it? Perhaps there was a benefit — it led him step-by-step to the ultimate truth.

> Knowing the cosmos as a shadow helps the wayfarer [*sālik*] on this road in many ways. It drags him to the prototype [that is God.]

Finally the Mujaddid experiences the knowledge of the highest level — Abdiat where he realizes that God is truly transcendant.

And when through the perfection [kamāl] in divine grace, [<ināyat] he travels through waystations that take him through the shadows [manāzil-i z*ilāl] and finally he arrives at the prototype [as*l] [i.e. God ????? or the ==prototypal or the ultimate knowledge on the Reality of the inter-relationship between God and the cosmos] then== through the sheer divine bounty [fad*l], he realizes that even this prototype [prototypal knowledge] has the same characteristics [h*ukm] of the shadow and is not worthy [shāyān] of being the "object that is being sought" [mat*lūb] as it is branded [muttasim] by the mark [dāgh] of contingentness.

Yes! There is no final knowledge about God because He's beyond the range of human cognition.

And the "object that is being sought" [mat*lūb] [i.e God] is beyond the range of perception, ''arrival'' and conjunction. [idrāk va was*l va ittis*āl]

Supplication

Lord! Give us mercy [rah*ma] from You and arrange for us all our matters properly! [18:10]

Conclusion

Mujaddid's Ontology		
Sequence	Ontology	Systematized branch of that ontology
First	Tawhid or monism	Wah*dat al-Wujūd
Second	dualism	Zilliat
Last	dualism	Abdiat

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[1] This line is an interpretive translation that follows the Bengali Maktubat

[2] here *biljumleh* has been translated as *as a result* following the Bengali Maktubat

[3] this line is a re-translation from the Bengali Maktubat

[4] mubādarat: a relationship of haste; that's what it seems to mean but I'm not sure.

[5] the Hadith that the prophet did not have a shadow