

The Universal Degrees (*Marâtib*), Manifestations (*Mazâhir*) and Divine Presences (*Hadharât*) of The Existence in Ibn Arabi's School of Mysticism

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One of the most elemental discussions in *'irfân nadzâri* (theoretical mysticism), in the section where its adherents discuss ontology, is the debate surrounding the degrees of God's manifestation. The reason for this is that in the mystic's view real existence, or the reality of existence, is the existence of the Truth (i.e. God) who manifests Himself in the degrees and mirrors that are the manifold creatures of the world.

In any case, the Truth, from the point of view of its reality and essential self, is hidden within the veil of its honor and awesomeness. This magnanimity and loftiness prevent it from being revealed. In the words of the famous mystic of Neyshabur, Attar, there is no relation between Him and anything other than Him: He always is and always will be the King absolute; He is drowned in the perfection of His honor. He does not display Himself, in that state in which He essentially is; when will the intellect reach the pinnacle of absolute existence, where He resides?

It is for this very reason that it is pointless for someone to spiritually aspire to attain Him and seeking His presence is to pursue a goal which is impossible to achieve. The only thing which we can confess is that behind all the limited beings and possible existences there is a Reality that is unlimited and unconditional that has been manifested in the mirrors that these limited beings are. Behind the curtain and veils of these conditions and conditional beings

there is an Absolute Truth that has shown its face from behind the Curtains of the Unseen. It is for this reason that that Being has affectionately said the following, guiding us: *'And God warns you of Himself and God is compassionate to the servants.'* (Al-Qur'an, 3:30). In this way, with His infinite compassion God has denied creatures permission to seek that which is impossible to attain.

But this absolute and hidden being reveals itself from the point of view of His manifestation and descent into the various degrees and levels of His divine Names and Attributes that serve as mirrors that reflect His infinite exquisiteness. These [names and attributes] are the archetypes of the possible beings. In the wake of this manifestation the Truth acquires certain properties that lay the ground for knowledge of Him. Everything that is said about the reality of the Truth must eventually go back to these limitations. It explains that which is unlimited and unconditional in the guise and behind the veils of that which is limited. The reason for this is that we cannot find a language that can adequately convey the reality of the hidden persona of the Truth. Nor can we find speech that properly expands on what is found there. Rather, speaking about that station and level only increases its ambiguity and elusiveness.

The Explanation of the Degrees and Levels of Existence in the Words of the Great Master, Sadr ud Din Qunawi

In his book, *Nafabât*, the Great Master, Sadr al-Din Qunawi states that there are five general levels or mirrors of existence which he remembers with the term, 'the Five Divine Presences'. He states that the Truth in an Honorable Mystic Vision made him realize that the principle degrees of existence can be summed up in the 'Five Divine Presences':

The first is the Presence of the Absolute Hiddenness which comprises the Names and Attributes of God, the Archetypes of Possible Beings, immaterial meanings and Manifestations of His Knowledge.

The second, that stands exactly opposite to the Presence of the Absolute Hiddenness, is the Presence of Absolute Witnessing and that of sense perception, manifestation and revelation.

The Third is the middle presence that is a combination and isthmus between the two sides that are the Absolute Hiddenness and the Absolute Witnessing. This Presence is solely relegated for the All-Encompassing Being, that is, the Perfect Man.

The Fourth is the Presence of the Spirits, the Greatest Spirit and the Words of the High Pen. This stands between the Absolute Hiddenness and the All-Encompassing Being.

The Fifth is the Presence of the Imaginal Realm that is the place of the Divine Scriptures that stem from the Universal Book of the Lord" (Quwnawi 98).

In order to explain the words of this perfect mystic, even though in existence there cannot be found other than one being, which is nothing other than the existence of the Truth, and even though it is only He who is pure existence, still, this existence has manifestations in the levels, degrees and stations of existence. The particulars and extensions of these manifestations are unlimited and uncountable but at the same time they are limited to five Universal Presences. As an effect, the universal realms will also be five in number. The word 'Presence' implies the presence and manifestation of the Truth in its receptacles and the term 'world, 'alam' means a manifestation and specific degree of the reality of the Truth's existence which is present and apparent. Imam Khomeini says the following in his marginal notes on the *Fushûs al-Hikam*:

"The Five Divine Presences have been named 'Presences' since they are present in the manifestations of God and because the manifestations are reciprocally in their presence. This is because the worlds are in the presence of the Lord and it is for this very reason that the Essence of the Truth, from the point of view of itself, is not named a Presence, since it does not manifest itself or make itself present in a presence or a manifestation" (Khomeini, *at-Taliqat* 31).

Of course, we can gather from this explanation that counting the Essence, 'the Most Hidden of the Hidden,' 'the Eastern Phoenix,' and the station of 'that hich has no name or sign' as one of the Presences is not correct. This is a matter that has also been stated by the commentator on the introduction of Qaysari to the *Fushûs*. (*Sharh Moghaddame Qaysari*, 450). The reason for this is that in the view of Imam Khomeini the level of the Essence is absolutely hidden and cannot be truly regarded as a Presence.

Therefore, the realm of the Kingdom or 'Nasût' (the corporeal realm) is a manifestation of the realm of the *Malakût* and the world of Absolute Imagination. This realm, in turn, is a manifestation of the realm of *Jabarût*

(the kingdom of Spiritual Power) which is the realm of immaterial beings. Now, this realm is the manifestation of the Divine Archetypes which, in a way, are the manifestations of the Divine Names existing in the Presence that is unity. The Presence that is Unity is the manifestation of the Presence of Singularity. (*Sharh Moghaddame Qaysari*, 38).

Keeping in mind what Qaysari has stated in his commentary on the *Fushûs* we can gather that the term “Presence” according to him, is, in reality, exactly what Qunawi has stated in his book the *Nafahât*. There is however a divergence between the two. That difference is that according to Qunawi, ‘the Presence of Absolute Hiddenness’ is ‘the Presence of Unity’ that encompasses the Names, Attributes and Divine Archetypes of Beings. On the other hand, according to Qaysari this station only comprises within itself the Divine Archetypes, without enveloping the Names and Attributes. Sometimes this station is referred to by the term “the World of Meanings” or “the World of Depiction.”

2. The Five Divine Presences in the Words of the Perfect Saint, Sad al-Din Farghani

The Perfect Saint, Farghani, in his Persian commentary on the *Tâziyyah* of Ibn Fariz, has also walked along the same lines with the difference that he considers the Presence of the Absolute Hiddenness to comprise the two stations of Unity and Oneness, or, the First and Second Individuations. This great mystic writes the following:

The first (of the Divine Presences) is called the Presence and Station of Hiddenness and Meanings. This is the Presence of the Essence with the first and second manifestation and individuation and whatever is encompassed by those two, first of all from the aspects and the viewpoints and secondly the realities of the Divine and the world.

The second presence stands opposite to the first is the station of witnessing and sensible beings. This starts from the Throne of the Merciful to the world of Dust and encompasses everything that lies between the two. It comprises the forms of every genus, species and individual of this Universe.

The third, that comes after the station of the Hidden, in its descent, is the station of Spirits.

The fourth, that follows the realm of sensible, in the ascent upwards, is the Imaginal Realm or the Separated Imagination.

The fifth, which encompasses all these stations, is the reality of this world if we want to expand it and the elemental form of the human being if we want to sum it up (Farghani, *Mashâriq* 36).

The aforementioned saint, in his Arabic commentary on the *Tâiyyah*, that is called *Muntab al-Madârik*, has limited the Universal Degrees to five and has made the Perfect Man the sixth of these, which is “the Presence of Encompassment.” He states:

“The Universal Presences are five. Two of these are related to the Truth. The other three degrees are related to the world and existence. The sixth of these comprises all of them.

In order to explain, since these aforementioned stations are the manifestations and theophanies of the Truth they cannot be other than the following: Either they are manifestations and theophanies that are only manifest for the Truth itself and not apparent for the possible beings or they are manifestations that are manifest both for the Truth and for the possible beings...” (Farghani, *Muntab* 25; Jami 29—39).

We can gather from everything that this great mystic has stated that the Five Divine Presences are the following: *The first* is the primary level of the Hidden. This is nothing other than the First Individuation and the Presence of All-Encompassing Simplicity. *The second* is the second station of the Hidden which is nothing other than the Second Individuation and the world of Meanings (the Archetypes). This is called the presence of Unity. These two stations of the Hidden are called the presence of *Labût*. *The third* is the station of the spirits which is called the presence of the *Jabarût* (the presence of Spiritual Power) or the world of Intellects. *The fourth* is the station of the Imaginal realm which is known as the Presence of the *Malakût* and the world of Souls. *The fifth* is the station of sensible beings and the realm of Absolute Witnessing that is the world of bodies. This is known as the realm of *Nasût* (the Corporeal World). *The sixth* is the existence that encompasses all the other realms. It is the Perfect Man who holds within his being all of the rest of the Divine Presences. Of course, he possesses in a simple way what they all do in detail. It is for this very reason that he is also called the Great Universe.

It could be stated that what Farghani has stated here in the *Mashâriq* is exactly what he said in the *Muntab al-Madârik* with the difference that in the former the two stations of the Hidden were combined in one station. It is for this reason that the universal and general degrees of existence are five.

3. The Five Divine Presences in the View of the Perfect Saint, Abd al-Razzaq Kashani

The Perfect Saint, Kamal ad Din Kashani in his book on sufi terminology states that there are five universal appearances or *dawns* in which the Sun of God's existence rises whereas there are six general stations. It is for this reason that he has placed a difference between what he terms 'appearance' and what he calls 'station'. He believes that station is a term that is more general than appearance. The apparent meaning of this is that the term appearance is the very thing that has been named presence in the Five Divine Presences. This presence signifies and necessitates the presence, manifestation and theophany of the Truth. This is different from the term 'station' which encompasses both that and the station of existence that is unapparent and not manifest.

When explaining the term 'the universal *majlâ*, *dawn* and *munassat*' says the following:

"These are the manifestations of the Keys of the Unseen. It is for these 'keys' that the locks of the closed doors of existence, in between the two names of the Hidden and the Apparent, have been opened. These *majali* are of five kinds:

The first is the appearance of the Unitary Essence and the Reality of Encompassment and the station of 'or even closer' and the 'Greater Gloom' and the Reality of Realities. This is the goal of the goals of spiritual ascent.

The second is the appearance of the first isthmus that is the border between the two seas and the station of 'the two bows' and is the presence in which all of the Divine Names are encompassed.

The third is the appearance of the world of *Jabarût* (the realm of spiritual power) and the discovery and revelation of the Pure Spirits.

The fourth is the appearance of the *Malakût* (the spiritual kingdom) and the heavenly leaders and the *ûlul amr* (those who carry out the divine command). these are the beings that exist in the realm of Divine Lordship.

The fifth is the appearance of the *Mulk* (the world that is the kingdom). This is manifest by means of sensible forms and also the wonderful beings of the *al-alam al-mithâl* (imaginal world). These are beings who govern the realm of material existence that are in the lowest world” (Kashani 112).

In our view, we can interpret what has just been stated about the appearances and presences to mean exactly what the first commentator said in his Arabic commentary on the *Tâyyyab*. This is because the appearance of the Divine Essence is the first individuation, while the station of ‘the two bows’ is the second individuation.

The Perfect Master, Kashani has stated the following in his explanation of the term ‘the Universal Degrees’:

“There are six degrees: The degree of the One Essence. The second is the station of the Divine Presence or Presence of Oneness. Third is the station of the immaterial spirits. The fourth is the station of the knowledgeable souls. This is the Imaginal Realm or the *Malakût* (the realm of spiritual kingdom). The fifth is the kingdom and the station of witnessing. The sixth is the station of the All-Encompassing Being and the Perfect Man that is the Theophany of all of these various levels and the form in which they all come together...the rest of the stations are manifestations of Man, whether those be stations that are hidden or those that are apparent. And there is no being in which the Unity of the Essence is manifest other than the Perfect Man”(Kashâni 116).

Kashani also says the following:

“The word ‘*Abad*’ or ‘the One’ is a name designated to refer to the Essence in which the multiplicity of the Names and Attributes have been defused as well as the relations that these Names and Attributes have with the creatures and also the conditions that limit them. Also, the term ‘Oneness’ is used to mean the Essence when the aforementioned multiplicity is subtracted from it. What is more, the term ‘the Oneness that Encompasses’ means the Essence ‘qua essence’ without taking into consideration whether or not multiplicity has been subtracted from it or has been affirmed for it. Taken in this way it comprises the relations that the Presence of the One has with the world”(Kashâni 88).

In *Istilâbât al-Sufyyah*, he interprets ‘the Reality of realities’ to mean the Essence of the One that comprises all of the rest of realities. This is also called the presence of Encompassment and the presence of Existence (Kashâni 105). He also states:

“The Most Comprehensive Isthmus is the presence of Oneness and the first individuation that is the beginning of all *barâzîkeh* (isthmuses). It is for this reason that it is the first *barzakeh* (isthmus) and the greatest and grandest of them all” (Kashâni 93).

Of course it is clear that the presence of Oneness according to the popular meaning of this term is the Second Individuation not the First.

In any case, from what has just been transmitted from the book *Sufi Terminology*, we can conclude that the Universal Degrees of Existence are the following:

(1) The One Essence or the Most Hidden of the hidden which has also been named the Hidden Person or the Eastern Phoenix. In some cases it is also called ‘that which has no attribute or description’.

(2) The All-Encompassing Unity. In this station the multiplicity and diversity of the names and attributes are negated and therefore from one point of view this can be considered the Essence Itself. On the other hand it comprises within itself all of the Names, in a simple way such that their individualities are lost. This station has also been referred to as the station of “or closer” and “the Reality of all realities.”

(3) The presence of Singularity. This is the degree in which the multiplicity of the names, attributes and the archetypes of Creatures are manifested. This station has been called “the two bows.”

(4) The level of spirits and immaterial intellects which is known as the *Jabarûti* realm (the realm of Divine power).

(5) The station of the Absolute and separated imaginal world that has been named the *Malakûti* Realm (the realm of the spiritual kingdom).

(6) The level of sensible and material beings that is the Realm of Absolute Witnessing and which has been named the *Nasut* (the corporeal world).

(7) The station of the Perfect Man that is known as the all-encompassing being.

Therefore, in our view, the reason that the aforementioned mystic has

stated that the stations are six is that he has considered two of the stations as one. Those two are the presence of 'the All-Encompassing Unity' and the Presence of 'Singularity'. This is because the presence of singularity is an expansion and manifestation of the presence of the All-Encompassing Unity. The difference between these two presences is simply a matter that lies in the hands of the mystic witnessing them. This has been reconfirmed in the book *Mashâriq ad-Darâri*.

Of course, the reason that the *majâli* are limited to five *majlâs* is that first of all that the first station, which is the station of the Unseen of the unseen, cannot be considered to be a *majlâ* at all since it is not manifested in the least. Second, since the last station comprises all of the stations it cannot be considered a *majlâ*. It is for this reason that the *majlâs* are only five in number while the stations are six. However, if we do not accept this difficult explanation then the stations will be five and the *majlâs* will be six.

In any case, when we speak of the *hadharât* (the Divine presences) then we are in reality speaking about stations that are manifested in some way. It is for this very reason that the station of *Ghayb al-ghuyûb* (the most hidden of the hidden) is not one of the *hadharât* (the Divine presences). The other *marâtib* (the stations) are not like this however and therefore they can be considered amongst the *hadharât* (the Divine presences). Of course if we say that the station of *Abadiyy Hadharât al-Jam'* (the All Encompassing Unity) and the station of *Wahidiyyah* (Divine oneness) are two distinct stations then the number of *hadharât* will reach six as was previously related from the *Muntab al-Madârik*. If we do not take this into consideration then there will only be five *hadharât* (Divine presences). The latter has been related from the *Mashâriq al-Darâri* and Qaysari's commentary on the *Fushûs*.

4. The Hadharât (the Divine Presences) in the View of Imam Khomeini.

Imam Khomeini in his marginal notes on the *Fushûs* (the Bezels of Wisdom) has mentioned some interesting points that deserved to be taken into consideration (*al-Talighât* 32). There, in brief, he says the following:

One, He has mentioned that there is a difference between the Hadharat (the Divine Presences) and the *awâlim* (the worlds). The difference is that the *Hadharât* (Divine Presences) have a relation with the divine dimension of the Universe while the *awâlim* (the worlds) have a relation with its Earthly dimension. Or, to put it in other words, the first he related to the dimension

of the Truth while the second he relates to the dimension of the cosmos. The reason for this is that being present is a quality that is the sole pejorative of the Truth while the quality of manifesting something and being in the presence of something is the quality of creation. As a result there will be five *Hadharât* (the Divine Presences) in the same way that there are five *awâlim* (the worlds).

Second, since the word *alam* (world) means that by means of which something else is known each one of the *awâlim* (the worlds) is a locus in which one of the *hadharât* (the Divine Presences) are manifested. In this way a correspondence will be achieved between them.

Third: Keeping in mind what has been stated just now, the *hadharât* (the Divine presences) return to the *Dhat* (Essence) and the *Asma'* (Names) of the Truth while the *awâlim* (the worlds) go back to the *A'yan Tsabitah 'Ulmiyyah wa 'Ainiyyah* (the Divine Archetypes in the knowledge of God and the external world).

Four: The *Hadharât* (the Divine presences) can be stated in this way:

A. *Hadrat Gayb Mutlâq* (the Presence of the Absolute Hidden Reality) or *Abadiyyah al-Dhâtiyyah* (the Oneness of the Essence) that is the concealed dimension of the *Ism e A'zâm* (the Greatest Name).

B. *Hadbrat e Abadiyyah al Jam'* that is the manifested dimension of the *Ism e A'zâm* (the Greatest Name of God).

C. *Hadbrat e Ghayb e Mudhaf* (the presence of the Relative Hiddenness) that is the concealed dimension of the Names of God. This can also be called the station of *Wahidiyyah al Ghaybiyyah*.

D. *Hadbrat e Shabadat al Mudhafah* (the Relatively Apparent Divine Presence) that is the manifested dimension of the Names of God and which can be named the *Wahidiyyah al Ghaybiyyah*.

E. *Hadbrat e Shabadat al Mutlaqah* (the Absolutely Apparent Divine Presence) that is the apparent aspect of the *Faydh al Aqdâs* (the Most Holy Emanation) and the *Faydh al Muqaddas* (the Holy Emanation).

In this way, the Five *Hadharât* (the Five Divine Presences) are the following: *Abadiyyah al Ghaybiyyah* (the Hidden Oneness), *Abadiyyah az Zhubûri* (the Manifested Oneness), *Wahidiyyah al-Ghaybiyyah*, *Wahidiyyah al-Zhubûri*, the *Faydh al Aqdâs* (the Most Holy Emanation) and the *Faydh al Muqaddas* (the Holy Emanation). The five *Awâlim* (Worlds) will be the following: The *Wijbe ye Khass* (specific dimension) or *Sirr al-Wujudi* (the Existential Secret), the *Kawn*

al-Jame (the All-Encompassing Being) or *Insân al-Kâmil* (the Perfect Man), the hidden dimension of the *Ayan al-Tsâbita* (the Divine Archetypes), the apparent dimension of the *Ayan al-Tsâbita* (the Divine Archetypes), the *Ayan al-Tsâbita al-Ilmiyyah* (the Divine Archetypes present in the knowledge of God) and the *Ayan Monjudiyyah al-Ayniyyah* (the Archetypes existing in the external world). In this case the first world will be a manifestation of the first *hadrat* (Divine presence) and the second world will be a manifestation of the second *Hadrat* (Divine Presence) and so on until the last of the *hadharât* (Divine presences) and the last of the *awâlim* (worlds).

In our opinion that the basis of Imam Khomeini's view regarding the *awâlim* (the worlds) and the *hadharât* (the Divine presences) is that the meaning of *hadharât* (Divine presence) is *hudhûr* (presence of the Divine). This is an attribute of the Truth not its creatures. It is for this reason that all of the *hadharât* (the Divine presences) must return to the *Hadrat e Labûti* or the station of *Ulûhiyyah* (Divinity).

On the other hand, however, *Hadrat* (Divine presence) in the opinion of the other well-known mystics whom we have previously mentioned means the same thing as *Mahdhar* (Manifestation) or *Mazhar*. The reason for this is that according to what can be gathered from the sayings of specialist in theoretical mysticism (such as Qunawi, Farghani, Ibn Fanari, Kashani, Jami and Seyed Haydar Amuli) the meaning of *Hadrat* (Divine presence) is *Mahdhar* or *Mazhar*, not *Hudhur* (Presence) or *Zhubûr* (Manifestation, Appearance). In other words, the meaning of this word (i.e. *Hadrat* or Presence) is the *Ta'ayyunât* (Individuation, Determination) of Existence that are sometimes referred to as *Maratib* (Stations, Degrees) and sometimes as *Mazâhir* (Manifestation). Here, by way of example, we will quote one of the sayings of the famous mystic Sad ad Din Farghani from his Book, *Mashâriq al-Darâri*:

“Some of the *haqâiq al-kulli* (the universal realities) serve as *mahâl* (loci) for the manifestation of other *haqâiq al-kuli* (the universal realities), and their *juziyyat* (particular extensions) and their *lawâzim* (necessary corollaries). For example a number of different *kullis* (universals), *juzis* (particulars), *matbus* and *tabes* can be related to that *mahâl* (locus), ‘in such a way that if there manifestation was taken into consideration that *Haqiqat* (Reality) would be under that *mahâl* and its manifestation would be according to it’. These are called *marâtib* (stations), *awâlim* (worlds) and *hadharât* (Divine presences)” (Farghani, *Mashâriq* 36)

The matter that was mentioned was an explanation of the *Hadharât al Khams* (the Five Divine Presences) in the view of Imam Khomeini and was principally based upon his marginal notes to the commentary of Qaysari upon the *Fushûs al Hikam*. On the other hand, what can be gathered from certain passages in his noble book *Misbâh al Hidayeh* is that the universal *marâtib* (stations) of existence aside from the degree of *Huwiyyah al-Ghaybiyyah* (the Hidden Persona), *Ghayb al-Ghayb* (the Most Hidden of the Hidden) and the level of ‘that which has no name or sign or attribute’ are six in number. These are the same six *marâtib* (degrees) that were mentioned in the text regarding the *Hadharât al-Khams* (the Five Divine Presences) narrated from the Arabic commentary of Farghani upon the *Tayyyah*. Of course here we are discussing *marâtib* (stations) not *majali*.

Therefore the *marâtib* (stations) according to him will be the following: (1) *Martabat al-Abadiyyah al-Dhâtiyyah* or *al-Huwiyyah al-Ghaybiyyah* (the Hidden Persona); (2) *Martabat al Abadiyyah al-Jam* (the station of All-Encompassing Unity) or the Greatest Name of God or the *Tayyun al Anwal*; (3) *Martabat al Wabidiyyah* or the *Tayyun al-Tsâni* (the Second Individuation) and the *Hadharât al-Ilmiyyah* and the *Ayyan al-Tsâbiha* (the Divine Archetypes); (4) *Martabat al-Jabarût* and the *Anwar al-Qahirah al-Aqliyyah* (the Powerful Lights of the Intellects); (5) *Martabat al-Malakût* (the Station of the spiritual kingdom) and the *Anwar al-Isfahbudiiyyah al-Nafsiyyah* (the lights of the soul) and the Imaginal forms; (6) *Martabat al-Mulk* (the station of the kingdom) and the *Nasût* (the corporeal world) and the material beings that have time and place; Seven: *Martabat al-Kawn al-Jami* (the station of the All-Encompassing Existence) or the Perfect Man.

5. The Manner in which the Truth is Manifested in the *Marâtib* and the *Hadharât* (the Divine Presences) of Existence in the View of Imam Khomeini

Imam Khomeini in his famous book *al Misbâh al-Hidâyah* after mentioning the *al-Huwiyyah al-Ghaybiyyah* (the Hidden Persona), which is also referred to as the *al-Anqa al-Maghrib* (the Western Phoenix) and the *maqâm* (station) of ‘*lâ isma labu wa lâ rasma labu*’ (that which has no name or sign) points towards the fact that the aforementioned station was not fathomed by any of the prophets and apostles. This was even so for the *Khatm al-Wilâyyah al-Mubammadiyyah al-Mutlâqah* (the Seal of Absolute Muhammadian Sainthood) or the *Nubummât al-Khatmiyyah* (the Seal of Prophethood). It was keeping this in mind that

that Holy Personage said: 'We have not known You as You deserved to be known and we have not worshipped You as You deserved to be worshipped.' Rather, the *awliyallâh* (the friends of god) and the *arbâb al-marifâh* (those possessing knowledge) have admitted that the pinnacle of the wisdom of the *ahl al-mukâshifah* (those having mystical witnessing), what to say of the *ahl almubâhithbah* (Those Prone to Intellectual Discussions) is simply the admission that they cannot know the Truth [as It deserves to be known].

Then Imam Khomayni says that the first *tajalli* (manifestation) of the Truth (*al-Haqq*) is the *Faydh al-Aqdâs* (the Most Holy Effusion) (Ashtiyani, *Misbbâh* 16). This is so even while the first *taayyun* (individuation) of the Truth is the *hadbrat al-Abadiyyah* (the presence of the One). In the same way the *Fadh al-Muqaddas* (the Holy Emanation) is a *tajalli* (manifestation) not a *taayyun* (individuation).

Therefore, according to his special terminology there is a difference between *tajalli* (manifestation) which implies *dbubur* (manifestation) and *taayyun* which means *madbhar* (manifestation) and *majlâ*. It is for this very reason that that *tajalli* (manifestation) is *faydh* (emanation) while this *taayyun* is *mustafidh* (the receiver of grace). Because of this in the book *al-Misbbâh al-Hidayeh* we read that the first *mustafidh* (the receiver of grace) from the *Faydh al-Aqdâs* (the Most Holy Emanation) is the *Ism al-A'dzâm* (the Greatest Name of God) or Allah (Ashtiyani, *Misbbâh* 17).

According to what we can gather from the commentary of Qaysari upon the *Fushûs al-Hikam* (the Bezels of Wisdom) and even so from the text of the *Fushûs* itself the *Faydh al-Muqaddas* (the Holy Emanation) is a medium between the *hadbarât* (Divine presence) of *Wabidiyyah al-Asmaiyyah* (the Unity of the Divine Names) and the *hadbarât al-Ilmiyyah* (the Presence of Divine Knowledge) or the *Alam al-Ma'âni wa al-Irtisâm* (the world of Meanings and Forms) (Qaysari 65). On the other hand however, it can be gathered from the sayings of Imam Khomayni that the *Faydh al-Aqdâs* (the Most Holy Emanation) is a medium that lies between the *Ghayb al-Humiyyah* (the hidden dimension of the Divine Person) or *Humiyyah al-Ghaybiyyah* (the Hidden Persona) from one side and all of the *Taayyunât al-Dhâtiyyah wa al-Asmâiyyah wa al-A'yaniiyyah* (Essential Oneness of the Essence and Names of God) on the other. It begins from the *al-Abadiyyah al-Ghaybiyyah* (the Hidden Oneness) and finishes with the *alam al-Ma'âni* (the world of Meanings) and the *A'yân al-Tsâbitah* (the Divine Archetypes). In the same way the *al-Faydh al-Muqaddas* (the Holy Emanation) is a medium between the *maqâm al-Utubiyyah* (the Station of Divinity) or the

hadbrat al-Wahidiyyah (the Presence of Divine Singularity) from one side and the *Ta'ayyunât al-Ayniyyah* (the Individuations in the external world) of the *mumkinat* (possible beings) from the other. This begins with the *Malaiik al-Mubayminah* (the Sovereign Angels) and finishes with the *alam al-Maadah* (the material world).

It is for this reason that according to the most renowned mystics *Faydh* (Emanation) means a medium between the Truth and Its creation meaning thereby the *A'yân al Tsâbitah al Ilmiyyah* (the Archetypes Present in the Knowledge of God) and the *A'yân al Manjûdat al Khârijiyyah* (the Divine Archetypes of the Beings in the External World). This has been named the '*Alam* (World), the *Sivah* (Other than God) and the *Khalq* (the Creation). On the other hand in the parlance of Imam Khomeini *Faydh* (Emanation) has a more general meaning. This is because according to him *Faydh* (Emanation) implies *Mutlâq al Wisâtât* (Absolute Medium-ness) and *Tajalli* (Manifestation) between the *al Haqq bil Manâ al Akhâs* (the Truth in the most specific meaning of this term) that is the *Ghayb al Ghuyûb* (the Most Hidden of the Hidden) and the *Khâlq* (Creation) that means *Mutlâq al Ta'ayyun* (Absolute Individuation). This includes the *Ta'ayunât al Asmâi* (the Individuations of the Names of God) that are in the view of most mystics lie in the *Sabât al Haq* (Threshold of the Truth) not the *Sabât al Khalq* (the Doorsill of the Creation). Therefore the *Mustafidh* (the One that Obtains the Grace of God) and *Mufâdh* (the One that Grants Grace) by the *Faydh* (the Emmanation) are all of the *Ta'ayyunât* (Individuations) and *Hadbarât* (the Divine Presences) from the *Abadiyyah* (Oneness) and *Wahidiyyah* (Singularity) till the *Jabarût* (the Kingdom of Power), *Malakût* (the Spiritual Kingdom) and the *Nasût* (the Corporeal World). It is for this reason that he also considers the *Martabat al Taayun al Anwal al Wahidiyyah al Ghaybiyyah* (the Station of the First Individuation of Hidden Singularity) that is the same as the *Maqâm al Ism al A'zâm Allah* (the Station of the Greatest Name that is God) to be a *Mufâdh* (That Which Grants) and *Mustafidh* (That Which Recieves). In any case, the first *Ta'ayyun* (Individuation) of the *Faydh al Aqdâs* (the Most Holy Emmanation) is the *Hadbrat al Abadiyyah bi Shart al Layiyyah* (the Presence of Divine Oneness Conditioned with Absolutness) that is the *al Ism al A'zâm* (the Greatest Name) that includes within itself all of the Beautiful and Powerful Names of God (*Misbbâh al-Hidâyah*,p.17).

After the aforementioned *Ta'ayyun* (Individuation)—that is also the first *Taayun* (Individuation) of the *Faydh al Aqdâs* (the Most Holy Emanation)—Imam Khomeini mentions the second *Ta'ayun* (Individuation) of the *Faydh*

al Aqdâs (the Most holy Emanation). This is none other than the *al Hadbrat al Wabidiyyah al Jamiyyah* (the Presence of All Encompassing Unity) or the *Hadbrat al Ilmiyyah* (the Presence of Divine Knowledge). This is also the first instance in which *Takatsur* (Multiplicity) manifests itself. This will also be the source through which all other multiplicity that will show itself in the *Maratib* (Stations) that follows. (Ibid, p.18) Sometimes he refers to this *Martabah* (Station) as the *Martabat al Ulûhiyyah* (the Station of Divinity). (Ibid, p.22).

Imam Khomeini also understands another one of the *Ta'ayyunât* (Individuations) of the *Haqiqat al Wujud* (the Reality of Existence) to be the *Ta'ayyunât al Kawniyyah bil Suwûr al Asma al Ilahiyyah* or the *Ayan al Tsâbitah* (the Divine Archetype). This *Martabah* (Station) is referred to as *Hadbrat al Ilmiyyah* (the Presence of Divine Knowledge), the *Maqâm al Irtisâm* (the Station of Formation) and the *Alam al Maani* (the World of Meanings). According to his explanation, the *Asma* (Names) and *Sifat* (Attributes) of God possess effects that are the *Haqâiq* (Realities) of the *Manjûdat al Khârijiyyah* (Beings of the External World). Their existence is by means of the Existence of the Truth, not by means of Its creation. It is for this very reason that it has been said that the *Ayan al Tsâbitah* (the Divine Archetypes) 'have not even smelled the fragrance of existence'. Therefore their not being created goes back to the fact that the *Dhat al Illahiyyah* (the Divine Essence) has not been created. (At Taliqat, p.22).

The Names of God differ from the point of view of *Mubitiyyah* (Comprehensiveness) and *Mubatiyyah* (the State of Being Comprehended by such Names), *Kulliyah* (Universality) and *Juz'iyyah* (Particularity), *Amwaliyyah* (Firstness) and *Akhiriyah* (Lastness). It is for this reason that their *Tayyunat* (Individuations) in the *Hadbrat al Ilmiyyah* (the Divine Presence of Knowledge) are also different. Based upon this the same *Nisâb al Asmâ'iyyah* (The Relationship between the Names of God) also exist between their *Ayan* (the Existence in the Apparent World). Because of this Imam Khomeini states in his *Misbah al Hidayah* that the first *Taayyun* (Individuation) in the *Alam al Ayân* (the World of Apparent beings) is the *Ism al Adzâm Allah* (the Greatest Name that is Allah) which is also the most Comprehensive (*Mubît*) of His Names. This is because this Name is the most Inclusive (Jame) of the Names. The *Ayn al Thabit* (the divine Archetype) that is derived from the *Tajalli* (Manifestation) and *Taayyun* (Individuation) of that Name is the *Ayn al Tsâbit* (Divine Archetype) of the *Insân al Kâmil* (the Perfect Man). Now, all of the other *A'yân* (Archetypes) fall under the Sovereignty of this one and accept the *Faydh* (Emmanation, Grace) of God through it. (*Misbbâh*

al hidâyah, p.30). In conclusion, the relation between the *Ayn al Tsâbit* (the Divine Archetype) of the Perfect Man and the other *A'yan al Tsâbitah* (the Divine Archetype) is the same as the relation between the *Ism al Adzâm Allah* (the Greatest Name that is Allah) and the rest of the Names of God in the *Hadbrat al Wahidiyyah* (the Presence of Divine Singularity).

What has been mentioned until now were the *Ta'ayyunât* (Individuations) *wa al Marâtib al Kulliyah* (Universal Stations) of the Existence of the Truth in light of the *Martabât* (Stations) of Its Essence. Following this Imam Khomeini seeks to explain the *Ta'ayyunât al Imkaniyyah al Ayniyyah* that are related to the beings of the external world. These, in turn, can be divided into the '*Alam al Amr* (the World of Divine Command) and the '*Alam al Khalq* (the World of Creation). (*Mishbâh al hidâyah*, p.44).

The first *Zhubûr* (Apparition) of the *Hadbrat al Haqq* (the Presence of the Truth) in the *Hadbrat al Ayniyyah* is the *Mashîyah al Mutlâqah* (the Absolute Will) and the *al Wujud al 'Am* (the Universal Existence) that is remembered as the *Faydh al Muqaddas* (the Holy Emanation), the *Wujud al Mumbasit*, the *Nafas al Rahmâni* (the Breath of the Merciful), the *Nafkâh al Rubûbi* (the Breath of the Lord), the *Hijab al Aqrab*, the *Hayula al ûla* (the First Hyle), the *Barzâkbiyyah al Kubrâ* (the Greatest Ithimus), the *Maqâm al Tadalla*, the *Maqâm al Aw Adnâ*, the *Maqâm al Muhammadiyyah* (s) *wa al Alawiyyah* (the Muhammadian and Alawiyan Station) and other terms. (Ibid, p.45).

The first *Taayyun* (Individuation) from the *Faydh al Muqaddas* (the Holy Emanation) in the *al Alam al Ayini* (the External World) is that which is termed in the parlance of the sages the *al Haqiqah al Aqliyyah* (the Realities of the Intellect) and in the parlance of the mystics the *Haqiqat al Râbiyyah* (the Spiritual Realities). Its *Alam* (World) is the *Hadbrat al Arwab* (the Presence of the Spirit) and the *al Alam al Jabarût* (the World of Power) that comprises the *Uqûl al Qâhirah at Tâlliyyah* (the Vertically Aligned and Powerful Intellects) and the *al Aqul an Nûriyyah al Ardhiyyah* (the Horizontally Aligned Illuminating Intellects). In order to prove this *Martabah* (the *Haqiqah al Aqliyyah*) Imam Khomayni presents a special demonstration that one can find in the text, *al Mishbâh al Hidâyah*. (Ibid, p.59) I have extensively discussed this matter in my treatise *Wilâyah fil al-Quran* (Spiritual Sovereignty in the Quran). (*Wilâyat dar 'urfân*, .285).

After the *Martabah* (Station) of the '*Aql* (the Intellect) and the *Jabarût* comes the *al Alam al Mithâl* (the Imaginal World) and the *Malakût* (the Spiritual Kingdom). This Imam Khomeini only refers to without going into

any extensive detail. One can find valuable discussions regarding this matter in books such as the following:

Mishbâh al Uns (pg. 179), the Commentary of Qaysari on the *Fushûs* (chapter 6 from the Introduction) and also the Introduction of Jami to the *Naqd an Nuqûd* (p. 52).

Regarding the *al Insân al Kâmil* (the Perfect Man) or the *al Kawm al Jameh* (the All Encompassing Being), in a certain place in the *Mishbâh al Hidâyah* Imam Khomeini presents valuable discussions. In his marginal notes to the Chapter on Idris (Enoch) in the *Fushûs* (the Bezels of Wisdoms) he admits that there is a correspondence between the *Nisâb of the al Ism al Adzâm* (the Greatest Name of God) and the rest of the *Asma* (the Divine Names). Such a correspondence also exists between the *al Ayn al Tsâbit* (the Divine Archetype) of the *al Insân al Kâmil* (the Perfect Man) and the rest of the *al A'yân al Tsâbitah al Ilmiyyah* (the Divine Archetypes Present in the Knowledge of God). There is in fact the same correspondence existing between the *al Faydh al Muqaddas* (the Holy Emmanation) and the *Taayyunât al Khabiqiyyah al Ayniyyah* that begins with the *al Arsh al Aqlâni* (the Throne of the Intellect) and culminates at the *al Farsh al Hayyulaniyyah* (the Earth of the Hyle). The reason behind this is that all three realities possess the *al Wabdat al Haqqah al Haqiqiyyah*. One of these is *al Asli* (Principle) and *al Batini* (Hidden) while the other is *al Asli* (Principle) and *al Zabiri* (Apparent). Finally the third is *Zhilli* (Shadow-like). (*At taliqat*, p.108).

Therefore, the *Marâtib al Kulliyah of Wujud* (that are referred to as the Five, Six or Seven *Hadharât*) and also the manner of the *Tajalli* and *Zhubûr* of the Truth (that is the principle and basis of existence) in the aforementioned *Marâtib* (Stations) according to Imam Khomayni can be listed as followed:

Al Huviyyah al Ghabiyyah—al Faydh al Aqdâs (the first *Tajalli*)—*Hadhrat al Abadiyyah* (the first *Taayyun*)—*Hadhrat al Wabidiyyah—Ayn al Tsâbit* (Divine Archetype) of the *Insân al Kâmil* (the Perfect Man)—*Alam al Ayan al Tsâbitah—Faydh al Muqaddas* (the Holy Emmanation)—the *Alam al Aql* (the Intellectual World) or the *Jabarût—Alam al Mithâl* (the Imaginal World) or the *Malakût* (the Spiritual Kingdom)—*Alam al Tabiyyah* (the Material World) or the *Nasût—Insân al Kâmil* (in the *al Qaws al Su'ud*).

In the view of Mirza Mehdi al Ashtiyani (that is in reality a summary of the viewpoints of the greatest mystics and sages of all times) the *Marâtib*

(Stations) of Existence can be understood as Books that are the manifestations of the Divine Knowledge and Speech. Based upon this the first *Martâbah* (Station) from the *Marâtib* (Station) of the Divine Quranic Scriptures (that are the basis of all of the Universal Scriptures and the source of all the Books of God and the cause of the entire Tablets of the Truth and Creation) is the *Hadbrat al Abadiyyah al Dbâtiyyah* and the *Martâbah* (Station) and the *al Ta'ayyun Anwal* that is called the *Maqâm al Jam al Jam*, the *al Haqiqah al Haqâiq* (the Reality of all Realities), the *Haqiqah al Muhammadiyyah* (the Reality of Muhammad s), the *Maqâm of Aw Adnâ* (the Station of Even Higher) and the *al Ufûq al A'lâ* (the Highest Horizon).

The second *Martabah* (Station) of the *Marâtib al Kutub al Ilâbiyyah* (the Stations of the Divine Scriptures) is the *Hadbrat al Wahidiyyah* (the Presence of Divine Singularity) and the *al Taayyun al Tsani* (the Second Individuation) that lays before the preceding *Martabah* (Stations) and is the *Maqâm al Jam* (the Station of Encompassment), the *Hadbrat al Ama* (the Presence of the Divine Cloud), the *Barzakhiyyah al Tsâniyyah* (the Second Ithimus), the *Maqâm of Qaba Qowsayn* (the Station of the Two Bows), the *Rahmah al Wasfiyyah* and the *Haqiqah al Muhammadiyyah al Baydhayyyah* (the Radiant Reality of Muhammad). It has also been said that in the parlance of the Quran this is called the *Um al Kitâb* (the Mother of Books).

The third *Martabah* (Station) from amongst the *Marâtib al Kutub al Ilâbiyyah* (the Stations of the Divine Scriptures) is the *Martabah al Tajalli* of Haqq in the form of the *Tajalli al Ijadi* and the *Faydh al Muqaddas* (the Holy Emanation) and the *al Rahmat al Am al Inâiyyah al Wujûdiyyah*. This is also referred to as the *al Kun al Wujûdiyyah*, *al Mashbiyyah al Sariyyah*, *al Rahmah al Wasiah* (the Comprehensive Mercy), *al Nafas al Rahmâniyyah* (the Breath of the Merciful) and the *al Haqq al Makblûq Bibi* (the Truth that has been Created). The fruit of this *Tajalli* is the manifestation of that which lies concealed in the *al Ghayb al Humiyyah* of the Truth and that which is hidden in the Knowledge of God. This *Martabah* (Station) is also called the *al Kitâb al Takwiniyyah* (the Existential Book) of the Truth. The reason for this is that it is the result of the *al Kalimah al Kun al Wujûdiyyah al Takwiniyyah*. In other words it is the first word that the Contingent Beings heard and that encouraged them to come into existence. It is this Scripture and *Martabah* (Station) that can be divided into two types of Books: the *al Kitâb al Afaqi* (the Book Apparent on the Horizons) and the *al Kitâb al Anfusi* (the Book of the Human Soul). The *al Kitâb al Anfusi* (the Book of the Human Soul) itself can be divided into four types and *Martabah-s* (Stations): *al Kitâb al*

Jabarūtīyyah al Aqli al Ilāhiyyah, al Kitāb al Malakūti al Alai al Anfusi, al Kitāb al Malakūti al Nafsi al Khayālī and the *al Kitāb al Mastūr* in the *Riqq al Manshur* (the Rolled up Scroll) that is the *al Hayūla al Uula* (the Primal Matter) in the *Dharab al Haba*. The *al Kitāb al Anfusi* (the Human Soul) can also be divided into into two general types: the Iliyin and the Sijin. The Iliyin has two sub-categories: the *al Ala al Iliyin* and the *al Iliyin*.

Now, the Text that comprises within itself all of the principle Scriptures of God is the *al Kitāb al Jam al Jam al Qurāni al Insāni* (the Most Comprehensive Quran that is the Human Being). This is the *Imām al Mubin* (the Apparent *Imām*) and the *al Kitāb al Mubin* (the Apparent Scripture). Since the all encompassing existence of Man corresponds to the degrees and stations of the Quran the inner layers of the Scripture that is the Quran is equal in number to the Quranic existence of the Perfect Man (in other words, the seven Inner Layers or according to one interpretation seventy layers).

It is for this reason that the seven *al Lathā'if* (Subtleties) of the existence of Man correspond to the seven *Marātib* of the Book of Existence. In this way the *al Lathifah al Tab* in the *Hadbrat al Insāni* resembles the *al Kitāb al Mastūr* in the *al Riq al Manshur* (the Material World). Next, the *al Lathifah al Nafs* (the Subtleties of the Soul) is like the *al Kitāb al Qadar* (the Book of Divine Predestination) and the *al Lamb al Mahw wa al Itsbāt* (the Tablet the Words of which are Erased and Written). The *al Lathifah al Qalb* (the Subtleties of the Heart) is like the *al Lamb al Mahfuz* (the Protected Tablet) and the *al Kitāb al Mubin* (the Manifest Book). The *al Lathifah al Aql* (the Subtleties of the Intellect) resembles the *al Kitāb al Jabarūt* and the *al Qalam al Ala* (the Lofty Pen). The *al Lathifah al Sirr* (the Subtleties of the Secret) is like the *al Kitāb al Labuti* and the *al Hadbrat al Wahidiyyah*. The *al Lathifah al Khafi* (the Secret Subtleties) is like the *al Hadbrat al Abadiyyah al Dhātīyyah* (the Presence of the Oneness of the Essence) and the *al Kitāb al Habuti* and the station of *Aw Adnā* (Or even closer). Finally the *al Lathifah al Akhfa* (the Most Hidden Subtleties) resembles the *Ghayb al Ghayub* (the Most Hidden of the Hidden) and the *al Ghayb al Maghib*.

In this way, the Seven *Lathā'if* (Subtleties) of the Perfect Man (that is also called the Seven Cities of Divine Love) corresponds to the Seven Inner Meanings of the *al Kitāb al Takwini al Qurāni* (the Scripture that is the Existential Quran).

From all of what we have stated it can be gathered that the number of the Divine Scriptures is equal to the five or Six *Hadbarāt* (Divine Presences). Or

they are equal to the *al Sab al Mathani* (the Seven Great Surahs). Aside from this the *Hadbrat al Insâni al Kamâli* (the Presence of the Perfect Man) is the sixth or seventh of them and comprises within itself their spiritual words and letters. This Divine Scripture is the last *Martâbab* (Station) from amongst the *Marâtib al Wujud* (the Stations of Existence) taken in its aspect of its Surat (Form) and its *Zahir al Juzi al Khalqi* (the Specific Appearance of Creation). On the other hand, from the point of view of its Spiritual Meaning, *Haqiqah* (Realities), and *Zhubûr al Jami al Amri* (the All Encompassing Apparition of the Divine Command) it precedes them all. In fact it is the principle and source of the perfection of all of the other books.

Summary

In conclusion we can say that when we scrutinize the writings of Imam Khomeini it becomes clear that even though he benefited greatly from the writings of great scholars of the school of *‘irfân* (such as Muhyudin) he was able to present and explain certain subtleties regarding problems of the Pure *‘irfan* that we are unable to find in the works left behind by the other scholars. This he was able to do in light of the traditions of the *Ahl ul Bayt* (the Blessed Family of the Prophet); specifically, regarding the reality of the *al Ama* (the Divine Cloud) the *al Huwiyyah all Ghaybiyyah* (the Hidden Persona), the *al Faydh al Aqdâs* (the Most Holy Emanation), the *al Haqiqah al Muham-madiyyah* (the Muhamaddian Reality), the *al Haqiqah al Alawiyyah* (the Alawiy-an Reality), the *al Ayn al Tsabit* (the Divine Archetype) of the *Insân al Kâmil* (the Divine Archetype of the Perfect Man) and other profound matters in the field of Theoretical *‘irfan* Mysticism).

May God resurrect him with the Divine Prophets and help us comprehend the lofty teachings of *‘irfân* (Mysticism) and the Quran.

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