"WAHDAT-AL-WUJUD" AND "WAHDAT-AL-SHUHUD" WITH SPECIAL REFERENCE TO AZEEMIA SCHOOL OF THOUGHT

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Abstract:

The dispute between "Wahdat-al-Wujud" and "Wahdat-al-Shuhud" is an important issue that has been discussed by various Sufi thinkers/philosophers. Three main names in the context of this issue are Ibn-al-Arabi, Shaikh Ahmad Sirhindi and Shah Wali-Allah. Ibn-al-Arabi, the advocate of Wahdat-al-Wujud, argues that Divine Being is One and that is God. The created beings such as world or universe including ideas, systems of thought and angels are nothing but just manifestations (Tajalli) or emanations of Divine attributes (Divine Names). Shaikh Ahmad Sirhindi, criticizing Ibn-al-Arabi, introduced the concept of duality within unity. He argues, God has created universe form non-being; which is not the Being of God. He argues God and His attributes (Dhat and Sifat) are not identical. Shah Wali-Allah, attempts to reconcile the dispute. He concludes that this disagreement is merely a verbal dispute. This article delineates M Azeem's solution to the problem. He argues that the disagreement is genuine and it is created by human mind. He claims to presents a better solution.

Keywords: Wahdat-al-Wujud, Wahdat-al-Shuhud, Azeemia School, Devine Attributes, Mysticism

INTRODUCTION

The debate between "Wahdat-al-Wujud" (unity of being) and "Wahdat-al-Shuhud" (unity of witness) has been discussed by different Sufi philosophers. Ibn-al-Arabi and his followers believe in the "unity of being"; whereas, Shaikh Ahmad Sirhindi and others believe in the "unity of witness". Shah Wali-Allah considers this conflict merely a verbal dispute. Azeemia school of thought presents a new theory that both the above concepts are two different features of the same reality. They argue that both these concepts are creation of the human mind- a matter of different stages of cognition.

It is the result of human sight direct and indirect operation to view the universe. In this regard, the Azeemia School of thought has significant contributions to

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Resolving this issue of union and separation. This paper elucidates and interpret the concepts of "Wahdat-al-Wujud and Wahdat-al-Shuhud" with special reference to Azeemia school of thought as sight's direct operation and indirect operation. It attempts to reconcile the disagreements between both the concepts.

The paper is purposefully divided into three parts: The literature review, conceptual framework of Azeemia school of thought and finally the solution of the dispute between both concepts using the conceptual frame work of Azeemia School.

LITERATURE REVIEW

The word mysticism derived from the Greek word "Mystes and Myein", means close (Merkur, 2019). Oxford dictionary defines, mysticism as, "the belief that knowledge of God or real truth can be found through prayer and meditation rather than through reason and the senses" (Oxford Learner's Dictionaries). In Islamic terminology, mysticism is known as Sufism, (Arberry A. J., 2008) and the word "Taṣawwuf" is used for it (Martin, 2005). It is regarded as an "inward dimension of Islam" (Nasr, 2007). Geoffroy argues, "It is derived from the Arabic verb sūfiya, (it was purified)" (Geoffroy, 1954, p. 4). Literal meaning of the word Sufism is derived from the word "Suf" meaning wool. Traditionally the early Sufis use to wear woolen dress. (Sheikh, 2002). Sufi al-Rudhabari argues, "The Sufi is the one who wears wool on top of purity" (Suyuti, 1934). The Sufi is attracted towards God and desires the closeness of Prophet Muhammad (P.B.U.H) (Shamsuddin K. , 2004).

Geoffroy argues, "In Islam, the polarization between exoterism and esoterism is very pronounced." (Geoffroy, 1954, p. 1). In the Quran, two kinds of worlds are shown, the "world of Testimony" ('ālam al-shahāda), and the "world of Mystery" ('ālam al-ghayb). Sufism deals with the "world of mystery" that can be known through meditation and intuition (Azeem M. , 1996). He argues, "Sufism represents the living heart of Islam, the inner dimension of the Revelation given to Muhammad, and not an arbitrary form of occultism." (Geoffroy, 1954, p. 1). A Sufi must fallow the life of Muhammad (P. B. U. H) his conduct and his traditions (Arberry A. J., 2008). Sufism is an aspect of eternal wisdom and it is immutable religion. It finds out the realities beyond the faith. (Geoffroy, 1954). For Nicholson, Sufism differentiates the real from the unreal and focus upon the real and to make the human soul conform to the real (God).

Chittick divides Islamic scholars into two groups, one by limiting the vision, strictly follow the Sharia (laws and regulations fixed by Islam). The jurists (fuqaha) and

theologians belong to this group. The others (Sufis) follow Sharia as well as the Tariqah. Sufis are interested in a deeper level of Islam and strive to achieve God's closeness. Sufism is a source of spirituality and beauty and it educates a large chain of religious traditions and practices to intensify Islamic faith (Chittick, 2008). Sufism is "authentic religious experience …animating spirit of the Islamic tradition" (Chittick, 2008, p. 4). He quotes the "Hadith of Gabriel" in support of Sufism and reveals that Islam has three dimensions: "submission" (Islam), "faith" (Iman), and "doing the beautiful"/excellence (Ihsan). The last one deals with Sufism. He further explains the Ihsan "doing the beautiful" as "worship God as if you see Him, for even if you do not see Him, He sees you." (Sahih al-Bukhari 50, Ch. 37, book 2:48, p. 81, 1997; Chittick, 2008, p. 6). God is both far and near, transcendent and immanent (Nicholson R. A., 2002). Sufi strives to feel this nearness of God. Sufism is not a concern of an individual but it is an objective pursuit to acquire God's closeness rather than personal salvation (Sakina, 2007).

Sufis are subdivided into two major groups, one group holds in Wahdat-al-Wujud and the other holds in Wahdat-al-Shuhud. "Wahdat-al-Wujud" says God and the world are an absolute whole, both are united, it emphasizes on the monistic concept of Towheed. "Wahdat-al-Shuhud" proclaims God and world are not united both are separate, and emphasizes the dualistic concept of Towheed. Muhammad Azeem holds, both these concepts are just artificial creations of human mind. Almighty Allah is transcendental and beyond human thinking capacity and any descriptive limits (Azeem M. , 1995).

Wahdat-al-Wujud and Wahdat-al-Shuhud

Muhiuddin Ibn Arabi 1165-1240 AD is the founder of the concept of Wahdat-al-Wujud. For him, Divine Being is One and that is God. the creation of individual beings i.e., world or universe including ideas, systems of thought or metaphysical beings like angels, etc., are nothing but just manifestations (Tajalli) or emanations of Divine attributes (Divine Names). This world is created in different descending levels/determinations, of Divine Attributes, according to the creature's nature. This descend began after uttering the word 'Be' (Kun) and inspiring His breath into creation. (Al-Arabi, 2015). There are five stages of this descent or determination. The first two are cognitive ('Ilmi') and the other three are existential ('Khariji')**.** In the first descent, Unity becomes conscious of itself as pure Being. In the second descent, it becomes conscious of itself, presenting the attributes explicitly and in detail (sifat-i-tafsili). The third descent is the determination of spirits (ta'ayyun-i-ruhi) when Unity

breaks itself into so many spirits, e.g., angels, men, animals, etc. The fourth descent is ideal determination (ta'ayyun-i-mithali), whereby the world of ideas comes into being. And the fifth descent is physical determination (ta'ayyun-i-jasadi) it yields the phenomenal or physical beings" (Sharif M. , 1966). The whole phenomenon is occurred simultaneously at once in a moment (Al-Arabi, 2000).

Ibn-al-Arabi emphasizes upon the monistic approach of Towheed. This concept of Towheed can be inferred in different places of his writing e.g., "The act of creation by the word "Be" is nothing but the descent of the Creator Himself into the being of things" (Al-Arabi, 2015, p. 107). The world of beings is only a "Tajalli" (manifestation) of His "Sifat" (attribute) (al-Qashani, 1903). "The Real (God) is the Essence of every known thing" (Al-Arabi, 2015, p. 148). "The Real (God) is manifest in every created and comprehended thing" (Al-Arabi, 2015, p. 36). "Thus, one speaks of the heaven, the earth, the rock, the tree, the animal, the angel, the sustenance, and the food, the essence of everything and in everything is one" (Al-Arabi, 2015, p. 149). In "The Bezels of Wisdom", he quotes The Quran in support of his concept of Wahdat-al-Wujud "where so ever you turn, there is the face of God" (2:115). Moreover, Divine Names are identical to the Musamma or the Named, and the Musamma is the very Being of Allah (al-Qashani, 1903). In another place, he writes "However, He is the Merciful, and He is worthy of this quality only because Mercy (Attribute) exists in Him (Essence). Consequently, it is confirmed that He is identified with Mercy Itself." (Al-Arabi, 2015, p. 140). So, for him, the "Divine attributes" are identical with "Divine Essence" (Ansari A. H., 1998) and the world is the descent of "Divine attributes" (Ceyhan, 2008). The creature may not be separated from God (Ansari A. H., 1999). Ibn-al-Arabi argues this world is not real, it is illusionary, nominal, imaginary, and objectively nonexistent- we have its sensations only. The universe owes its existence from God (Faruqi, 1940). One whose existence depends on the other is in fact nonexistent (Ansari A. H., 1999). Two points can be deduced: (i) the whole universe is ultimately one. (ii) The Being and Its Attributes are identical (Dhat is identical with sifat)[1].

Shaikh Ahmad Sirhindi, 1564-1624 AD, criticizes Ibn-al-Arabi and introduces the concept of duality within unity. He argues, God has created universe form non-being- which is not the Being of God. Creator and creation is the dualistic approach and not the monistic (Faruqi, 1940). He argues God and His attributes (Dhat and Sifat) are

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[1]Dhat is an Arabic word uses for Being; Sifat is an Arabic word uses for attributes.

not identical. (Sirhindi, 1972, Vol. III, Ep 26). The whole universe and worldly things are not God Himself but they are other than God. And the unity seems in between the creator and creation is an illusion and subjective experience of an individual; it is not objectively real. (Sirhindi, 1972, Vol. I, Ep 43).This concept is known as "Wahda-al-Shahud".

Regarding attributes, he argues against Ibn-al-Arabi: God's attributes (Sifat) are created and not a part of God's essences (Dhat)- God and His attribute, from which the world manifests, are not identical, (Sirhindi, 1915, Vol III, Eps. 113-114). Since God does not need anything, of the world, for His unfoldment. He rests this saying on the verses of the Holy Quran i.e., "Verily God is wholly sufficient unto Himself … He needs none of the world" (Sirhindi, 1915, Vol III, Ep. 26). He further adds, this world is an outcome of nothingness. God has made it from "Adam"[2]and it has acquired real existence. (Sirhindi, 1972, Vol. II, Ep. 1, Vol. III, Eps. 60).

In epistle no 1 volume II, Mujaddid argues, God has created the world from Adam or "pure nothing" which is not a part of God's Essence. When God desired to create the universe, He has created Sifat-i-wujudi (quality of existence) in His Being, for this purpose. Sifat-i-wujudi or the (quality of existence), has many other sub-forms like Sifat-i-hayat (quality of life) Sifat-i-ilm (quality of knowledge) etc. Each created attribute (quality) of God has a specific name e.g., the attribute of Marcy is named as Merciful *(رحیم)*. Opposite to each of these qualities or names, there is another realm i.e., "opposed nothing" (Adam-i-mutaqabila). God has created this realm from absolute nothingness. Just as the quality of knowledge has its opposed (عدم) called ignorance (Jihl), the quality of life has its opposed (Adam) called death (Mawt) etc. Afterward, God emits or casts a reflection of each name into their opposed nothing (Adam-i-mutaqabila) as a result these qualities acquire a finite existence. God emits a reflection/shadow of life into its Adam-i-mutaqabila (opposed nothing) that is death and a finite life comes into existence. The world has come out from pure nothing and it acquired the existence. The actual attribute/quality is called "Asl" and its copy into 'Adam' is called 'Zill'. The 'Asl' is real while the 'Zill' is unreal (Sirhindi 1972 Vol-II Ep. 1). Hence God and world are separated. (Ansari A. H., 1998).

This world is not descent or determination (tanazzul) of God's attributes but it is an effect or shadow (azlal) of attributes (Sirhindi, 1972, Vol. III, Ep. 26). And the reality

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[2] An Arabic word for nothingness.

of the universe is an unsubstantial kind of reality that is not real in itself (Sirhindi, 1972, Vol.II, Ep.44). The creature is only a reflection of Divine Attributes in "Adam" (nothingness). Moreover, Mujaddid adds, there are three stages of spiritual journey: the stage of "Wajudiat" means pantheism; "Zilliyyat" means shadow or adumbration; and "Abdiyyat" means servitude (Sirhindi 1972 Vol-I Ep. 160). In the first stage, the agent has the experience of Wahdat-al-Wujud. God seems to him in everything. He turns off his face from things other than God. Even The agent (student of spirituality) loses his own identity in this stage; he believes that God is immanent in him, as well as other things of the world. This was the reason behind Mansor's slogan "Annal Haq" i.e., "I am the real" (Sirhindi 1972 Vol-I Ep. 43). After this stage, the agent passes through the stage of "Zilliyyat" (adumbration or shadow). In the second stage, he becomes aware of the fact that the world and the man are not the descent of God's attributes but they are Zill or shadow of the attributes that are completely separate from Divine attributes. A concept of duality arose here, i.e., God is real and the creature is its shadow only; thus, unreal. God and the world are entirely separate and isolated from each other. After this stage, he passes over the third and the highest stage, the stage of servitude that is called "Abdiyyat" also known as "Baqa". In this stage, the individual recognizes the fact that I am the servant and He (God) is the Lord (Arif, 2002). The agent can observe the duality of God and the universe. He becomes aware of the fact that God and the universe are two different entities. In this stage, he finds the fact that, the experiences of the previous stage were subjective experiences of the agent, it was not objective reality; therefore, it is unreliable to believe (Sirhindi 1972 Vol-I Ep. 160, Ansari A. H., 1998). He realizes that God is "beyond the beyond and again beyond the beyond" both His Being and attributes cannot be known directly (Sirhindi 1972 Vol-II Ep. 1). For Mujaddid, Ibn-al-Arabi was in the first stage; hence, he had made such a claim about the union of creator and creation (Qadri, 2004)

Shah Wali Allah 1703-62AD (Qutub al-Din Ahmed), a great mystic philosopher claims that he has synthesized both these concepts. He argues, the disagreement and controversy between Wahdat-al-Wujud and Wahdat-al-Shuhud is merely a verbal dispute and illusion- it is not a real dispute. (Faruqi, 1940). He argues; for Ibn-al-Arabi, the essence of contingent/existent beings is a mode/attribute (descend) of necessary/self-unfolding being, in itself (contingent beings) they are nothing. On the other hand, Wahdat-al-Shuhud according to Shah Wali Allah, existent/contingent beings (world) is nothing but just an effect or reflection of attributes of necessary being into its adam-i-mutaqabila (non-being) (Wali-Allah, 1324 AH). So, it seems

according to him they both are expressing the same thing in different terminologies, practically both are same (Sharif M. , 1966).

He argues, if we leave the simile and metaphor aside, they both are essentially same concepts and emphasize the same thing (Wali-Allah, 1324 AH). He explains this concept citing example of wax. Let us make a horse, a donkey, and a man out of wax. This wax is common to all of them although their forms are different from one another. If we reflect deeply, we find that these forms are only modes of their being and their being is nothing but the wax (Wali-Allah, 1324 AH). He concludes: if there be any difference between the two positions, it is so insignificant that the critic need not take it into account. (Wali-Allah, 1324 AH).

CONCEPTUAL FRAMEWORK OF AZEEMIA SCHOOL OF THOUGHT

Hassan Ukhra Syed Muhammad Azeem Burkhia Alias Qalander Baba Auliya (1898-1979AD) is the founder of the Azeemia school of thought. According to the Azeemia school of thought, the disagreement between Wahdat-al-Wujud and Wahdat-al-Shuhud is neither verbal dispute nor both are one and the same doctrines. One cannot deny any of them; both these concepts are, factual, correct, valuable, and have their own importance in their own place. Azeemia school of thought introduces a new method to interpret and reconcile concepts of Wahdat-al-Wujud and Wahdat-al-Shuhud. M. Azeem argues human sight perceive universe in two different dimensions: direct sight/vision and indirect sight/vision. Wahdat-al-Wujud or "unification of being" is the result of sight direct operation or function to view the universe. Whereas, the Wahdat-al-Shuhud or "unification of observation" is the result of sight indirect operation or function to view the universe (Shamsuddin K. , 1999). The sight has many levels for him, at the higher level it is the knowledge of unity, and at the lower levels it is the knowledge of multiplicity; at the lower-level sight turn into detailed, extended, and sensual nature such as: touch, smell, seeing, etc., (Azeem M. , 1995). He writes, "…the first activation of the sight is the knowledge of unity or Wahdat-al-Wujud. The second, third, fourth, and fifth move of the sight is the plurality or Wahdat-al-Shuhud, time and space are constructed when the sight operates indirectly" (Azeem M. , 1995, p. 32). He argues, when the sight works in extra-cosmic conscious (uppermost stage), where all the creations of the universe are united in His (God) Knowledge, it is to looking into unity. And when we look at the things in isolation and separation in their descendent forms it is looking into multiplicity or conscious. (Azeem M. , 1995). He further adds, we can see in the unity if we debar

all the angles (senses) of sight, which are the causes to look into the multiplicity, and concentrate by uniting all of them together into unity. (Azeem M. , 1995). The simplest way for the activation of direct sight is meditation. (Azeem M. , 1996).

Four conditions of mind/consciousness (Conditions of knowledge)

For M. Azeem, the universe was created when God uttered the word "Be". In the first step, Muhammadan reality was established, which is the planning-will of God. Afterward, the planning-will of God descended further and created the universe (Khatoon, 2012). Muhammadan reality does not mean the historical Prophet Muhammad (P.B.U.H), rather this stage of knowledge was exposed for the first time by the Prophet Muhammad (P.B.U.H); therefore, the Sufis call it the "Muhammadan Reality" (Chittick, 2008). The attributes of Muhammadan reality are descended in four steps for the creation of the universe. These four steps are the four conscious of the universe. The first is "extra-cosmic conscious" also known as Muhammadan reality; the second is "cosmic conscious" also known as Luh-al-Mahfuz, which contains all the program of the universe from eternity to infinity; the third is the "species conscious" in which, descending attributes split into several conscious of different species and the last one is "individual conscious", and in this step, each particle of the universe got its identity. The "individual conscious" is the conscious of the physical world. These four conscious are known as the four stages of sight/knowledge. When the sight operates in the first three stages, it is regarded as "unconscious mind", it is the realm of intuitive knowledge. When sight operates in these stages, it perceives the things inside us; it is to look in unity, and it is called direct sight. The sight in this stage has no bondage of space and time. To perceive an object in the first three stages is to perceive it in its esoteric (Batin) view. When sight operates in the fourth stage/conscious, it is the realm of five senses and sight in this stage has the bondage of space and time, it is regarded as "conscious mind". In this stage (conscious), sight will perceive the object outside of us. There can be no other possible way to see the world in our senses than to see it outside of ourselves. It is to look into multiplicity. It will be called indirect sight. To perceive an object in the fourth stage is to perceive it in its exoteric (Zahir) view (Azeem M. , 1995).

This phenomenon can be understood with the help of the example of projector. When the operator plays the projector, the projection (reflection) of the film falls upon the screen of projector, after passing through the lens of projector and open space. Every picture, that is being displayed on the screen, along with all its features passes through

the open space but human eye cannot watch it, though the beam of light containing all the features, is visible. Human eye captures the picture after striking of the beam against the screen (Shamsuddin K. , 1999). If we are focused on the image falling on the screen of the projector we will find each thing in plurality, in isolation and if we focus on the beam of light which has all the images untied inside it is to look into unity. The first will be called "Wahdat-al-Shuhud" and the second will be called "Wahdat-al-Wujud". Conclusively, we can say that the problem of the unity and duality or union and separation of the world is the problem of indirect and direct sight.

He argues, when we look at a thing with its esoteric (Batin) view or dimension it is looking into unity (Wahdat), it is direct sight and when we look at the same thing with its exoteric (Zahir) view or dimension it is looking into multiplicity/plurality (Kasrat, Shuhud), it is indirect sight. M. Azeem writes, "In beholding the universe the sight of man's conscious exteroceptive and the sight of the unconscious interoceptive" (Azeem M. , 1995). These two different sides, of a thing, collectively make a single unit which makes that specific thing (Khatoon, 2008). He argues "Unification of being and unification of observation is nothing but two different ways of sight operation i.e., direct sight or indirect sight. When sight perceives things direct without interruption of any medium is called sight's direct operation and when it perceives things with interruption of any medium is called sight's indirect operation. In spirituality, only direct sight is real and indirect one is nothing but an illusion." (Shamsuddin K. , 1999, p. 49). Similarly, in another place he reveals, external (Zahir) is the reflection of inner (Batin), inner is ultimately real while external is manifestation or reflection only (Azeem M. , 1995). He writes, "This reflection after involving time and space represents perception in a concrete solid form" (Azeem M. , 1995, p. 27). Moreover, this sight (direct) is the combination of all senses together, i.e., vision, hearing, taste, smell, and touch (Khatoon, 2010). The direct sight activates, when the indirect sight debarred. To activate the direct sight is the main purpose of human life. He argues, "The main thing is to obtain the angle of sight however it may be possible" (Azeem M. , 1995, p. 27). He adds, further we can acquire pure form of intuition with the help of meditation; by debarring the "conscious mind" (five senses) and focusing on the "unconscious mind". Furthermore, "we can identify the unconscious mind (direct sight) by means of the conscious mind (indirect sight) ". (Azeem M. , 1995, p. 259). The simplest way for this achievement is meditation. (Azeem M. , 1995).

M. Azeem argues, Wahdat or "unification of being" does not mean God Himself; rather, it is just an artificial creation of the human mind. It is just the limitations of

human thinking and nothing more because it is not possible to capture any attribute of the supreme creator in a phrase or word (Shamsuddin K. , 2009). Because of this limitation of human sight, he names the Wahdat-al-Wujud or Wahdat-al-Shuhud to that specific thing which is incomprehensible to him. (Shamsuddin K. , 1999).

In order to reconcile and analyze "Wahdat-al-Wujud" and "Wahdat-al-Shuhud", the two main premises of Azeemia school of thought may be taken as theoretical framework.

I. The direct sight operates in unity. When we see in direct sight we perceive things in unity, inside us. The indirect sight operates in plurality. When we see in indirect sight we perceive things in isolation, outside of us.

II. The highest limit of human knowledge is the stage of "Extra-cosmic conscious". Any claim of knowledge beyond this stage is the artificial creation of the human mind.

RESOLUTION OF THE DISPUTE

Reconciliation on problem of one and many: The disagreement on "one and many" and the identity of attributes of creator and creature is almost one and same issue.

M Azeem is agreed upon both notions about the creation of universe, i.e., Ibn-al-Arabi's theory of descending steps of divine attributes, (Wahdat-al-Wujud). He also agrees with Mujaddid's theory of pure-nothing (Adam), (Wahdat-al-Shuhud).

According to Azeemia School of thought creature in itself is an empty-space (absolute nothing). This empty-space is surrounded by the light (Noor) of Divine attributes. In other words, this empty-space is covered with the light (Noor) from all four sides. Light (Noor) is very soft and ordinary sight (indirect sight) cannot see it. It can be seen in direct sight only. Therefore, when we look at empty-space, in indirect sight, it seems to us as the creature, in separation from the manifestation of divine attributes (light). And if we look at it (creature) with direct sight, we find that the object in front of us is a bunch of light (Noor) and nothing more. For example, we shade a white paper and leave blank/unshaded the image of a pigeon in the center of the paper- When we look the unshaded area (the empty space) of the white paper, it will seem to us like the image of a pigeon, but in reality, it is an empty-space which is surrounded by black shade. If sight is focused on the shade, it is the Ibn-al-Arabi's position (Wahdat-al-Wujud) looking into unity, and if it is focused on the empty-space it is the Mujaddid's position (Wahdat-al-Shuhud) looking in isolation, focused on nothingness.

The problem of the whole phenomenon is the error of sight. **Reconciliation on Disagreement of Identity and Attributes of the Creator and Creature:** For Ibn-al-Arabi, God has given more importance to the human being than any other creature (Kaukua, 2010). He argues, God is immanent within human being. He supports his belief with a Quranic verse, "we are nearer to him than even his juggler vein" (50:16). Similarly, in another verse, God says "we are nearer to him (dying person) then you but you (his relatives) do not know" (56:85) (Sharif M. , 1966). He also Quotes a Hadith in this respect, "I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks" (Sahih al-Bukhari 6502, 76:509, p. 275-76), (Al-Arabi, 2015, pp. 75, 88). In this Hadith, God shows a special relationship between God and man. It is the God participating in the world using the human limbs; and the man is only a puppet, who is just working according to God's will. Ibn-al-Arabi also quotes Hadiths to strengthen his argument-he writes, "whoever knows himself (ego), knows his Lord" (Al-Arabi, 2015, p. 51). And "Allah created Adam in His Image" (Sahih al-Bukhari 6227, 74:246, p. 138). He argues, "Whoever knows himself (or his soul) through this knowledge knows his Lord, because He created him in His image" (Al-Arabi, 2015, p. 91).

Mujaddid criticizes Ibn-al-Arabi and argues that he has wrongly interpreted these above mentioned verses and Hadiths. He claims, the verse, "we are nearer to him than even his juggler vein" demonstrates the nature of nearness of God and man, that is beyond human understanding (Faruqi, 1940). The Hadith, "Allah created Adam in His Image", shows the natures of human soul i.e., they both are non-spatial; in this respect both resemble each other (Sirhindi 1972 Vol-I Ep. 287). Moreover, he argues, God is not immanent in man, but man is created just to worship God. He supports his saying with the Quranic verse "I have not created man and jinn but exclusively for worship" (51:56) (Faruqi, 1940). Regarding the hadith "whoever knows himself, knows his Lord", Mujaddid argues that it does not mean that, attributes of God and man are identical; it means if man becomes aware of his faults he will recognize his imperfection; and perfection can be acquired through worshiping God. The Divine attributes are error-free and perfect while the attributes of creature are imperfect and full of errors (Sirhindi 1972 Vol-I Ep. 234). It necessitates that God is remote from the creature.

For M. Azeem's conceptual paradigm the problem of being away and being close is due to the performance of sight with its different angles. As M. Azeem has resolved

the dispute by concluding the two different verses of the Quran i.e., "…then established Himself (God) upon the Throne" (25: 59), and, "We are nearer to him than the jugular vein." (50: 16). M. Azeem argues, Allah located Himself in the Quran in two different positions in one verse He says, He is established above the Throne in the sky, and in the other verse He says, He is closer to man than (his) jugular vein. The differences between two ideas are obvious; it is just because of sight with different angles. These both are two ways of perceiving something. Thinking and finding into the hidden and unseen leads perception to a remote area of boundlessness and thus remoteness is termed as the high Throne. On the other side, Thinking and finding in-depth takes perception closer to human conscious. This nearness has been called closer to life artery by Allah (Azeem M. , 1995). Moreover, he argues, "…remoteness of the Boundlessness and the nearness of the conscious are synonymous. Both these places in fact are one and the same" (Azeem M, 1995, p. 397).

Reconciliation on Disagreement of Three Stages of Spiritual Journey:

　　　Mujaddid criticized "Wahdat-al-Wujud" by introducing three stages of spiritual development and said, "Wahdat-al-Wujud" is an experience of the first stage. He argues that unity apparently seems in between this duality (God and world) it is an illusion; and a subjective experience of an individual. Objectively, no such reality exists. In spiritual journey when a student reaches the stage of (Fana) self-annihilation, he cannot observe anything except God. As discussed earlier, for Mujaddid there are three stages of the spiritual journey: "Wajudiat", "Zilliyyat" and "Abdiyyat" (Sirhindi 1972 Vol-I Ep. 160).

　According to M. Azeem's theoretical paradigm, Mujaddid's three stages of spiritual development also fall under the problem of direct sight and indirect sight. According to Mujaddid when a student of spirituality passes through the first stage, he sees God in everything. As Azeem says if we perceive things in direct sight, we will find a unity in the whole world and if we perceive things in indirect sight, we will find a separation or duality in different things of the world. In Mujaddid's first stage of spiritual development when the student debars his "conscious mind" and sees the world in "unconscious mind" he sees unity in the whole universe. And when he passes to the second stage and his direct sight deactivates as a result once again, he perceives all things in multiplicity or individuality. Mujaddid's theory of spiritual journey affirms Azeem's theory of direct sight and indirect sight.

CONCLUSION

M. Azeem argument can be summarized as: the two different aspects of sight operation, direct sight and indirect sight, is the cause of the disagreement between "Wahdat-al-Wujud" and Wahdat-al-Shuhud". Philosophy of Ibn-al-Arabi's concept of "Wahdat-al-Wujud" works on the principles of direct sight; whereas, the philosophy of Mujaddid in the concept of "Wahdat-al-Shuhud" works on the principles of indirect sight. Hence, M. Azeem is right by saying that "unification of being and unification of observation is nothing, but two different ways of sight operation, that is direct sight or indirect sight.

It is concluded that if the direct sight of a human being is activated, he will see the entire universe in a unity, the claim of "Wahdat-al-Wujud". Howver, if his sight is not activated, he perceives the world in an indirect sight- hence, will see the world in isolation/plurality, the claim of "Wahdat-al-Shuhud".

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