

**SYAIKH AHMAD SIRHINDI'S UNITY OF VISION ( *WAḤDAT AL-SYUHŪD* ) VERSUS IBN 'ARABI'S TO THE REALITY UNITY OF BEING ( *WAḤDAT AL-WUJŪD* ) WITH REFERENCE OF EXISTENCE**

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**Abstract**

*This writing will focus on the Concept of Existence and Reality . Ahmad Sirhindi's standpoint on the Interpretation of wahdat al-wujud and wahdat al-shuhud would be taken as the basis for discussion. Through this investigation, an analysis into the meanings of Ontology and Epistemology would be made within the two concepts. From the analysis, I hope this writing would be revealed as the reconstruction of truth and certainty from Muslim Sufi's standpoint. Subsequently, the inference of true knowledge would appear as the scientific truth resulting from the highest order of the Divine System of Knowledge.*

**1.0 Introduction**

This paper will discuss on how Ahmad Sir Hindi differentiate the stage of *al-wujūd* - the Being and *al-shuhūd* - the vision as the selective Epistemology and related to the relative existence of creatures or contingents (*mumkināt*). The real meaning of both concepts from Sirhindi's point of view leads him to decide prior *al-shuhūd* over *al-wujūd*.

Epistemically, there must be a strong argument on the interpretation and connection between the concept of *al-shuhūd* and the concept of certainty in Islam, like the knowledge of certitude - *'ilm al-yaqīn*, the certitude of appearance - *'ayn al-yaqīn* and the certitude of Reality - *'aqq al-yaqīn*. This is an excellent hierarchy of truth which ever achieved among the sufi's experiences until he could reconcile the concept into the worshipping Allah, which is the main goal of human being.

Finally, I would like to examine the concept of existence from esoteric point of view. It relates between absolute and profanity, objectivity (*mutlaq*) and relativity (*nisbiy*), Ultimate Truth and Certainty and also the concept of true knowledge. Consequently, there might be clear that *wahdat al-shuhūd* is the reality of ultimate truth that manifests from the highest order of Divine system of knowledge. Because He is the ultimate Reality and the Existence who is the most knowledgeable (*al-'alim*), the most wise (*al-Ḥakīm*) and the most credibility (*al-Khabīr*).

**2.0 Ahmad Sirhindi's Stand Point on The Unity of Being**

**2.1 *Wāḥdat al-Wujūd* of Ahmad Sirhindi's interpretation**

On Metaphysical Doctrine of Being

According to Muhyi al-Din Ibn 'Arabi, the Monism or the Unity of Being is "Only one being are there in the universe, and nothing exists beside it. The concept has Meant that 1) all that exist is one Being, 2) that One Being has no parts and 3) that is neither more here nor less there and there is in existence nothing but one Being, absolutely indivisible and homogeneous" (Ansari, M.A.H.,1992).

Sirhindi exposed two levels of existence based on Ibn 'Arabi approach; firstly, the existence of Divine mind - which is the prior level of attributes where reside the unity and the multiplicity. Secondly, the existence of Distinctive Level - where the totality of the distinctive attributes are efuting to the Essence of all beings. But since the Essence and the pure attributes of God are a part of the necessary existence (*al-wujūd*), they, in fact do not exist externally, (Fazlur Rahman, 1984) because they are existing in the God's mind.

Sirhindi detected that the multiplicity entities in the world appear to have real existence is merely reflection of the multiplicity of the Divine Mind. They do exist as reflection or modes. Since there is no external existence except God's being, so, the totality of the world is nothing - but the Divine mind reflected in the mirror of God's Being.

## Sirhindi's Opposition and Correction

His opposition is based on moral and religious background;

a. The pure state of monism doesn't take account of the evil that exist, because every thing is perfect and no evil will be prevailed. By removing the contrast between the holy and the good; and the positively unholy and evil, badness and corruption of this Essence of the contingent, the Shariat or Islamic Law and servitude become meaningless.

b. He declares that the doctrine of unity of being and affirm the identity of the contingent with the necessary being. For Sirhindi whenever the contingents are the necessary being in unity of being, non of them will be consider evil or badness. Even *kufur* is relatively true for him. Here is the weakness of Ibn 'Arabi's View of the Unity of Being (*wahdat al-wujud*).

c. God essence is absolute Being, means that at this level nothing can be predicated of God, because for all predication implies a relation. This is called the level of primordial (*aṣālah*) and implicit (*ijmah*), i.e. we can say "God is Being" or "God's Knowledge" or "God's power." At this level God's attributes are not excluded as taught by Ibn 'Arabi, and the attributes do not exist as attributes but as pure Being. Whereby being pure Being is all that becomes attributes at the predication level. This level is called "level of adumbration". (*zilliyā*) and explicitness (*tafṣīl*). i.e. we can say "God exists" or "God knows" or "God creates". Sirhindi reminds even at this predication level, one must not lose sight of the fact that one is not given the primordial truth about God.

d. Shaykh Ahmad had differed from Ibn 'Arabi on asserting that even at the absolute level, God is as pure Being, contains attributes as real external existence. Meanwhile Ibn 'Arabi had maintained that externally nothing exists, but pure Being and the attributes arise only in the mind of God. This will leading into conflict of Great Sufis pertaining to the content and nature of the Divine consciousness.

e. Sirhindi seems to be apprehended that Ibn 'Arabi's stand on multiplicity is constituted the Divine Mind. He urges on the world is Divine attributes that reflected in the extend existence of pure Being. The Divine attributes are called "the essence of the contingents". The contingents are in God's mind. Meanwhile for Sirhindi, when the attributes come to exist in multiplicity manner in the mind of God, they generate their own opposition from God's knowledge [which called as 'predicative level'] which stands over against anti-thesis like ignorance, instead of the utmost knowing for Allah almighty. Through the conversion of God's attributes into multiplicity will indicate the reality of manifestation His self (*tajalliyāt* – theopany).

f. Ibn 'Arabi taught that the world attains to consciousness like *ḥadīth* which the prophet ever cited as: "God created the world because He wanted Himself to be known". But for Sirhindi the attributes and their specific anti-theses constitute both Divine consciousness and the material of the universe which are called and caste as non-being and the reflection of the positive attributes. Sirhindi adds that [God could have the best display Himself or be the best known only through an anti-thesis in which He could cast a reflection of Himself].

g. Sirhindi gives perfectly logical account on the fact of creation by citing: "The reflection of the Divine attributes of existence must bring the Contingent's Essence out of His mind, for this is what the very fact of the reflection of this particular attribute means. By coming 'into real existence, therefore, the world becomes more perfect. This is might be called' the divine proof of the real existence of the world."

h. Sirhindi is attempting to establish the real existence of the world. He put the world as not pure Being but has another attributes, even though at that level no attributes can be predicated of Him. God's Being can not serve as the locus of the existence of the world. His arguments are;

i) The contingents are constituted by mixture of non-being and being. Non-being here is consider positive evil, the opposite of goodness. Being and Good at the attribute level in the Divine mind rose corresponding differentially on non-beings and evils. So. The stuffs of entire reality are consisted of three kinds of entity;

- absolute Beings
- the differentiated beings
- the correspondent beings.

ii) At the differentiated reality, 'predication level of opposition' occurs.

iii) Each individual non-being is colored by a reflections of positive being which is opposite to it and reflected in it, acquires a mental existence in the external world. The Absolute non-being is colored by Absolute Being and is beautified and rendered good. Even the devil of Gnostics having be some thoroughly good, is beautified by Islam and his evil-commanding-soul when it comes to peace surrenders with pleasure to its Lord.

i) Knowing this, Sirhindi gave up the doctrine that God is Absolute Being, rather God is beyond both being and non-being which taking rise at the same time;

"The Being of God is beyond this being and non-being; just as non-being has no place there, similarly being has no admittance, for, how can a being which is opposed by a non-being, be worthy of His Majesty.....what I have said in some of my letters, viz. That the essence of God the generous and exalted is pure absolute being, has been said because (at that time) I did not know the truth of the matter."

The world as actually exist is not purely evil, the reflections of Divine are also its constitutive element. Thus, whether a reflection is to be predicated of the original or not, will depend on whether one recognizes or not the external existence of the reflection. For Sirhindi, all (goodness) is from God, meaning that all goodness is from God. He supported his argument with Quranic verse : "God is the light of the heaven and the earth." (24 : 35).

## The Concept of the Unity of Being

From his observation, there are two conflict ideas which;

1. About the unity of being proper (*tauḥīd-i-wujūd*)
2. About the unity that based on reason (*tauḥīd-i-'ilmī*)

Through the kind of unity, Ibn 'Arabi affirms that only God exists and the multiplicity of things is 'unreal' or is 'identical' with God. For Sirhindi, both reason and Shari'ah that has been rejected. Mystics devotion always concentrates on God where in everything else except God goes out of his consciousness. There fore he doesn't see

anything except God. This is the main reason why Ibn 'Arabi did not recognize the external world as real existence. Beyond this stage, he might be ever to explain the existence of external world using term of 'Mirror' as representation of God's reality of attribute called *al-Haqq*. Sirhindi displays the external world as 'Adumbration' or *Zilliyāt*, but he emphasized that it is real and relatively meaningful.

## 2.2 Ahmad Sirhindi's interpretation on *Wahdat al-Shuhūd*

On The Unity of Appearance or Vision (*tauḥīd-i-shuhūd*)

Sirhindi's stand point has been built following al-Ghazali when he calls mystic experience or *shuhūd* (means : seeing or witnessing) in such unity which is called the unity in experience (*tauḥīd-i-shuhūd*).

Sirhindi skeptics over the Unitarian psuedo-sufi who ascribes on neither they have based on reason nor mystical experience but, it rather on imagination (*takhayyul*). They think that they are concentrating on God, but really indulging in mental abstractionism deliberately and artificially. They simply misinterpret The Unity of Experience's Sufi into the popular form The Unity of Being (*tauḥīd-i-wujūd*) without knowing the station of heart (*maqām-i-qalb*) and posses intellectual knowledge (*'ilm al-'aqli*). This will lead people away from *Sharī'ah* and would be out of moral law into *licentious perfidy* (*ilhād-u-zandaqah*).

On Genuine of mystics experience and consciousness; Sirhindi urges that the experiential unity is nevertheless, a genuine mystic fact which can not be denied. He knew this thing through his gnosis that is the higher one and further than this experience, compared to another. Touching upon the consciousness, Sirhindi asserted that it is not quite adequate to integrate the world consciousness and the God consciousness and the remains in it, a dualism "*which is sought to be overcome by altering an identity.*"

Sirhindi gives his analyses based on his own mystics experience of the Unity of Being. For this reason, he clarifies his opinion over the ultimate of Being as constitutive of the essence of God. He says in full:

"This kind of misinterpretation, viz., that the mystic, at the time of the non-revelation of the ultimate truth (*aṣl*), mistakes its adumbration (*zill*) for it, occurs quite frequently, and so the subject asserts the adumbration to be the last truth. That is why a single type of experience (*maqām*) asserts it self several times (inspires, as it were, but at each level mere adequately). The reason is that, each type manifests it self only through it (progressively adequate) adumbration...If people ask, "How can it be ascertained that the last experience is the last and highest level of its manifestation, so that it may be regarded as 'true'?" I answer that the mystic's (new) consciousness of the adumbrate character of earlier experience [in the series] because this consciousness [of their inadequacy] did not exist when these experiences obtained."

On Adumbration (*zilliyat*) and The theory of Knowledge

Fazlur Rahman admits that the idea of adumbration (*zilliyat*) so, in fact, of fundamental importance both in the Ontology and theory of knowledge of Sirhindi. It is also a radical, indeed, it is a revolutionary idea. The idea of the 'level of truth' has been accepted among some philosophers, but not in the field of mysticism, not as a rule by mystics themselves and most certainly not as a theory and in principle. In practice, however, mysticism and certain Sufis, has always been critical and corrective with regard to both particular methods and findings. Sirhindi has recognized it in principle and has put it forward as a theory. This is true character of knowledge in general. Why shouldn't it be true of mystical knowledge?

The Mystical Experience and it's Relation with Certainty

Mystical experience has a great sense of authority and feeling at extraordinary on certainty for the subject, but, equally, this need not entail that a particular mystical experience cannot be challenged and partly falsified by a subsequent one. This discussion will be further explained in the Ontological and Epistemological Analysis of Unity of Vision or Appearance (*waḥdat al-shuhūd*).

Fazlur Rahman urges that the theory should be put forward above of the relativity of the truth of mystics experience and cannot be refuted even on the ground that it self cannot claim absolute truth but it may be subject to correction. He includes with the fact that mysticism '*in practice*' have often

tacitly recognized but in theory, mysticism has always disdained and sought to reject, especially in favor of its privilege cognitive claims over against rational thought.

### 2.3 Commentary on Reconciliation

Sirhindi precisely observed the weakness concept of Sufi recognizes the existence. He seems to be responsible to deny the concept of unity of being, because there must be a chaotic in conceptual and in practice will be entailed. It was very brilliant to expose the concept of Absolute Being and Non-Being, Adumbration (*zilliyat*) and genius converted attributes of God into external existence of world. Until then, people can apprehend the process of worldly created through the attributes of God almighty. With all these capacities, Allah command "the World of Command" ('*alam al-Amr*) on them to create things as "be", then all external world materialized in systematically, manifesting the perfection of the Great Creator. So, when both Absolute Essence of God and External world are recognized by human being relatively, the degree of reality comes to prevail.

### 3.0 Ontological and Epistemological Analysis (*waḥdat al-shuhūd*)

#### 3.1. Concept of Witness or Vision (*shuhūd*)

a) Witness is see the appearance of his self, meaning that one is submitting into a sense of obedience and humbleness of humanity without feeling pleasure or forced by appetite desires (Abi Khazam, 1993). And the term is expressed by al-Kalabdhī's (Al-Kalabadhī, 1960) teacher who said : "the witness is what ever you witness on is denied in attributes upon whom is over powered of ultimate reality (*al-Ḥaqq*)."

b) Witness is an attainment in closer to God (*murāqabah*) and in vision (*shuhūd*) upon him. As long as the slave is feeling been witnessed and watched by God. So, he is at the attainment (Suhrawardi, 1983). Al-Kashi (Al-Kashi, 1845) defined as the witness is visualize or witnessing the truth through the ultimate reality of God almighty [ *Ru'yat al-Ḥaqq bi al-Ḥaqq*]. Al-Tahanawiy also defines witness as witnessing the truth through the ultimate reality (*al-Ḥaqq*); Meaning is the seeker has traversing the phase of vague multiplicity of exoteric and esoteric. Later he reached at the station of unity of Essence.

(*Dhāt*) At that time he apprehends all the creations which contain the ultimate reality (*al-Ḥaqq*) and he himself altogether with the creations that are depending on the Reality. At last other than God are rejected and he saw the Reality lies everywhere in which he sees and knows. Al-Kashi (Al-Kashi, 1845) refers the witness to the witnessing the unity of God within the multiplicity of creations. [*Ru'yat al-Aḥad fī al-Kathrah*] and witness also refers to the witnessing the multiplicity is manifested from unity of the creator. [*Ru'yat al-Kathrah fī al-Dhāt al-Aḥadiyyah*].

### c) The Witnesses of Names (*Shawāhid al-Asmā'*)

The witnesses of names is an opposite conditions, modes, attributes and actions. The provident witness upon those the bounty provider [*al-Rāziq*]; It's so happens to the living creature witnesses upon the life giver [*al-Muhyi*] and even the dead person still witnessing upon those who caused him to die [*al-Mumit*] and so forth. The witnesses of the unicity (*shawāhid al-Tawḥīd*) is that the witnesses of the unicity is to determine things, because everything has certitude oneness of determination to differentiate it from others. For example: "Everything has one significant to indicate that it's one or single." Finally the witnesses of the real Essence is the reality of Universe witnessing the creator [*al-akwān tushhadu bi al-mukawwin*].

## 3.2 The Meaning of Existence

### a. The Meaning of Creation (*al-Iḥdāth*) (Naggariy, Ahmad, 1997)

The creation is created something out of previous matter (*maddat*). It is more specific than creation of universe - (*al-Takwīn*) which create something out of previous matter of contingent being, but not necessarily the eternal being in time like planetary system. E.g. the former is the descendent of animals and the later is creating without previous matter such as the first intellect (*'aql al-awwal*). For the theologian, the second is only the expression and occurs in human mind, there is no concrete place for it.

Among some theologians *al-Takwīn* is the eternal attribute for Allah; this is the meaning for expressing creation [*al-takhalluq*], making [*ijād*], invention [*iḥdāth*] and figure out [*al-ikhtirā'*]. To elaborate *Idath* process as derivative of something from nothing into existing. For Realist (*muḥaqqiqūn*) this is association and mental expression and

exactly this is the eternal stage which started creating everything like providing nutrition, causing in death and living. This could not occur without whom, the most powerful and the most desireth of the great creator, Allah almighty.

### b. The Meaning of Eternal (*al-Abadiy*)

Thing which exists forever. There is no demolishing. Meanwhile (*al-Azaliy*) is the existence which has no previously non-existence. So, the existence has divided into three categories;

1. *Al-Azaliy* and *al-Abadiy* are the existence of Allah almighty.
2. Not *al-Azaliy* and *al-Abadiy* are the existence of the world.
3. *Al-Abād* but not *al-Azaliy* are the existence of hereafter and the unseen creations such hellfire and paradise, throne, protected tablet etc.

## 4.0 The Problem of Reality and Existence

The Essence of God is pure Being (*māhiyat*) or Quiddity without of any addition. He is the source of all goodness and perfection, and the culminate foundation of beatitude and excellence. Adumbration concept that we meant was the manifestation of Being in its various level of descent. It is the highest and most perfect which predicted of God as an adjective. The reality of characterization would be that God is existence (*wujūd*) and not that God is existent (*mawjūd*). At the level of adumbration, the right statement is that God is existent (*mawjūd*) and not that God is existence (*wujūd*). Philosophers did not separate Being above distinction and separate shadow from the reality. Thus philosophers fail to differentiate between the level of substantive and objective predication (Ansari, M.A.H., 1990).

The reality and adumbration of Being are like the reality and the adumbration of essential attribute. At the level of non-differentiation and absolute transcendence, the attributes are predicted as substantives rather than objectives. When one was at the adumbrate level is differentiated, adjectival prediction is justified, but not substantial. However the identity of the attributes (with the Essence) which is the source of all that level is corollary of the identity of existence (with the Essence) which is the source of all that is good, perfect, beautiful and excellent. The Essence of all level when qualified with the existence, shall eternally exist at various level of external existence. At the level of the Essence, essential qualities are one with Essence. For example knowledge is one with the Essence.

The real world is non-Being is different from the Being Essence. Because they consist of the attributes and accidents of non-Being Opposite to Essence. It manifests into the external existence as non-identical to the Being who is existence in the mind of knowledge.

*Wahdat al-Shuhūd* is due to the unification of pure Being or Essence through the grace of God manifest the world from His attributes which has materialize by then opposition of Essence by creational process meaning *iḥdāth*; Allah created the world with His attributes of knowledge, power and *iḥāyah* the mighty will. So, the opposite creature come into exist from *iḥdāth* process.

Epistemologically, there are two divisions of theory of knowledge involved;

a. To infer the power of God and His Unity and attribute unification. Sufis need the knowledge of God to guide spiritually to the Spiritual Sensate Faculty to apprehend what is the existence (*al-wujūd*) in the knowledge of Allah according to the degree of Unveiled Knowledge or knowledge by present - *Kashf* or '*ilm al-wuṣūlīy* through heart purification. So, through *wahdat al-shuhūd* these processes or stages be apprehended clearly.

b. When ever the Mystical experience has shown us the Existence (*al-wujūd*), the Intellectual Cognitive Faculty can easily infers the extended existence of manifested external existent (*al-mawjūd*) which is not identical to Pure Being. They can easily detected by human Sensate Faculty. That is why Sirhindi asserted the existence of world is real, because it was significant from the identification of real existence of Pure Being that totally opposed the non- pure Being. Here Sirhindi came into precisely different with Ibn 'Arabi who did not consider the existence of external world as reality.

### 5.0 The Meaning of Reality

a. The Certitude of Annihilation (*fanā' u al-yaqīn*).

This station in general is called '*baqā' u al-yaqīn*' means permanent certitude. In fact, the reality is above the station of Certitude of Ultimate Reality (*Ḥaqq al-Yaqīn*) which is those who has experienced in-depth of three certitude's; "the knowledgeable certitude, the visionary certitude and the ultimate certitude of reality." Thus, what is other than certitude of ultimate reality is annihilated certitude.

Whenever you enter the station of Arrival stage and 'Emanation' [*al-ḥulūl*], then where is the certitude (*al-Yaqīn*) ?. Because there is no 'stage of certitude' been left due to the existence of permanent entity - Essence. (*Baqā' ut-Tajrīd*) which you never feel or experience this before, because due to His Most Mighty and Odd - extremely strange reality appears in front of you.

Whenever people of the journey (*ahl al-sulūk*) experienced The certitude of Ultimate Reality (*Ḥaqq ul-Yaqīn*), they stopped without asking and furthering struggle and said to the Prophet: " Let's truly obey to your Lord, until death [certitude] will invite you to unveil the certainty." [al-Quran] So, where is the certitude before 'the particular certainty'. It must be after the 'annihilations certitude', because after this stage, no more expression and request could be done. It is very precise (Tughniy M., 1994).

Whenever you're together with the certitude possessor (*Rabb ul-Yaqīn*), you need not such certitude about the possessor, because if you're seeing and visualizing the Essence of God in hereafter, so, no more station which is conjunction with the station of it's possessor. Whenever you arrive at the Essence, you have a mutual visionary in defection and permanently stared or experienced it and thrown out all kind of stations. There is no mighty other than Him who already unveiled to you. (*Kashf*)

The truth seeker (*al-Muḥaqqiq*), who experienced is sight. It's vision was annihilated into beloveth of God from Him and for Him; So, every sense says "Me" or "I" for an extremely closet to Him. The entire certitude never abolished with His certainty if one experiences together with Him [*laqāhu*]. The most existence will surpassing any kind of certitude, but the certitude of Allah is the great illuminated. He is He, no other than Him.

b. The Principle of Annihilation and Permanent. [*Qānūn al-fanā' wa al-Baqā'*]

The principle of annihilation and permanent are very unique and strange in figure and name. The world (cosmos) must be existed through this principles. Annihilation and permanent which created out by 'the real existence' or the 'Necessity existence' [*al-Ḥaqq*] or [*wājib al-wujūd*]. Every imposed creature (*al-āthār*) has direct connection to the principle. Indeed the existence of Allah is eternal and permanent, so, He won't be

annihilated, slept, forgetfulness and unemployed. Everything which follows this meaning is not permanent except the reality of Existence [*wājib al-wujūd* or *al-ḥaqq*] and His Quiddity [Essence or *Dhāt*] God Says :

“Everything is demolished or ruined except the face of Lord (The Essence).” [*kullu man ‘alayhā fān, wa yabqā wajhu rabbika dhi al-jalāl wa al-ikrām*]

The creation has to experience the bitter taste of annihilation, either by willing or by force. Allah is not identical with others. He who creates bodies [*al-A‘yān*] from nothing (*ex nihilo*) - [*‘adam Maḥal*], so, they are considered as not exist [or relatively existent]. The precious creation is not associate to the Real Existence in His attributes because nothing has the similarity to other than Him. [*laysa ka mithlihi shay’un wa Huwa al-samī’ al-Baṣīr*].

Among the gracious of God upon his true slaves is to give them bloweth of permanent status which is called ‘endurance’ - [*al-khulūd*]. This reality is not the reality of (non-real attributes of God) but ‘it was permissible attributes for the creatures. Further more the gracious bodies exist as permanent archetypes or [*al-a‘yān al-kulliyāt*] like the throne, permanent Tablet and Pen which created from the light of the prophet [*Nūr Muḥammadiy*], which was the spirit or foundation of Universe and shall derived into all kinds in the world. Thus the grace of creatures is the epitome of the eternal, endurance, permanent of God. The world phenomena is volition [*muḥdāth*].

### 6.0 The Connection With Hierarchy of Certainty

Islam has set up the degree of certainty in the hierarchy of truth. From Sihindi concept of *wahdat al-Shuhūd*, it can be related to the degree of truth which has been achieved by Sirhindi. Before we’re going further, what are those the hierarchy of truth mean to us?. The truth in Islam is called *al-Yaqīn* meaning certainty and it has three degree;

a) *‘ilm al-Yaqīn* : According to Rastugi, the certainty of knowledge is getting to know through good arguments or reliable means (Rastugi, C.T., 1990). While al-Jurjani described that the pious man is knowing the coming death as the certainty of knowledge (Al-Gurjani, 1978) This the stage of certainty is refer to the accumulative information and available proof and argument.

b) *‘Ayn al-Yaqīn* : Again Rastugi said : “the Certainty of Vision is getting to know through observation” which is better source compare to the first. Al-Jurjani ascribed as when ever one sees the Angle of Ezrael (*‘Izrā’il* or *malak al-maut*) who came to take out the spirit (*rūh*), his innate vision (*baṣīrah*) will tell him the precise true knowledge by witnessing. This situation also called through self observing or experiencing the event that so called the knowledge by itself.

c) *Ḥaqq al-Yaqīn* : The Certainty of Reality is the unshaken of entirety immense in believing and observing the codes insightfully. On the other hand, *Ḥaqq al-Yaqīn* is the stage which every atom in the universe seems to reflect God almighty. Al-Jurjani said when ever one feels sick of following death or after death, it is the certainty of reality or certitude reality (*Ḥaqq al-Yaqīn*), or on the other hand if one witnesses on certainty. He again cited that the truth is a judgment which is equal to the reality of saying, belief, religion and school of thought that containing what it is (Essence of something).

Briefly, certainty in Islam is derived on by inference whether through deduction or induction which is known as *‘ilm al-Yaqīn* and or it could derived by the direct vision or observation which called *‘Ayn al-Yaqīn*. The last one is the truth is derived by direct experience which called *Ḥaqq al-Yaqīn*. All these levels are considered as the degree of truth in Islam, either they are manifest or hidden, or empirical or transcendental. They are also pertaining to perceiving the subject matter by Spiritual Sensate Cognition (Rabbani, W.B., 1992) or Intellectual Cognitive Faculty.

*Wahdat al-Shuhūd* by Sir Hindi is referring to the stage of *‘Ayn al-Yaqīn*. It means that the Mystic experiences the Union by viewing the certitude, not as Ontological unity of man and God. Rather the Mystic experiences eventually realizes, by *Ḥaqq al-Yaqīn* in which they are different and get connected in a mysterious way. Sir Hindi has shared his view harmoniously with ‘Alauddin al-Kubrawi Simnani who criticized Ibn Arabi’s *wahdat al-wujūd* on Ontological basis.

**7.0 Reconciliation of Truth and Certainty**

We have been presented the Ontological and Epistemological state of reality and existence. We also expose the way or academically says as theory of knowledge how to dissent both subjects from the unity of vision or the unity of appearance by Sirhindi. Based on above discussion, I would like to reconcile the reality of truth and certainty. It shall be discussed accordingly direct to the distinctive discussion on;

**a) Absolute and Profane**

Sirhindi had shown the reality of truth and certainty through his experience of *Wahdat al-Shuhūd* which can be elaborated into the distinctive absolute from profanity. Sirhindi had successful to show us the absoluteness of Essence of God as the great reality and existence. Other than Allah including his being and non-being are no longer absolute. Hence “*al-Ḥaqq*”, the name of Allah who realizes all kind of external reality ‘*Ḥaqāiq*’ is Being and since he is correspondences to Allah, is consider as absolute discrepancy and to His Self, but he is not the Essence. Even all the attribute of God will manifest into external being and non-being creation through the world of command - ‘*ālam al-amr*’. So, Allah is absolute existence (*al-wujūd*) and the external creations are relatively existents (*al-mawjudāt am al-mukawanāt*). The second existent is called profane. There is wide distinction between lord and the creations.

**b) Objectivity and Subjectivity**

Here I would like to reach a formulation that Sirhindi knew to differentiate the objectivity from the subjectivity one. The argument is for Sirhindi, “the stage of “*wahdat al-wujūd*” is still subjective for those who reaches the station of Annihilation or *al-Fanā*’ through mystical experiences. When Ibn ‘Arabi denied the existence of external world as a real creation or concrete property, obviously it must be an exclusive idea. Sufis called this experience as Divine Annihilation or “*fanā’ fi Llāh*”. Here Sirhindi came with the experience of the Unity of Vision or “*Wahdat al-Shuhūd*”. On the other word is Annihilation of Permanent or “*fanā’ bi al-Baqā*” or Certitude Annihilation or “*fanā’ u al-Yaqīn*” (as above mentioned). This stage is called Objective because within the station, people knew God in absolute existence by virtue of Allah and precisely recognize on the external existent of the world. Sirhindi indubitably asserted this existent is relatively real and concrete properties.

**c) Concept of Real Knowledge**

Final reconciliation is the most importance that Sufi’s Epistemology is the concept of real knowledge. Ontologically, the theory of knowledge is related to the qualities of Allah like the utmost powerful (*Qadīr*), the utmost Willing (*Murīd*) and the utmost creative attribute (*Khabīr*). All of names and attributes will correspondence with *al-Ḥaqq* at predicative level which opposed the qualities of Essence by accepting the command in the world of command or ‘*ālam al-Amri*’. Thus the creation process or ‘*iḥdath*’ occurs among all creations in the universe. But, the reality of external existent is distinctive from the Absolute Reality of Essence and Attributes of God. Sirhindi used the term of adumbration to materialize the reality of the external quality.

Allah reveals his knowledge through revelation (*wahy*) unto the prophet in direct manner and through inspiration (*ilham*) to common pious men. The quality of knowledge is almost similar which the former called “revelation” and the later called “inspiration”. The certitude of this knowledge is indubitable, precise and autonomous. This knowledge is called knowledge by present or “*ilm al-wusūliyy*”. Allah also imparted or manifested all His capacities into the external world as His signs of Lordship. Through intellectual contemplation and reflection, human being will reaches into the meaning of God’s qualities within the concrete reality of external existences. They are prevail as foundation and principle of knowledge which appears to be non-limited scientific discoveries that keep changing and updating based on time frame and scientific methodological establishment. This scientific discoveries are unlimited as well as the knowledge of God. The correspondence between human mind and soul to reach the meaning we called it as ‘thesis’ through scientific ground, prevails Knowledge by Correspondence or “*ilm al-Ḥuṣūliyy*”. Both of the knowledge by present and the knowledge by correspondence are called real knowledge.

## 8.0 Conclusion and Remarks

The Scientific truth is derived as manifestation from the highest order of Divine System of Knowledge; the most knowable (*al-'Alim*), the most wise (*al-Hakim*) and the most creative (*al-Khabir*). And the reality of external universe is manifested by the reality (*al-Haqq*) of God through the world of command. Then all creations come into existences finally in time and space which are consider as meaningful and real existents. (*ḥaqā'iq al-ashyā' thābitah*). As a great remark, I conclude that Sirhindi's *waḥdat al-Shuhūd* has materialized the concept of existence and reality which contributes to understanding the concept of real knowledge from sufi's point of view.

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