

(1) The philosophy of Religion, ^{is always - based on a fundamental doctrine which may be} ~~may be~~ either theistic, or pantheistic according to the conception of ~~the~~ a transcendental or immanent God. I must explain the very meanings of these ~~the~~ important technical terms to you. ^{personal intelligent omniscient,}

If we conceive God as an ^{absolute} omnipotent, supernatural, infinite, active and creative Being, quite apart and independent ^{from} the ~~Creation~~ ^{creatures}, that is the ~~transcendental~~ doctrine of the transcendence of God; this is the ^{essential} theistic conception on which every kind of Dogmatic theology is based. According to this Doctrine a personal God has ^{created all the universe out of nothing} in an undivisible moment, and by virtue of his ceaseless activity and omnipotent will, ~~out of nothing~~. So there is no ^{and can not be any} common nature, ~~or~~ ^{of} any relation whatever between God and the things ~~as well as~~ material as ^{well as} spiritual ~~things~~, except ~~the~~ the relation ~~between~~ of ^{the} creatures to the Creator; the relation of Causality; the material and spiritual Universes being ^{that is} effects, and God ~~being~~ being the Ultimate and primary cause of them all. ^{and foresee}

You can easily understand that in this conception man is just like other beings a mere creature of God, though he is endowed and doted with reason and soul; he can never ~~claim~~ claim to ~~partake of~~ partake of for a divine nature. He may be selected as a prophet among all, but still he is nothing but a man, a servant of God, a creature ~~that is~~ ^{among all others}. You understand that ^{in this} ~~if this~~ system, there is no way, no possibility for the apotheosis of man. ^{we accept this} ^{of belief}

The doctrine of the transcendence ~~of God~~ implies by a strict logical necessity the belief in one personal God quite apart from the Universe, and man. ~~That is~~ ^{that is} the foundation Stone of the exoteric view of Religion. ^{this theistic doctrine}

(2) Now there is another manner of viewing and ~~conceiving~~ conceiving the problem of Godhead and creation. God may be conceived as the ~~Universal~~, ever active Soul of the Universe, underlying every thing, every single atom and supporting it. In that case God and the Universe are not very different in Nature. What we call God is the invisible unpalpable Spiritual power, which is the Real Being ~~manifested~~, and all the material and non material ^{only one being things} ~~creations~~ are his ~~a~~ unnumerable manifestations. He is the Universal Soul ever active, ever producing and all the Universe in its ^{harmonious} ~~infinitesimal~~ totality is ^{like} the body, ^{incarnating or objectivising,} supported and animated by ~~the~~ Him. Then there is nothing in Reality than God who is One and all (ὁ ἓν καὶ πᾶν). The material Beings including man also are ~~illusions~~ mere appearances of the Divine and ever active power. ^{they have no independent existence, taking as independent Beings,} Creation does not mean the coming to existence from ^{they are} nothing, ^{illusions, and the whole world is a realm of phantas,} this is utterly absurd and unconceivable, Creation is the manifestation, the appearance of the Divine Nature which was hidden in his own Realm of ~~a~~ Eternal Mystery. The unknowable Nature of the Mysterious power we call God, has become knowable through his infinite and manifold manifestations. This never ceasing and constant activity visible through this manifestation is ~~the~~ the Universal life; ^{magory,} which would vanish in one moment if it was not supported by God, whose manifestations are everlasting and continuous. Accordingly

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Now I will give you a very condensed a very succinct account of this mystic philosophy which was ultimately elaborated during at least twelve centuries by the most gifted and genial Oriental thinkers. I am sorry to be compelled.

There was ~~at the~~ nothing in the ^{World} Realm of existence ^{عالم وجود} except ~~the~~ the (eternal power ^{القوة الازلية}), which was hidden in its own (Realm of nebulosity ^{عالم غما}) not yet manifested through the ^{unnumerable variety of} things below ^{عالم الغيب واللاهة} and relating to both ^{worlds} visible and invisible. It is understood that all the universe (material and spiritual) was at the very beginning, ^{since all eternity} I mean ~~at the~~ eternity in the past ^{في الازد} included; ^{hidden} ~~and~~ melted, in this eternal, ~~and~~ all embracing, all containing ~~power~~ ^{unknowable} eternal power. As we can not concieve a power ~~but~~ in constant activity, we are compelled to believe that ^{all the} every possible and contingent Beings ^{كل موجودات الممكنة} were contained in ^{بالقوة} in the eternal power, which is of course the Absolute the infinite, the necessary, and self sufficient and self sustaining Being.
 (الوجود المطلق الالهي، الواجب الصمدي)

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~~The~~ the Coufis, the Mohammedan mystics consider this first Realm of eternal Being, as the world of nebulosity ^{عالم غما}, or the world of undetermination ^{عالم لا يقين}; or the world of absolute mystery ^{عالم السر المطلق} etc. Consequently, ~~and~~ as far as the eternal power is considered as the Absolute mysterious Being, submerged ~~and~~ and hidden in his own essence, ^{في ذاته} He is unknowable for the intelligence of man and transcending all human means and capacities of knowledge. then we can not give him any attribution even any name, only we ~~may~~ may call him

Transcendence
and Immanence

of God

Mythology

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