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## Mystical Analysis of the Manifestation Verse and its Relationship with the Spiritual Journey

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### ABSTRACT

**SUBJECT AND OBJECTIVES:** Manifestation is a Quranic word, and for this reason it had been of interest and importance to the Mystics. Manifestation is one of the most important mystical foundations which explains how multiplicity is realized in mysticism. There are many examples of manifestation in the holy Quran, such as: When the Lord manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless. This study aims to investigate Manifestation verse mystically and explore the connection between the Divine Manifestation and the wayfaring voyage.

**METHOD AND FINDING:** The analytical-descriptive method of this research with a mystical interpretation of this Quranic verse about the Lord Manifestation to Moses, describes the truth of manifestation, its dimensions and types which are existential and intuitive (behavioral) manifestation. In this research we are going to see many important points such as the inclusion of the verse of manifestation of several types of manifestation from which the behavioral manifestation which is realized through the Moses' spiritual journey which ended up at the point between the conversing station and being a vassal (marboub). Moving from khalwa to jalwa abbreviates the Moses spiritual journey towards the Exalted in regards with the Divine Manifestation.

**CONCLUSION:** Since mysticism deals with manifestation in terms of its relationship with the worlds of existence and epistemological aspects of human being, so by mystical analysis of the manifestation verse in the Holy Quran, a correct understanding of manifestation and its connection with man's spiritual journey, can be reached.

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## **Introduction**

Manifestation (Tajalli) in lexical meaning indicates to the disclosure and appearance of a thing. (*Ibn Faris, 1984, Vol. 1: 468*)

Manifestation technically is the illumination of the Grace's lights of the Supreme over the hearts of His followers. (*Abou Nasr Siraj Tusi, 2000: 363*)

Manifestation in Islamic mysticism is of two kinds: Existential and behavioral. Existential manifestation is the permanent manifestation of the Supreme Being, and on the basis of the external name, the universe and its various levels, according to their capacity and predisposition, appear. As for the intuitive (behavioral) manifestation, it means the revelation of the Essence, and His attributes and actions over the wayfarer's inner-self. This kind of manifestation is related to the nature of the traveler's knowledge, and capacity which refers to the relationship between

the Divine Manifestation and the spiritual journey of the wayfarer. In other words, the more the traveller is spiritually pure the more the Divine manifests to him.

The manifestation term goes back to the Holy Quran and some hadiths. This word with its different derivations has been mentioned in the five Quranic verses: Verse 143 of Surah "A'raf", verse 187 of Surah "A'raf", verse 3 of Surah "Hashr", verse 3 of Surah "Shams", verse 2 of Surah "Lil". The most known one of these five verses is the verse 143 of Surah "A'raf":

*"When the Lord manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless".  
(Quran, 7: 143)*

Manifestation has been studied in philosophy, whether in the intellectual peripatetic philosophy

of Ibn Sina and Farabi, or in the Philosophy of Illumination, and transcendent wisdom, which both have an intuitive taste. In Mysticism, Tajalli has a special importance which has two aspects: One is ontological and the other is epistemological.

Regarding the ontological aspect, it is clear that the most important mystical theories is the unity of existence. In this theory, the only true existence is the Almighty's one and whatever has been called other than Him, is said to be nothing more than the theophanic forms. By this way, the matter of connecting the unity with multiplicity is mystically solved. Therefore, every creature represents the beauty and perfection of God, the Exalt. Ibn Arabi regards that God has divided the world into three levels: The apparent world, the hidden world, and the world of imagination in which the intellectual

realities descend and appear into imaginal forms. (*Ibn Arabi, 1997, Vol. 1: 395*)

Concerning the epistemological aspect, according to the spiritual wayfaring and self-mortification which are resulted from guidance and after going through stations, the wayfarer can increase his knowledge of God until he becomes himself the manifestation of truth.

This research will analyze the Manifestation verse according to the Islamic mysticism and find the relationship between the Divine Manifestation and the wayfaring voyage. Also, this study aims to investigate the relationship between the world of unity and the world of plurality based on Quranic reading and tries to reject the rival theory and the hypothesis of "establishing a relationship between unity".

The importance of this research is that it interprets and analyzes

the Lord Manifestation verse in the Holy Quran based on the principles of mysticism; and explores the relationship between manifestation and spiritual voyage.

### **Theoretical Foundations and Research Background**

The study that we have in our hands is considered a quranic-mystical research. Accordingly, we are going to take the quranic manifestation verse and analyze it accurately in regards with the Islamic mysticism principles which means interpreting the mentioned verse depending on mysticism that deals with the knowledge of God Almighty, in terms of His Names, Attributes, Manifestations, the knowledge of the realities of the world and how they return to the One Reality, who is the Essence of Divine Unity: Theoretical mysticism, and the knowledge to strive and progress in the Path that leads to the Lord, by helping the soul to

get connected to the Origin: Practical mysticism. (*Qaisari, 2002: 7*)

The theory of manifestation has been proposed in the second century AH by mystics such as Hassan Basri, Bayazid Bastami, Junaid Baghdadi, Hallaj, Attar, and Rumi until the time of Ibn Arabi and after him like Sadr al-Din Qanooni, Qaisari, and Abd al-Razzaq Kashani. Numerous works have been written about manifestation and issues related to it, but so far there isn't any independent research has dealt with the subject of mystical analysis of the manifestation's verse in the Holy Quran and manifestation's relationship with the wayfaring.

As for the Manifestation Verse in the Holy Quran, Moses' journey did not finish with his escape from Pharaoh. He had to secure his people stay on the right path by teaching them about their Lord. Allah commanded

Moses to come up the mountain for the appointment (Miq't). Upon reaching the meeting place, Moses asked if can see his Lord. The Almighty told him that he will never see Him. Moses faints when Allah attempted to reveal Himself. Moses awakened and asked for forgiveness.

It must be mentioned that Moses remained at the mountain for 40 days and received tablets, which contain laws and rulings for the Children of Israel to follow. Allah says:

*“When Moses came to our appointment and was spoken to by his Lord he said: ‘My Lord, enable me to see You.’ He said: ‘You shall not see Me, but look at the mountain; if it remains steady, you shall see Me.’ When his Lord manifested Himself to the mountain, He turned it into dust, and Moses fell down in a swoon.*

*when he recovered, he said: ‘Exaltations to You! I repent to You. I am the first of believers’.*  
*(Quran, 7: 143)*

Intuitive Manifestation is the complete knowledge which happens by unveiling the coverings from upon the eyes and insight, so that they comprehend things as they are in their realities.  
*(Ibn Arabi, Fusus, 2001: 197)*

Existential Manifestation is the permanent manifestation in the world which differs due to the different levels of the world within themselves, so it manifests according to their predispositions.  
*(Ibid, 1997, Vol. 2: 556)*

Mystical Analysis is a kind of investigation which is not satisfied with the outward appearance of the religious truth, but rather dives into its interior to know its secrets. *(Saliba, 1994, Vol. 2: 72)*

Journey (Sayr) literally comes from walk (Sara) indicates to moving and flowing. (*Ibn Faris, 1984, Vol. 3: 120*) Spiritual Journey (Sayr) in mysticism is the journey of conscience and hearts. (*Jilani, 2005: 319*) Wayfaring (Suluk) in lexical meaning is derived from (Salaka) and (Maslak) is the road. (*Ibn Manzur, 1994, Vol. 10: 442*)

Sayr and Suluk technically needs a traveler to be done and the traveler is the one who walks on the spiritual path towards the God Almighty. The voyager is in the middle between the seeker (Spiritual Pupil) and the consummate sufi, as long as he is on the road. Walking is divided into three categories: journey for God, journey with God, and journey in God. As for the (Sayr) that is for Allah (Lillah), it is the one that ends to Him. As for the (Sayr) that is with God (fi Allah), it is endless. As for the

“sayr” that is in God, it is a complement to the state (for God) when Allah Almighty becomes (The voyager’s hearing, sight, tongue, hand and foot) when the servant does not do anything except through Him (by God). Sayr and Suluk are, in fact, one thing, and the difference between them is only in consideration. The point is that journey (Sayr) is specific to the inward (Batin), and Wayfaring (Suluk) is specific to the outward (Zahir). (*Amuli, 1988: 267*)

The wayfaring is technically means the refinement of morals, actions and knowledge by working on the worshiper’s inner and outer. The worshiper in all of that is occupied with himself by refining his inward to prepare himself for reaching at God, The Exalt. This arrival will be achieved when the manifestation of the Truth is revealed to him and he becomes absorbed in it. Then, when he

looks at his knowledge, knows nothing but Allah, and when he sees his force of spiritual decision, sees nothing but Allah. (*Qunawi, 2002 , Vol. 2: 425*)

### **Mystical Analysing of the Lord Manifestation to the Prophet Moses**

In this verse, we can not only see the meeting of the Prophet Moses with the God Almighty, but also his speech with Him and his desire to see the Divine Beauty were mentioned too which seems to be the centerpiece of this verse. Moses desire, the vision type, the manifestation of God Almighty and its type, the ability to vision it or not, and its effect on the Prophet Moses as a voyager, all these points are considered in the following paragraphs: Appointment With The Lord (Miqat) means the time or place of something like the time of ihram. (*Nasafi, 1996, Vol. 3: 267*)

In this verse, Miqat refers to the journey of Prophet Moses towards the Almighty Lord. Allah promised his servant to speak with him. Moses longed for the Lord Promise and traveled to him. God told Moses to stay with Him for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights. So Prophet Moses was alone with God Almighty, and completely isolated from men and attached to God and for this reason, his prayers were realized and dua was accepted. It can be said that this solitude and these worshipping acts are the introduction which resulted in the Divine unveiling.

The Messenger of God said:

*“whoever purifies himself for forty days for the sake of God Almighty, the springs of wisdom flow from his heart to his tongue”.*  
(*Majlisi, 1983, Vol. 53: 326*)

As a result, the Prophet Moses' actions, including not eating and drinking and being completely engaged in worshipping the Almighty, were all a prelude to be ready and prepared to the divine conversation and accepting His manifestations and that is what we call Intuitive manifestation that is realized on the basis of capacity with which the behavioral manifestation differs from permanent existential one. It should be noted that the appointment and its number have been mentioned in the night and not in the day, the Almighty says:

*"We told Moses to stay with Us for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights".  
(Quran, 7: 142)*

According to Ibn Arabi, Layla (Night) indicates the veiling of

the Truth from Absar (Eyes), and Arbaeen (Forty) refers to the forty waystations of the wayfarers, through which Prophet Moses went and reaching God for him was realized at dawn. *(Ibn Arabi, 1988, Vol. 1: 86)*

### **Conversation with God**

Because of his spiritual retreat and staying alone with God, the Almighty Lord talked to him which is the theophany of the Attributes; Of course, the Divine Speech is different from any speech. As the Creator is not like others, His Speech is different too. The Lord speaks to his messengers through revelation and this is as much as their endurance.

One of the characteristics of the God's Speech, which is specific to Himself, is that it has no direction, and occupies the existence of the listener from all sides. So, Moses was perfectly hearing and understanding for

the Divine Words, and this is not possible for any speech other than God's Speech. It must be mentioned here that although the appointment was for all, Moses and his people, but hearing the words of God and receiving the message belongs only to Prophet Moses that is related to his spiritual journey and capability which differs from and higher than his people. Therefore, in the verse of the manifestation the Lord says, "his Lord spoke to Moses" (*Quran, 7: 143*) and not that his Lord spoke to them. (*Kashani, 2001: 280*)

### **Reason for Requesting the Vision**

There are reasons behind why Moses wanted to see the Almighty:

#### **1. The Prophet Moses's Longing to See the Almighty**

After reaching this station of being the conversor of God, Moses' desire to vision Allah became too much, so he asked

the Almighty to see him. (*Ibn Arabi, 2001, Vol. 1: 240*)

When God Almighty spoke to Moses without hijab or through angel, Moses felt longing and had the desire to see God, otherwise he did not dare to ask for the vision of God. In other words, after being completely a hearing and understanding for the Divine Speech, he longed to see the Speaker Himself.

#### **2. The Difference between the Speech and Vision Stations**

Since prayers and speaking to God are only words without vision and veil (Hijab) is associated with it, Allah says:

*"To no mortal does God speak but through revelation, from behind a curtain, or by sending a Messenger who reveals, by His permission whatever He pleases. He is the Most*

*High and the All-wise.  
(Quran, 26: 51)*

Moses wanted to see God without hijab that is because the station of vision is different from and higher than other stations. In other words, any information can be taken by vision is different from that one which is taken without it. As a result, asking for the Almighty vision is intellectually necessary.

Ibn Arabi regards that the Moses desire has not any connection with the imaginal world which has non-physical (Imagined), limited and restricted bodies; but Moses request was a vision without any restriction or mark. Vision is knowing what it has been seen, and the Almighty can not be seen to be said that one who saw Him knew that he had seen him. *(Ibn Arabi, 1997, Vol. 1: 495)*

## **Type of Vision and its Purpose**

### **1. Ontologically and Epistemologically**

In general, there are different types of visions, including visual, imaginal, dream- vision and etc. Since the means of perception in the material world are the five senses, and in the imaginal world are the inner ones, and the perceived thing in both worlds is limited.

So, Moses desire was not a visual, imaginal, or dream vision. That is because when the known descends from the world of intelligence to the imaginal and apparent worlds, it will be perceived by the inner and outer senses of man who know the objects of perception in these two worlds with restrictions and It is not possible to vision the Almighty and His attributes along with restriction and matter, and Moses has reached the station of manifestation of the divine attributes (Taklim), and since

the Almighty and His attributes are pure from limitation and restriction, then the desire of Moses is higher than the (Conversing with God) station. Thus, what Moses wanted is a vision that can not be imagined higher than it, which is without any restriction and related to spiritual realities. (*Ghorab, 1996: 62*)

## 2. Semantically

Considering the accuracy of Quranic words, it can be proved that observation (Mushahadeh) is not the same as vision (Ruyat):

*Moses did not say: (make me observe or see you), because the Almighty was not absent from his sight and Allah is witnessed from all his saints, and not absent from them, let alone his prophets who are superior to the saints. (Ibn Arabi, 1997, Vol. 1: 495)*

Therefore, If the vision was a visual, the manifestation of the Almighty would appear in the mountain, not for the mountain and Moses could see that manifestation with his own eyes and it was not necessary for the manifestation to appear for the mountain. (*Sadeqi Tehrani, 1986, Vol. 11: 283*)

Accordingly, Moses desire is a complete unveiling or the reality of certainty with which there is no doubt left which is all related to the prophet Muhammad. (*Amuli, 2001, Vol. 5: 196*)

This kind of vision is a knowledge of divinity that happens by the Divine providence. Vision is not only in this verse means knowledge, but in several other verses the same meaning is included. For example:

*“She was determined to have him, but that he saw the evidence of his Lord”.*  
(*Quran, 12: 24*)

Also:

*"His (Muhammad's) heart did not lie to him about what his eyes had seen". (Quran, 53: 24)*

This is the vision of the heart with the light of complete knowledge, which encompasses the heart and the existence of the voyager.

### **Manifestation and Possibility of Vision**

In the verse of manifestation, Allah says: "you can never see me" which means that the desire to vision God is rejected by God Almighty. There are reasons for this rejection, some of which depend on the station of the susceptible, which are as follows:

#### **1. Stability in Vision**

Vision happens only to those who are stable when it occurs. Despite the fact that the Almighty Manifestation was for the mountain, it was not possible for the Prophet Moses to be stable during the

Manifestation. Of course, the mountain was not dearer to God Almighty than Moses, to manifest for it. The point here is that:

*"The creation of the heavens and the earth is certainly greater than the creation of mankind; but most people do not know". (Quran, 40: 57)*

Accordingly, Ibn Arabi believes that the mountain is related to the earth and Moses is such a human being, and the creation of the mountain is greater than the creation of Moses in terms of image and meaning. That is, the Almighty has manifested for the mountain, because the mountain is mountainous in terms of form and meaning for its stability and being a peg to anchor the earth. What does man have from the mountain? Of course, it does not have the mountain form but its meaning.

For example, when man is steadfast in the face of adversity and afflictions, man gets the mountain meaning of stability and described as a mountain. Since the mountain that has the form and meaning was not be able to stay stable before the Manifestation, surely Prophet Moses, who has only the meaning of the mountain, will not remain stable against the Almighty Manifestation. (*Ibn Arabi, 1997, Vol. 1: 495*)

## **2. Manifestation and the Receptive Capacity**

Here the question arises whether Moses had the capacity to vision God or not? The Almighty said: "You will never see me and this refers to the prohibition of vision". It is true that the Almighty said: "You will never see me", (*Quran, 7: 143*) and "Lan" is used for showing prohibition in the future, that is, seeing in the future will not be achieved in anyway,

but the prohibition of vision at the present has not been said, and for this reason, Prophet Moses was capable to vision at the moment of the manifestation.

Ibn Arabi believes that vision was achieved for the Prophet Moses and there was no prevention. Moses had the capability to vision the Divine Manifestation; but did not have the capability to survive after the Manifestation because of his absorption (fanaa') after manifestation. Therefore, there is nothing left for him after manifestation other than what he saw, including survival, pleasure, conversation, and receptivity which are all related to the formal manifestation (Tajali Souri). (*Ibn Arabi, 1997, Vol. 4: 191*)

There are other reasons for Moses to be unable to vision the Almighty:

- The impossibility of duality and the survival of haecceity at the station of vision, which is revealed

when Moses fell down senseless through perdition (Annihilation). The spiritual mountain of Moses did not stand still after the Divine Manifestation and when he came to his senses, said to the Almighty: You are beyond vision and pure from being seen. (*Ibn Arabi, 2001, Vol. 1: 240*)

- Impossibility of visual vision.
- The impossibility of encompassing any knowledge of any viewer the knowledge of the Almighty, in the sense that vision is getting the knowledge of the Lord and Moses does not have such a rank.
- It is possible that Moses was forbidden from seeing, because he wanted to see without the divine permission, that is, he first asked

the Almighty to vision Him and that is considered against the proper conduct. (*Ibid, 1997, Vol. 1: 16*)

- The purpose of the prophet Moses was the highest possible knowledge in regards with God and that kind of knowledge is only related to the first mystics and servants, the Prophet Muhammad and prophet Moses did not have this station. Of course, there is a relationship between the possibility of seeing the Almighty and the stability of the mountain. The mountain in this manifestation is the example of prophet Moses, just as the mountain could not endure the Divine Manifestation, so prophet Moses had the same condition and could not tolerate the

Divine Manifestation too, because it has not reached the Muhammadan stage. So, since he did not have that station, he could not stand still in the face of Manifestation, and even if he dies, he would not be able to vision the Lord in the intermediary world that is because of the imaginal Divine Manifestation there, which is also specific to the Prophet Muhammad when he Reached the (Lotus of the Limit). In the ascension of that prophet, and with having the highest rank of knowledge, he removed all the darkness and light veils (that there were between him and the Almighty), including the veil of himself, and there was

nothing left but the veil of the Essence of the Almighty which can not be lifted for anyone. (*Sadeqi Tehrani, 1986, Vol. 11: 283*)

### **3. The Wrath of Manifestation**

Manifestation is related to the Divine Lordship or the Guardian Lord which has wrath that resulting in humility to the Manifester and nothing can stand still against Him. The mountain is one of the contingents which had been leveled to the ground (Humility Situation) by the Divine Manifestation who did not annihilate the mountain, but removed its situation and nature. The mountain was such a veil, and when it was destroyed, the Manifestation remained without hijab, which Moses saw and could not bear that, and as soon as the mountain collapsed, Moses fell down fainted.

*(Ibn Arabi, 1997, Vol. 1: 540)*

As a result, turning mountain into dust and absorption of Moses are both considered as an introduction to the Divine Vision.

An important point must be made here that since the station of Conversing with God and the manifestation of attributes are both detached from material entanglement, and because that the story of the Divine Manifestation is full of forms (Including the Mountain, Moses, and his Perdition "Sa'q") and there is not any form in the invisible world; but rational concepts, So it can be said that the Manifestation took place in the discontinuous world of imagination and did not take place in the apparent world. Of course, philosophers and mystics have not explicitly stated about that. However, some use the word imaginalization and forms to refer to the world of imagination and the spiritual realities descending

through the worlds, including Allameh Tabatabai, who returned the cause of the Prophet Moses' Sa'q to appearing the reality of Moses's desire (Vision the Almighty). *(Tabatabai, 1973, Vol. 8: 243)*

Allameh Hosseini Tehrani also refers to this issue that Moses's desire was to vision the Essence of Divine Unity in the invisible world, and the mountain that appeared to Moses to which the Lord was manifested, was the existence of Moses which appeared in the form of that mountain and for this reason turning the mountain into pieces had caused Moses's perdition. However, it is possible to observe that Moses was able to vision the Essence descending to the levels of the Names and Attributes, "when he was called from a tree of the blessed spot of the bank of the right side of the valley when he approached it, Moses, I am God, the Lord of the Universe". *(Quran, 28: 30)*

As a result, it became clear that God can not be seen in regards with His Essence and can be seen in regard to the Names and Attributes. Therefore it is not possible for Prophet Moses and others to vision the Essence and the rule of (you will never see me) is universal. (*Hosseini Tehrani, 2005, Vol. 1: 16*)

### **The Difference of the Manifestation Capability**

In the verse of manifestation, there are two who had been receipt the manifestation, the mountain and Moses, and not only the capability of Moses during and after the manifestation was different but also the both capabilities of the mountain and Moses were different too. When comparing the capability of the mountain and Moses, both could not stand before the Divine Manifestation; but it is interesting that after the Manifestation, Moses came to his senses, while

the mountain did not return to its originality.

This is due to the difference in capability between the two, that the mountain does not have a soul that can maintain its form, so the name of the mountain was removed from the mountain, while the name of Moses which is (human being) was not taken from him. Therefore, Moses woke up and the mountain did not return to its previous state, because there are other mountains, but this particular body has no regulator (Moudabber) other than this soul.

As for comparing Moses himself before and after the manifestation, it seems to be that during his Conversation with God, the Lord became Moses hearing, so Moses stood firm during that, while when the manifestation took place, Allah was not Moses sight, so he became fainted and could not stand still before it. (*Ibn Arabi, 2001, Vol. 4: 65*)

### **Grades of Moses' Spiritual Journey from Isolation to Manifestation**

After his talk with the Almighty without any veil and being the converser of God, Moses receipt the divine manifestation which made him senseless during perdition (Sa'q), after that, he came to his senses with divine qualities, which is called (Jalwa).

Jalwat in regards with the wayfarer is having divine qualities after isolation (khalwa), which is a secret conversation with the Almighty, where there is no angel or anyone, and there the (Sa'q) happens. (*Ibn Arabi, 2001, Vol. 2: 130*)

### **Conclusion**

1. The manifestation of the Almighty in the Manifestation verse can be interpreted with the clear appearance (Zuhoor) the Supreme being manifests in everything, including the forms of dreams which are discussed under the formal manifestation in mysticism and imagination (Tamthoul) in philosophy.
2. The Manifestation of the Almighty is permanent and constantly present; but it is not possible for everyone to see it. That is, not everyone is able to see the Divine Manifestation because it depends on the capability and rank of the spiritual voyager. This issue becomes clear in the (Sa'q) of the Prophet Moses against the manifestation of the Almighty.

3. Manifestation is one of the divine knowledge gates by which the wayfarer finds the beneficial knowledge in different worlds.
4. The verse of manifestation includes several types of manifestation from which the behavioral manifestation that is realized through the Moses' spiritual journey which ended up at the point between the conversing station and being a vassal (Marboub). The manifestation types in a relationship with Moses' spiritual journey, as follows:
  - The Manifestation of the Divine Essence that the Prophet Moses could not bear it for a moment, on account of the Moses' insufficient capability to reach this station and the impossibility of duality and the survival of haecceity at the station of vision.
  - The Existential manifestation that happens in the discontinuous world of imagination to show the Moses' rank in his spiritual journey and the possibility for him to vision the Essence descending to the level of the Names and Attributes, when he was called from a tree of the blessed spot of the bank of the right side of the valley when he approached it.
  - Manifestation of Attributes such as

the Divine Lordship and Conversing. The Divine Lordship appeared through the overwhelming power and the helplessness of the Prophet Moses against it, and the Divine Conversing was viewed during the appointment, when the Lord spoke to Moses who asked the Lord to show Himself, so that he could look at Him. The Lord replied, "You can never see Me".

- The behavioral manifestation when the Prophet Moses was alone with the Lord and completely cut off from other than Him. This

privacy and the special acts of worship of Moses were the prelude to the divine forty appointment which resulted in Moses' reaching at the conversor station.

5. What Moses wanted is something not compatible with his rank. He did not ask a vision obtained by a material or visual instrument. Rather, vision is a spiritual perception that cannot be achieved with instruments. Moses desire was a complete unveiling or the reality of certainty with which there is no doubt left and It is all related to the prophet Muhammad. This kind of vision is a knowledge of divinity that happens by the Divine providence. Vision

is not only in this verse means knowledge, but in several other verses the same meaning is included. This is the vision of the heart with the light of complete knowledge, which encompasses the heart and the existence of the voyager.

6. Conversing with God is a kind of theophany of the Attributes. The Divine Speech is different from any speech. As the Creator is not like others, His Speech is different too. The Lord speaks to his messengers through revelation and this is as much as their endurance. One of the characteristics of the God's speech, which is specific to Himself, is that it has no direction, and occupies the existence of the listener from all

sides. So Moses was fully hearing and understanding for the divine words, and this is not possible for any speech other than God.

7. Existential manifestation took place in the world of discontinuous world of imagination and the spiritual realities (Ma'ani) appeared in an imaginal form. This is like: the ascending of Gabriel, who is one of the closest angels to God, from the Angelic World to the discontinuous world of imagination, and also like the helplessness of Moses against the Manifestation, which is one of the spiritual realities that has also been descended to the discontinuous world of imagination and appeared in the form of

turning mountain into dust and Sa'q Moses which indicates Moses' rank through his spiritual journey.

8. Grades of Moses' spiritual journey from isolation to manifestation represents the climbing of the traveller through his journey towards the Almighty. After his talking with the Almighty without any veil and being the conversor of God, Moses receipt the divine manifestation which made him senseless during perdition (Sa'q), after that, he came to his senses with divine qualities, which is called (Jalwah). Jalwa, in regards with the wayfarer, is having the divine qualities after isolation (Khalwah), which is a secret conversation with the Almighty, where there

is no angel or anyone, and there the (Sa'q) happens.

9. Since man becomes familiar with forms, and the world of discontiguous world of imagination deals with forms, this familiarity is revealed clearly with what happened with Moses. The Lord Almighty manifested Himself in the form of fire and spoke to Moses because fire was the Moses purpose and with the manifestation of the Almighty in the form of fire, Moses felt familiarity with the fire and did not fear it.

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