

Chapter – 10

Created Existence

(موجود اعتباری)

❖ Introduction:

In the preceding five chapters it has been discussed that before the origin of this Universe who was there and what was there. It was all about Allah (SWT), His Persona, His Attributes, His Names and His knowledge. For the Persona of God we came to know that He is the Real Persona (موجود حقیقی), the Self Existent (موجود بالذات), the Eternal Entity (ما به الموجود), the Essential Creator (واجب الوجود), and the Source of Creations (ذات بالذات). We also came to know that the Self-Existent Entity (ذات بالذات) has complete knowledge of everything. He is having many Attributes as well. And He has different good names according to these Attributes too.

Quran says in many places that:

اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{Allah has power over everything}

With these verses we also came to know that Allah is the All-Powerful, the Almighty. Therefore in connection with this Universe and its related things the Source of Creations (منبع الوجود) says in Quran:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

{His only task when He intends a thing is to command it, “Be” – and it thereupon happens. (36:82)}

With this كُنْ فَيَكُونُ (“Be” – and it thereupon happens) there are many Quranic Verses. And as such it is repetitively expressed that the whole Universe, the Earth and Heaven, the Trees and Stones, and the Animals and Human Beings are all created by Allah (SWT).

❖ The Created Presence:

From the topic of Outward-existence (وجود خارجی) an important point emerges that the existence of any person, thing or any object who is the created one is called as “Created-existence” (وجود بالعرض). The Universe and all other related things are the creations of God; therefore, these should not be considered as the ‘Real Existence’ but will be termed as “Created Presence” (موجود اعتباری). Please be noted that things which are not ‘Real’ but are ‘supposed’ or ‘assumed’ are all produced. So the existence of such things will be called as “Produced-existence”. God’s existence is ‘on-its-own’. The produced one (بالعرض) will always be needy of his Creator (بالذات). The assumed object even in the state of existence will remain as the “Created-existence”. This superficial-existence is there only after the order of “Be” from God. For all the created things, this phase is of “New Emergence”.

There is always special Glory of God that falls upon every “Knowledge of God” (عین ثابتة) and that is known as his “Lord” (رب), and the Knowledge of God as “God’s Exhibit and Servant”. All such exhibits through which it is known that God is the Creator are recognized as His Glories (تجلیات). In other words every ‘exhibit’ has its own ‘glory’. If it shows some specific face then it will be the result of specific name or attribute of God. All the ‘Glories of God’ always remain in need of the Persona of God because these are His Attributes.

Glories of God are of many kinds, like “Glory of Persona” (تجلی ذاتی), Glory of Attributes (تجلی صفاتی), Glory of Actions (تجلی فعلی), and Glory of Effects (تجلی آثاری). Sufi says that when Glories of good names of God fall on the Knowledge of God, then Outward-existences are produced. In other words when ‘Knowledge’ and ‘Nature’ is accumulated at one place a third thing is created outwardly. Sufi says that this world is a Perfect Exhibit of the Knowledge of God and these creatures of world are simply “Illusions, showing names and attributes of God. However, none of them are separated from God. All of them are His creations and new emergence.

تماشا گاہ ہے عالم، کسی استادِ کامل کا
یہ ہم تم کیا ہیں گویا سینما کی چند تصویریں

(This world is a theater of some Perfect Producer
In this we and you are just like actors of the cinema)

