

Chapter – 07

Real Persona

(وجود حقيقي)

❖ *The Existent:*

Literary speaking existent means “having reality or existence”. In other words we see a thing and by that we understand ‘its presence’ and consider that it exists.

In the subject of Tasawwuf (Religious Mysticism), the word ‘existent’ is spoken with three meanings.

1. **ما به الموجودية** (One that Exists): That external thing which is seen and understood that it exists.
2. **كون و حصول** (Entity and Occurrence): After seeing any exterior thing the human mind starts doing its analysis and separates ‘its entity’ and ‘its occurrence’ and brain considers that ‘it exists’. This consideration is technically known as “Entity and Occurrence.”
3. **ظهور** (Appearance): Anything which is already existing come into vision then it is called “Appearance”.

Existence may occur in many ways, like external existence, felt existence, sensed existence, imaginative existence, logical existence, exemplary existence and illusive existence.

That existence which is not dependent on our understanding or consideration, but it is out of our knowledge and beyond our thinking is called “external existence”. This external existence is of two types:

1. **وجود بالذات** (Self-Existent): That Persona which is present on its own is “Self-Existent”.
2. **وجود بالعرض** (Created-existence): That existence of any person, thing or object who is the created one is known as “Created-existence”.

To understand clearly about the ‘Self-Existent’ and ‘Created-existence’ the example of Sun and moon may be taken. Sun is a bright object whereas moon is a dark object. Moon also shines but, in fact, it is the reflection of sunlight. Thus, the brightness of Sun will be considered as ‘self-existent’ and the shining of moon would be accounted for ‘created existence’.

- Attributes are of two types:
 1. **صفت انضمامی** (Prepositional): It is that property which has a weak link with the object. It is attached with the object but not permanently. For example: ‘*whiteness of wall*’.
 2. **صفت انتزاعی** (Conjunctional): It is that property which does not have its own existence but on comparison it may externally be realized as an attribute. For example: ‘*over*’ the ground and ‘*under*’ the ground.

The existent is subjected to external effects. It is permanent and real and it is a source of attributes. That temporary thing which is attached to a permanent thing is known as its property or attribute. Noun or name is a gathering of person or thing and its attribute. Thus, ‘Nature’ is an attribute, and ‘Qadir’ is a name because it reflects an attribute of God.

❖ **Real Persona:**

The Real Persona or the Existent, in the meaning of an Entity, is that individual to whom we think that He exists, in fact He exists. A Sufi (the Religious Spiritualist) describes for Him that:

“The Existent is the Real Persona who is Eternal. He has neither companion nor any equivalent. He is Self-Existent. He is Absolute Single. He is the main source of ‘Abundance’. He is the real basis for all. The Real Persona does not depend on any one and all are His dependent. He is the First. He is Self-Existing. All others that exist are ‘New Emergence’ (حادث). ‘Atom’, ‘Matter’ and other realities are His creations. The Self-Existent (بالذات) is all in all. Without His creations nonentity (بالعرض) cannot occur. When Allah (SWT) is the Real Entity then His creations cannot be out of his Entity.”

The *Existent* (وجود) is eternal and everlasting. If anything is seen in opposition to the Existent, only ‘*nothingness*’ (عدم) could be possible. But if it is thought that nothingness or absence should exist! This is impossible and it is a useless attempt. However, there should be no any doubt for the Rear Existent.

Anyways, the object who is the main source of all the things, who is the Self-Existent, Eternal and Everlasting, and who is the Ultimate Source of all the existing things, who has neither any oppositions or equivalent, then undoubtedly He is the Real-Existent. He is the Ultimate Source of all existence. He is the Real Persona. He is the Real God.

He Himself says in Quran that:

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

{Say! He is Allah, (who is) One. Allah does not require anything. He neither begets nor is born. And there is no equal to Him. (112: 01to04)}



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