A Study of Towhid Stages in Mystical Vision of Jonaid Baghdadi

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ABSTRACT: This article will study one of the most fundamental principles of Islamic mysticism, Towhid, with a new and effective model (Interaction of Practical and Intellectual Faculties). Towhid has a special position in mystical texts. For a better understanding of mystical texts, clarifying the position of Towhid and its stages is necessary. Towhid is the mystic’s destination in mystical journey and mystics enumerate a number of stages for it. On the one hand, reaching the stage of Towhid depends on the “practical faculty” and Sufi achieves it with passing the stages of Mystical Journey and, on the other hand, it depends on the “intellectual faculty” and mystical vision. Therefore, for a better understanding of the Towhid attention to the interaction of intellectual and practical faculties is necessary. One of the pioneers of this topic is Jonaid Baghdadi, a thoughtful mystic and theorist belonging to the first mystical tradition¹(1), who has valuable ideas on the topic. Regarding different levels of audiences, he mentions various stages for Towhid. His remarks about Towhid prove that both mystical practices and mystical vision are playing a role for achieving the stage of Towhid. Jonaid has joined practical and intellectual faculties to reach the high level of Towhid and his mysticism is not simply practical. He believes that the first level of Towhid is Knowledge of the Common People. This Knowledge helps Sufi to begin his spiritual journey. In Jonaid’s view, intellectual vision helps mystic in his journey and also passing the stages of spiritual journey promotes mystic’s vision. In this research, we study and analyze different stages of Towhid in Jonaid statements based on practical and intellectual faculties.

Key Words: Jonaid Baghdadi, Towhid, Annihilation in God, Unity of Intuition, Intellectual Faculty, Practical Faculty

INTRODUCTION

Islamic mysticism is one of the most valuable results of Islamic culture that since the beginning of its formation has passed many developments and changes. Islamic mysticism has specific characteristics in each epoch and is associated with particular delicacies in different periods. To study its evolution, evaluating the specific characteristics of each period is necessary. One of the most remarkable features of Islamic mysticism less paid attention before is its twofold nature. Islamic mysticism as a collection of teaching sand instructions that helps Sufi to achieve the superior goal includes two aspects: 1. Spiritual practices that are performed to reach the specific purpose. Transcendental insight that propels mystic in his Spiritual Journey. Therefore, Islamic mysticism includes practical and intellectual aspects that are mutually related. These two fundamental elements were present in all periods of Islamic mysticism and it was not mere act or mere insight in any period. In fact, “Mysticism” and “Sufism” were not used for referring to it until asceticism and worship of early Islamic time accompanied mystical insights. Ibn Sina’s statements about the difference between mystic, pious and worshiper in Esharat indicate this issue. His definition about mystic and his goal helps to unfold the nature of Islamic mysticism. He believes that asceticism of ascetic and worship of worshiper can be considered as a kind of deal since the ascetic is in search of Hereafter merchandise instead of The World merchandise and worshiper worships God to achieve Hereafter reward. But mystic wants to reach God and all of his worships and acts are just for God not in fear of punishment or hope of reward (Ibn Sina, 2000). A remarkable point about the mystic is that he worships God like a worshiper and avoids the world like an ascetic but his worship and asceticism are associated with a specific purpose. Hence his mysticism has two aspects: 1. Practical 2. Intellectual. Ibn Sina refers to them indirectly. He believes that the distinction between mystic and ascetic and worshiper is related to their vision and thinking. Therefore, we can say that Islamic mysticism with its own worldview is an intellectual school, which is distinguished from mere asceticism.
and worship and comprises intellectual and practical aspects. The goal that Ibn Sina states for the mystic is taken from his particular mystical insight. Many mystics refer to such an insight by different words but for the first time Mirdad speaks of this insight. He believes that Islamic mysticism is comprised of intellectual and practical faculties (Mirdamad, 1975). He introduces these terms for the first time and no one discussed these before him. Although these terms were coined in the eleventh century, but their meaning was present since the beginning of Islamic mysticism.

Intellectual faculty is a faculty from which the thought and insight of mystics emanate. This faculty leads the mystic in Spiritual Path. It not only determines the Path to the Goal but also explains the manner of using practical faculty. On the other hand, practical faculty is a faculty from which spiritual mores and practices emanate. God’s saints and leading authorities of Islam recommend these spiritual practices in order that aspirants of Spiritual Path achieve the spiritual truth by using them.

The mode of interaction of intellectual and practical faculties is not the same in different periods of Islamic mysticism. For a complete survey of the characteristics of Islamic mysticism in different periods, the interaction of these faculties should be considered certainly. This method provides a suitable tool for studying the spiritual practices and insights of a mystic and analyzing various aspects of his mystical disposition and intellectual foundations. The mode of interaction of intellectual and practical faculties leads Islamic mysticism to have different characteristics in different periods so that proposing theoretical issues in the seventh century established a new mystical tradition in Islamic mysticism. These issues were so widespread that causes a turning point in the history of Islamic mysticism. According to this fundamental change, Islamic mysticism can be divided into two traditions: first and second mystical tradition.

In the first mystical tradition, special attention is paid to performing spiritual practices, so practical faculty has a special status in this period but it does not mean that intellectual faculty has no effect. In this period, theoretical and scientific issues are raised alongside spiritual practices but these theoretical issues are not organized. In the second mystical tradition, spiritual practices are considered as before, even more than the first tradition, but since theoretical issues are organized and coherent in this period, this tradition is often referred to its theoretical aspect. Therefore, both intellectual and practical faculties were present in all periods of Islamic mysticism but the way of their interaction is different. To clarify the basic issues of Islamic mysticism the interaction of intellectual and practical faculties should be considered carefully.

One of the major issues raises in Islamic mysticism is Towhid that explanation of its position provides a better understanding of the first and second mystical traditions. Towhid is a very important issue that contemplation on it will determine the intellectual trajectory of a mystic. The definitions of mystics about Towhid is not the same and homogeneous in the first mystical tradition. Jonaid Baghdadi is one of the great thoughtful and theorist mystics of the first mystical tradition who has stated deep ideas about this basic principle of mysticism. He has based his teachings and speeches on Towhid. He has mentioned different stages for Towhid. His Mystical Path does not consist of mere spiritual practices – as is often mentioned about the mysticism of pre-seventh century. As is evident from the remarks of Jonaid about Towhid, he has a special mystical vision. Jonaid joins practical and intellectual faculties to reach the high level of Towhid and his mysticism is not mere practical acts. In this paper, we will study the stages of Towhid in Jonaid’s view with a new model (the mode of interaction of intellectual and practical faculties).

The stages of Towhid in Jonaid’s view (based on the interaction of practical and intellectual faculties)

Towhid is one of the most profound and important issues discussed in Islamic mysticism. Towhid is the first fundamental principle of Islam that believing in it is the boundary between atheism and true faith. In the first stage, belief in the oneness of God is obtained by confession to the “there is no God but Allah”. With the passing of time, this basic principle of Muslim belief enters into the realm of theological and mystical issues and its meaning becomes deeper and more widespread. Mystics discuss it in the early stages of formation of mysticism and mention various stages for it. Sari Saghati is the tutor and uncle of Jonaid Baghdadi who founded Baghdad Mysticism School. As Abu-Abdo-al-Rahmane Solami narrates, he is the first Sufi who states facts about Towhid in Baghdad (Solami, 2005). Jonaid Baghdadi is Sari’s devotee. He is one of the greatest Sufis who discusses about Towhid deeply and in detail. Definitions and divisions of Towhid are expressed by Jonaid are so various. His definitions are different for various audiences. All of these definitions are not at the same epistemological level. He propounds a number of stages for Towhid and some of his ideas about this issue have not been expressed before. Towhid initiates a new stage through his novel ideas.

The most considerable point is observed in his statements about Towhid is the theoretical weight of such expressions. Understanding of these statements needs scrutiny. Reflection on his statements shows that his monotheistic vision comprises two aspects: Intellectual and Practical. Ibni-Joozi cites a statement from Jafar Kholdi
that confirms this matter: “Among our masters, Jonaid was the perfect person in gathering inward experience and knowledge together. Most of them had a lot of knowledge but did not have inward experiences and some of them had surpassed others in spiritual journey but their knowledge was modicum. However, Jonaid was superior in both inward experience and knowledge. As anyone was seeing his spiritual estate, considered him superior in this spiritual situation and as someone was hearing something about his knowledge, considered him superior in it” ( Ibn-Joozi, 1980).

On the one hand, Jonaid propounds profound ideas about Towhid and, on the other hand, he insists on practical faculty and progression in Spiritual Path to achieve the destination of Towhid. In his opinion, thinking and theoretical issues are so valuable so much that he believes knowledge is more important than inward experiences in Spiritual Path. In this regard, he says, “Due to the presence of Knowledge, the lack of Ecstasy is not very important because the grandeur of Knowledge is more perfect than the grandeur of Ecstasy” (Ansari, 1981). Elsewhere, he emphasizes the practical faculty and its effects. He believes that achieving the stage of Towhid is possible only via divine theophany. “Once he was asked how he knew God and he answered I knew God via the inspirations imported into my heart and my soul was unable to refute them (Molla Sadra, 1983). Therefore, in his opinion achieving the knowledge of God is an intuitional act obtained by divine theophany[2]. In the first mystical tradition, Theophany is the preface of Towhid. Intuitional theophany are revealed to mystic in the Arc of Ascent. In this arc, practical faculty plays an important role. Therefore, by attention to Jonaid’s statements it is evident that his intellectual system is based on two aspects: 1. Intellectual insights and ideas 2. Practical guidelines that will help mystic to reach his goal. These practical guidelines provide conditions for receiving intuitional theophany.

Jonaid’s statements about Towhid express his main ideas. He enumerates different stages for Knowledge and Towhid. All of these stages are not the same. He explicitly hints at two stages of knowledge: 1. the first stage that helps Sufi to begin his spiritual journey, 2. the last stage that is obtained after reaching the Unity of Intuition. Hence, according to Jonaid’s opinions, the monotheistic journey of mystic is based on Knowledge and Sufi begins his journey to God by this initial knowledge. After going through various levels of spiritual journey, mystic achieves the high monotheistic knowledge and consequently his knowledge improves. The first level of Towhid is the knowledge of common people and its final level is the knowledge of genuine mystics.

Jonaid also mentioned other stages for Towhid. Sometimes he uses this term (Towhid) for the last stage of mystical journey to God and sometimes he uses it for previous stages of Towhid, namely Inebriety, Amazement, and Annihilation in God. In addition, he mentions another stage, which is obtained after passing the stage of Annihilation in God. This stage of Towhid is Unity of Intuition and it was coined for the first time by Jonaid. After passing this stage, the mystic obtains the monotheistic thought and so expresses deep theoretical issues about Towhid. In order to unfold the issue, we draw a graph of different stages of Towhid and then analyze each stage separately:

![Graph of Stages of Towhid]

1. Marefat-e Avam
2. Sokr and Hayrat
3. Fana
4. Vahtdate Shohood
5. Marefat-e Khavas
The Initial Knowledge (the common knowledge)

Jonaid distinguishes two types of knowledge: knowledge of common people and knowledge of genuine mystics (Abu-Noaym Istahani, 1980). Knowledge of genuine mystics will be investigated later. As is evident in Jonaid’s words, common knowledge is the knowledge based on which spiritual journey of Sufi begins.

Jonaid sometimes points to the first stage of knowledge by subtle expressions; among them is a statement that Abu-Naeem Istahani has quoted from Jonaid:

“The first stage of wisdom is the stage that creature knows his creator and how he was created and what he has been at first and how God has created him after nothingness Thus vassal knows his lord and slave knows his master and then worships him and considers him as the One and Mighty” (ibid).

As is evident in this statement, Jonaid believes that the first stage of knowledge is the knowledge that Sufi should gain at first and then worship God by it. He believes that Sufi should think about the creation of the universe and the beginning of creation to know his God and, after that, he worships God and testifies his oneness through such knowledge. As it can be seen, Jonaid is respectively referring to three stages of journey to God: The initial knowledge that is, the beginning of the Path, the worship that is nearly considered as practical stage in spiritual journey and reaching Towhid that is the last stage of the travel to God. There is also another important point in the statement, which shows Jonaid’s belief about theoretical discussions. He believes that Sufi should understand the relationship between man, God and the universe. Actually, in this statement Jonaid shows the Arc of Descent in the circle of existence and refers to intellectual faculty in mysticism. However, intellectual faculty is more general than this definition and any thought and or insight that Sufi gains in the journey to God can be located in this faculty. In this stage, Jonaid speaks about separation of creator and creature and, actually, he states the incomparability of God: “Towhid is separating the Pre-Existent and Created-in-time” (Hojviri, 2007).

This statement of Jonaid shows that he separates attributes of creator from creature. He considers attributes such as eternity and pre-existent only for God and says that God has no defect. Attar quotes a few sentences from Jonaid which consist of a subtle point:

“Jonaid was asked what is Towhid? He answered all attributes of creatures are abasement, helplessness and poverty but all attributes of creator are glory and power. Anyone who can separate attributes of creator from creature, he is monotheist though being misled” (Attar, 1991).

In this statement, Jonaid says that abasement, inability and indigence are attributes of creature as opposed to grandeur and power, which are the attributes of creator. Actually, he separates attributes of creator from creature. He mentions that everyone who can separate attributes of creator from creature, although gone astray and misled, he can be considered as a monotheist. This statement shows that this stage of Towhid is the lowest stage of knowledge that Jonaid named it Towhid of common people. Indeed, creator and creature in his opinion are the same. His monotheistic insight is based on unity. There is no separating line between Man and God and he speaks about this matter simply because of the low capacity of audiences. Indeed, he believes that this stage of knowledge is not real cognition. Hence, until the mystic considers his being against God, it can be said that he does not reach the stage of real Towhid. Vestiges of mystic’s being will be gradually vanished only in higher stages and consequently he will finally reach the highest level of Towhid.

As is evident in Jonaid’s statements, before starting spiritual journey, Sufi should think about attributes of Man and God and their relationship. In this stage, Sufi gains initial knowledge by which he begins his spiritual journey. Thus, this stage is formed based on theoretical insight, which can be considered as a part of intellectual faculty.

Inebriety and Amazement

As is evident in Jonaid’s words, after advising Sufi to ponder and think about existence and creation, he suggests a special program for spiritual journey. He asks the traveler to pass different levels of mystical journey with emphasis on practical faculty. The only way of reaching the high level of Towhid for Mystic is via passing these levels. One of these levels is Inebriety and Amazement to which he referred with the word “Towhid”. Mystic attains Amazement after reaching the stage of Passionate Love. Mystic effaces vestiges of his being by divine love and so unhands everything except God. This intattention to being creates Amazement and Inebriety. Therefore, this stage is the result of divine love. Hojviri, as a Jonaid’s follower, defines Inebriety as following:

“Inebriety and Dominance of Ecstasy are expressions that mystics have used for describing the dominance of Divine Love” (Hojviri, 2007).

In mystical works, Inebriety is discussed against Sobernness and there are controversial opinions about them among the followers of Baghdad and Khorasan Schools. The followers of Baghdad School believe that
Sobriety after Inebriety is higher than Inebriety. Jonaid prefers Sobriety to Inebriety clearly and enumerates it as the higher stage of Inebriety. Afterwards we will survey this issue.

Inebriety is the prelude of Annihilation in God and results in absorbing in God and self-effacement. Jonaid sometimes refers to the stage of Inebriety by the word “Towhid”. As expressed by him, in this stage mystic becomes silent because of absorbing in God’s Love:

“Someone who knows God becomes speechless” (ibid).

When mystic passes this stage, he is not silent anymore and talks about spiritual truths and mysteries which are not tolerated by most people. Exactly for this reason, Jonaid talks about spiritual truths of Towhid only for his special disciples. The knowledge expressed in this statement, refers to the stage of Inebriety and Amazement. Jonaid also speaks about Towhid and its different stages in one of his epistles. The discourse of this epistle shows the course of his mentality. We mention some of his statements here to unfold the subject:

“The first level of worship is knowledge of God and the basis of knowledge of God is Towhid and the core of Towhid is disavowing the "modality" and "being in place" from God attributes. God guides the traveler through the way to himself and the reason of his guidance is Divine Assistance. Divine Assistance results in Towhid and Towhid bring about affirmation of God. Affirming of God results in achieving reality and achieving reality results in knowledge and with this knowledge prayers answered and with answering prayer, the mystic ascends to God and then is connected to God. After this union, he wants to talk about this union and because of this the traveler is amazed and so cannot say anything” (Radmehr, 2001).

As is evident in these statements, at first Jonaid refers to the knowledge of common people as the starting point of monotheistic journey. As stated previously, in this stage mystic distinguishes between God and creatures and considers God far from defects of creatures, as he says: "the core of Towhid is disavowing the “modality” and “being in place” from God attributes". He believes that this stage of Towhid can be obtained only through the Divine Assistance. This stage of knowledge has consequences which are respectively affirming the God, achieving reality, knowledge, prayer being answered, ascension to the God and then union with God. Union mentioned here refers to the mystical state of Seeing¹. Before reaching this stage, the traveler is in the stage of Striving² and so does not deserve the presence before God. By passing various stages of The Path and progression through it, mystic is qualified for seeing the God. These remarks of Jonaid do not conform to the stages of Mystical Path completely and analysis of this is outside the scope of this article. Jonaid’s idea about Inebriety is interesting. He believes that when mystic reaches the stage of seeing God he wants to express it and such an attempt to state the facts of seeing God creates Inebriety and Amazement and because of this, he cannot say anything. After this stage, Jonaid refers to the stages of Annihilation in God and the Unity of Intuition that will be investigated in other parts of the article.

As mentioned before, mystic begins Mystical Path with an intellectual insight. Such insight guides the spiritual practices of mystic towards one direction. Therefore, mystic does not reach the stage of Inebriety only with the spiritual practices but with both spiritual practices and intellectual insight. In other words, the intellectual faculty plays a major role to achieve this status.

Annihilation in God

Another stage to which Jonaid refers with the word “Towhid”, is Annihilation in God. Annihilation in God has stairs such as Annihilation of Acts³, Annihilation of Attributes⁴ and Annihilation of Essence⁵. Attar quotes a statement from Jonaid in which he defines the lowest stages of Annihilation, namely annihilation of acts:

“Jonaid was asked what is Towhid? He said it is certitude in God. Then he was asked how is this possible and he answered you should know that all actions and behaviors of creatures are the results of God’s creation and he has no partner in such creation. If you understand this, you fulfill the condition of Towhid (Attar, 1991).

In this statement, Jonaid refers to the stage of Annihilation of Acts. In this stair of Annihilation, the mystic annihilates his acts in God and considers all actions of creatures as created by God. Annihilation of attributes is higher than annihilation of acts. The highest stair of Annihilation is Annihilation of Essence. In this stage, existence of mystic is engulfed in God. This stage will result in Unity of Intuition at the end. Roozbahan quotes a sentence from Jonaid that refers to the highest stair of Annihilation in God by the word “Towhid”:

¹ Moshahedeh
² Mojahedeh
³ Fanaaye Afaal
⁴ Fanaaye Sefat
⁵ Fanaaye Zaat
“Towhid is getting rid of the constraint of divine customs and going to the eternal sanctum” (Roozbahane Baghli, 1973).

Roozbahane enumerates this stage as one of the mystical stations of a monotheist. In this stage, the soul forgets the traces of separation between God and Creature. The words of Jonaid about this stage (Annihilation in God) are close to the stage of Unity of Intuition. In the view of Jonaid, this stage is reaching the eternal sanctum where only God exists and separation between Man and God is vanished. The distance between these stages (Annihilation in God and Unity of Intuition) is a little. As Jonaid says, Unity of Intuition is the result of Annihilation in God:

“… After the mystic adjoins to God, he wants to express this union and because of this, the traveler is amazed and so he cannot say anything. After reaching this stage, he cannot describe his feeling and therefore he reaches the stage of reality of being and after this stage, he reaches the stage of reality of intuition” (Radmehr, 1380). As is obvious Jonaid refers to different stages of Towhid such as these:

Amazement → reality of being → reality of Intuition

We explained the stage of Amazement before. After the mystic is amazed in God, he reaches a superior stage that Jonaid calls “reality of being”. Reality of being is the stage which mystic’s being is annihilated in true being (being of God) and only one existence remains. This stage is the prologue of reality of intuition. Mystic reaches the stage of Annihilation in God after passing other stages of his spiritual journey to God by doing the spiritual practices with emphasis on intellectual insight. Actually, intellectual insight of mystic and his initial knowledge direct him to God and propel him in his spiritual journey.

Towhid

Jonaid refers in his statements to another stage of Towhid that is higher than Annihilation in God. The traveler who begins his spiritual journey with vigilance and initial knowledge attains the goal of his journey (Towhid) after passing different stations. The traveler gets rid of his selfhood and everything other than God in different stations gradually and is decorated with attributes of God. The traveler in the stage of Annihilation in God abandons everything other than God entirely and only attends to God. Annihilation in God results in Towhid at the end.

Jonaid alludes to this stage in his statements. He believes that the mystic should pass mystical stations for reaching to this stage. As he says:

“Servants of God do not attain true knowledge and purity of Towhid till they traverse mystical stations and ecstasies” (Seraj, 1914).

He believes that mystic should fulfill the right of adoration and servitude of God by passing mystical stations:

“Towhid You are not monotheist till you fulfill the rights which are indispensable for you” (Ibni-Monavvar, 1969

Unity of Intuition

Jonaid believes that the highest level of Towhid is the level acquired after the stages of Annihilation in God and Towhid. In this stage, the mystic leaves all multiplicities and accedes to the reality of unity. In this stage, the mystic sees only God in the universe with his monotheistic vision and visits the entire universe exact God. This view became more propound and widespread by Ibni-Arabi and his disciples. This monotheistic view results in the birth of comprehensive theory of Unity of Existence. Ibni-Arabi clarifies this monotheistic theory by Existential Theophany. He considers the whole universe as the showing of God attributes. Abu-Al-Ala-Afifi, one of the great contemporary scholars who investigates about Ibni-Arabi, believes that the theory of Unity of Existence was not discussed in the works of Muslim mystics until the time of Ibni-Arabi and he can be considered as its inventor somehow. Abu-Al-Ala-Afifi distinguishes between Unity of Existence and Unity of Intuition and refuses the idea of Fon Kerimer who believes that mysticism approximated to the theory of Unity of Existence in the third century (Ibni-Arabi, 1991).

Although Unity of Intuition resulted in the appearance of comprehensive theory of Unity of Existence, there is a clear difference between them. Many researchers make mistakes about this and say that the theory of Unity of

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1Maghamaat
2Ahvaal
3Kesrat
Existence existed before the seventh century. One of these researchers says that the term "Unity of Intuition" refers to the stage of Annihilation of attributes and the term “Unity of Existence” refers to the stage of Annihilation of essence (Yasrebi, 1995). Motahhari believes that Unity of Intuition and Unity of Existence are the same and theory of Unity of Existence was present before the time of Ibn- Arabi in the words of some mystics like Attar but they did not call it Unity of Existence (Motahhari, 1979). Perhaps all of the researchers who consider the two as the same do not know the theory of Unity of Existence very well, because this theory has some prerequisites which were absent before the seventh century. Ibn-Arabi believes that God and Creature are one. He explains this theory by the theory of Existential Theophany. All of the existent things in universe represent Divine Names and Attributes. These prerequisites were absent before the seventh century and mystics of the first mystical tradition had said something simply about the unification of God and creatures and that this Unity emanates from their spiritual experiences and observations.

Statements of Jonaid about Unity of Intuition, as the highest stage of Towhid, are so abundant. He believes that in this stage, God and Creature are united and only one existence remains:

“The real knowledge is ignorance in the time of achieving knowledge. When he is asked to explain this, he says that God and the Creature are the same.” (Attar, 1991)

“Jonaid was asked what is Towhid? He said it is a reality in which all of the traces and knowledge of man are annihilated and only God remains as he was in pre-eternity” (Seraj, 1914)

These statements of Jonaid are so noteworthy. Other stages of Towhid had been discussed before Jonaid but he invented this stage (Unity of Intuition) for the first time. He believes that when existence of mystic annihilates in God entirely, mystic reaches to the stage that he sees nothing except God and observes him in the whole universe:

“Jonaid was asked what is the Towhid of elite mystics? said that when servant of God becomes such as apparition in God’s hands and destiny of God plummets to him by Divine Omnipotence and he dips in sea of Towhid by self-annihilation and inattention to regard of people, attains to the reality of Unity and existence and waste his sense and movement because of Divine Omnipotence. The servant returns to status which was before and didn’t birth yet” (ibid).

Jonaid sometimes expresses his monotheistic vision implicitly:

“Jonaid consortied with a group of dervishes someday and was speaking about Divine Bounties and blessings. One of the dervishes said, “Praise is especially for God”. Jonaid said that he should praise completely as God says, “Praise is especially for God who is the Lord of all being” Dervish said that beings do not merit specifying beside God. Jonaid said that you glorify God completely because when you juxtapose the Pre-existent and Created Being, Created Being is annihilated and Pre-existence remains”. (Mohammad-Ibni- Monavvar, 1969)

In this statement, Jonaid does not speak clearly about the stage of Unity of Intuition but expresses indirectly that all created beings are perishable as opposed to God and the true being is one. Jonaid counts the entire universe as beams of God and he believes that all beings testify God’s existence:

“An idiot reproached Jonaid that what is the proof for God’s existence? Jonaid said that daybreak does not require lamp. All universe is beam of real sun and teeny lamp isn’t important as opposed to sun. Sun is shining anywhere and man is like a jot (scruple) which doesn’t require candle, This jot answered to God “yes” when God said in day of Alast (Primordial Covenant) “Am I your Lord” (Shabestari, 1992).

This stage is the highest stage of Towhid. When mystic returns to Soberness after Inebriety, he attains the superior degree of knowledge that is the elite knowledge. Therefore, mystic reaches the stage of Unity of Intuition after passing different levels of the Spiritual Path like the stage of Annihilation in God. Unity of Intuition results in a kind of knowledge, which is based on Unity, and Jonaid calls it the Special Knowledge. Ideology of mystic is transformed in this stage. He spoke about separation of Man and God already but in this stage he speaks about Unity. Unity of Intuition is attained by spiritual practices and results in Special Knowledge. Hence, practical and intellectual faculties play the main roles in this stage.

Special Cognition (Elite Knowledge)

The highest level of knowledge of God is the Knowledge that Jonaid names Special Knowledge. Unity of Intuition results in attaining the knowledge to which Jonaid refers indirectly:

“Jonaid was asked that when traces of servant of God vanish and Divine decree is stabilized? Jonaid answered when knowledge of God increases, traces and signs of servant vanish, knowledge of God unfolds and Divine decree is stabilized” (Seraj, 1914).

In this statement, Jonaid speaks about knowledge of God attained after the effacement of servant traces and Annihilation in God. This knowledge is the Special Knowledge that Jonaid counts as the highest level of Towhid. Mystic attains this stage after observing God in the entire universe. Jonaid believes that Mystic reaches the stage
of Soberness after attaining this knowledge and he says that the Soberness that is obtained after Inebriety and Annihilation is higher than the Inebriety:

“When the traveler freed of himself, he is purified and this purity leads to Annihilation of attributes and after the Annihilation he becomes sober. The mystic is an Extinct Existent and Existent Initial, Extinct Existent. Because he is loosed. Although he is. For” (Radmehr, 1380).

Jonaíd named the mystic, who is in the stage of Annihilation of God, Extinct Existent. Because he is loosened his attributes complete. After passing this stage, the mystic reaches to the stage of Soberness and Presence. Jonaíd has named the mystic Extinct Existent in this stage. When mystic reaches this stage, he expresses a number of facts about Unity of Intuition. The mystic attains this Monotheistic vision after passing spiritual practices and ecstasies. Not everyone has enough capacity to understand these Monotheistic facts and thus, according to Jonaíd, these statements are similar to Impiety and Atheism:

“No one gains the treasure of reality except someone that one hundred veracious believer witness that he is Atheist because he attains the knowledge that others are unable to achieve” (Molla-Sadra, 1983).

Therefore, when mystic reaches the stage of Unity of Intuition, he gains a kind of knowledge based on Unity. This sublime knowledge transforms the ideology of mystic. Although he spoke about the separation of Man and God before but in this stage he speaks about Unity. Jonaíd believes that initial knowledge, which is based on purifying God of defects of all creatures, is a kind of aberration. He names the highest level of knowledge the particular knowledge because view of mystic improves after passing different stations of the Path. When mystic reaches the stage of Unity of Intuition, he sees God in all universe. This monotheistic intuition is an inner apprehension and be falls when mystic is in the Inebriety status. When mystic returns to Soberity status, he attains high knowledge and expresses results of his intuition. In this stage, mystic attains some beliefs based on Unity and thus states some facts about oneness of Creator and Creature. At this stage, mystic’s remarks originate from his special monotheistic vision. This monotheistic vision is the result of intellectual faculty that improves by passing the stages of spiritual practices.

Actually, as long as the mystic is in the state of Inebriety, his statements are based on spiritual apprehensions obtained by practical faculty and when he achieves the Unity of Intuition, he explains his vision and intuitive knowledge by the theoretical faculty. The statements of Jonaíd about this knowledge are associated with particular theoretical points, which are proposed straggly. These sporadic theoretical points do not constitute a coherent and organized theory in Jonaíd’s statements. Ibn- Arabi regularizes these sporadic intuitive visions. He invents the theory of Unity of Being and demonstrated it with the theory of Existential Theophany.

Theoretical remarks of Jonaíd are sometimes similar to Ibn- Arabi’s views. Ein-Al-Ghozat Hamedani quotes a statement about knowledge of God from Jonaíd, which originates from his theoretical view:

“Jonaíd was asked who is the mystic? He said that the knowledge of God is like water and the color of water is the same as its container” (Ein-Al-Ghozat Hamedani, 1981).

Ibn-Arabicities this statement as an example to prove his view. He believes that capacities of mans are not the same and thus every one obtains the knowledge of God relative to his capacity. Therefore, knowledge of each man is associated to his capacity, as Jonaíd states that the color of water is dependent on the color of its container (Ibn-Arabi, 1991).

Ibn-Arabi expresses this view in Fososos-Al-Hekam. He believes that Manifestations of God in servants are various with regard to servants’ capacities. In monotheistic view of Ibn-Arabi, all beings are showings of Divine Names and Attributes. He resembles the universe to a mirror that God sees himself in it. The mirror reflects the image of anything that is opposite to it. The images seen in the mirror are various with regard to the type of them. Universe contains different beings, like a mirror, and every being in universe is an showing of God. Therefore, each being imparts from the Manifestations of God relative to his capacity. Jonaíd also refers to this issue indirectly. He resembles the capacity of beings to container. He believes that knowledge is like water. When we pour water in the container, the color of water is the same as the color of container. For example, the water seems blue in a blue container and green in a green container. Therefore, as color of water is compatible with color of container, the man’s knowledge is compatible with his capacities. Each individual receives the Manifestations of God relative to his capacity. Thus, Jonaíd believes that the spiritual truth is only one and the diversity of opinions about the unique truth is related to different capacities of human beings. This opinion emanates from Jonaíd’s intellectual vision based on Unity of Intuition. Jonaíd refers indirectly to this subject with other statements such as:

“The superlative level of Towhid is denial because in this stage you deny everything you know about Towhid” (Attar, 1991)

“God is against everything that occurs to your mind” (Radmehr, 2001).
Jonaid believes that man is unable to attain the real knowledge of God and all suppositions of man about God are obtained from his capacity and so God is against man’s suppositions. Ibn-Arabi also refers to this in Fosus-Al-Hekamand perhaps he follows Jonaid’s opinion: “Man only achieves the knowledge of God proportionate to his essence capacity” (Ibn-Arabi, 1991).

Baakharzi quotes a statement from Jonaid that is related to this issue. In this statement, Jonaid refers to a verse of Quran:

(وَمَا يَقْتَرَهُ أَكْثَرُهُمْ إِلَّا شَيْطَانُ الْغِبَالِ لا يَغْنِي مِنَ الْحَقِّ شَيْئًَّا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ) (يوسف 45) 

(But most of them follow nothing but fancy: truly fancy does not avail against truth. Verily Allah is well aware of all they do.)

“Jonaid has said that defining this verse is so difficult for the followers of God’s unity and it is a firm sentence so far as Bayazid leaved this universe with his suppositions” (Baakharzi, 1966).

Jonaid expresses that not all who want to know God, even the great mystics like Bayazid, can obtain the real knowledge of God and so everything that they say is based on their suppositions, which emanate from their capacities.

As is obvious from Jonaid’s statements, he discusses deep theoretical subjects about knowledge of God. These theoretical subjects emanate from his monotheistic view.

CONCLUSION

The main results of this research can be outlined as such:

Focusing on different types of audiences, Jonaid mentions different stages for Towhid. Sometimes he uses this term (Towhid) for the last stage of mystical journey to God and sometimes he uses it for previous stages of Towhid, namely Inebriety, Amazement and Annihilation in God.

Mystics worship God like a worshiper and avoid the world like an ascetic but their worship and asceticism are associated with a specific purpose. Hence, mysticism has two aspects: 1. Practical 2. Intellectual.

Jonaid connects practical and intellectual faculties to reach the high level of Towhid and his mysticism is not mere practical acts.

Jonaid believes that Sufi should think about the relationship between man and God and begins his spiritual journey by this initial knowledge. Thus, the first stage of knowledge of God is based on intellectual insight.

In Jonaid’s view, Intellectual vision propels mystic in his journey and also passing the stages of Spiritual Path improves mystic’s vision.

Mystic reaches the stage of Unity of Intuition after passing different levels of the Spiritual Path like the stage of Annihilation in God. Unity of Intuition results in a kind of knowledge, which is based on Unity, and Jonaid calls it the Special Knowledge. Ideology of mystic is transformed in this stage. In this stage he speaks about Unity. Unity of Intuition is attained by spiritual practices and results in Special Knowledge.

There is a clear difference between Unity of Intuition and Unity of Existence. The theory of Unity of Existence has some prerequisites which were absent before the seventh century.

Jonaid believes that view of mystic improves after passing different stations of the Path. When mystic reaches the highest level of knowledge expresses a number of facts about his Intuition.

Since the appearance of Islamic mysticism based on transformations that occurred in the seventh century, we are facing with two different and also related and complementary traditions. In the seventh century, views of Ibn Arabi and a group of people whose mystical ideas were close to him make a fundamental change in the realm of Islamic mysticism. This transformation was so profound, widespread and effective that causes a turning point in the history of Islamic mysticism. According to this fundamental change, Islamic mysticism can be divided into two periods: 1. The first period, since the creation of Mysticism until the end of sixth century (A.H), that we name it first mystical tradition. 2. The second period, since the seventh century (A.H) onwards, that we name it second mystical tradition.

Before the seventh century, the Intuitional Theophany is proposed against the Occultation (Setr) and is divided into three parts: Theophany of the Divine Essence, Theophany of the Attributes, and Theophany of Divine Acts. After the seventh century, the concept of this term becomes widespread and Existential Theophany is proposed for providing the theory of Unity of Being.

“Common people” are those who are at the first steps of knowing God and still have not achieved the high stages of spiritual journey or those who do not have the capacity and competence required to reach the knowledge of genuine mystics.
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