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(May 2016) (Learn how and when to remove this template message) (Learn how and when to remove this template message) Part of a series on IslamSufismTomb of Abdul Qadir Gilani, Baghdad, Iraq Ideas Abdal Al-Insān al-Kāmil Baḡaa Dervish Dhawq Fakir Fanaa Haal Haḡiqā Ihsan Irfan Ishḡ Karamat Kashf Lataif Manzil Ma'rifa Maqaam Nafs Nūr Qalandar Qutb Silsilā Sufi cosmology Sufi metaphysics Sufi philosophy Sufi poetry Sufi psychology Salik Tazkiyah Wali Yaqeen Practices Anasheed Dhikr Hadra Muragabah Qawwali Sama Whirling Ziyarat Sufi ordersSunni Qadiri Shadhili Naqshbandi Chishti Suhrawardi Rifa'i Khalwati Rahmani Badawi Desuqi Ba'Alawi Tijani Darqawi Idrisi Senusi Bayrami Jelvoti Maizbhandari Malamati Mouridi Sulaymaniyya Salihiyya Azeemia Kubrawi Ashrafia Mevlevi Shattari Uwaisi Fultali Shi'a Alians Bektashi Hurufi Ni'matullāhi Nuqtavi Qalandari Safavi Zahabiya Non-denominational Akbari Galibi Haqqani Anjuman Issawiyya Jerrahi Madari Noorbakshia Zahedi Zikris List of sufis Notable early Notable modern Singers Topics in Sufism Tawhid Sharia Tariqa Haḡiqā Ma'rifa Art History Sufi music Persecution Ziyarat Islam portalIvePart of a series onIslam Beliefs Oneness of God Prophets Revealed Books Angels Day of Resurrection Predestination Practices Profession of Faith Prayer Almsgiving Fasting Pilgrimage TextsFoundations Quran Sunnah (Hadith, Sirah) Tafsiṛ (exegesis) Aqidaḥ (creed) Fiqh (jurisprudence) Sharia (law) History Timeline Muhammad Ahl al-Bayt Sahabah Rashidin Caliphate Imamate Medieval Islamic science Spread of Islam Succession to Muhammad Culture and society Academics Animals Art Calendar Children Circumcision Demographics Denominations Economics Education Spirit possession and exorcism Feminism Festivals Finance LGBT Madrasa Moral teachings Mosque Music Mysticism Philosophy Poetry Politics Proselytizing Science Slavery Social welfare Women Related topics Apostasy Criticism Muhammad Quran Hadith Other religions Islamism Violence terrorism war Islamophobia Jihad Jihadism Laws of war Glossary Islam portalIve Sufi metaphysics is centered on the concept of وُجُود ‎waḡḡud "unity" or وَحْدَانِيَّة ‎waḡḡāniyya "awḡid". Two main Sufi philosophies prevail on this topic. waḡḡdat al-waḡḡid literally means "the Unity of Existence" or "the Unity of Being." [1] Wuḡūd "existence, presence" here refers to God. On the other hand, waḡḡdat ash-shuḡūd meaning "Apparentism" or "Monotheism of Witness", holds that God and his creation are entirely separate. Some scholars have claimed that the difference between the two philosophies differ only in semantics and that the entire debate is merely a collection of "verbal controversies" which have come about because of ambiguous language. However, the concept of the relationship between God and the universe is still actively debated both among Sufis and between Sufis and non-Sufi Muslims. Waḡḡdat al-Wuḡūd (unity of existence) The mystical thinker and theologian Abu Saeed Mubarak Makhzoomi discussed this concept in his book called Toḡḡa Mursala. [2] An Andalusian Sufi saint Ibn Sab'in [3] is also known to employ this term in his writings. But the Sufi saint who is most characterized in discussing the ideology of Sufi metaphysics in deepest details is Ibn Arabi. [4] He employs the term wuḡūd to refer to God as the Necessary Being. He also attributes the term to everything other than God, but he insists that wuḡūd does not belong to the things found in the cosmos in any real sense. Rather, the things borrow wuḡūd from God, much as the earth borrows light from the sun. The issue is how wuḡūd can rightfully be attributed to the things, also called "entities" (a'ḡān). From the perspective of tanzih, Ibn Arabi declares that wuḡūd belongs to God alone, and, in his famous phrase, the things "have never smelt a whiff of wuḡūd." From the point of view of tashbih, he affirms that all things are wuḡūd's self-disclosure (tajalli) or self-manifestation (zohur). In sum, all things are "He/not He" (howa/lāhowa), which is to say that they are both God and not God, both wuḡūd and not wuḡūd. [5] In his book Fasus –al-Hikam. [6] [7] Ibn-e-Arabi states that "wuḡūd is the unknowable and inaccessible ground of everything that exists. God alone is true wuḡūd, while all things dwell in nonexistence, so also wuḡūd alone is nondelimited (mutlaq), while everything else is constrained, confined, and constricted. Wuḡūd is the absolute, infinite, nondelimited reality of God, while all others remain relative, finite, and delimited". Ibn Arabi's doctrine of waḡḡdat ul-wuḡūd focuses on the esoteric (batin) reality of creatures instead of exoteric (zahir) dimension of reality. Therefore, he interprets that wuḡūd is one and unique reality from which all reality derives. The external world of sensible objects is but a fleeting shadow of the Real (al-Haq). God, God alone is the all embracing and eternal reality. Whatever exists is the shadow (tajalli) of the Real and is not independent of God. This is summed up in Ibn Arabi's own words: "Glory to Him who created all things, being Himself their very essence (ainuha)". [8] To call wuḡūd or Real Being "one" is to speak of the unity of the Essence. In other terms, it is to say that Being—Light in itself—is nondelimited (mutlaq), that is, infinite and absolute, undefined and indefinable, indistinct and indistinguishable. In contrast, everything other than Being—every existent thing (mawḡūd)—is distinct, defined, and limited (muqayyad). The Real is incomparable and transcendent, but it discloses itself (tajalli) in all things, so it is also similar and immanent. It possesses such utter nondelimitation that it is not delimited by nondelimitation. "God possesses Nondelimited Being, but no delimitation prevents Him from delimitation. On the contrary, He possesses all delimitations, so He is nondelimited delimitation"[5] [9] On the highest level, wuḡūd is the absolute and nondelimited reality of God, the "Necessary Being" (wāḡib al-wuḡūd) that cannot not exist. In this sense, wuḡūd designates the Essence of God or of the Real (dhāt al-ḡaḡq), the only reality that is real in every respect. On lower levels, wuḡūd is the underlying substance of "everything other than God" (māsiwāAllāḡ—which is how Ibn Arabi and others define the "cosmos" or "universe" (al-ālam). Hence, in a secondary meaning, the term wuḡūd is used as shorthand to refer to the whole cosmos, to everything that exists. It can also be employed to refer to the existence of each and every thing that is found in the universe. [10] God's "names" or "attributes", on the other hand, are the relationships which can be discerned between the Essence and the cosmos. They are known to God because he knows every object of knowledge, but they are not existent entities or ontological qualities, for this would imply plurality in the godhead. [4] [11] Ibn 'Arabi used the term "effusion" (fayd) to denote the act of creation. His writings contain expressions which show different stages of creation, a distinction merely logical and not actual. The following gives details about his vision of creation in three stages: the Most Holy Effusion (al-fayd al-aḡḡad), the Holy Effusion (al-fayd al-muḡadḡas) and the Perpetual Effusion (al-fayd al-mustamirr). [12] Waḡḡdat al-wuḡūd spread through the teachings of the Sufis like Qunyawi, Jandi, Tilimsani, Qayshari, Jami etc. [13] The noted scholar Muhibullah Allahabadi strongly supported the doctrine. [14] Sachal Sarmast and Bulleh Shah two Sufi poets from present day Pakistan, were also ardent followers of Waḡḡdat al-wuḡūd. It is also associated with the Hamah Ust (Persian meaning "He is the only one") philosophy in South Asia. Tashkik Tashkik or gradation[15] is closely associated with Sadrīan interpretation[16] of waḡḡdat al-wuḡūd. According to this school, the reality and existence are identical which means existence is one but graded in intensity. This methodology was given a name of tashkik al-wujud and it thus explains that there is gradation of existence that stand in a vast hierarchical chain of being (marūtib al-wuḡūd) from floor (farsḡ) to divine throne (arsḡh), but the wuḡūd of each existent māḡhiyya is nothing but a grade of the single reality of wuḡūd whose source is God, the absolute being (al-wuḡūd al-mutlaq). What differentiates the wuḡūd of different existents is nothing but wuḡūd in different degrees of strength and weakness. The universe is nothing but different degrees of strengths and weaknesses of wuḡūd, ranging from intense degree of wuḡūd of arch-angelic realities, to the dim wuḡūd of lowly dust from which Adam was made. [17] Criticism of the concept Sufi metaphysics has been a subject to criticism by most non-Sufis; in Al-Andalus, where most of the Muslim scholars were either Zahirites or Malikites preferring the Ash'arite creed, Sufi metaphysics was considered blasphemy and its practitioners blacklisted. [18] Followers of the Ash'arite creed in the east were often suspicious of Sufism as well, most often citing Sufi metaphysics as well. [18] However, it is important to note that Ibn Arabi was influenced by Al Ghazali, who himself was a strong supporter of the Ash'arite creed. Criticism from within Sufism Some Sufis, such as Ahmad Sirhindi, have criticised waḡḡdat-al-wuḡūd. Ahmad Sirhindi wrote about the sayings that the universe has no existence of its own and is a shadow of the necessary being. He also wrote that one should discern the existence of the universe from the absolute and that the absolute does not exist because of existence but because of his essence. [19] Response to criticism Pir Meher Ali Shah and Syed Waheed Ashraf have countered that the two concepts differ in that waḡḡdat-al-wuḡūd states that God and the universe aren't identical. [20] [21] They hold real existence to be for God only and the universe to have no existence on its own. Waḡḡdat ash-Shuḡūd Waḡḡdat ash-Shuḡūd (or wah-dat-ul-shuhud, waḡḡdat-ul-shuhud, or waḡḡdatulshuhud) has often been translated into English as Apparentism. In Arabic it literally means "unity of witness", "unity of perception", "unity of appearance" or "oneness of manifestation". Out of those who opposed the doctrine of waḡḡdat al-wuḡūd, there were those who substituted the pole of subject for the object, formulating the doctrine of Waḡḡdat ash-Shuḡūd. This school was formulated by 'Alā' ad-DawlahSimnāni, was to attract many followers in India, including Ahmed Sirhindi who provided some of the most widely accepted formulations of this doctrine in the Indian sub-continent. [13] [22] According to Ahmed Sirhindi's doctrine, any experience of unity between God and the created world is purely subjective and occurs only in the mind of the believer; it has no objective counterpart in the real world. The former position, Shaykh Ahmad felt, led to pantheism, which was contrary to the tenets of Sunni Islam.(citation needed) He held that God and creation are not identical; rather, the latter is a shadow or reflection of the Divines Name and Attributes when they are reflected in the mirrors of their opposite non-beings (a'dām al-mutaḡābilah)(citation needed)Abu Hafs Umar al-Suhrawardi and Abū-al-karim Jili were also proponents of apparent-ism. Al-Wuḡūd Al-Munbasit (self-unfolding Being) Shah Waliullah Delhiawi tried to reconcile the two (apparently) contradictory doctrines of waḡḡdat al-wuḡūd (unity of being) of Ibn Arabi and waḡḡdat ash-shuḡūd (unity in conscience) of Shaykh Ahmad Sirhindi. Shah Waliullah neatly resolved the conflict, calling these differences 'verbal controversies' which have come about because of ambiguous language. If we leave, he says, all the metaphors and similes used for the expression of ideas aside, the apparently opposite views of the two metaphysicians will agree. The positive result of Shah Wali Allah's reconciliatory efforts was twofold: it brought about harmony between the two opposing groups of meta-physicians, and it also legitimized the doctrine of waḡḡdat al-wuḡūd among the mutakallimun (theologians), who previously had not been ready to accept it. In his books Lamahat and Sata'at, he discusses stages of being, the perceptive faculty, the relation of the abstract with the universe, the universal soul and the souls of man, after death, essence, miracles, the scope of man, the soul of the perfect, universal order, source of manifestation, and the transformation of mystics from quality to quality. He also demonstrated that the long-standing assumption that Sufi doctrine was divided between Apparentism and Unity of Being was a difference of expression alone, the latter doctrine being seen as merely a less-advanced stage of projection. [23] In his opinion this whole universe has also self (nafs) as an individual person has a self, which is called the Universal Soul (an-nafs al-kullīyyah). The multiplicity of the whole universe has originated from it. When Ibn Arabi says that everything is God, he thereby means the Universal Soul. This Universal Soul, or the Self-unfolding Being (al-wuḡūd-al-munbasit), subsists by itself. This existence pervades the whole universe, both the substance and the accident, and accepts the form of everything. It is both immanent and transcendental. Beyond this existence (al-wuḡūd al-munbasit - Universal Soul) towards the original existence (God) none has access to. In other words, man's progress ends with the Universal Soul or the Self-unfolding Being. He cannot move a step further. The Universal Soul and God are so intermingled that the former is often taken for the latter." As for the question of the relation that this existence (al-wuḡūd al-munbasit) has with the essence of God itself. This relation is, however, known only in its reality (annīyyah ; I-ness); its quality is unknown and can never be known. Thus when Ibn Arabi says that the realities of the existing things are the names and the attributes of the Universal Soul (Self-unfolding Being) in the stage of knowledge (fīmarḡabat al-'ilm, in the Divine Consciousness) or when Imam Rabbani asserts that the realities of existing objects are sheer nothingness on which the lights of the names and attributes of the Universal Soul (al-wuḡūd al-munbasit) are reflected is exactly the same thing. The difference in their language is so little that it needs no consideration. [24] Waḡḡdat al-Maḡḡūd Sultan Bahau first introduced the concept of 'waḡḡdat al-maḡḡūd', the 'intention of Unity' or the 'necessity of unity'. Sultan Bahou did not sufficiently elaborate on this idea, focusing his interest and attention towards the concept of 'fanā' fi-llāḡ, baḡā' billāḡ' (Annihilation in God, Lasting with God). He was the only Sufi scholar to establish the concept of lasting forever with Allah by ceasing, or annihilating one's self in Allah. Similarities with Hinduism The concept of Waḡḡdat al-Wuḡūd is close to the world view asserted in the Advaita Vedanta of Hinduism. [25] See also Abu Saeed Mubarak Makhzoomi Al Akbariyya (Sufi school) Emanationism Ibn Arabi illuminationist philosophy Monism Sufi cosmology Sultan Bahou Universal mind Univocity of being References ↑ Arts, Tressy, ed. (2014). Oxford Arabic Dictionary, Oxford: Oxford University Press. ISBN 9780199580330. ↑ Toḡḡa Mursala by Abu Saeed Mubarak Makhzoomi, yamabi.com. 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Knysh, Ibn Arabi in the Later Islamic Tradition. Pg. 169. State University of New York Press: Albany, 1999. ↑ MaktoobatRabbaniyah ↑ TehqiqulHaq fi KalamatulHaq a book by PirMeher Ali Shah ↑ "Tasawwuf" a book in Urdu by Syed Waheed Ashraf ↑ "Tasawwuf" book in Urdu by Syed Waheed Ashraf ↑ Shah Wali Allah (Qutb al-Din Ahmad al-Rahim) (1703–62) ↑ G. N. Jalbani, The Teachings of Shah Waliyullah of Delhi, pg98 ↑ Malika Mohammada The Foundations of the Composite Culture in India Aakar Books 2007 ISBN 978-8-189-83318-3 page 141 Further reading Mirat-ul-Arifeen a book by Husayn ibn Ali [1] Tahqiq-al-Haqḡ fi kalimat al-ḡaḡ a book by PirMeher Ali Shah "Tasawwuf" a book in Urdu by Syed Waheed Ashraf External links The Ocean of Waḡḡdat History of Philosophy: Rumi and Philosophical Sufism Letter on Waḡḡdat al-wuḡūd by Ustadha Umm Saḡl What is Waḡḡdat al-wuḡūd? 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