

**“Analyzing the Problem of *being* in Hallaj’s
Mystical Initiatives:
Metaphysical Exploration referencing
Absolute Idealism of Hegel.”**

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**by
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“I do hereby attest that I am the sole author of this project/thesis and that its contents are only the result of the readings and research I have done”

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Abstract

Hussain bin Mansoor Hallaj was one of those mystics who left their imprints on the minds and souls of hundreds of thousands of individuals from all walks of life. His mystical initiatives revolve around the problem of *being* and he addressed this very problem in his very own way. He knitted a web of metaphysical arguments in order to ascertain the relationship between the creator and the created. It was his initiative that for the first time in Islamic Philosophy; we came across the notion of metaphysical existence that envelop all existences and leaves nothing but a greatest essence that was, that is and that shall be.

Georg Wilhelm Friedrich Hegel, one of the most influential Philosophers of 18th century who inspired millions with his unique thoughts and rational Philosophical acumen. His *absolute idealism* revolves around the concept of how being is eventually understandable in an all-inclusive whole. His contrasting arguments encompass the complex relationship between the world and its belonging and the omnipotent creator. This research work encircles the core and fundamental ideologies of Hallaj and Hegel in the very right perspective of their contribution towards the *problem of being* in their respective context and furthermore, look into the contrasting arguments as established by these two Philosophers being in their own realm and knowledge sphere.

The *problem of being* is central impression of Metaphysics and ontology as it not only manifests the position of human in this world but also establishes direct and linear relation between God and Man. There are different lenses with the help of which we strive to go deeper in order to acquaint ourselves with the intricacies and complexities of this problem. The rational, mystical, epistemological and transcendental arguments further shed light on different dimensions of this problem and it is the main knowledge area of this research work.

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Much has already been written on Hallaj and his mystical initiatives; in the same way, there are a lot of manuscripts that exemplify Hegel and his valued contribution towards complex philosophical problems but there is a lag and large vacuum to comprehend the problem of being in contrasting philosophical spheres. The need to comprehend the physical and metaphysical in the real sense of words; the point where core Islamic ideologies complement pure western viewpoint that is based upon rational and critical thinking, is the fundamental focus of this research initiative.

Hegel drew lines between *essence* and *existence* and he equally highlighted the significance of transforming connection between the two. Whereas, Hallaj is known to the foremost advocate of establishing this connection and he even gave his life in a very painful manner but did not take the step back and stood on his words till the last moment of his life.

This loyalty, courage and dedication is to be understood and it is the main theme of this research initiative. The researcher has tried to frame the arguments concerning being in a multi-dimensional manner; so that, the reader can easily grasp the focused areas and can connect him/herself to the discourse.

Chapter: One

Introduction

1.0 Background of Study

Philosophy deals with the notion of *being* as existence of anything; every object that is physical and existent contains *being*. The explicit outlet of Philosophy that comprehensively transacts problem of *being* is Ontology that deals with the idiosyncratic and impartial topographies of actuality and presence (Gilson, 1952); all elements that contributes to form a being are also being. It means that the concept of *being* incorporates the *integrated being* and *whole being*. The notion of being has been vague and contentious in Philosophy and scores of Philosophers undertake this phenomenon in their respective fashion. Parmenides was the first one who raised the question of *being* through his famous quotation "whatever is is, and what is not cannot be" (Sheila, 2006).

Aristotle definition of *being* is *whatever is anything whatever* (Ackrill, 1997) and he did so by the way of defining the concept through Greek verb *to be*. He clearly differentiated *being* from substance and manifested that every being in any respective category independent of a substance is in possession or alteration of a substance; furthermore, he was of the opinion that in order to study the nature of being we need to study the substance. He gave two contrasting accounts of First Philosophy encompassing the subject matter. On the first account, this discipline theorizes the concept of *being qua being* including the thing belong to being taken in itself. On the other account, he dealt with a specific kind of being; omnipotent, independent, free of substance and this account undertook the discipline of theology (Frede, 1987). In this very context, he exhibited two different dimensions of the problem of *being*; as *material being* and *immaterial being*. In this regard, it can be said that his first inquiry was

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empirical and the second one was conceptual and both are undertaken as philosophical dimensions revolve around the concept of being (Fuller, 1923).

St. Thomas Aquinas stationed himself away from Aristotelian description of being; *"Being is not a genus, since it is not predicated univocally but only analogically."* (Wippel, 2000). In the definite cataloguing of all beings, there is a clear commonality as all substances are identical: apes and man, both animal species with many commonalities. Primarily material and physical, a concept strongly advocated by scientific investigations, that proposed one or more than one matters, like water, air, fire or earth in Empedocles's philosophy. In prevailing chemistry; elements of carbon, nitrogen, oxygen and hydrogen in an ape are matching elements in humans.

The initial manuscript displays as *"Although equivocal predications must be reduced to univocal, still in actions, the non-univocal agent must precede the univocal agent. For the non-univocal agent is the universal cause of the whole species, as for instance the sun is the cause of the generation of all men; whereas the univocal agent is not the universal efficient cause of the whole species (otherwise it would be the cause of itself, since it is contained in the species), but is a particular cause of this individual which it places under the species by way of participation. Therefore, the universal cause of the whole species is not an univocal agent; and the universal cause comes before the particular cause. But this universal agent, whilst it is not univocal, nevertheless is not altogether equivocal, otherwise it could not produce its own likeness, but rather it is to be called an analogical agent, as all univocal predications are reduced to one first non-univocal analogical predication, which is being."* (Aersten, 1995).

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If we go further in this very context, then it seems that Metaphysics deals with the problem of *reality* through three basic components that exemplify the metaphysical conception of reality.

These distinctive characteristics (components) can be underlined as:

1 st Component	Reality is unpretentious contrasting to pretended. The eventual certainties that metaphysics pursues to recognize are specifically articles as these are modest and not multicolored, not exposed to change and consequently established knowledge entities (Crane, 2004). The very own postulation of this locus possibly replicates definite misperceptions about the acquaintance of things that variate; we should not, nonetheless, eliminate this facet of the notion of certainty from metaphysical thought on that ground. Eventual actuality, whatsoever, is unaffected as contrast to sham.
2 nd Component	Reality is unique as opposite to imitation, independent and not dependent on the existence of anything external. When Aristotle and medieval Philosophers strived to look into the reality of all things and endeavored to institute the features of the <i>most real being</i> , or the original and impeccable being. They strived to look for something that is self-caused, self-contained and independent. Similarly; the Rationalist school of thought (17 th century) described <i>substance</i> as something that can be explained on its own through its very own self (Gale, 2004). Descartes and Spinoza were of the opinion that it was the sole responsibility of metaphysicians to describe substance in this very context. It is for sure that this discussion does not undertake the ordinary substances as discussed by physical scientists.
3 rd Component	Most of the metaphysicians consider reality as intangible and intelligible in contrast to tangible and solid. The existence and appearances are deceptive and imitative with no sense on their own. To understand ultimate certainty, we need to establish facts that can justifiably be established in this very regard. Being in the world of senses or empirical sciences, one cannot produce that level of understanding needed to understand the ultimate real and the fear of forming assumptions shall always be there (Harris, 1965). The challenge faced by metaphysics is to dust off these

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	assumptions and frame a rationalistic ground to understand reality in real sense of words.
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Martin Heidegger, a noteworthy philosopher of 19th century, whose work in this regard is noteworthy and valuable. His famous phrase; *“If I take death into my life, acknowledge it, and face it squarely, I will free myself from the anxiety of death and the pettiness of life – and only then will I be free to become myself.”* Exemplifies that for Heidegger, the question of *being* is altogether different and peculiar as compared to other philosophers. He presented two facet of German word *Dasein* (being there or presence) as:

1. The essence of being lies in its existence
2. The being whose analysis our task is, is always mine (Heidegger, 2008)

Heidegger maintained his thesis as *being* is the most important question that had to be dealt by Philosophers in the real sense but since the ancient Greek till today's; they undertook the *being* as particular being and misled themselves from answering the core question. He penned in his famous masterpiece *being and time* that we need to comprehend the actual sense of being in a concrete manner. Heidegger claims that *being* is "what determines beings as beings, that in terms of which beings are already understood." (Heidegger, 1962). Heidegger was of the opinion that in order to truly understand *being* we need to refer to certain beings and the best possible way of is to move through *hermeneutics*, by challenging the previous hermeneutical interpretations in order to establish a fresh thesis based upon solid and candid reasoning.

Heidegger establishes the concept of *referral being*, when I say ‘I am’ then eventually; ‘I’ establish existence of some other being. We cannot live in isolation and every being is in reference to another being as whatever exists is not the *first cause* we exist because of

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something and that something is the most significant reference of our being in this world and it implies on every other being without any difference.

The continental Philosophy and existentialism discard the notion of being, on the pretext that, any object can only be defined with reference to other objects. Individual self cannot justify its existence and, in this context, there is very less or no difference in *being and nothingness*. In order to study a concept, we need to enter other realm and once we enter other realm then that study cannot be objective rather subjective. *Being* in its very own capacity is near to existence and it can be differentiated on the basis of its characteristics. *Being* is to understand something as it is; without its characteristics and in this very context, all *beings* are equal and similar. Jean Paul Sartre, in his existential quest, makes it clear that *existence precedes essence* and by way of doing so, he simply negates the possibility of any form before any frame.

The core focus of giving this very brief background is to give readers a clear and vital idea about the complexities and controversies involved in the *problem of being* since the very beginning. Right from the ancient Greek Philosophers to the modern-day schools of thought, the notion of *being* is complicated and difficult as everyone undertakes this in one's own fashion and philosophical approach. This intricate and contrasting back ground has further motivated the researcher to look into this very problem through unparalleled lenses and try to establish a comprehensive thesis in the perspective of this Problem.

2. Introduction

The Problem of *being* or *reality* is one of the cores and central problems undertaken by mainstream philosophers during all ages. *What is real? What is it? What is existence? What is reality and what is being?* It appears so eccentric that we always think of this question that is not asked by the modern minds; rather, they seem more inclined to ask *what is meaning of*

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our lives? Is there any meaning of our lives at all? The original and primary problem of *being* seems all alien to them. It is so confusing that *being* has always been a problem for philosophers and a non-philosopher, common man does not even think of this very problem and roam around to look into varied dimensions referencing this problem. Fundamentally, this problem is related to our *conscious* and a common man has settled in his life. He is oblivious of the fact that his entire life is determined by an obvious fact of *what is factual?*
What is real?

The question of *being* takes many shapes as *what is reality?* mind or matter, physical or metaphysical, permanent or temporal, one or many? *Reality* and *sense perception* are two different things; material, tangible and physical object do not even fall into the priority list to be considered as *being*. *Realists* are firm that matter and physical objects are the objects that fulfill the criteria of being called real and genuine. The case is entirely different for the way they perceive it; the physical standards that have been established to ascertain the reality of physical objects are even in their very primary stage and cannot be considered as bench mark to test reality of physical and material object.

Materialists ensure that matter is the ultimate constituent in nature and what every exists, even mental states, is the outcome of material interface. Old religions have their own understanding of *reality*; often they confuse *reality* with material and physical possessions. Hindu religion manifests that reality cannot be perceived through senses and it is something far beyond the reach of our perception that can only grasp the physical and material objects. The more sensory is more substantial and less actual. The true *being* is the one that is far away from the material realm and so it is *pure spirit*. The *true being* is far away from the constant disagreement between subject-object and mind-matter; it is undefinable as every definition has its own limitation. As *true real* is indivisible that is why, it is undefinable. It is

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interesting to note that during medieval era, prime thinkers considered *substance* as something indivisible, permanent, pure and unchangeable coupled with extreme unity and oneness. The paradox of modern physics is even deeper as they maintain that *reality* is not *substance* (static, unchanged, permanent) rather, it is dynamic, active and vibrant as *energy*; they replace substance with energy but the most important point to be noted here is that *energy* is not the appearance of matter but matter is the appearance of energy.

It simply means that the material sciences are not evolving themselves in the direction of understanding this core problem but revolutionizing the *platonian idealism*. Leibniz was correct when he said that *reality is to be found in spiritual forces not in the masses of matter*. It is for sure that the physical world, we see and touch is by some means real but what we see and touch is not *reality* but just an aspect of it. Our own body is a combination of *material structure* and *immaterial soul*; *reality* in its deepest sense is not what understood by *materialists*; our senses grasp the surface, the cosmetic surface only. The invisible is visible for senses and visible is invisible for them, it is a constant question of establishing permanent identity that takes us towards *true being, the reality itself*. Goethe once said that *the nature identical with God is reality*, Christianity maintains its fundamental viewpoint that God is the creator and HE created this universe that is why, the God is primary and independent reality while whatever else is there is dependent and secondary reality. The opposition between the true reality and created reality is as old as Christian religion and it seems contradictory to neo-platonic distinction between what is really real and what is not.

Islamic Philosophy undertook the problem of *being* in its own fashion and a generation of prominent philosophers and clerics came forward with their valued input referencing existence and essence. Avicenna's arguments for existence of God were the first ontological arguments established in this very connection so far; he combines cosmology and ontology

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together to frame his side of logic, "It is ontological insofar as 'necessary existence' in intellect is the first basis for arguing for a Necessary Existent". The proof is very astrophysical in nature, "*most of it is taken up with arguing that contingent existents cannot stand alone and must end up in a Necessary Existent.*"(Mayer, 2001). Islamic Philosophy evolved under the impression of Islamic Theology in contrast to Aristotelian Metaphysics in terms of handling the problem of *essence* and *existence*. It was the very initial attempt; Avicenna, in his work on Metaphysics, distinguished between existence and essence on the pretext that existence is accidental and conditional rather essence in an existence is beyond accident and temporary conditions. Scores of oriental Philosophers believed that Avicenna was the first one to distinguish existence *wajuud* from essence *la-wajuud (mahiyya)*. It is to be kept in mind that Avicenna was not an essentialist that drew conclusions in favor of the notion *existence-due to-itself (wajib al wajuud bi dhati hi)* rather he was more inclined towards existentialism that advocates the possibility of *being qua contingency or possibility (wajib al wajuud bil imkaan)*.

Avicenna also expounded the notion of the existence of a necessary being that paves the way towards existence of all other beings (Fadlo, 1972). He acted in the same direction as of Aristotle with the concept of *first cause*; the ultimate being that creates all other beings in this universe and cosmos, even including universe and cosmos. The concept of ultimate being was the one that presented before the world by Islamic Philosophers for the very first time with reference to God. In Greek Philosophy, before Aristotle, the principle of first cause was there but vague and ambiguous as all the arguments were based upon pure rationalism and the reason was dominating the faith.

In this very regard, it is also clear that Islamic Philosophy deals with the problem of *being* in its very own fashion as it relates existence with the body and essence with the soul. It is

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purely a physical and metaphysical distinction; but it further complicates the problem of *being*. When we integrate the body and soul separately then we need to derive the concept of *being* separately with reference to these two altogether different dimensions.

Shahab uddin Suhrawardy and his illuminationist Philosophy was in extreme contradiction to Avicenna concept of being and presented his own emanationist cosmology that prescribes that all creations are a depletion from the creative absolute light of lights (*noor al anwaar*). His philosophical fundamentals revolve around the immaterial light that descends into fragments and create other existents being remain at the highest point that is not reachable by any physical entity or body. It can be said that for him, the universe and whatever in it are nothing but wavering notches of light. Furthermore, he categorizes bodies with respect to their reception of light. In short, he gives a transcendental concept of *being* that was unique in its essence.

It was for the very first time that transcendental concept of *being* was established in Philosophy and Islamic Philosophers introduced the existence of soul as a second metaphysical entity. The soul is real existence for them as it was created before the creation of body and it was entered in the body and at the time of death it is taken back and sent to the place from where it was taken out. In simple, possible words; Muslim philosophers exemplified the Transcendental concept of *being* and linked it to the life hereafter.

They consider this world as a temporary station that is to be left one day and every physical object is to leave this world one day. Their focus of *being* shifted from the physical existence and they worked more upon metaphysical concept of *being*. It is the point where Islamic Philosophy entered into a new realm and witnessed a sharp collision with another school of thought, the *mystics*. Mysticism has its own fundamentals regarding *being* and related

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subjects and their point of view was well taken in the perspective of their fundamental beliefs.

Mysticism took a novel turn and presented a new concept of *being* that was based upon annihilation of physical existence and touching the point of transcendence; a unification with the omnipotent, a clear association of physical and metaphysical. They believed that this physical body costs nothing and it is just a shadow of the eternal essence and meant to be destroyed one day. They strived for real existence as they were well aware of the fact the soul is the real existence and this body is nothing but a temporal cage in which soul is confined for the time being. Soul cannot be considered as an integral organ or fragment of the body but in association with the body and once this association is called off by the creator then the body kept no meanings and objective for further existence as body cannot exist without soul.

The prime focus of Mysticism is to work towards attaining transcendental properties of *being* and in this very quest, they denied all physical objects and tagged them as mere replication or reflection of one supreme being. There are two schools of thoughts in this very regard *Wahdat al wajuud* and *Wahdat al shuhud*. Both of these schools nullify the reality of any physical existence and count them as a shadow of one greatest *being*.

Hazrat Khawaja Hussain bin Mansoor Hallaj was one of those mystics who handled the problem of *being* in a different and inimitable manner, the manner in which this problem was not undertaken before him and even after him. His mystical initiatives advocate the necessity of an omnipotent being that creates and govern entire universe and cosmos and for him the salvation, existence and permanence can only be achieved if one unites oneself with that greatest being. He gave his life and was brutally murdered after passing through a painful phase of torture in the hands of then governor of Baghdad but he never retreated from his unique stance.

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Hegel was of the opinion that there is categorically nothing you can say about being without further determining it, without placing some finite and particular as the replacement of pure *being*. Therefore, in the words of Hegel, *being is nothing*, a finding that drives us onward, to the requisite of added fortitude, to identify things, to ascertain what exists behind *being*. Hegel thought that *being* is an absolute idea, an awareness that took human mind to the absolute as *being* is not absolute but relative truth.

The core aim of this research initiative is to look into the manner with the help of which Hallaj and Hegel handled the problem of *being* by being in their own working and thinking frames. There are many contrasting and complementary statements that will be taken into account in order to verify their stand in this very regard. Our sole aim is to review theoretical contribution through a rational lens and provide a comprehensive and concrete platform for other researcher to step on in order to move forward.

3. **Significance of the Study**

Much has been written on problem of *being* keeping varied dimensions with reference to scores of schools of thoughts right from Parmenides to Immanuel Kant. This research initiative unique in a sense that it is for the very first time that theological aspect of *being* is complemented with rational western thoughts. This study undertakes the mystical aspect of *being* for the first time, furthermore; its comparison with complex logical exhibition of Hegel's absolute idealism. This study would open doors for other researchers to come forward and put their intellectual share in furthering the discourse to comprehend the oldest problem in Philosophy, the *being*.

4. Statement of Problem

The study revolves around four basic questions as:

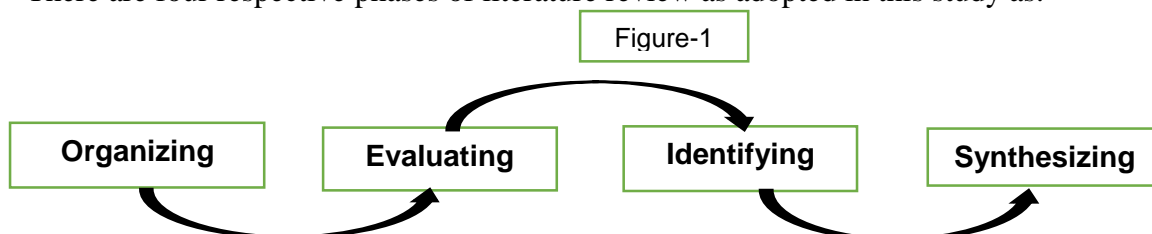
1. How Hallaj is different in his presentation of problem of *being* as compared to other mystics and Muslim Philosophers?
2. How Hegel has handled problem of *being* in a unique manner contrasting ancient and contemporary Western Philosophers?
3. How Philosophical Idealism evolve through centuries in a multi-dimensional manner with special reference to Hegel's Absolute Idealism?
4. How can we build an analytical paradigm encircling metaphysical *being* of Hallaj and absolute Idealism of Hegel?

All the above three questions shall be addressed separately in terms to gain deep insight into the core subject and subject matter.

5. Research Methodology

Literature review-based research methodology has been adopted by the researcher. A comprehensive literature review is parallel to conduct a full This research study is based upon available literature and contribution of noteworthy philosophers during different time frames. Literature review-based research methodology considers available literature as a data collection tool, the literature review encompasses undertakings as classifying, copying, comprehending, sense-generating, and transferring information. In short, the literature review provides clear guidelines regarding data collection process and procedures -fledged research study as the information gathered through available literature is a kind of data.

There are four respective phases of literature review as adopted in this study as:



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We hereby give the framework for better understanding of the four stages, as:

Table-1

Organizing	The fundamental contribution of noted Philosophers with respect to the problem of <i>being</i> .
Evaluating	Critical Thinking and streamlining of literature within the scope of research (from general to particular).
Identifying	Analysis of relevant literature to support the main problem of research study.
Synthesizing	Blending the literature to draw conclusion on justifiable grounds.

<https://web2.uconn.edu/ciom/Shunda/LitRev.pdf>

6. Conclusion

It is hereby concluded that the problem of *being* has always been the fundamental problem in Philosophy that has not only been undertaken by noted Philosophers but even by religious scholars and mystics. It derives novel ways of attention towards it by every passing era. Hussain bin Mansoor Hallaj undertaken this problem in an unusual manner that attracted numerous schools of thoughts from around the globe. In this study, we shall strive to look into the contribution of Hallaj and at the same time reviews the worthy contribution of western thinkers; especially Hegel.

It is for sure that Hegel secures a exclusive place in the genre of Philosophers and has influenced a large number of Philosophers from the generation of his time and after. It is for the very first time that in this study, these two notable personalities and their contribution is paralleled in a rational manner.

Chapter: Two

Review of Related Literature

1. Problem of *Being*

One of the fundamental and foundational inquiries in Metaphysics is *what is being?* It is central to Metaphysics that deals with structure and nature of *being* in a holistic manner. It is for sure that problem of *being* is permanent in nature, that is why, it cannot be solved uncompromisingly. It is the reason that this problem has had been there since the very beginning, since the times when man started conceptualizing his existence till today. In order to comprehend the evolutionary phases of this problem, covering ancient era and connecting it with the modern-day philosophy; it is needed to look into with great care, precision right through the history.

a. Ancient Greek Philosophy

The inquiry into *being* was first established by Parmenides in a formalized and articulated way when he proclaimed that *whatever is, is being*. He furthered his argument by maintaining his stand as *being* single, everlasting and unchangeable; whatever goes through the process of change is not *being*. *Being* is an ageless, unvarying and essential; the world reflects through our senses is not real rather deceitful and temporary (Curd, 2004). On the contrary, Heraclitus gave altogether an opposite view of *being* as for him, everything is changing and Change is the constant and consistent notion that keep united the original identity; he stated that everything is in a *flux* and *being* is branded by this flux (Botten, 2011). He was of the candid opinion that everything is changing, contrasting things are alike and everything is and is not at the same time. His famous quotation “one cannot step into a river twice” manifests that change is an on-going and never-ending process; he used the word ‘river’ and water is every

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river change as it flows with a current and every time you step into a river, you would come across a new stream of water but the river remains the same (Markovich, 2001).

Parmenides and Heraclitus are considered as the founders of *ontology*; they appeared responding one another; if we compare their famous statements then it appears that they laid the foundation of metaphysics in their own way as:

No man can step into a river twice (becoming) Heraclitus

Whatever is, is, and what is not cannot be (being) Parmenides (Mourelatos, 2002)

Becoming is the probability of change in something that has *being* or that exists; Heraclitus, under the impression of his Philosophy of Universal Flux, derived the concept of *becoming* along with the *being*. Plato took the middle stand and showed his disagreement Heraclitus on his theory of *flux*, seemed in agreement with Parmenides that actuality remains endless, timeless and invariable; in this very regard, he disagreed with Parmenides on the account that *being is multiple rather than one*. He was of the opinion that all other dimensions of *being* are the forms and the form of good is the definitive cause of all other forms (Alican, 2012). The famous *theory of forms*, for the very first time presented in *Phaedo dialogues* (Corlett, 2005), clearly denied the possibility of material world and considered it a reflection/replica of the factual world. His *theory of forms* gives the idea of two different worlds as (1) the material world with concrete objects that is perceived through our senses and a replica of the real world passing through constant changes and (2) the world of forms (abstract objects) based upon pure reason. Aristotle took a different pathway and he discussed Metaphysics as the concrete branch of Theology (Russell, 1975). Aristotle define *being* in close association with the eternal *being* (God). This concept was further taken over by Thomas Aquinas and other Philosophers in the medieval era.

b. The Medieval Philosophy

The rise of medieval Philosophers did not bring any extraordinary change or shift in the concept of *being*. St. Thomas Aquinas followed the footsteps of Aristotle in defining *being* in relation to one and only God (Porro, 2016). He establishes an analogy and maintained the thesis that God is the only supreme and permanent *being* while all other creations are *being* in an analogical perspective. It is in contrast with Aristotle who maintained that God is the unity and basis of all things (Davies, 1992). He prescribed that God exists and HIS *being* is self-evident in itself. He established famous five arguments to prove the existence of God as gesticulation, causality, presence of essential and needless, progression, well-organized natural predispositions (Healy, 2003). Dun Scotus favored Aristotle in *being qua being* and took *being* as univocal notion that is supposedly the first object of intellect. His doctrine of *univocity of being* infers the rejection of any actual dissimilarity amid essence and existence (Bos, 1998). Thomas Aquinas maintained that in all finite being, except God, essence of anything is distinctive from its existence while Scotus discarded this thesis and elucidated that we cannot comprehend of what it is to be something without comprehending it as existing (Honderich, 1995).

William of Ockham favored this idea and further linked it with faith and theology as for him only faith can lead anyone to theological truths and God is beyond human reason and doubts. He considered God as the only ontological inevitability (Adams, 1987). The thought flow of Duns Scotus and William of Ockham seems accommodating as both takes *being* as a univocal conception.

c. Modern and Contemporary Philosophers

The Problem of substance was more focused during modern and contemporary era and the problem of *being* was not the sole concern of Philosophers of this epoch. Hegel was the first

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one who undertook the problem of *being* as he considered *being* as a dialectical process (Maker, 1994). He made it clear that *being* is not a static concept as captioned by Aristotle rather Hegel advocated that *being* is a dynamic concept as it passes over to *nothing* and eventually return as *becoming* whereas Aristotle was of the opinion that there was nothing certain than *being qua being*, in other words, Aristotle proclaimed that being is identical with itself and everything is what everything is. Hegel did not deny this but added and extended the same as *being* could be its opposite *nothing* and both these can be united in their own *becoming* (Burbidge, 2006).

The problem of *being* was an area of prime interest for Martin Heidegger and he clearly stated that during last 2000 years, Philosophy had undertaken everything existed but forgot to bring into the account the real notion of *being*; he was firm that presence of anything is not its being but the presence is a mere depiction of the utility of something (Dugin, 2014). He claimed that science and Philosophy confined objects to their appearance and it was all superficial to comprehend anything. Heidegger, in his masterpiece *Being and Time*, mentioned that western philosophy neglected the question of *being* considering it was too evident. His primary intuition regarding *question of being* is basically a historical argument that clearly showed his concern for chronology of being that was basically the history of overlooking of *being* and he was of the opinion that Philosophy should pass through a destruction phase to re-establish the concept of *being* in the real sense of words (Campbell, 2012).

Jean Paul Sartre altered the concept of *being* and came up with his famous quote “existence precedes essence” and he maintained the argument that Man was a conscious being; active, responsible, independent and a complete *conscious being* (Flynn, 2006) and they must not be limited to their respective typecast classifications that suits them (essence). The real life being

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passed by an individual must define his essence rather than a pre-cast label; it means that human beings with their *own conscious* generate their own value and give meaning to their lives (Cooper, 1999). Sartre was well supported by other existential thinkers as Heidegger, and Kierkegaard.

Gabriel Marcel was of the opinion that *being* is not a problem but a mystery and we all were the part of this mystery as we all are *beings* (Marcel, 1984). He maintained the agnostic arguments in this very regard as the *being* is God and human intellect, reasoning and epistemological proofs cannot justify the existence or non-existence of God.

2. **Hallaj's notion of *Being***

Abū 'l-Muġīṭ Al-Ḥusayn bin Manṣūr al-Hallaj is the most prominent mystic (*sufi*) in the line of Islamic mysticism. He was the first mystic who met a painful death for his here say and utterances but till the last breath, he did not disassociate himself from his original stand. His concept of being is all peculiar and strange as he believed in utmost annihilation of physical existence and termed unity with the divine as the only way to attain point of real being. He is celebrated for his axiom *Ana al Haq* (I am the truth) that was undertaken as his claim to divinity, on the other hand, it was taken as complete annihilation of self-ego after which the God speaks through an individual. His philosophy of *being* is purely mystical and theological based upon extreme physical hardship needed to squeeze the humanly desires and lust.

His famous prayer at the mount of *Arafat* reflects his innermost thought flow in the way of scarifying physical existence to gain unification with eternal being; he *prayed to be further tortured and thumped in the world like and agnostic*. There have been many interpretations of this prayer, Massignon was of the opinion that he prayed for the penitence of all Muslims (Massignon, 1941).

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Hallaj nullified physical body and differentiated clearly amid *existence* and *being*; for him existence is mere presence in this world. All other objects including Man have been created and sent to this world upon the orders or will of the creator; it was HIS own decision and no one has any say in it. The presence of physical bodies and objects in this world are tagged with certain necessities and requirements; Man and other creatures are common in fulfilling these requirements but at the day of judgement; only Man shall be made accountable, reward and punishment are only for Man. Hallaj captioned that if Man and animals are alike in fulfilling physical needs and requirements then *why would only Man be questioned for his deeds?* All other should be questioned also but that is not the case. It means that there is a slight difference between Man and other creations and this difference is the one that makes Man superior to other creations. It is difference between *existence* and *being*; Man shall be question for *being* in this world not for *existing*.

Hallaj made it clear that whatever we see is not real and *being* is the only reality in this cosmos; Man is a combination of *existence* and *being*. The *being* of Man is his inner soul, his conscious, his metaphysical composure that seems align with the ultimate reality. The power of decision making is the prerogative of *being* and Man shall be question on the use of this power of decision making. His selection of vice and virtue, wrong and right, evil and good etc. Man is the only *being* that is attached to reality and Man must strive to reach the reality as real being is in being with the reality, unification with the reality. Hallaj quote in Al-Tawasin as:

The comprehensions of created natures are not attached to reality, and reality is not attached to created natures. Thoughts (which come) are adherences, and the adherences of created natures do not attach themselves to realities. The perception of reality is difficult to acquire,

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so how much more difficult is the perception of the reality of the Reality.
(www.thesufi.com/ebooks/Hallaj/).

Above quotation clearly manifests that for him the perception of reality is a difficult task and even more difficult is to unify oneself with ultimate reality. The real *being* is to re-unite oneself with the reality, the God. This concept of being is unique in its very own stature, as one should have a fire within one to accommodate oneself with this concept of *being*.

The misleading distinction between *being* and *existence* confuses but Hallaj disintegrated himself from this intricacy in a clear and vital manner. He links *being* with *self* and further human *self* with eternal reality. For him, the eventual *being* is in complete extinction of *existence* that can only be possible through extreme commitment, cogitation, contemplation and amalgamation with inner self; the inner self is the *being* that form universal being once united with the *real being*.

Hallaj once captioned that:

*I am He whom I love,
and He whom I love is I:
We are two spirits
dwelling in one body.
If thou seest me,
thou seest Him,
And if thou seest Him,
thou seest us both.*

<https://www.poemhunter.com/poem/i-am-he-whom-i-love/>

Hallaj was all clear when he associated himself with the omnipotent being and tried to restore his identity with a sheer sense of permanence. He clearly distinguished between *existence* and

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being on the ground that *being* is permanent, endless, unchanging, and timeless. Negation of physical existence in quest of reality is needed since that, unless the *negation* is established, affirmation cannot be ascertained.

3. **Hegel notion of *Being***

Hegel was a staunch follower of Heraclitus, he quoted "*Heraclitus is the one who first declared the nature of the infinite and first grasped nature as in itself infinite, that is, its essence as process. The origin of philosophy is to be dated from Heraclitus. His is the persistent Idea that is the same in all philosophers up to the present day, as it was the Idea of Plato and Aristotle*" (Hegel, 1979). He undertook the great achievement of Heraclitus was his understanding of the nature of infinite that further encompassed the built-in incongruities and negativity of actuality. Hegel philosophy of *being* is under the direct influence of Heraclitus; one of Heraclitus famous phrase "*being is not more than non-being*" was interpreted by Hegel as "*being and on-being are same*".

For Hegel, *being* is the determination of ideas with the help of which the work originates as in the first glance, it seems to be the most instantaneous, essential fortitude that exemplifies any conceivable ideological content at all. He was of the candid opinion that *being* does not contain any specific character, attributes and structure of its own but in a n explicit manner; it symbolizes itself with the reference of other existences (Houlgate, 1998). *Being* is simple and immediate but it replicates itself in something that is opposed to something. *Being*, *nothing* and *something* are all different and distinct to one another but they reflect themselves and appear identical as there is no criterion involved in their assembling and existing together. They are nothing without one another and they cannot live with one another (Burbidge, 2013).

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If we look into the manner in which Hegel undertook *being* and *nothing*, then we came across the notion that he considered *being* as emptiness and hollowness while *nothing* as absence of determination. “But it is equally true that they are not undistinguished from each other, that, on the contrary, they are not the same; (Pinkard, 2000) that they are absolutely distinct, and yet that they are unseparated and inseparable and that each immediately vanishes in its opposite. Their truth is, therefore, this movement of the immediate vanishing of the one in the other: becoming...” In simple words, it can be said that, Hegel considered *becoming* as the union of *being* and *nothing* (Findlay, 1976).

For Hegel, *being* in its first place is ‘*awareness*’ (Hartnack, 1998); pure being is like abstraction, the first frame of reference of knowledge, the first *idea* that comes to your mind without any epistemological exemplification. It is a very interesting point in this regard as the absolute abstraction, absolute thoughtlessness, this state is the initial and primary beginning of consciousness. Hegel captions that there is nothing one can say about *being* unless one determines the *being* in real sense of words. For this very purpose, you need to convert *infinite being* into *finite one* as without having it materialized, the concept cannot be built. It is the reason that Hegel was of the candid opinion that *being is nothing* as it paves the way for a new encounter and needs external reference for its very own validity. If a valid reference is not available, then we cannot establish the connection. Heel considered *being* as a *notion* (Beiser, 2005). We all are humans with material and physical body, brain and other sensory organs and we are bound to witness this world through these senses and once we grab knowledge through senses then we affirm that our track is linear and predictable. But we also are not of this world, when we die, our body remains the same but soul leaves the world, departure of soul is death and soul does not belong to this world (Houlgate, 2006). It simply

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means that our relation with this world is partial, our existence is ceased once our soul leaves the cage of the body but our *being* remains intact as it is eternal and permanent.

Hegel further divided *being* in *quality*, *quantity* and *measure*; He captioned *Quality is, in the first place, the character identical with being: so identical that a thing ceases to be what it is, if it loses its quality. Quantity, on the contrary, is the character external to being, and does not affect the being at all. Thus, e.g. a house remains what it is, whether it be greater or smaller; and red remains red, whether it be brighter or darker. Measure, the third grade of being, which is the unity of the first two, is a qualitative quantity* (Hegel, 1969). Hegel was of the opinion that the scientific development of *pure knowing* is based upon *pure being* that in itself is the last stage in self-manifestation of *spirit* as detailed by Hegel in *Phenomenology of Spirit* (Hegel, 2018). For Hegel, it is the state of *being* That is in its purest form without any diversity within itself and in reference to any other existence otherwise; on the contrary, Hegel considered *nothing* as emptiness, comprehensive hollowness, without any content or determination. In this way, Hegel considered *being* and *nothing* as identical and similar; one is full, determined and unchanged while other is empty and undetermined.

Pure nothing and Pure being are identical but divergent to one another; this straight contradiction is nullified when one exterminates into other and once they are vanished into one other than this state is called *becoming*. *Being* and *Nothing* are completely opposite and their respective unity requires third term *becoming* for their elucidation and elaboration; it means that *becoming* mediate between *being* and *nothing*. Once they are united through mediation then their unity becomes *immediate*. Here, Hegel used the term *sublation* that means preservation and maintenance. The logical process of unification ends and this ending justifies the beginning from a novel viewpoint (Hegel, 1969). The *determinate being* and

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being as such are the qualitative features of *being*; they envelop the notion of *being* and exemplifies it in a suitable manner.

The notion of *pure being* as described by Hegel is in fact the same idea as presented by Parmenides who considered *pure being* as the sole truth and absolute (Austin, 1986). Hegel interpreted in the same way and exemplified the *pure being* as an essence that cannot be changed, altered or manipulated. It remains still and unchanged, timeless, eternal and confirmed. Hegel clearly distinguished between *existence* and *being* and it is the point where he parallels himself with other ancient philosophers and even with Hallaj.

Hegel has been very clear in his view about God and for whole of his life, he did not change his stance about God as *supreme being, absolute spirit*. Hegel was not an existentialist but his views about existentialism were evidentially novel and vital. He nullified all existences (physical and material) and he posited God as the only *being* and rest of all other existences are mere illusions or manifestations of this *true being*. HIS absoluteness and supremacy engulf everything and retain everything around. When we review many of Hegel's writings then it appears that he was an open panentheist (everything is reflection of God) that the eternal being is the only reality and this exclusively trait of God and rest of whatsoever exists is impermanent, limited and restricted.

Chapter: Three

How Hallaj is different in his presentation of problem of *being* as compared to other mystics and Muslim Philosophers?

1. Contribution of Muslim Philosophers and Mystics

Muslim Philosophers discussed the problem of *being* in their respective fashion as this discussion within the close realm of Islamic philosophy was a blend of faith and rationality. Most of the time, this discussion is not very philosophical in the real sense of words. The philosophical initiatives of Muslim philosopher revolve around the notion of theology as they used the theological lens to explore scores of dimensions pertaining to novel ideas, especially, the *being*.

Al-Kindi (Adamson, 2007) was of the opinion that the prime goal of metaphysics is to acquire the knowledge of God, and in this very pursuit, he considered theology and philosophy as two facets of same coin. His idea of *being* encircles the oneness of God as absolute oneness of HIS omnipotent being does not depend upon anything and HE is sole in HIS very own *being*. He rationalized his argument with the concept of ‘one’ and ‘many’ as he captioned that our existence is through physical body and body is the combination of hands, head, legs, eyes and ears. It means that body is many and one at the same time as in totality it is one, but in its integration, it is many. In this regard, only God is one; both in HIS *being* and its related context (Nasr, 1996).

Ghazali established the very first classical argument based upon *kalam* and he adopted the track of syllogism to prove the *existence* and *being* as:

1. Everything that has a beginning of its existence has a cause of its existence

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2. The universe has a beginning of its existence
3. Therefore, the universe has a cause of its existence (Nasr, 1993)

In the light of above argument and conclusion, Ghazali established the cosmological and teleological argument to reference the problem of *being* and related it with *the principle of first cause*. He distinguished between *beginning* and *being* and clearly manifested that the possibility of *being* is based upon beginning and beginning cannot be established unless the cause of its beginning is established.

In this very regard, Muslim Philosophers distinguished between essence and existence and they vitally exhibited the thesis that existence is accidental and contingent while essence rests within being beyond accident. **Avicenna** was the first one to present this view that existence is accidental that happened to essence; the ideology *essence precedes existence* is dated back to Avicenna (Irwin, 2002). The famous manuscript *Theologus Autodidactus* by Ibn-e-Al Nafis in which he presented the rational arguments encircling immortality of human soul and resurrection of physical body. This book is viewed as a reply to Avicenna's metaphysical arguments (Ghalioungui, 1983); Avicenna and Ibn-e-Al Nafis established their individual theses of soul. Avicenna established his thesis that soul originated from heart and in this very regard, he supported the thesis presented by Aristotle at the first place. On the contrary, Ibn-e-Al Nafis maintained the context that soul maintains connection to eternity and it is not based upon any or few physical organs (Nahyan, 2006). He concluded, "*the soul is related primarily neither to the spirit nor to any organ, but rather to the entire matter whose temperament is prepared to receive that soul*" and he defined the soul as nothing other than "*what a human indicates by saying 'I'.*" (Nahyan, 2006).

Mulla Sadra (Sadar Uddin Shirazi, frequently tag as metaphysical revolutionary as of his strange stance on existence) maintained that existence precedes essence as everything has to

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exist before having any essence. He established that it is the question of God's position in this universe and cosmos. Mulla Sadra gave priority to *ab initio* to *quiddity* that means, essences are determined and variable as per the existential intensity and in such a way the essences are not absolute (Rehman, 1975). In this very context, Mulla Sadra offers absoluteness to God and linked essence and existence to one another and highlighted God's power on existence. While doing this, he concurrently attached all powers to God over all other things and existences. He maintained the concrete viewpoint that existence is reality and every essence is a general notion and in its original reality does not exist in the real sense of words (Rehman, 1975).

The Existential Cosmology of Mulla Sadra manifests that existence is the only reality in its unity and precisely identical to reality; essence requires a consolidate reality to exist, therefore, existence is the only reality that cannot be denied and negated. Since that reality cannot be denied and existence is reality, so it can be concluded that God is reality (Kamal, 2006) and HE is the fundamental of all existence. Mulla Sadra exemplified the existence as *being* and captioned that God is the only *pure being* in this cosmos.

He provided proof of God's existence as:

1. *There is a being*
2. *This being is a perfection beyond all perfection*
3. *God is Perfect and Perfection in existence*
4. *Existence is a singular and simple reality*
5. *That singular reality is graded in intensity in a scale of perfection*
6. *That scale must have a limit point, a point of greatest intensity and of greatest existence*
7. *Therefore, God exists* (Rizvi, 2007)

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His notion of *being* rests upon his doctrine of existence that further based upon metaphysical dissimilarity between necessary (The core, God) and contingent; whereas, God is uncontaminated *being* without any *to be changed essence* or undergoes a motion. God is simple being as HE is defined by *being*, and *being* is a exceptional, modest certainty. Its plainness seems without essence (Kamal, 2014). That plainness is untainted by diversity, adversity, deficiency or any damaging characteristics. The existence of God is pure and unfettered by intricacy like an essence with a probability of raising queries of kinds, detachment, configuration and description.

Al-Farabi considered that the sole focus of Metaphysics was *being qua being* [*being* in and of itself] and its relation with God (as captioned by Al-Kindi who deliberated that the subject matter of metaphysics was God) is only this much that God is absolute being. He further exhibited the concept of *being* in relation with Man, Society and Cosmos; he manifested as:

“Both the city and the household have an analogy with the body of the human being. The body is composed of different parts ..., each doing a certain action, so that from all their actions they come together in mutual assistance to perfect the purpose of the human being’s body. In the same way, both the city and the household are composed of different parts of a definite number ..., each performing on its own a certain action, so that from their actions they come together in mutual assistance to perfect the purpose of the city or the household. (Selected Aphorisms 25: 23)” (Black, 2001).

Ibn-e-Rushd maintained his position regarding metaphysics that it does not only deal with theology or God but also undertakes diverse kinds of *being* and comparative awareness of *being*. Precisely, it distinguishes between lesser stature of *being* from *pure being*. His metaphysics begins with physical *being* that is accidental substance then forwards further towards *being* of the soul. The second class of *being* as presented by Ibn-e-Rushd (Leaman,

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1988) is second class of *being* that envelops mathematical and universal *being* but he did not differentiate between physical and metaphysical *being* as he further thought that substance is the link between physical and metaphysical being, and substance possesses a sequential precedence over other fragments of being (Fakhry, 1983).

Abu Yaqoob Al Sijistani concept of *being* was presented in a different manner, he considered that God is one, composed and beyond *being* and *non-being* and God created intellect as the very first *being* that becomes the source of whatever exists. This view was a straight and clear contrast to other Muslim philosophers; he further maintained that intellect cannot be divided or separated. He presented the concept of ultimate unity with the *being* and ensured that the *being* can only be called *being*, if it is pure, permanent, composed and compound in its unity (Walker, 1993).

Afdal Al-Din-Kashani clearly worked upon the problem of *being* in an illustrated manner as true knowledge and self-knowledge; he further described that God is the center of human's *being* and HE is the sole reference that proves the existence of human and every other physical object in this universe and cosmos. His philosophy revolves around autology (self-knowledge), "*To know oneself is to know the everlasting reality that is consciousness, and to know it is to be it.*" (Nasr, 1984).

2. Sufi Metaphysics

Mystics (*Sufis*) have contributed well in this very regard and they presented the problem of *being* in altogether a different and novel fashion. Their intrinsic inclination *sufi* metaphysics is on Unity (*wahdah*) as they believed in multi-dimensional notion of unity. The notion of unity as exhibited and presented by *sufi* metaphysics is in close linkage with God (*ALLAH^{swt}*) as there is no pure *being* except HIS *being* and HE is the sole *being* that was, is and shall be.

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They demarked clearly all other *beings* as existence and clarify that what every exists is nothing but a replica of reality and there is only one reality in this cosmos and it is GOD.

The notion of unity as presented by *sufis* is multi-dimensional and it revolves around the omnipotent *being* of God the greatest. Mysticism does not believe in temporal *being* and for them existence is temporary while *being* is always permanent and if it is not permanent then it is not *being* or it cannot be tagged as *being*. The unity of being as per a prominent cluster of *sufis* is ‘unity of *Being*’ (Wahdat al Wujud) that is further translated as Pantheism; while, another group of *sufis* believes in ‘Unity of appearance’ (Wahdat al Shuhud). We describe them separately in detail to comprehend the core concept.

a. Wahdat ul Wujud (Unity of Being)

The prescribed philosophy of *Wahdat al Wujud* (Arts, 2014) is dated back to Hazrat Imam Hussain^{ra} Ibn e Ali^{ra}, in his famous manuscript *Mirat ul Arifeen*, while responding to a question raised by his son Imam Zain ul Abideen^{ra} regarding the very first *surah* of Holy Quran *Surah Al-Fatiha* and expounded the fundamental ideology of *Wahdat ul Wujud* in the most comprehensive and wide-ranging manner, Further, this concept was discussed by *Abu Saeed Mubarak Makhzoomi* in his book *Tohfa Morsala; Ibn e Sabeen* also discussed the same in his writings but the mystic who worked in depth on this concept was *Ibn e Arabi* whose famous masterpiece *fusus ul hikm*; he undertook the concept in deepest and refined details, he clearly implied the term *Wujud* to God only and clarified that everything other than God does not carry any *Wujud* and God is the only *necessary being* and whatever (Nasr, 2006) HE has created borrows *Wujud* from God as earth borrows light from moon and warmth from sun.

He confirms that all material things are in the state of *Tajjali* (self-disclosure) or *Zahoor* (self-manifestation); in other words, it can be said that all other things are God and not God (other than God) they are *Wujud* and other than *Wujud*. In his famous book *fusus ul hikam*

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(Siddique, 2018); Ibn e Arabi clearly states "*wujūd is the unknowable and inaccessible ground of everything that exists. God alone is true wujūd, while all things dwell in nonexistence, so also wujūd alone is non-delimited (Mutlaq), while everything else is constrained, confined, and constricted. Wujūd is the absolute, infinite, non-delimited reality of God, while all others remain relative, finite, and delimited*". (Ibn e Arabi; *fusus ul hikam*).

Ibn e Arabi focuses upon the esoteric (*baatin*) reality of existent beings rather than exoteric (*zaahir*) and in this very context he derived that *Wujūd* is only one that is real and from which all realities are originated. Entire external world with hundreds of thousands of objects are nothing but the mere shadow of reality, the God as HE is the sole wide-ranging and interminable actuality. In this very regard, he further manifested that the shadow is not independent but solely dependent upon the original and the original is God (Mathaasi, 1952). When we call *Wujūd* as 'one' then it is the discussion of 'unity of essence' as undertaken by Muslim mystics; in this very regard, they took *being* as non-delimited (*Mutlaq*) that means timeless, endless, omnipotent, indistinguishable and indistinct. On the other hand, every other existence that is so called *being (mawjuud)* is limited, distinguishable and distinct (*Muqqayad*). The ultimate and real discloses ITSELF in all other *beings*, in such a way, it is analogous and inherent. In the words of Ibn e Arabi, "*God possesses Nondelimited Being, but no delimitation prevents Him from delimitation. On the contrary, He possesses all delimitations, so He is nondelimited delimitation*" (Chittick, 1994).

The ultimate stage in this regard is the stage of 'necessary being' *wajib ul Wujūd* that stands that God cannot not exist and HIS essence is absolute reality, the only reality that is reality without any reference or manifestation as there is nothing like HIM so HE cannot be exemplified, HE is HE and HE is beyond any doubt and HIS unlimited essence is the pure being. On the lower level the cosmos and universe, the Wujud is anything other than God. In

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this very sense the word *Wujūd* can be used for universe, cosmos and whatever in it; it is the cosmetic sense of word *Wujūd* (Chittick, 1994).

Muhibullah Alahbadi supported the doctrine of Ibn e Arabi through a different dimension as he was of the opinion that unity of *being* should be a guide to the social relationships as established within human beings in this world (Hadi, 1995). He further supported the doctrine of *Tawheed e Wujūdi* and interpreted it that the real meaning of the doctrine is that God can be seen everywhere but it does not mean that everything that exists is not an aspect of divine unity rather a glimpse of ultimate creator who created entire universe and cosmos at the first place (Clarke, 1990).

Wahdat ul *Wujūd* exhibits tri-dimensional concept of pure *being* as:

- ***Tawheed al af'al*** (unity of Agent)

God is the sole cause of whatever happens in this universe and cosmos as HE is the only pure *being* and possesses the powers to act as an Agent for any and every act.

- ***Tawheed al Sifa'at*** (Unity of the Subject)

All knowledge, forces, powers and related faculties belong to God as HE is the sole *being* with no possibility of change.

- ***Tawheed al Dhat*** (unity of essence of *being*)

The pure essence of all existence is one and whatever around us is a shadow of HIM as HE is the sole *being* and rest of everything is existence (Knysh, 1999).

The foremost precept of mystical belief as promulgated by Ibn e Arabi is conception of the unity of existence (*Wahdat ul Wujūd*). The fundamental of this belief is that a mystic pass through hardships and thinks that he can unite his soul with the essence of God; in this very

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regard, when truth is exposed before this individual then he finds no difference between God and the *self*. This very point provides a link between *Wahdat* and Philosophical notion of *Emanation*. Though, Philosophers believe that human soul cannot cross the limits in order to enter the proximity of *the first cause* but mystics, in the highest ecstatic state, think otherwise. Ibn e Tamiya believed that it is outburst of emotions that engulfed a *Sufi* and it is the reason that *Wahdat ul Wujūd* must not be discussed further as the discourse is dangerous and complex (Halverson, 2010).

Hamzah Fansuri discussed the problem of *wajuudiyah* in his famous book *zinat at Wahideen* in which he undertook God as perfect and absolute; the owner, creator and controller of all things being human as HIS part. He distinctively places God as the supreme *being* whose reflection comprise entire universe and cosmos. He was a front-line proponent of Ibn e Arabi and manifests the essence of God as the source for all other existence (Armando, 1993).

Shamsuddin Al Sumatarani clarified that entire universe and all existence were created through *tajalli* of God. His core teachings revolve around seven fundamentals as : (1) *God is the first wujud, the source of wujud and the only one of truth.* (2) *Dhat is the wujud of God. He is the perfectness of highest absoluteness, the thing that human being could not think about. That dhat is wujud and the source of all beings. And this wujud is similar to wujud of Allah. The wujud of Allah covers the seen and the unseen things.* (3) *The haqiqa of dhat and sifat are considered one. Thus, dhat is sifat.* (4) *Allah's attributes are qadim and baqa. One the contrary, men attribute is fana.* (5) *The teaching of wujud is in the concept of mahabbah, and these are the way to God.* (6) *He interprets shahada as there is no my wujud except wujud Allah.* (7) *someone who has makrifah is the one who is understand tanzih and tasbih between God and his creation* (Armando, 1993).

b. Wahdat ash Shuhud

This school of *sufi* metaphysics seems contrary to *Wahdat ul Wujūd* and described as ‘unity of witness’; ‘unity of perception’ and ‘unity of appearance’. Amid those who contradicted the dogma of *waḥdat al-wujūd*, some were those who replaced shaft of subject for the object, articulating the code of *Waḥdat aṣḥ-Shuhūd*. ‘Alā’ ad-Dawlah Simnānī was the founder of this school of thought that attracted numerous followers across Indian sub-continent, together with Ahmed Sirhindi who framed and formulated the core and most widely acknowledged interpretations of this doctrine (Nasr, 2006).

Ahmed Sirhindi clarifies that, any incident/experience of union amidst God and external universe seems primarily subjective and engulfs those minds that believe in it; further, there is no objective proof of it that can be gained from the external world (Ashraf, 2016). The previous stand, Shaykh Ahmad assumes, directed towards pantheism, that was conflicting to the dogmas of Sunni school of thought in Islam. Shaykh Ahmed thought that God and all of HIS creations are not indistinguishable; relatively, the creation is a replication of the Divine’s Forename and Characteristics when they are imitated in the echoes of their contrary non-beings. Abu Hafs Umar al-Suhrawardi and Abd-al-karim Jili were also advocates of apparent-ism.

3. Hallaj’s Stand on Problem of *being*

Hallaj came forward with his very unique and distinctive definition of *being* and linked *being* with *nothingness*. His notion was novel and fresh within the *sufi* circles. He ones said

I saw the Lord with eyes of the heart

I asked, “who are You?”

HE replied, ‘You’

(Massignon, 1983)

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Above couplet exemplifies the relationship established by Hallaj with the creator, in this very regard, he has nullified his own existence; rather, existence for him is nothing but a re-union with the creator. In the same manner, above couplets also describes the relationship between physical and metaphysical in the specific sense of *existentialism* (Essence and Existence). The probability of negation is evident when one discusses the possibility of uniting with God as without negating oneself, one cannot claim the *being*. Hallaj was very clear that without negating his own identity, he would not be able to transcend par limits, from this material world to the world hereafter. It is a very exceptional and exhaustive proposition for a human being to unite himself with the omnipotent in such a rigorous manner that prospect of distance goes worthless. Holy Quran itself mentions the same state in many of its verses as:

“We (God) are nearer to him than his own neck vein” (50:15)

“And in the earth are signs for those of real faith, and in yourselves. What! Do ye not see?”
(51 20-21)

Hallaj further ignited the centuries long tussle between orthodox Islam (*shariah*) and *sufi* Islam; the *shariah* clearly explains that God is the sole creator and HE should be accepted with all of HIS prime attributes as per the code designed by *shariah*, that was followed by large majority of Muslims. In this very regard, religious scholars (*ulema*) are there to guide all Muslims and every Muslim should by their guidance. On the contrary, the *sufi* sect of Islam does not follow the chain of command and are not in the close following of religious scholars; but, by establishing a close connection with God, that is all personal and close. It requires rejection of existence of all physical object including universe and cosmos as universe and cosmos are also physical and without denying the existence, one cannot unite with God as except God, everything is physical and physical cannot comprehend the metaphysical.

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The theological viewpoint in this regard is different from that of mystical viewpoint as Islam wants a true follower to bow before God and pass the life as prescribed by Holy Prophet^{pbuh} and it should be done in an un-conditional and permanent manner, throughout the course of life (Murad, 2007). Islam describes the rules, regulations, guidelines and codes to patronize the relationship between Man and God via *shariah or fiqh* (Gardet, 1999). Hallaj was openly an ontological idealist, in sharp contrast with *dualism* and *materialism* (Bosanquest, 1885). He took a step further and made it clear that *self-denial* is the phase after passing through which the union seems possible with God (Besley, 2007).

Hallaj defined and described *being* as *absolute transcendence*, his notion of *being* encircles human soul, not the physical body; since that, he is very pure in his thought that this body, the physical body is nothing but a cage for human soul. As *being* is eternal, so God establish a relationship between body and soul. In this relationship, the characters have their own standings as body is physical and soul is metaphysical. Every physical object exists and every metaphysical object remains the *being*. He captioned in one his poems as:

Is this you or is it I in two deities?
Far be it from you, far be it from confirming duality
Forever there is Hu-ness for you in my La-ness
Over all, my pain is the confusion of two faces
Where is your essence from me where I used to see?
For my essence now appears where there is no "where"
And where is your face sought with my sight?
Is it in the inner heart or in the eye's seeing?
Between you and me is an I-ness interfering with me
Take away then with your I-ness my I-ness from between us!

<https://www.poemhunter.com/poem/i-am-he-whom-i-love/>

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The above poem describes the intensity of the relationship between eternal being (God) and existent being (human). Hallaj in the state of sheer ecstasy and frenzy nullifies his 'I-ness' and strives to be consumed by the eternal 'I-ness'. His own existence seems meaningless and he tries to make it meaningful by interweaving it with the pure and divine *being*. Nullifying one's own existence was the hallmark of Hallaj in his quest. As he mentioned in another poem as:

*Thy Spirit is mingled in my spirit
even as wine is mingled with pure water.*

*When anything touches Thee,
it touches me.*

Lo, in every case Thou art I!

<https://www.poemhunter.com/poem/i-am-he-whom-i-love/>

The concept of *pure being* was also discussed by *Wahdat al Wajood* and this school of thought also clarified that God was the only pure *being* and rest of everything is mere shadow of that pure *being*. But the stand taken by Hallaj was different in the sense that he touched the point of *self-denial*. His point of view seems closer to *nihilism* that asserts no value for any existence and denies the possibility of any existence (Kierkegaard, 1998); it is rather closer to *metaphysical nihilism* that extremely rejects the possibility of physical existence and the world outside. There is a very vivid imagery of skepticism in *nihilism* that does not prevail in Hallaj's doctrine but in compendium, Hallaj was not a skeptic and he exhibited his inner thoughts with clarity.

The best and the most prime part of Hallaj's ideology about *being* is extreme rejection of existence as he does not qualify his own existence and takes the stand as taken by Descartes when he questioned his own existence and became a skeptic at the first place. Hallaj took the

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same turn but in a different manner; he knew that he was a human but did not recognize his human identity and made it clear that for eternity and permanence, one needs to attach oneself with the greatest WHO was there, is there and shall be there forever. HIS union is not in parts but a whole and that whole is indivisible and inseparable. Further support in this regard is provided by *Cartesian Ontology* that divides thing in two categories as:

Table-2

Mental	Reality, spirit, soul, permanent, metaphysical, everlasting, unchanged over time
Matter	Shadow, unreal, physical, time and space bound, changes over time

In this very regard, the Cartesian Ontology is different as it sees reality in ‘Dualism’; mind and matter and extends its claim that human reality is comprises of two different substances, matter and mind (Descartes, 1641). Descartes did not strive for union with the omnipotent, rather; he emphasized his existence upon *mind-body*. Hallaj, on the contrary, squeezes all attention upon himself and attracts entire universe towards himself and invites every individual to see through him the real face of reality; his *faith* was the prime source that took him to another level of being ultra-sensible. This accelerated faith further provides conviction that cannot be transmissible as it is purely subjective in nature (Kant, 1781). Other mystics hold their views about *being* in the perspective of a consolidate pattern that relates creation and creator in a linear relationship and this relationship is not universal rather personal but the foundations are generic and everyone who wants to wants to walk the same path can do that by following the stringent protocol. The case of Hallaj is different; the ecstasy, passion and intensity make is distinctive from all those who have previously advocated the possibility of *being* with God.

The **first** disagreement carried forward by Hallaj with other mystics was that they used to emphasize upon reaching the point where nothing stops one from witnessing the reality in its

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factual nature. On the contrary, Hallaj maintained the thesis that the very first and foremost step in this very regard is to discard the notion of personal identity and unite yourself with HIS greatest self in a way that HE reflects from you (Schimmel, 1975) and people can see HIM through you. It means that the individual identity (existence) according to Hallaj is meaningless and unless it is sacrificed one cannot reach the point of union and knowing the ultimate and pure *being*.

The **second** disagreement maintained by Hallaj with other mystics was that they considered *annihilation* (destruction) as the final phase, the stage of *fana* where physical meets the metaphysical. Hallaj was of the view that if physical wants to meet metaphysical then from the very first step, the physical needs to go through the phase of *self-annihilation* as without doing it; even the first step cannot be taken (Arberry, 1935). He mentioned that the nature of this union is same, from the first to final step, then how is it possible to talk of annihilation at the final step. It is to be done at the very first stage in order to walk further the same path; every next stage would be more intense, painstaking, complex and difficult but the nature of all of these steps remains the same. In this related concern, Hallaj nullified the claim of other mystics and established his viewpoint in altogether a distinctive manner.

The **third** disagreement, in this regard, between Hallaj and other mystics is that the front line mystics discuss the problem of *being* through passing through a series of experiences, Ghazali made it clear that a human experienced many encounter and interfaces with the things and objects, *Phenomena*, around him and these encounters encouraged one to move forward on one's way to recognize *real being*. They take the stand that human being are physical and material and all objects around them are physical and material; this interaction and opposite relationship between human and related environment and by nullifying their

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desires, appetites and wishes and while passing through all these phases they touch or reach the point of transcendence; recognizing the true *being*.

Hallaj makes it clear that by establishing a consistent relationship or encountering his physical environment, a follower cannot reach to any point, it is purely an encounter with the metaphysical, *noumenon*, to recognize metaphysical and in this quest; there would be no possibility of reaching the point of transcendence without experiencing noumeno-logical transcendence. It means that, one needs not to regress with the environment around but with one's own self. *Being* according to Hallaj is noumenon (beyond physical recognition, independent of physical perception) and in terms to recognize a noumenon (Cook, 2010), it is needed to reach the point of excellence to gain in-depth acquaintance of the real *being* and it is not possible unless one feels oneself isolated from all other existences and concentrate well upon inner self.

Chapter: Four

How Hegel has handled problem of *being* in a unique manner contrasting ancient and contemporary Western Philosophers?

1. Contribution of Ancient and Contemporary Philosophers

Thales was the first and notable Greek Philosopher who discussed the problem of *being* in his very own way; he is tagged as ‘naturalist’ and materialist’ and considered a ‘student of nature’ by Aristotle. It is widely agreed that Thales believed in *unity of substance* and his viewpoint that *all matter is one* is undertaken as a reliable premise but also posited a question that how a substance remains same in different shapes, sizes, conditions and forms (Lawson, 2004). His concept of *being* based upon his belief that ‘all things must have a God’ and he exemplified body as matter and soul as energy; for him God is the supreme mind (Kirk, 1983) that created everything with water. In this very regard, he differentiates between God (mind) and creation (matter).

Anaximander took forward the problem of *being* from Thales and was of the opinion that there was an everlasting, imperishable something that is the sole cause of everything and through which everything arose and towards which everything falls back, an infinite source from which the surplus of existence repeatedly brands upright essentials (Burnet, 1930). His notion of *indefinite* (apeiron) as the source of everything manifested the possibility of the greatest *being* who created everything. He further developed the thesis that once any physical object died, it returned back to the element from where it came at the first place, as he captioned in one of his couplets as:

*Whence things have their origin,
Thence also their destruction happens,*

*According to necessity;
For they give to each other justice and recompense
For their injustice
In conformity with the ordinance of Time. (Curd, 1996)*

Heraclitus of Ionian school was a key contributor in developing philosophical notion of *becoming* and contrasted with Parmenides's concept of *being*. It was the reason that they both considered as the father figures of ontology (Palmer, 2006). He took a step further and established *unity of opposites*, and manifested that every *being* is because of its opposition; the change is permanent and because of this very reason, he linked *temperance, becoming and being* together. Heraclitus, for the very first time, instituted the notion of creative harmony as "*The death of fire is the birth of air, and the death of air is the birth of water.*" (Kirk, 2010)

Anaxagoras established that all existing things have certain beginning, but initially they existed in indeterminately trifling fragments, these fragments are scattered all around universe and countless in numbers, responsible for all existences but in a muddled and vague frame and form (Wallace, 1911). He furthered this discussion by adding that there were unlimited number of similar and diverse parts.

Archelaus considered eternity and air as the core fundamental of all existences; he excluded the role of mind in creation and referred air as *infinite air*. He encompassed the whole process as, it begun with the primitive matter passed through a method of condensing and diminishing ascended warmth and cold (fire or aqua), where fire is active and water is passive; at this stage, Archelaus inferred *motion* from the conflict of warmth and cold that was instigated human mind. This collision eventually detached water and fire and transformed into greasy substance that was named *earth*. During the course of toughening of earth, the head combined with moisture that gave birth to animals, in the same manner,

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humans also appeared in lower forms. Mind was common in all these animals including humans but humans separated themselves and established laws and societies (Laertius, 1925).

Stoics, Pre-Socratic school of Philosophy formed by Zeno of Citium, held the view that all *being* (not all things); they duly accepted that there was a distinction between concrete and abstract bodies but altogether rejected Aristotle's claim that there were incorporeal bodies (Long, 1987). They were proponent of Anaxagoras's notion that if an object is cold then some cold object of earth had entered into that body, if a body is red then a red part of earth entered into that body. They exhibited four categories, as:

Table-3

<i>Substance</i>	<i>The primary matter, formless substance, (ousia) that things are made of</i>
<i>Quality</i>	<i>The way matter is organized to form an individual object; in Stoic physics, a physical ingredient (pneuma: air or breath), which informs the matter</i>
<i>Somehow disposed</i>	<i>Particular characteristics, not present within the object, such as size, shape, action, and posture</i>
<i>Somehow disposed in relation to something</i>	<i>Characteristics related to other phenomena, such as the position of an object within time and space relative to other objects</i>

(Lacy, 1945)

The foremost things to develop from brush fire are the fundamentals (element); out of these four elements, for Stoics active elements were fire and air and passive were earth and water. The active element (hot/cold) combined to form breath or *supporting source* of all prevailing forms and directs the evolution and expansion of living bodies (Inwood, 2003).

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Pythagoras was certain in his thoughts that component of numbers are the core and fundamental components of all existing things in which these will ultimately dividable. He further defines that *element* in a number is *even (unlimited)* and *odd (limited)* and a unit is fairly composed of both even and odd and numbers come out of this unit (Grafton, 2010). Thus, for him, the prime principle of all existing things are unit as every existing thing is composed of same elements as numbers and consequently all numbers are composed of these units. Precisely, it can be said, in the words of Pythagoras, that each and every object existing in this universe can be analyzed arithmetically (counting in numbers) (Grant, 1989). In the perspective of this very description, it can be assumed that for Pythagoras, the unit is the foundational block of reality.

Xenophanes announced that first cause of everything and all things is God and he openly criticized the polytheistic views of Greek Philosophers and ascertained that God is one with a complete different and distinctive nature from all humans; HE is greatest and HE is at the same time *is like and like not*, mortals. His God has body and mind as other mortals have; moreover, all of him thinks, sees and hears without putting any effort and HE jiggles all things with His mind, He remains and resides at the same place without any need of movement. It is impossible to assume anything particular with reference to this God pf Xenophanes just on the basis of this notion that *he has a body and mind like ours*. Xenophanes drew the conclusion on the basis of his very own imagination and flavor, but, the problem of '*like is*' and '*like not*' confuses as this confusion does not leave any place for his God to stand as a perfect being.

On the other hand, it is very clear that Xenophanes used the words '*mind*' and '*body*' with God just to explain the *being* and *essence* of God at larger length; as, his understanding of God was crystal clear and he pronounced God as the only *real being*. He concluded that God

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is the only true being, HE is far beyond human morality, does not contain or be similar to human form, HE is eternal and free from birth or death and finally; HE does not interfere in human undertakings.

*"One god, greatest among gods and humans,
like mortals neither in form nor in thought."*

*"But mortals think that the gods are born
and have the mortals' own clothes and voice and form". (Classen, 1989)*

Aristotle was the first philosopher who came in with a concrete thesis covering the problem of *being* in detail with respective collections and arguments. He distinguished two fundamental objectives for Philosophers as to examine the origin and characteristics of whatever is present in perceptive and material universe and further discovering the physiognomies of *being* and to question the immovable substance, fundamental and most real of all things. The comprehensible actuality that is independent of everything and on which everything existing in this physical world was supposed to be reliant on.

His *Metaphysics* revolves around four inquiries as:

1. Inquiry into what exists (what really exists)
2. The science of reality as opposed to appearance
3. The study of the world in compendium
4. A theory of *first principle*

He further defined the *first principle* as: *if there were no other independent things besides the composite natural ones, the study of nature would be the primary kind of knowledge; but if there is some motionless independent thing, the knowledge of this precedes it and is first philosophy, and it is universal in just this way, because it is first. And it belongs to this sort of*

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philosophy to study being as being, both what it is and what belongs to it just by virtue of being. (Aristotle, 1999).

Plato manifested his thoughts in the perspective of *theory of forms*, in which he described that there are two worlds; one is the concrete world with physical objects and grasped through senses and another is the hidden or unseen world of forms (abstract objects) that can be comprehended through pure reason (Baird, 2008). There is a vivid possibility of considering three worlds as the physical world consists of physical objects and also the mental images, this third realm is tagged as 'Platonic idealism' as it is based upon the ideal forms that give primary image of a concrete object. Plato advocated that these forms are timeless, endless, real and confirmed and further provide definitions and criteria against which all existences can be measured (Guthrie, 1962). There is thus a world of flawless, everlasting, and unchanging denotations of Forms, prevailing in the dominion of *being* beyond time and space; and the defective practical domain of becoming that remains amidst nothing and being.

His *theory of forms* illustrated that real existence is possessed only by ideas and these ideas are the only true *being*, and all these ideas stem from the One and this one is parallel to the Unit as described by Pythagoras. He further provided a comprehensive way-out concerning the problem of *being* and *becoming* in *Timaeus* as:

- *Some things always are, without ever becoming.*
- *Some things become, without ever being.*
- *If and only if a thing always is, then it is grasped by understanding, involving a rational account.*
- *If and only if a thing becomes, then it is grasped by opinion, involving unreasoning sense perception.*

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- *The universe is a thing that has become.*
 - a. *The universe is visible, tangible and possesses a body.*
 - b. *If a thing is visible, tangible and possesses a body, then it is perceptible.*
 - c. *If a thing is perceptible, then it has become.*
- *Anything that becomes is caused to become by something.*
- *The universe has been caused to become by something.*
- *The cause of the universe is a Craftsman, who fashioned the universe after a model (apparently from 7, but see below).*
- *The model of the universe is something that always is.*
 - a. *Either the model of the universe is something that always is or something that has become.*
 - b. *If the universe is beautiful and the Craftsman is good, then the model of the universe is something that always is.*
 - c. *If the universe is not beautiful or the Craftsman is not good, then the model of the universe is something that has become.*
 - d. *The universe is supremely beautiful.*
 - e. *The Craftsman is supremely good.*
- *The universe is a work of craft, fashioned after an eternal model. (Brady, 2012)*

John Dillon summarizes the holistic contribution and understanding of Greeks in dealing with problem of *being* as:

I am here concerned only with the first and most basic question, since that constitutes the inquiry about being. Before beginning a historical survey, it would be well to attempt a definition of the concept with which we are concerned. In the context of Greek thought, then,

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"being" (often characterized by the additional qualification "real" or "true") denotes sonic single, permanent, unchanging, fundamental reality, to which is habitually opposed the inconstant flux and variety of visible things. This reality is initially seen simply as a sort of substratum out of which the multiplicity of appearances may evolve, but progressively there come to be added to it other features, such as absolute unity (or, conversely, infinite multiplicity), eternity (ultimately timelessness), in-corporeality for, conversely, basic corporeality), and rationality (or, conversely, blind necessity). in short, "being" (on, or ousia) becomes in Greek philosophy the repository of all the concepts that can be thought up to characterize the idealized opposite of what we see around us -- its counterpart, which comprises all aspects of the everyday physical world, being termed "becoming" (genesis)."(pg:51) (Dillon, 2000)

Étienne Gilson recapitulates the Greek contribution before Problem of *being* as:

"When the early Greek thinkers initiated philosophical speculation, the very first question they asked themselves was: What stuff is reality made of? Taken in itself, this question was strikingly indicative of the most fundamental need of the human mind. To understand something is for us to conceive it as identical in nature with something else that we already know. To know the nature of reality at large is therefore for us to understand that each and every one of the innumerable things which make up the universe is, at bottom, identical in nature with each and every other thing. Prompted by this unshakable conviction, unshakable because rooted in the very essence of human understanding, the early Greek thinkers successively attempted to reduce nature in general to water, then to air, then to fire, until one of them at last hit upon the right answer to the question, by saying that the primary stuff which reality is made of is being.

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The answer was obviously correct, for it is not at once evident that, in the last analysis, air and fire are nothing else than water, or that, conversely, water itself is nothing else than either air or fire; but it cannot be doubted that, whatever else they may be, water, air and fire have in common at least this property, that they are. Each of them is a being, and, since the same can be said of everything else, we cannot avoid the conclusion that being is the only property certainly shared in common by all that which is. Being, then, is the fundamental and ultimate element of reality.

When he made this discovery, Parmenides of Elea at once carried metaphysical speculation to what was always to remain one of its ultimate limits; but, at the same time, he entangled himself in what still is for us one of the worst metaphysical difficulties. It had been possible for Parmenides' predecessors to identify nature with water, fire or air, without going to the trouble of defining the meaning of those terms. If I say that everything is water, everybody will understand what I mean, but if I say that everything is being, I can safely expect to be asked: what is being? For indeed we all know many beings, but what being itself is, or what it is to be, is an extremely obscure and intricate question. Parmenides could hardly avoid telling us what sort of reality being itself is. In point of fact, he was bold enough to raise the problem and clear-sighted enough to give it an answer which still deserves to hold our attention." (pp. 6-7) (Gilson, 1952)

Thomas Aquinas maintained that human being is a sole physical constituent and further, soul as being a fundamental form turns human into a composition of body and soul. The combination of material (body) and immaterial (soul) creates a human (Brown, 1964); once the body dies, the soul continues to live forever as death is for material substances not for the meta-physical and immaterial origins. In *Summa theologiae*, he strengthened his position by captioning soul as *the first principle of life* (Aquinas, 1920). He made it clear that soul is not

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physical and in the same way it does not require bodily organs for its existence as the core of everything follows its core as the mode of its being. The *soul* is a substantial form but not a substance in itself and because of this very reason it continues its living track after the death of body. The simple definition of a *substantial form* is the structure or arrangement that offers an object due capability that make the object what it is (Healy, 2003).

St. Thomas described that reality consists of immaterial and material *beings* that can collectively be called as *substance*; in this very perspective, it can be undertaken that *substance* is a thing that manage to survive in reality or precisely contain factual existence (Davies, 2003). In this regard, he concluded that material things are *composed substance* and immaterial *beings* as God, Soul, intellect are *separated substance* or *simple substance*. It simply means that *material* and *immaterial* both are real things but the core difference between them is of *essence* (Thomas, 1990). The essence of *composed substances* is a combination of their respective form and matter while the essence of *immaterial substances* can be formed on its own as there is no form and matter involved in its existence (*being*).

Rene Descartes undertook the problem of *being* through his famous mind-body dualism; he established the thesis that body and mind appear dissimilar to one another and the possibility of their independent existence is always there as *mind* is an immaterial substance whereas *body* is material (Descartes, 2009). Descartes used the term ‘real distinction’ to notify that a *substance* exists independently, with the help of God’s agreement; same is the case of mind and body as both are substances so they do not need one another for their existence. It is for sure that they exist with one another but it does not mean that they need one another for their own existence, if God choose the same.

Descartes made it clear that mind and soul (he considered soul and mind as same thing, more or less) are independent of the physical body is actually a rejection towards mathematical

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aspect of *being*; (Marleen, 1998) where people want to have mathematical proof with reference to the immortality of soul. For him, the *being* is something independent, exclusive and comprehensive. When he connected mind with soul then he was all clear in his thoughts that mind is an entity that is metaphysical and being metaphysical, it contains well defined place while contracting the body in which it remains (Anthony, 1968). Descartes captioned in *Sixth Meditation*:

[O]n the one hand I have a clear and distinct idea of myself, in so far as I am simply a thinking, non-extended thing [that is, a mind], and on the other hand I have a distinct idea of body, in so far as this is simply an extended, non-thinking thing. And accordingly, it is certain that I am really distinct from my body, and can exist without it (AT VII 78: CSM II 54). (Haldane, 1996).

In the same book, he further elaborated the distinction between *mind* and *body* as:

[T]here is a great difference between the mind and the body, inasmuch as the body is by its very nature always divisible, while the mind is utterly indivisible. For when I consider the mind, or myself in so far as I am merely a thinking thing, I am unable to distinguish any parts within myself; I understand myself to be something quite single and complete.... By contrast, there is no corporeal or extended thing that I can think of which in my thought I cannot easily divide into parts; and this very fact makes me understand that it is divisible. This one argument would be enough to show me that the mind is completely different from the body.... (AT VII 86-87: CSM II 59). (Haldane, 1996).

Spinoza maintains that there is only one substance and its modes (modification); this *substance* as described by Spinoza is omnipotent, eternal and self-sustained. He tagged this substance as nature or God, he took these two terms interchangeably. He believed that entire

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natural universe is comprised of one substance (God or Nature). Spinoza defined *substance* as: *By substance I understand what is in itself and is conceived through itself, i.e., that whose concept does not require the concept of another thing, from which it must be formed.* (Curley, 1985). It exhibits the independency of substance without relating it to any idea or thought; it is independent of any reference or relation and it cannot be considered as a particular object. He did not consider *being* of any other object, entity or physical shape but advocated his stance that God is the only being and the whole world is a part of that being; neither the shadow nor the composite reflection (Della Roca, 2008).

Leibniz described that God is the only necessary being that institutes the necessary elucidation of the entirety of dependent objects (Adams, 1972). Leibniz elucidated that if God is to describe the perspicuity of the material world, then God is to enter to that perspicuity, as God can be acquainted with what it is that is allowed to exist-as-that is, God is to possess the capability to hold comprehensive notions, and to witness in flash of an eye the "whole demonstration". *God so far is therefore (i) a necessary being, (ii) the explanation of the universe, and (iii) the infinite intelligence* (Broad, 1975). There are countless numbers of intricate and complex but complete concepts are there in God's mind; they are existing in one way or other but none has intrinsic right to exist as reality. The *principle of perfection* relates with God as HE created the universe in a perfect shape (Frankfurt, 1972)

Immanuel Kant took the problem of *being* in his famous masterpiece *Critique of pure reason* (Kant,1998) and described 'I' as the core subject and related thoughts as predicate; he connects 'I'; with everlasting, illustrious, real constituent (soul). He was of the opinion that *logical subject* has no connection with immortal soul. The *logical subject* is just an idea but not the real substance (Cargill, 1995), he contradicted Descartes who was firm in his

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viewpoint that with the help of reasoning we could understand soul; whereas, in the view of Kant, there is no such possibility existing.

Pure reason beyond its possible relatedness with experience conclude that there is a real *being* (God). This embodied object is primarily the subject of all predicates, the comprehensive totality of what is real. This ultimate *being* is God, as called by Kant (Makkreel, 1990); the Ideal of Pure Reason since that, it remains existent being the uppermost and wide-ranging state encircles the likelihood of all things, their novel source and incessant backing. The ontological proof; as presented by Anselm of Canterbury, for the existence of God maintains that real *being* is necessary. Further, it explains the existence of God as HE is a perfect *being* and if he would cease to exist then he would be considered less than perfect. God is the subject while *existence* is the predicate or possible attribute of the subject. Kant contradicted this notion and maintained that existence is not a predicate rather linking, helping or linking verb 'is' in an assertive sentence (Zalta,1991). The ontological argument begins with the mental concept of God and tries to relate it with real God.

Jean Paul Sartre came forward with his famous concept "*existence preceded essence*" that further explains that human beings have no essence and they are independent, self-responsible and self-accountable being (Catalano, 1986). This concept is basically linked to *existentialism* (human beings create their own identity and value and they do not inherit any of these rather created their very own). He neglected the concept of true *being* and further describes that the personality of man is built over time through his actions and deeds, the *human persona* is not an outcome of any pre-designed model that dictates the paradigm and limitations (Sartre, 1986). Sartre was of the view that there is no *essence* attach with humans and individual's *essence* is an outcome of how does an individual live his life and remains through it. Every human has its own essence that is far more different from the essence of

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other human and there is no universality in human essence as there is no universality in physical shape and form of humans.

Sartre contends (Sartre, 2003) that human existence is a mystery and all of us exists as long as we live and pass our lives, inside an all-inclusive state of nothingness (no thing-ness)—that finally consents for allowed consciousness. Hitherto instantaneously, we are inhibited to make incessant, cognizant choices within the close proximity of our being in this physical and material world. He said, "*We are left alone, without excuse.*" "*We can act without being determined by our past which is always separated from us.*" (Malinge, 2013).

Martin Heidegger analyzed concept of *being* in his renowned book *Being and Time*; he maintained, since the era of early Greek, the philosophers evaded the real query and involved themselves and their efforts toward *particular beings*. Heidegger endeavored to resuscitate ontology via re-formulation of *question ascertaining the meaning of being*. He established *fundamental ontology* to establish primary analysis required to phrase the question of *being to whom it is of significance*. Heidegger thought that traditional ontology has overlooked this very fundamental question regarding *true sense of being* on the pretext that *being* is indescribable or apparent universal notion with no further references and hollowest in its very own capacity. He made the proposition to comprehend *being* itself rather than in proportionate with the concerned entities as "*being is not something like a being*". (Being and Time; pg: 4)

Heidegger claims, "what determines beings as beings, that in terms of which beings are already understood" (Being and Time; pg:6). If we wish to clasp the concept of *being*, it is needed to elucidate the focused denotation of *being and its real sense*; Heidegger defines the *sense as "in terms of which something becomes intelligible as something."* (Being and Time;

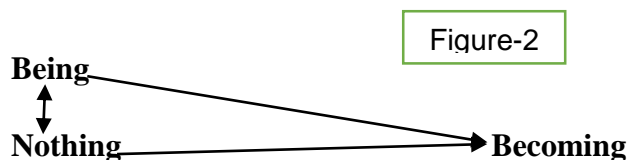
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pg:151). This sense of being is pre-scientific and it leads all relevant concepts of *being* and *existence* (Being and Time; pg: 8-9). Heidegger claims that actual comprehension of *being* can only be undertaken by denoting specific beings. He changed the dimension of the question of *being* as it must not be based on *what is being?* rather *who is being?*

Nietzsche attempted the problem of *being* through his famous concept of *nihilism*; he states, *A nihilist is a man who judges that the real world ought not to be, and that the world as it ought to be does not exist. According to this view, our existence (action, suffering, willing, feeling) has no meaning: this 'in vain' is the nihilists' pathos—an inconsistency on the part of the nihilists.*—(Friedrich Nietzsche, KSA 12:9 [60], taken from The Will to Power, section 585, translated by Walter Kaufmann). It means that existence (physical) is not possible and whatever we think exists, is not and whatever does not exist, is comprehensive being. His concept of supernatural *being* illustrates that there are two facets of this coin; one is the physical world that seems exist but does not and second is the supernatural being that does not seem exist but controls the externalities with his force.

Hegel's Contribution towards Problem of Being

Hegel initiated the discussion of *being* and *nothingness* by developing a straight and linear relation between *being* and *nothing* as for Hegel, they transfer into one another and their final transformation is activated while they reach the stage of *becoming*.



Hegel's initiative was very planned and programmed as he made it clear that these are two simple concepts and Hegel mentions, whatever we can conceivably utter of whatsoever we will capture in insight, even if the insight is of the senses or of a untainted thought, explicitly that it is nothing determinate. It is considered parallel, if we consider in the positive spirit of

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Spinoza as 'whatever as being' or as 'nothing' in the negative spirit of Fichte who encouraged us to move out of *being* and go forward with science and undertake both the concepts as parallel to one another; *being* as empty and determined as nothing and *nothing* determined as *being*, the possible shift of both into one another. *Being* and *nothing* are determinate to one another and their imminence rationalize their interaction in order to conceptualize the possibility of 'emptiness' related to both of them. Hegel was clear in his mind when he took this first planned and programmed move.

Hegel took a step backward and delineate 'becoming as the first self-reliant state in which 'being' and 'nothing' are merely non-dimensional intervals. By doing so, Hegel practically challenged the centuries old norms of western Philosophy dates back till Parmenides. Hegel privileged 'becoming' over 'being; but it is not 'becoming that appear irrational rather the treatment of 'being' in abstractive isolation with 'nothing' and 'becoming' both. The complexity involves here is not the relationship among these three but the way Hegel has handled; if he considers 'being' as an abstract, temporal notion and place 'becoming' in self-contained category then the process of evolution and transformation seems vague. Hegel undertook 'being' separately as a concrete concept in order to build his thesis in the real sense of words referring covering all-ranging and all-encompassing concept of knowledge. Hegel mentioned as, *Logic is the pure science, that is, pure knowledge in the full compass of its development.* (Science of Logic; pg: 47).

Hegel captions that *pure knowledge* is a compendium in which we discuss nothing but knowledge; same is the case with *pure being*, where we discuss nothing but pure being, *nothing but pure being in general. Pure being is beginning in general; he refers the same as, The beginning must then be absolute or, what means the same here, must be an abstract beginning; and so there is nothing that it may presuppose must not be mediated by anything*

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or have a ground ought to be rather itself the ground of the entire science. It must therefore be simply an immediacy, or rather only immediacy itself. Just as it cannot have any determination with respect to another, so too it cannot have any within; it cannot have any content, for any content would entail distinction and the reference of distinct moments to each other, and hence a mediation. The beginning is therefore pure being. (Science of Logic; pg: 48).

It simply means that Hegel took *beginning* as the first and absolute truth; this truth is philosophical in nature but is based upon problems and hypothesis and prone to progress further to be undertaken as the first truth. The progression involved in this process eventually results into the rise of *absolute spirit* that externalize itself and transforms itself in the form of *immediate being* that further resolve itself in creating a universe that encompasses all that dropped down into the category of *evolutionary advancement*. It is circular as it passes through evolutionary phases and eventually reaches the point of beginning; it is comprehensively a scientific cycle that encircles the core and its related entities. Hegel dealt with the problem of *being* in purely a scientific manner as he referred it with the circular motion that start-evolve-finish-start; he captions the same as: *Therefore, the beginning contains both, being and nothing; it is the unity of being and nothing, or is non-being which is at the same time being, and being which is at the same time non-being.* (Science of Logic; pg: 51). It is evident that *being* and *nothing* are existing in the *beginning* as differentiated. Nonetheless, it must be noted that *being* and *non-being* as opposed to one another are also in an un-differentiated unity. A careful analysis of beginning further makes it vivid that *being* and *non-being* are in a unity – or of the identity of identity and non-identity (Hegel,1801). *This concept could be regarded as the first, purest, that is, most abstract, definition of the*

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absolute – as it would indeed be if the issue were just the form of definitions and the name of *the absolute* (Science of Logic; pg:52). Hegel divides *being* in three sections as:

Table-4

First	<i>Being is determined</i>	<i>being partitions itself off from essence, for further on in its development it proves to be in its totality only one sphere of the concept, and to this sphere as moment it opposes another sphere.</i>
Second	<i>it is internally self-determining</i>	<i>it is the sphere within which fall the determinations and the entire movement of its reflection. <u>Quality, Quantity and Measure.</u></i>
Third	<i>It is the abstract indeterminateness and immediacy in which it must be the beginning.</i>	<i>falls within the section <u>Quality</u> inasmuch as being, as abstract immediacy, reduces itself to one single determinateness as against its other determinacies inside its sphere.</i>

(Science of Logic; pg: 57)

Being, precisely *pure being* is composed within itself, unparallel and un-equal to anything else; a permanent sense of emptiness goes along with the notion of *being*. The indeterminate immediate *being* is precisely *nothing*. *Nothing* (nothingness) is nonappearance of determination and nonexistence of all otherness. Since that, *being* and *nothingness* are in the same reflective stage; determinate and non-determinate, that is why Hegel considers them same in a flux of identity. Hegel mentions, *Pure being and pure nothing are therefore the same. The truth is neither being nor nothing, but rather that being has passed over into nothing and Georg Wilhelm Friedrich Hegel nothing into being* – “has passed over,” not passes over. (Science of Logic; pg: 59-60). It is so unique a concept as presented by Hegel that *being* and *nothing* are totally distinct but equally inseparable from one another and keep on vanishing into one another.

We hereby conclude our discussion with reference to Hegel’s contribution towards *problem of being* with the note that he added a novel dimension in this concept in the perspective of his dialectical method and manifested the possibility of *nothingness* with the *being* in

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altogether a different dimension, as he mentioned in one of the paragraphs as: *Regarding the determination of the transition of being and nothing into each other, the further remark can be made that such a transition is to be taken just as it is without additional reflective determination. It is immediate and entirely abstract, on account of the abstractness of the moments in transition, that is, because there is yet to be posited in these moments the determinateness of the other through which they have undergone the transition. Nothing is not yet posited in being, even though being is essentially nothing, and the other way around. It is therefore improper to apply here more determinate mediations, and to take being and nothing in some relation—their transition is not yet a relation. Thus it is inadmissible to say: nothing is the ground of being, or being is the ground of nothing; nothing is the cause of being, and so forth; or, the transition into nothing can have occurred only under the condition that something is, or the transition into being only under the condition of non-being. The mode of the connecting reference cannot be further determined without the connected sides being at the same time also further determined. The connection of ground and consequent, and so forth, no longer has mere being and nothing for the sides which it binds, but has being expressly as ground, and something which, although only posited and not standing on its own, is however not abstract nothing.* (Science of Logic; pg:78).

Chapter: Five

How Philosophical Idealism evolve through centuries in a multi-dimensional manner with special reference to Hegel's *Absolute Idealism*?

Philosophical Idealism

Philosophical Idealism surfaced during later of 18th and initial 19th century; the remarkable contribution and influence of Kant, Hume and Berkeley can be witnessed on 18th century idealism (Dudley, 2007). While, in 19th century, American and British idealism further cemented the foundation of German Idealism and the entire movement in a holistic manner (Embree, 2013). The core focus of Philosophical Idealism was to establish a direct relationship between *Ontological Idealism* and *Epistemological Idealism*. This school came under attack in late 19th century by G.E. Moore and Bertrand Russell (Altmann, 2014).

It is a misconception that *idealism* is only a philosophical view point; rather, it encompasses many other facets and more importantly remains influential in a social context. The social idealist paints the ideal picture of life that seems in straight contradiction with applicable social norms and sharp contrast with the philosophical underpinning relevant to Idealism (Dunham, 2011). The typology of this term makes it clear that an idealist is not a realist, materialist, skeptic, dogmatist or empiricist. Idealism revolves around two fundamental concepts as (1) ultimate realities are fundamentally mental or metaphysical and (2) Whatever is present in a self-determining capacity external to human mind is actually an outcome of creative, constructive or formative activity of human mind; the reality is in fact mental not physical (Ewing, 1934).

Assertion of *reality* is the prime focus of Idealism; human knowledge is primarily mentally constructed rather inconsequential and furthermore, it nullifies any possibility of knowledge

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of any mentally independent object. In this very regard, Idealism may be tagged as *ontological* and *metaphysical*, it is even considered *epistemological* while George Berkeley (Berkeley, 1957) calls it *immaterialism* (every existence is either mental or ideal). The position of Immanuel Kant in this regard is unique as he refuted idealism and came forward with the term of *critical* or *transcendental idealism* and in the 2nd edition of *Critique of pure reason* (Kant, 1781) he clarified his viewpoint as idealism has no concern with existence of objects but it exemplifies our mode of representation regarding these objects whereas, space and time are the features of our mind bear no connection with the object themselves. Kant used the term 'metaphysical' in conflicting manner as one, he described it as a process of acquiring knowledge through pure reason and on the other his own theory encompassing the sources of knowledge (epistemology).

Prominent theories of Idealism revolve around two core dimensions as *Subjective Idealism* (empirical idealism) affirms that merely minds and rational contents occur (Berkeley, 1979). It is generally connected or linked with immaterialism (physical objects do not exist). Subjective Idealism is a synthesis of empiricism or phenomenalism that focuses core emphasis upon what is perceived and it relates human consciousness with combination of senses, the resultant factor of this combination is perceiving the existing world. Subjective Idealism recognizes its intellectual realism with the world of usual experience. *Bishop of Cloyne* forwarded his viewpoint as individuals can merely recognize sensations and secure the concepts of objects unswervingly, they cannot grasp abstractions or the constructs as matter, soul etc. *Arthur Collier* furthered the discussion with the thesis that the only comprehensible certainty is the embodied image of an outward entity as this entity is the sole effect of matter being undertaken as cause; an outside ecosphere as absolute matter has no

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existence as long our concern seems appropriate in this regard. *John Searle* provided simple argument to establish his view point referencing, as:

(1) All we have access to in perception are the contents of our own experience and

(2) The only epistemic basis for claims about the external world is our perceptual experiences

therefore;

(3) The only reality we can meaningfully speak of is that of perceptual experience.

The whole philosophy of Fichte revolves around unadulterated and subjective idealism; he proclaimed that whatever we know and whatever processes go on are bound to be within the realm of our consciousness. Reality is nothing else then what we experience; precisely, the fact of experience is in their very own nature the fact of self-consciousness (Limnatis, 2008). Fichte believed in *principle of Unity* that proposed that all objects are inter-related within one thorough arrangement of reason. It simply means that there is a similarity in mental objects and external objects independent to mind.

Objective Idealism postulates the existence of consciousness, objective in nature, that is primary and independent of human perception. Sociology undertakes *idealism* as a school of thought that urges on how human values, beliefs and ideas shape the societal structure (Macionis, 2012). The ontological doctrine takes a step further and mention that all things are composed of essence or mind. In this very regard, *idealism* nullifies the dualist and physical theories that fail to accredit precedence to human mind (Prabhat, 1984).

Transcendental Idealism that was initially founded by Immanuel Kant proposed that the world before us, as we perceive, is shaped by mind into the proximity of time and space. He took the middle way between Descartes Skepticism and Subjective Idealism of Berkeley; we

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can even call it a middle way as he himself mentioned: *The dictum of all genuine idealists, from the Eleatic school to Bishop Berkeley, is contained in this formula: "All knowledge through the senses and experience is nothing but sheer illusion, and only in the ideas of the pure understanding and reason is there truth."* The principle that throughout dominates and determines my [transcendental] idealism is, on the contrary: *"All knowledge of things merely from pure understanding or pure reason is nothing but sheer illusion, and only in experience is there truth."* *Prolegomena*, pg: 374. Kant emphasized upon undertaking the middle way, between empiricism and rationalism; he was clear that without mental interventions, one cannot understand the objects. He made it clear that mind is not *tabula rasa* (blank slate) but it has inscribed ideas and images that help us forming our impression of this world.

The initial argument that the experiences of world around is mentally driven was originated in Indian and Greek Philosophy. Greek Neoplatonism and Hindu Idealism tabled pantheistic arguments for a penetrating perception as the fundamental or accurate nature of truth. In the 4th Century, the Yogacara School of Buddhism presented his thesis with emphasis upon 'mentally centered' idealism rather than phenomenologically analyzed individual practices (Zim, 1995). In the 19th century, German Idealists came forward; (Immanuel Kant, Hegel, Fichte, Schelling, Schopenhauer etc., and dominated most of the period with their core focus upon giving ideal character to all phenomena.

In the 20th century, Idealism came under heavy attack by Moore and Russel and they were so influential that for more than a century, every initiative from idealism was undertaken with skeptical cover in and around scores of schools of thoughts (Guyer, 2015); but even today, the impression and impact of idealism seems apparent and concrete across philosophical schools. In fact, any philosopher who turns his attention towards spiritual essence or ideal while referring human existence then he can be termed as idealist.

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Conscious is the fundamental of everything is the tagline of Pre-Socratic philosophers who believed that *idealism* is *monism* as it maintains that nothing exists except *consciousness* (De Vogal, 1963). Anaxagoras maintained that everything was created by mind (*Nous*); it is mind that connects human with the cosmos and it further connects humans with divine reality. Plato presented his *theory of forms* with the caption that only *ideal forms* exist and these ideal forms are independent of any precise occurrence. Only Ideas compress the factual and indispensable nature or structure of things, in a prescribed manner in which a *physical form* can never be. The Idealism of Plato evolved from the cross folds of Pythagoras's Philosophy (Hardy, 1992) which ascertained that the formulas of mathematics and geometrical testimonies exactly label the intrinsic nature of everything.

Plotinus, a major Hellenistic Philosopher (Copleston, 1962) presented his thesis referencing *Supernatural Idealism* with the notion of 'one' as he believed in one supreme being, that is from out of this world, independent and far before the creation of this universe, over and above the all respective categories of *being* and *non-being*. The notion of 'one' is not an existing thing nor the sum of many existing things. He exhibited this 'one' as the notion of *good* or *beauty*. He further referred this 'one' towards divinity, light, nous, sun and eventually the soul. He encompassed moon also that borrowed its light from the sun but the light acts as the *first cause* is independent of any celestial or physical body (Lloyd, 1994).

Philosophers do not take seriously when it comes to contemporary philosophical problems concerning metaphysical idealism or Berkeley immaterialism. Contrastingly, Berkeley and Jonathan Edwards were of the opinion that idealism exclusively acquiescent to a Christian standpoint; since that, it provides a comprehensive and credible mode to theorize the world from a theistic view and further as, it effectually advocates against the cynical encounters to Christian faith (Steven, 2016). Wang Yang ming (Henke, 1916) represents Chinese school of

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thought, he undertook the notion of idealism by keeping mind as the central focus of everything as nothing exists away from mind solely figures them; as, mind the prime source of all reasons and a ray of light from inner side.

Indian and Buddhist Philosophy contributed considerably in this very regard, Indian Idealism revolves around monism; advocating the opinion that a unionized awareness is the spirit or connotation of the phenomenal truth and multiplicity. On the other hand, Buddhism does not favor the metaphysical monism rather epistemic; hence Buddhist school of thought seems in contrast with eternity. It is always a question *if basic definition of idealism can be applied to the theoretical conjectures of Upanishads?* The *kenopanishad* pictures *Barhaman* as an essence beyond human reach, rather far beyond the mental thoughts and linguistic interpretations. On the other hand, it describes *Barhaman* as the prime source that is the sole source of power and provider of this power to all gods and all humans. As per *Kenopanishad*, the nature of *Barhaman* is different from what is known and what is unknown and in order to find the truth and in the quest of being immortal, one needs to comprehend *Barhaman*. This *Barhaman* is the inner source that controls our thoughts and provides us inspiration; it is beyond sensory expressions and physical impression. The core philosophy of *Kenopanishad* can be tagged as *theistic absolute idealism*.

The focus of *Indian Idealism* is spirituality, the fundamental for all that is material and mental. The *Upanishads* concluded in mysticism when it denies to define the *ultimate reality* that is, for them, enigmatic and incomprehensible. The *Chandogya Upanishads* undertakes *Barhaman* as the ultimate reality that produces everything and to which everything shall return. It is the refined essence of every existences in a conscious and non-conscious mode and precisely, it is the elusive mystical crux of man. The *Vedanta* school attempted to establish a relationship between *universal self Barhaman* and *individual self*, that is the core

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topic of all *Vedas*. *Barhaman*, the final cognizance; the universe and all beings have no separate existence from *Barhaman*.

Buddhist philosophy referencing *Idealism* revolves around *Yogacara school of Buddhism*; Yogacara school is a form of idealism but noted philosophers have argued that Yogacara is not idealism. Buddhist Philosopher (Trivedi, 2005) *Vasubandhu* totally refused the possibility of any external object and emphasized; the factual certainty is far above the realm of object-subject integration. His famous couplet reflects the same as: *All this is consciousness-only, because of the appearance of non-existent objects, just as someone with an optical disorder may see non-existent nets of hair* (Trivedi, 2005). *Dharmakirti* was of the opinion *Cognition experiences itself, and nothing else whatsoever. Even the particular objects of perception, are by nature just consciousness itself* (Kapstein, 2014).

Actual Idealism was established by Giovanni Gentile who described that reality is a continuous act of rationality (Peters, 2006). Any and every human act is outcome of consistent thought process; He further have confidence in, that concepts in the form of thoughts are the only reality that exists as it can only be defined as an output of thinking. Gentile hypothesizes that thoughts can only be inferred inside the close proximity of acknowledged realism (Gentile, 2008); there is no possibility of abstract thinking as abstract thinking does not support the notion of objectivity in thinking process. He made it clear that on-going process of thought is the only reality and cannot be framed outside ourselves as we are the only reality rather whatever exists outside is mere illusion.

Gottfried Leibniz took a different way and for the very first time proposed *pluralistic idealism* as he opined that scores of different minds come together in terms to frame the real shape of the external world and it is their collective effort that materializes the existence of physical universe (Blamauer, 2013). Pluralistic idealism is contrary to Absolute idealism and

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denies the possibility of one extreme and supreme mental reality. Leibniz presented the concept of 'monads' as true for of reality; individual, non-interacting and each one of those represent entire universe. Monads are cores of energy, that is constituent whereas space, motion and matter are prodigious and their arrangement and survival seems reliant on the modest and inconsequential monads. Leibniz maintained that there was no chaos in creative process as God established a harmony among the central monad, the external world of objects and minds of individual monads.

Personal Idealism of George Holmes Howison that proposed; materialism and objective and monistic idealism stand divergent to the understanding of *moral freedom*. Howison, in his book *The Limits of Evolution and Other Essays Illustrating the Metaphysical Theory of Personal Idealism* established the self-governing concept that stretched ever manner to God, not only the decisive power rather the eventual democratic control that links eternal bodies to other eternal bodies (McLachlan, 2006). This idealism resembles to McTaggart's idealist atheism that considered mind as the sole force and only existence that relates to one another through the corridors of love while there is no reality in time, space and other physical objects. In his famous book *The Unreality of Time*, he considered time as mere delusion as it seems impossible to establish sequential interpretation pertaining to consistent event (McTaggart, 1908).

Thomas Davidson in his philosophy *apeirotheism* that is fairly a link of *pluralistic idealism* with harsh moral rigorism (Bakewell, 1932). The philosophy was beholden to the *pluralism* of Aristotle and his notions of soul, rationality, existing feature of an active constituent that cannot occur separately from the physique as it is not a constituent (substance) but core essence, replication and comprehension. Thomas took a reflecting turn contrasting Aristotle on account that soul cannot exist by being detached from the body and in the same manner,

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independent existence of God is out of question (Lloyd, 2004). Idealists came forward with a concrete point of view in contrast with *Quantum Physics* and *theory of relativity*; Karl Pearson, in his famous book *The Grammar of Science* (preface:2nd edition), mentioned that *idealism*, especially a concrete form of idealism is replacing, under the fold of natural philosophy, the rudimentary materialism of ancient, traditional physics. Pearson further added that *science, in its core reality is the cataloguing and investigation of the contents of the mind and furthermore, the arena of science is more of consciousness than study of physical universe* (Pearson, 2004).

The same discussion was carried forward by a British Astro-Physicist Sir Arthur Eddington in his book *The Nature of Physical World* captioned as: *"The mind-stuff of the world is, of course, something more general than our individual conscious minds.... The mind-stuff is not spread in space and time; these are part of the cyclic scheme ultimately derived out of it.... It is necessary to keep reminding ourselves that all knowledge of our environment from which the world of physics is constructed, has entered in the form of messages transmitted along the nerves to the seat of consciousness.... Consciousness is not sharply defined, but fades into subconsciousness; and beyond that we must postulate something indefinite but yet continuous with our mental nature.... It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference."* (Eddington, 1928).

Sir James Jeans forwarded this discussion and supported the realm of mental reality over initiatives undertaken by Physics regarding material world; he was of the opinion that bulk of available knowledge seems inclining in the direction of a non-mechanistic actuality as world appears as a gigantic sphere of thought rather than a super contraption. The possibility of mind is not accidental in the proximity of matter rather we undertook mind as the sole force

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and generator behind material interventions (Jeans, 1931). He was the strong proponent of Idealistic theory that undertook consciousness as the foundational force that derived physical world into existence and every individual consciousness appears in comparison with the brain cubicle resides in universal mind.

Bernard d'Espagnat, a French theoretical Physicist made it clear in his published manuscript *The Quantum Theory and Reality* that it seems conflicting that the material particles that comprised the physical universe are independent (of human mind) and acted in their very own capacity on their own as quantum mechanics and empirical studies further nullify the same (d'Espagnat, 1979). He clearly stated that whatever quantum mechanics tells us is very basic and incomplete as it talks about objects, electrons and elementary particles that cannot exist on their own; there must be lying a hidden but treasured mental reality. He further determined that his investigations ranging quantum mechanics paved the way for him towards the notion that the eternal and eventual reality is not bound to space and time (d'Espagnat, 2009).

Absolute Idealism

G.W.F. Hegel was the strong exponent of *absolute idealism* that describes the existence of existence which can only be understandable as a wide-ranging compound (totality). Hegel absolute idealism was a divergence from Transcendental idealism of Kant and subjective idealism of George Berkeley. His Idealism was very much in the perspective of dialectical philosophy of History (Beiser, 2002). Hegel established his thesis on the notion that restricted qualities are not actual in the real sense of words as they rely upon the other restricted qualities for their determination and description. The thoroughly real qualitative infinity is more defining and hence considered completely real. In the same manner, the natural things that are limited in nature are also less self-defining as compared to religious and spiritual

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entities as God, soul, morals; it is concluded that the proclamation of materialism that all natural objects are real is not worthy to be undertaken and primarily mistaken in its very nature (Wallace, 2005).

Absolute Idealism revolves around three fundamental principles, as:

Table-5

One	The mutual ordinary ecosphere of objects and personified minds is not the world as it actually is nevertheless simply as it seems in terms of un disparaged classes
Two	The finest replication of the world is originated in self-conscious mind not in measured and physical categories.
Three	Every specific experience is expression of the infinite whole and they both are in relation with one another and thoughts are the outcome of this relationship.

(Gaur, 2018)

Hegel was firm in his opinion that the physical world is just a replication of mind and mind is the only true entity. He held the opinion that all beings that are limited presumes immeasurable limitless beings within which limited being is a dependent component. In fact, truth is the built-in harmonized connection between array of thoughts and it is not to be considered as a channel of communication between thought and exterior authenticities (Wallace, 1971). Hegel made it clear that earlier philosophy established a link with modern Philosophy in a way that the clarity seems evident and it is concluded that the self-evident, self-contained, *Absolute Idea* is the reality, pure reality that lasts forever and that is independent of all other existences.

Hegel established his thesis on the fundamentals that there must be a foundation of reality on the basis of which all other notions are stationed and he further made it clear that *mind* can be the only possible centripetal force in this very regard, any limited, physical, temporal and mindless object cannot substitute mind in this circumference. The rejection of *subjective idealism* was the core of *absolute idealism* (Cerf, 1977). The thesis of *subjective idealism* that

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being perceived by human mind are the basis for all existence and the probability of several minds is always there; on the contrary, *absolute idealism* accepts the possibility of only one mind that is ultimate, complete and comprehensive. In such a way, absolute idealism seems closer to *pantheism* that practically claims that *everything is God*. The *absolute Idealism* of Hegel has influenced the present-day social infrastructure a lot as it gives way to Evolutionary theory and Marxism. Hegel presented a wide-ranging theory to connect with infinite and finite. He was tall in his claim that sense perception cannot form the sphere for true knowledge rather we need to act introvert to ascertain the prospect of true knowledge as mind is utmost source that processes and rationalizes acquired knowledge (Di Giovanni, 2010).

Hegel emphasized that a new way of thinking was needed that further paves the way toward opposing our own selves; he called it *dialectical method*, he was influenced by Fichte whose thoughts and concept helped Hegel to develop this method. Fichte was of the candid opinion that ego must be opposed by Non-ego (Marias, 1967); and this contradiction was evident in his primary work. Hegel took *absolute ego* from Fichte and convert it into actual world independent of all idiosyncratic and individual characteristics; he re-tagged the *absolute ego* of Fichte as *absolute spirit* through his very own dialectical method {a notion leads to anti thesis and eventually reaches the stage of synthesis} where every stage verifies its own truth (Miller, 1977). With the help of Dialectical method, Hegel established his view point on the context that every *being* is parallel to *nothing* since that, the possibility of emptiness is there in both the cases. Their eventual destination, in the form of *synthesis*, is unfolding themselves in the largest being that is only one without any probability of duality. The composed, concrete and complete whole that encompasses all being and nothing in such a way that the intrinsic identity of both is compromised and they re-borne with a new identity.

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Hegel puts his best intellectual efforts to preserve German Idealism, particularly the stand of Kant who insisted that ethical reasons can go beyond determinate predispositions. Hegel was of the view that there must be some recognition of thought coupled with *being* for human in observation to know external body (this external body can be another human also). Hegel manifested that both subject and object contain *spirit* and they are identical in this sense as it is their innermost intangible actuality (Hegel, 1977). The confusion involves in the process (spirit passes through the phase of self-realization and reaches the status of Absolute spirit) that the *human mind* (subject) considers the *object* strange, unfamiliar and detached from the subject. Hegel dusts off this confusion and ensures that *subject* and *object* are same as they both are identical and inclined to one another and they both are *himself*, they both contain spiritual qualities (*spirit*).

Hegel idealizes the mental struggle that occurs when mind comes across external objects and by identifying them it keeps on working over itself in such a manner that a new phase of transcendence starts. Human enters the phase of transcendental progression and at one time reaches the extreme position where he unites himself with the greatest soul and becomes so close that the difference, divergent and discrimination ends and a unified whole appears on the surface. This *unified whole* is the only and sole source that turns into the shape of *absolute spirit* and this absolute spirit is the driving force behind all existence and being.

Robert Tucker undertakes Hegel's stand as: "Hegelianism is a religion of self-worship whose fundamental theme is given in Hegel's image of the man who aspires to be God himself, who demands 'something more, namely infinity.'" The portrait Hegel exhibits is "a picture of a self-glorifying humanity striving compulsively, and at the end successfully, to rise to divinity." (Tucker, 1961). It simply reflects that Hegel believed in *unity of being*, this concept is close to *pantheism* and in the same manner further seems closer to Nietzsche's concept of *superman*.

Kierkegaard questioned the viability and validity of the claims made by Hegel under the context of his Idealist Philosophy. Hegel established his idealist thesis as that the logical structure of the creator's mind can only be understood once the ultimate comprehension of the logical edifice of physical world

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or alternatively, comprehending rational infrastructure of the universe is encompassing the reasonable shape and form of God's mental frame. Kierkegaard contrasted the concept of Hegel and he ascertained that *reality can be a system for God but it cannot be the same in case of human as reality and human both are imperfect rather philosophical systems suggest fullness* (Hegel, 2001). Hegel nullifies the possibility of any existential system rather he was in favor of a formal system as he ascertained that rationality and reality complement one another (Hegel, 2001). The ambiguity surfaces out of the *absolute idealism* if Hegel is the blurring dissimilarity amid thinking and being; the bounded rationality of human beings limit options for humans to reach or recognize reality.

Hegel was firm in his opinion that the logical structure of God can be known, he agreed with Kierkegaard that human and reality is incomplete; humans are bound by *space and time* but the connection amidst time and infinity is far beyond the restraint of time and this relationship forms a rational *structure* that humans can know. Here develops a confusion, a contrast; Hegel mixed *epistemology* and *ontology* together that fairly is not possible. Man is temporal, limited and finite then how is it possible for a limited, temporal and finite to know eternal, timeless and infinite (God). It is next to impossible to establish a logical argument regarding existence of God as HE is beyond rather far beyond the propinquity of logical argumentations.

Hegel himself gives the solution to this ambiguity in *The Elements of the Philosophy of the Right*, as: *It is inherent in this element of the will that I am able to free myself from everything, and to abstract from everything. The human being alone is able to abandon all things, even his own life. The animal cannot do this; it always remains only negative, in a determination which is alien to it and to which it merely grows accustomed. The human being is pure thinking of himself, and only in thinking is he this power to give himself universality, that is, to extinguish all particularity, all determinacy. This negative freedom or is one-sided, but this one-sidedness always contains within itself an essential determination and should therefore not be dismissed; but the defect of the understanding is that it treats a one-sided determination as unique and elevates it to supreme status* (pg: 38-39).

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In the above quotation, Hegel makes it clear that transcendental progression is the only manner with the help of which a human (being within his limited capacity) can excel par limits and know the infinite and absolute. The unification of limited mind with the limited one was a unique turn taken by Hegel in contrast to former philosophers; as he strives to pave a possibility of thinking par limits to ascertain the presence of greatest essence by mingling with that essence. The *self-denial* and *self-extinction* with a completely *free will* combines limited with the limitless, finite with infinite and temporal with the eternal. In Plato's words "*self-determination coupled with through exercise of reason achieves a higher kind of reality than physical objects*".

Chapter: Six

How can we build an analytical paradigm encircling metaphysical *being* of Hallaj and absolute Idealism of Hegel?

Introduction

This conclusive chapter encircles the *problem of being* as described and presented by Hussain bin Mansoor Hallaj in the perspective of his writings and *absolute idealism* of Hegel by complementing both through a critical lens that eventually helps in the formation of an analytical paradigm with the help of which the thought cycle of both of these great thinkers can be accumulated in a single thought flow. The thinking process and procedural implications of Hallaj and Hegel share many commonalities as both of them exhibited a novel way of thinking, a sharp sense of rebellion from the traditional schools of thoughts, transcendental excellence and self-destruction. Another prominent feature that appears common in both of these philosophers is their influence on their contemporaries and masses in general from all walks of life across the globe. The sense of universality prevails in their respective schools of thoughts that is still leaving hard bound impression till date.

It is required to mention here that another peculiarity found in the philosophies or intellectual initiatives of these two greats is their specific style or mannerism in the perspective of which they exhibit their viewpoint. It is very complex and intricate that invite extensive comprehension of the related body of knowledge. Unless one is acquainted with the fundamentals of *Metaphysics* and *Mysticism*, one cannot establish due understanding of the subject matter as discussed and described by these two.

In this chapter, the prime focus is to re-establish the basic version of Hallaj with reference to *problem of being* and Hegel's *Absolute idealism* strictly being within the close proximity of

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their writings. There are two core reason of this initiative; (1) to bring forth their valued contribution before readers and (2) establish a linear relationship between their very own thinking paradigms reflecting the core subject area of this research study. In order to establish a scope for this research study; Four main written manuscripts {Translated versions} have been selected to serve the aforementioned purpose, as:

- | | |
|---|--|
| 1. Al-Tawasin | Hussain bin Mansoor Hallaj ^{ra} |
| 2. Diwan-e-Hallaj [selected poems] | Hussain bin Mansoor Hallaj ^{ra} |
| 3. Phenomenology of Spirit | G.W.F. Hegel |
| 4. Philosophy of Right | G.W.F. Hegel |
| 5. Science of Logic | G.W.F. Hegel |
| 6. Encyclopedia of Philosophical Sciences | G.W.F. Hegel |
| 7. Translated Hegel Works (20 Vols) | |

Critical Analysis of Hallaj and Hegel

- ***Being in Itself***

Hallaj attempted the problem of *being* through his understanding of reality as he mentioned: *The comprehensions of created natures are not attached to reality, and reality is not attached to created natures. Thoughts (which come) are adherences, and the adherences of created natures do not attach themselves to realities. The perception of reality is difficult to acquire, so how much more difficult is the perception of the reality of the Reality. Furthermore, Allah is beyond reality, and reality does not in itself imply Allah.* (Al-Tawasin: chapter 2; para:1)

For him the *being* is non-comprehensible reality, the reality that cannot be perceived and that cannot be understood with the help of available sense (sense perception) and is fairly impossible to establish any knowledge about this certain but hidden reality. The last sentence

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of the above captioned paragraph further clarifies that Hallaj thinks that God is far beyond this notion of reality and HE is the highest podium out of the reach of any creation. The creator has detached HIMSELF from HIS very creations and this difference clearly ascertain the difference between *being* and *existence*. Hegel concluded the same as: *According to the first determination, being partitions itself off from essence, for further on in its development it proves to be in its totality only one sphere of the concept, and to this sphere as moment it opposes another sphere.* (Science of Logic: Chapter 1; pg:56). The true *being* detached itself from its own *essence* and this detachment invites a new sphere of knowledge that cannot be gained through mere *sense perception*.

It is next to improbable to define *being* with respect to or in relation with its own *essence*; The unity of *being* lies in its seclusion; as Hallaj mentioned, *Oh you who are uncertain, do not identify 'I am' with the divine 'I' - not now, nor in the future, nor in the past. Even if the 'I am' was a consummated Gnostic, and if this was my state, it was not the perfection. Even though I am His I am not He.* (Al-Tawasin: chapter 2; para: 6). Hegel undertook the same as: *Being is the indeterminate immediate; it is free of determinateness with respect to essence, just as it is still free of any determinateness that it can receive within itself. This reflectionless being is being as it immediately is only within* (Science of Logic: Chapter 1; pg:58). The complexity involved in discussing *being* is to understand where *being* detaches itself from its own *essence*. It is primacy of *being*, *pure being* that it does not allow any one else to establish its own recognition as it is comprehensive and complete in its own circumference without having any need to be recognized in any external fashion as Hegel identifies: *Being, pure being – without further determination. In its indeterminate immediacy it is equal only to itself and also not unequal with respect to another; it has no difference within it, nor any outwardly* (Science of Logic: Chapter 1; pg:59).

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The possibility of coming closer to true *being* and having it recognized in the real sense of words seems out of reach. It is to be understood that nothing can come closer to *being* and *being* cannot come closer to any created *existence*; the distinction and difference is always there and will remain be there. This line of distinction ascertains that the one, tries to know *true being*, leaves every thing behind and at one point reaches out to the *true being*, but this union is temporary and brief that is meant to be finished sooner or later. Hallaj relates this condition; as: *The moth flies about the flame until morning, then he returns to his fellows and tells them of his spiritual state with the most eloquent expressions. Then he mixes with the coquetry of the flame in his desire to reach perfect union..... The light of the flame is the knowledge of reality, its heat is the reality of reality, and Union with it is the Truth of the reality.* (Al-Tawasin: chapter 2; para: 2-3). This union of *physical-Metaphysical* is unique and one of its kinds; it is an extensive effort from *created being (existence)* to merge into the *true being* in order to know the depth or extent of reality or take a leap to move beyond reality but it is not possible as it is far beyond the reach of any physically existing body to enter the realm of *true being*.

Hegel makes it clear in a different fashion, he agrees that there is a point where this union takes place as: *Pure being and pure nothing is therefore the same. The truth is neither being nor nothing, but rather that being has passed over into nothing and nothing into being – “has passed over,” not passes over. But the truth is just as much that they are not without distinction; it is rather that they are not the same, that they are absolutely distinct yet equally unseparated and inseparable, and that each immediately vanishes in its opposite. Their truth is therefore this movement of the immediate vanishing of the one into the other: becoming, a movement in which the two are distinguished, but by a distinction which has just as immediately dissolved itself.* (Science of Logic: Chapter 1; pg:59-60). Hegel reviews this

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union of *being* and *nothing* in a different way, he assumes that as *nothing* enters the realm of *being* in the same way, *being* enters the realm of *nothing* and this cross-natural relationship paves the way towards establishing a new way of thinking. Hegel further used the notion of *becoming* where *being* and *nothing* combine themselves and moves forward keeping in view the notion of *change*.

Hallaj talks about this union in his own manner, as he does not seem in agreement with Hegel that there is a *possibility of change*. He is firm that reality is reality and the notion of *change* cannot be attached with it as if we relate change with any *essence* or *existence* then we need to establish (1) process of change (2) procedure of change (3) plan of change and eventually (4) parameter of change. *Change* is a continuous phenomenon that is natural in nature and its applicability can only be applied to any *physical entity*. The *true being* is (metaphysical) and any metaphysical entity is not ascribed to any change as the process and record of this change cannot be undertaken or maintained. The interaction and transformation of *being* and *nothing* is a matter of internal dissonance that gives way towards building an agreement between the two; Hallaj narrates this relationship as: *So, reality is reality and the created is created. Reject your created nature, that you may become Him, and He, you - in respect to reality. I-ness is a subject, and the object defined is also a subject in reality, so how is it defined?* (Al-Tawasin: chapter 4; para: 8-9). Hallaj has raised this question to streamline the process of recognition of *true being*. He made a clear distinction between *reality* and *created being*; further he framed his thesis that there had always been a vital difference between *true reality* and universe around us as these both cannot be the same.

On the contrary, Hegel took a different stand to expound this *subject-object* relationship, as: *If we give the name of Notion to the movement of knowing, and the name of object to knowing as a passive unity, or as the 'I', then we see that not only for us, but for knowing itself, the*

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object correspond to the Notion-, Or alternatively, if we call Notion what the object is in itself, but call the object what it is qua object or for another, then it is clear that being-in-itself and being for-an-other are one and the same. For the in-itself is consciousness; but equally it is that for which another (the in-itself) is; and it is for consciousness that the in-itself of the object, and the being of the object for another, are one and the same; the 'I' is the content of the connection and the connecting itself. Opposed to another, the 'I' is its own self, and at the same time it overarches this other which for the 'I', is equally only the 'I' itself. (Phenomenology of Mind: Chapter 4; 166). If we closely scrutinize the position of 'I' in both of the philosophers then it appears that both have undertaken the true position of 'I' as the highest one, with out any further division (internal/external) and completely independent.

Hegel went further and clarified that *true being* is far beyond the necessities that are established to ascertain the recognition of finite objects as: *It is the definition of finite things that in them concept and being are different; that the concept and reality, soul and body, are separable; that they are therefore perishable and mortal. The abstract definition of God, on the contrary, is precisely that his concept and his being are unseparated and inseparable. The true critique of the categories and of reason is just this: to acquaint cognition with this distinction and to prevent it from applying to God the determinations and the relations of the finite.* (Science of Logic: Chapter 1; pg: 66). It is evident that Hegel himself considered the *true being* as finest, composed and self-possessed without any affiliation and relation with any finite being in order to establish a recognition in any related capacity. Hallaj came forward with his own version. *His aspiration preceded all other aspirations, his existence preceded non-existence, his name preceded the Pen because it existed before.* (Al-Tawasin: chapter 1; para: 7). Hallaj understood the *essential being* in the very right context of its own manifestation that precedes all other creations as HE remains all alone, praised

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HIMSELF and when HE decided to create the physical universe and cosmos then HE initiated the process of creation but made a clear demarcation between HIMSELF and all other creations. HE cannot be recognized by any means except *being in itself*.

Hegel manifested that the comprehension of *being* is determined not only in traditional metaphysics but also all over the chronology of western metaphysics that conserves the understanding of *being* as the lasting existence and reliability (Laughland, 2016). According to Hegel, western metaphysics and its core concern has taken a new shape (Tunick, 2014). In order to establish the understanding of *being* in a radical sense, we need to establish the absolute sense of *being* and absolute sense of *being* means lasting presence of *being* that stands for existence of all other things. It exhibits that a permanent *being* can likely be seen in the perspective of all other existence. In the words of Aristotle, this *being* is the first cause for all creations including universe and cosmos.

Hallaj took forward the same and posited *ALLAH* as the unified and complete *being* whose unity and comprehensiveness is the core essence that cannot be duplicated in one way or other. Hallaj captioned as:

He is Allah the Living.

Allah is One, Unique, A lone and testified as One.

Both are One and the profession of Unity of the One are in Him and from Him.

(Al-Tawasin: chapter 7; para: 1-3)

- **Union**

The absolute Idealism of Hegel strives to establish a wide-ranging theory to bridge the lag between *finite* and *infinite*. He was firm in his proclamation that reality and universality

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belong to *whole* and except this *whole* all other concepts, notions and ideas are particular that is why considered incomplete, imperfect and partly true. Hegel considers the *absolute* as ultimate reality that envelops, objective, subjective, internal, external; eventually all the *time spans*. This system is living and intricate that incorporates discrete detached things that appear real. This *reality* as consisted by these things is an integrated one rather an integral but separated element of the compound (*whole*). In this very regard, it can be said that the *absolute* bridges the gap between *finite* and *infinite*.

Hallaj counters the same as:

Here I am at your command, here I am!

You are my secrecy and my intimacy

Here I am at your command, here I am!

You are my purpose and my meaning

I call you, but it is you who calls me to you

Did I call out to you or did you call out to me?

You are the essence of the source of my existence, you are the reach of my resolve

You who are my logic, and my expressions, and my gestures

You are all of me entirely, you are my hearing and my seeing

You are my whole, and some of me, and my parts

You are all of me entirely, and all of it is entirely obscured

And all of you entirely are covered in my meaning

My soul clings to you with intense love until it is spent in ecstasy

And I become a hostage to my longing

I cry over my sorrow, over separation voluntarily from my homeland

And my adversaries please me with my own wailing

I approach but my fear sets me back, and I am anxious from a longing

That takes hold of my deeply hidden insides

What shall I do about an expansiveness that I am in such love with?

My Friend! My healers have despaired of my affliction

They say: take your cure of him from him.

And I say to them: O people, is the affliction cured by the affliction?

My love for my Friend pains me and afflicts me

How then shall I complain to my Friend of my Friend?

I gaze upon him and my heart knows him

Nothing can be explained of him except my gestures

O woe to my soul from this soul of mine,

O such sorrow in me over me for I am the source of my trials

I am like one who is drowned and his hand is seen raised up for help

While he is in an ocean of water

No one knows what I have seen

Except what shows in me of my grief

And that one who knows what I've seen of such intense love

In his will is my death and my life!

You are the purpose of my seeking! You are what I hoped for! You are my stillness!

You are the life of my soul! You are my faith and my world!

Tell me, upon my life, you who are my hearing and my seeing,

Why this going back and forth in my farness and exile?

If you are veiled from my eye in the unseen

This heart still keeps you in farness and in nearness.

<https://www.poemhunter.com/poem/i-am-he-whom-i-love/>

The concept of unity and totality appears two-fold in the writings of Hallaj as (1) the notion of oneness of God as supreme being without any integration or fragmentation and (2) unification of *finite* with *infinite*. Hallaj presented both the facet of the coin and he is on the same page with Hegel in this very regard as both consider the ultimate reality as *a complete whole without any division*. Hegel also rejects all epistemological initiatives to grasp the final reality and he simply emphasizes to go deeper within ourselves in order to reach the real foundation of our philosophical knowledge. The concept of reality as presented by Hegel is peculiar in its very own sphere as it is fairly moved by teleological causation rather than mechanical one and he strived to adopt the rational path in this concern.

Hallaj took the same way and when he says, *If you are veiled from my eye in the unseen, This heart still keeps you in farness and in nearness*, then he primarily directs towards travelling within. The more a devotee go deeper within himself, the more he appears closer to the God as HE resides deeper inside our hearts (*nafs*). Mysticism calls this condition as *cogitation*,

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*contemplation and ruminatio*n; it is core and fundamental of mysticism that requires silence and considerate deliberation with oneself. Hegel clearly stated that *the truth lies in the whole, which is the truth of the organism. The absolute is a spiritual and logical process of evolution and in order to comprehend reality, we need to experience this process in ourselves by reproducing the rational necessity in all thought and in reality, in our thinking by the dialectic. Thinking, like reality itself, evolves rationally, moves logically, genetically and dialectically* (Sreekumar, 2006). The above statement further elucidates the same that the truth is a generic characteristic of the *absolute* and in order to comprehend the *absolute*, extensive thinking is needed in purely a rationalistic manner. He nullifies the possibility of any physical existence as if a physical being wants to unite with the *metaphysical essence (true being)* then it seems fairly impossible to do it through physical aspirations, there should be an extensive process of painful hardship in terms to work upon inner self. Hegel furthered the subject and made it more vital that through dialectical reasoning, it can easily be ascertained that *infinite includes finite* and God is perceived as a union of all that is, HE is holistic, the *concrete totality* (Leighton, 1896).

Since that all other existences (including human) are temporal and contingent and God is the only absolute, eternal and necessary being; that is why, a human is to establish a linear and direct linkage with God with his primary and free will. The prime reason of establishing this connection is to recognize the possibility of one's own existence. Man is in its finest shape and balance as created by God with certain traits, attributes and abilities; this Man is in this universe for the time being and after that he is to returned back to the origin. This Man is free in his choices and decisions and he has been given *free will* (in generic sense), the established relationship amidst Man and God is not like *Master-Slave* bondage relationship as described

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by Hegel, rather, it is far beyond this. It can be understood that Hegel wanted to overcome the hostility between *self-consciousness* and nature, the intrinsic and extrinsic *will*.

Ludwig Siep describes the captioned *hostility* as: *The famous “struggle for recognition” is a process of the self’s “emancipation” from nature and reconciliation with it. It starts with one human being seeking recognition for its independence from fellow human beings and at the same time from its own natural inclinations.* (Siep, 2014). It simply means that when a Man wants to establish a union with the *true being* then the very first step to be taken in this regard is to come out of the clutches of his worldly, instinctive and animal desires. To have himself free from the control of lust, envy and longing. Siep narrates it further with reference to *Phenomenology of Spirit* as: *At the same time his freedom from nature is reversed into the dependence on his own desires for pleasure and on the natural forces of his slaves.* (Siep,2014). Purifying one-self from *desire for pleasure* is the core task and the very first stage if one wants to unite one-self with God.

Hallaj took over the same subject in *The Ta-Sin of Purity* and tabled forty stages that are needed to be passed in terms to purify oneself from earthly desires, as:

Table-6

1. manners (<i>adab</i>)	2. awe (<i>rahab</i>)	3. fatigue (<i>nasab</i>)
4. search (<i>talab</i>)	5. wonder (<i>‘a jab</i>)	6. perishing (<i>‘atab</i>)
7. exaltation (<i>tarab</i>)	8. avidity (<i>sharah</i>)	9. probity (<i>nazah</i>)
10. sincerity (<i>sidq</i>)	11. comradeship (<i>rifq</i>)	12. emancipation (<i>litq</i>)
13. setting out (<i>taswih</i>)	14. rest (<i>tarwih</i>)	15. discernment (<i>tamyiz</i>)
16. witnessing (<i>shuhud</i>)	17. existence (<i>wujud</i>)	18. enumeration (<i>‘add</i>)
19. labor (<i>kada</i>)	20. restitution (<i>rada</i>)	21. dilation (<i>imtidad</i>)

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22. <i>preparation (I'dad)</i>	23. <i>isolation (infirad)</i>	24. <i>captivity (inqiyad)</i>
25. <i>attraction (murad)</i>	26. <i>presence (hudur)</i>	27. <i>exercise (riyada)</i>
28. <i>circumspection (hiyata)</i>	29. <i>regret for things lost (iftiqad)</i>	30. <i>resistance (istilad)</i>
31. <i>consideration (tadabbur)</i>	32. <i>perplexity (tahayyur)</i>	33. <i>reflection (tafakkur)</i>
34. <i>patience (tasabbur)</i>	35. <i>interpretation (ta'abbur)</i>	36. <i>non-acceptance (rafd)</i>
37. <i>strong critic ism (naqd)</i>	38. <i>observation (ri'aya)</i>	39. <i>taking a guide (hidaya)</i>
40. <i>beginning (bidaya)</i>		

(Al-Tawasin: chapter 3; serial 1-40)

Hallaj recounted these forty stages as: *The last Station is the Station of the people of Serenity of Heart and purification..... Each Station has its own gift of which one part is conceivable and the other not.* (Al-Tawasin: chapter 3; para 2). When a devotee purifies himself after passing through these forty stages then he aspires to unite with the lasting *true being*. However, there is no clue or surety that one can reach that point as it is beyond the reach and range of any human but there are many in this line who strived for this and stood taller than their fellow beings.

There is only one true *being* and that *being* is unique and only one in HIS characteristics, traits and power with all of its peculiar attributes; rest of everything is mere existence that is changing by every passing second; all these are temporal, material and limited. In order to know the *true being*, the reality and the truth; one needs to shed off one's desires and lust for pleasure and purify one's heart in terms to receive the gift of HIS acquaintance.

- **Concept of God**

The concept of God given by Hegel is itself different from what had been given by other mainstream philosophers; *Hegel's conception of God calls our attention once again in this*

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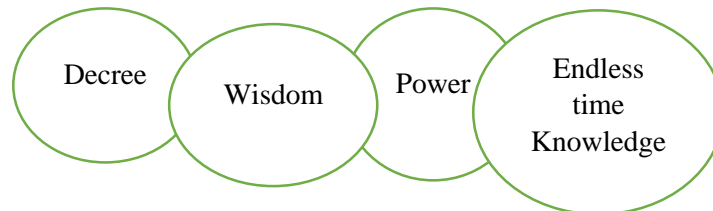
context. Contrary to the predominant view held by enlightenment reason, Hegel does not conceive God as separate from the world. On the other hand, God is the living and moving reason of the world. God reveals himself in the world, in nature and in history (Sreekumar, 2006). In the context of above captioned quotation, it seems evident what Hegel termed is more or less the outline of *pantheism* (rather Hegel did not claim to be the one) which is fundamentally revolves around the sole source and real true *being*, the God. Hallaj had had been the strong proponent of *pantheism* for whole of his life, even he gave his life in a painful manner but did not turn back from his initial and primary stance.

For Hegel, the God is the conjecture and focus of his entire thinking, he captioned that *A reason-derived knowledge of God is the highest problem of philosophy* (Speirs, 1895). Hegel considered God as all encompassing, self-centered whole; precisely, the decisive unity. It is interesting to note that Hegel did not stop here and made it clear that *philosophy should not be contended to ascertain that God is the ultimate unity but it should strive to stipulate this unity and show it as a real structure of variances*. He maintained, *Philosophy knows God essentially as concrete, spiritual, real universality, that is not grudging but communicates himself* (Speirs, 1895). He did not compromise on ascertaining the primary objective of Philosophy which is to recognize God. *Philosophy has the end to know the truth, to know God, for He is absolute truth, and in contrast to God and His explication, nothing else is worth the trouble of knowing* (Science of Logic: Chapter;4 pg:280). Comprehensively, God is indispensable, actual, divine, and factual *being*. There has been a constant struggle between *finite and infinite, Absolute and dependent* and this tussle can only be diminished through the faculty of reason as Hegel mentioned it (Hegel *Werke*, XII; 1969).

Hallaj captioned the oneness (*tawheed*) of God (*Allah*) with reference to four circles as: *The first circle is the Decree of Allah (mashi'a) and the second is His Wisdom, and the third is*

His Power and the fourth is His Before Endless Time Knowledge. (Al-Tawasin: chapter 7; para: 1)

Figure-3



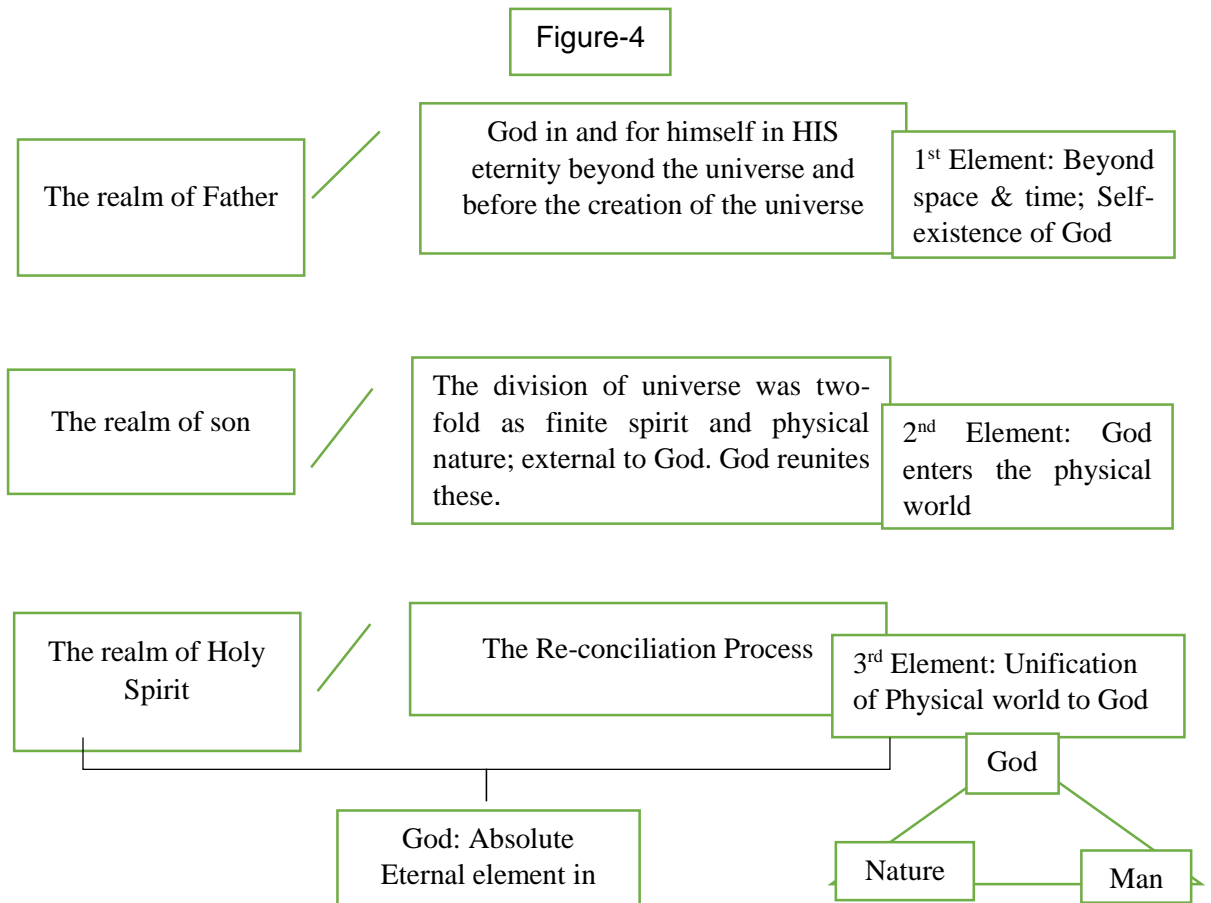
This sacred series of circles exhibits the omnipotence and supremacy of ultimate God; if any one wants to reach him then one needs to enter the first circle and soon after entering the first circle there is no coming back. The danger of being seared by the intense light (*tajalli*) is always there; precisely, it is impossible for any living being to come out to the first circle and continue travelling towards the next one. In short, God has had been a consecrated mystery and HE will be the same.

God is the only necessary *being* and in comparison, to HIM the dependent and conditional existences bear no *being*. Hegel is against the notion that *we should tag God as universal* as for him, by doing so, we would think of God as simple substance and identifying HIM or establishing HIS identity is not a matter of satisfaction. The universe and cosmos are material with lot of contradicting differences but HE absorbs all these differences and maintains HIS unity. Hegel manifests that all physical objects confine themselves in the *divine self-consciousness*, essential component of *absolute spirit*. Hegel says *God is spirit, the absolute spirit, the eternal, simple essential spirit that exists with itself.* (Hegel Werke, XI; 1969). He further expounds the subject, *It belongs to God to distinguish himself from himself, to be object to himself, but in this distinction to be absolutely identical with himself - Spirit* (Hegel Werke, XI, 1969). He considers God as a living and active God WHO is very closely related

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to HIS creations and manifest HIMSELF. Hegel directed towards two close views about God as *totality and objective to the finite spirit* and emphasizes upon combining these two as correspondingly compulsory characteristics of God's *being*.

Hegel analyzes the notion of *Trinity* to determine God as *absolute spirit* (Leighton, 1896), as:



In this material world, God maintains HIS presence in purely an external manner; *Man rises to the consciousness of his unity with God and to the presence of the divine life in himself* (Hegel *Werke*, XI, 1969). It simply means that Man needs transcend par limits, out of the clamps and clutches of desires and lust, far away from the limitations of physical needs and involves within himself. This extensive involvement opens new doors towards unification with *true being*. Both, Hallaj and Hegel mirror the omnipotence of God in rather a different but alike manner. Hegel maintains that God and his creations are distinct but God prevails in

both and keeping this contradiction, God is the *sole representation* of every existing thing and this ostensible incongruity is the fundamental of divinity.

• **Phenomenology of Self-Consciousness and Self-Awareness (Transcendence)**

Hallaj and Hegel, both came forward with their own definition and description of *relating themselves to the true being and detaching themselves from the existing universe*. Their endeavor is somewhat different but the path is same. Both confirm that without denying the impressions and influence of whatever exists outside, one cannot reach the highest point and one cannot establish a linear relation with the *divine being*. In order to be closer to the divine, it seems indispensable *negate other existence at the first place and eventually your very own existence as human itself is a creation and carry similar characteristics as other creations*.

It is for sure that the fundamental concept of *recognition* is central in Hegel's *phenomenology of spirit*. Hegel clearly differentiated between *consciousness* and *self-consciousness*; he explains that *what is true for consciousness is something other than itself*, on the contrary, in self-consciousness, *the consciousness is to itself the truth* (Phenomenology of spirit; Chap:4; 166). It does not mean that consciousness superseded the self-consciousness rather it is even preserved by it. Hegel further clarified this relationship as: *But in point of fact self-consciousness is the reflection out of the being of the world of sense and perception, and is essentially the return from otherness. As self-consciousness, it is movement; but since what it distinguishes from itself is only itself as itself, the difference, as an otherness, is immediately superseded for it; the difference is not, and it [self-consciousness] is only the motionless tautology of: 'I am 'I' since for it the difference does not have the form of being, it is not self-consciousness. Hence otherness is for it in the form of a being, or as a distinct moment; but there is also for consciousness the unity of itself with this difference as a second distinct moment. With that first moment, self-consciousness is in the form of consciousness, and the*

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whole expanse of the sensuous world is preserved for it, but at the same time only as connected with the second moment, the unity of self-consciousness with itself; and hence the sensuous world is for it an enduring existence Which, however, is only appearance, or a difference which, in itself, is no difference. (Phenomenology of spirit; Chap:4; 167).

The question arises here that *how come self-consciousness relate to itself and itself alone while developing a relation with what is other than it?* The answer is very simple, as Hegel maintained this return is not from *the other* but from *otherness to itself*. Whatever is certain for sense or sense perception is *negation* for self-consciousness. Stephen Houlgate explains this as: *self-consciousness face other that belongs to this sensuous world but it regards this other as essentially related to self-consciousness itself. That is to say, self-consciousness sees that otherness as having no independent being of its own, but being there for self-consciousness. This is what is meant by saying that other is an appearance. The other is not illusionary, but is for self-consciousness a real, sensuously perceivable thing. It is an appearance, however, because it is known to be there for the sake of self-consciousness only. (Houlgate, 2009).*

Phenomenology fundamentally studies *consciousness* in the perspective of first person's point of view; and the (immediate) first-person viewpoint is *experience*. *Experience is always of something or directed towards something*. It is to be noted here that, according to *Dictionary of Visual discourse*, if experience is of something (physical) or towards something (material) (comprehend through senses) then it would be a subject of *phenomenology* as it discusses impact, influence and immersion of *consciousness* but it must be noted that *self* is not a matter of Phenomenology or phenomenological concept rather a noumenological one (exists independently of senses).

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Here, it seems rational to refer Immanuel Kant as described in *Critique of Pure Reason*; he termed that fundamental concept of understanding guides human understanding. Kant calls them *categories*; these categories have their foundation in human mind prior to any external experience through senses. These categories are *noumena* that further justify the reality of material objects; here a question arises that *how physical human faculties (senses) can secure the understanding of noumena*. It needs extensive, composite and integrated composure to know the truth, the real truth.

Studying *self-consciousness (Hegel)* and *self-awareness (Hallaj)* is a constant and consistent process to go deeper within ourselves, negating the existence of physical objects and their influence and establish a straight relationship with the greatest self. Hallaj takes a step further and invites everyone to see the greatest self through his self. At this point, it is needed to comprehend that both, Hallaj and Hegel, moved further on the basis of *negation* as they both negated the possibility of physical existence and took all physical objects as mere *appearance or illusion*. Negating physical existence is the core of self-consciousness and self-awareness. Hallaj invited all to reach the greatest self through himself; but it had been so unfortunate that masses could not get him and he met the painful death.

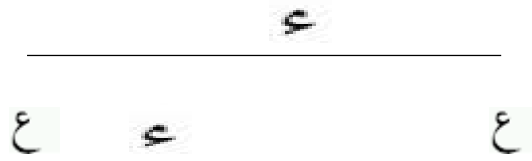
In the meantime the question reflects back as *how come he invited all to mirror the greatest self through himself?* We need to refute and disprove the notion of reference; the possibility of physical and empirical knowledge diminishes the chances of going deep down and reach the final stage of *self-consciousness*. Empirical knowledge is always referral; we recognize rain through black clouds, we recognize moon through moonlight, we recognize sun through sunlight, we recognize sound through the source producing the sound. In such a manner, we never recognize the source but the reference only; reference is always empirical, material or physical. So, the most important step in this regard is first to *negate the physical existence in*

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order to comprehend true being. Hegel mentioned the evolution of *self-consciousness* as: *The simple 'I' is this genus or the simple universal, for which the differences are not differences only by its being the negative essence of the shaped independent moments; and self .. consciousness is thus certain of itself only by superseding this other that presents itself to self-consciousness as an independent life; self-consciousness is Desire. Certain of the nothingness of this other, it explicitly affirms that this nothingness is for it the truth of the other; it destroys the independent object and thereby gives itself the certainty of itself as a true certainty, a certainty which has become explicit for self-consciousness itself in an objective manner* (Phenomenology of spirit; Chap:4; 174).

We do not need external objects as universe, plant, cosmos etc., in terms to establish any proof for the existence of God as God is supreme being and all these creations are far lesser a reference can be given to prove the identity of the supreme being. Kant was true and just when he rejected all ontological, teleological and cosmological argument given to prove God's existence as metaphysical cannot be proved by (empirical) physical references or by establishing a *frame of reference*. The last Holy Prophet Muhammad^{pbuh} once mentioned that *Whosoever knows himself knows his Lord.* (Hadith). It is to be understood that the more we know ourselves, the more we go closer to the creator. Holy Quran further narrates the same subject as: *And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein* (50:16). In this verse, God, the Almighty, the greatest, the omnipotent, the eternal made it clear that HE is nearest to the humans than any other thing rather his jugular vein that runs blood through entire body. Hallaj describes this relationship as:

Figure-5



(Alif - the Unity, Tawhid. Hamza - the self-awareness, some on one side some on the other. 'Ayn at beginning and end - The Essence.) The self-awareness proceeds from Him and return to Him, operate in Him, but they are not logically necessary. The real subject of the Tawhid moves across the multiplicity of subjects because He is not included in the subject nor in the object nor in the pronouns of the proposition. Its pronominal suffix does not belong to its Object, its possessive 'h' is His 'Ah' and not the other 'h' which does not make us unitarians. (Al-Tawasin: chapter; 8 para 1-2). Hallaj derives the passage that is foundational to establish a relation between self-awareness and essence. This relationship is purely transcendental as both the variables are metaphysical and noumenological. Hallaj emphasizes upon the fact that self-awareness proceeds, returns and operates in HIM. It simply means that the state of self-awareness is fundamentally a point of unification where the self of an individual finds its way towards meeting the eternal self.

Hallaj takes the subject further as: *All human individualities are 'like a building well-compacted.' It is a definition and the Unity of Allah does not make exception to the definition. But every definition is a limitation, and the attributes of a limitation apply to a limited object. However, the object of Tawhid does not admit of limitation. (Al-Tawasin: chapter; 8 para 5). Human beings are limited, when we establish a reference and that reference is human body; the body is material and physical but without examining the physical body we cannot establish human recognition and because of this limitation the definition of human is partial. God is beyond this limitation as there is no physical reference of God and in order to*

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establish the possibility of HIS presence, HIS essence is to be comprehended. This comprehension is only possible when *reference* is nullified and it is the point where Hegel and Hallaj stands together with their respective carriers of *self-consciousness and self-awareness*.

Nullifying the *reference* generates a *state of negation* and this state enables *self-consciousness* to return towards *itself*; Hegel mentions this as: *In the sphere of Life, which is the object of Desire, negation is present either in another, viz in Desire, or as a determinateness opposed to another indifferent form, or as the inorganic universal nature of Life. But this universal independent nature in which negation is present as absolute negation, is the genus as such, or the genus as self-consciousness. Self-consciousness achieves its satisfaction only in another self-consciousness* (Phenomenology of spirit; Chap:4; 175).

This other *self-consciousness* is a reflective mirror for the *self-consciousness* as in this mirror the *self-consciousness* finds its replication, reflection. The reflected image does not generate any hostility rather a balanced and comfortable situation that help 'I' to recognize its 'I-ness' and remain intact with its original foundation. Being closer to the originality derives 'I' towards the greatest self. Self-denial instigate the process of moving further and farther and the more this 'I' remains in this situation, the more 'I' seems closer to the *true being*. Hegel says: *The presentation of itself, however, as the pure abstraction of self-consciousness consists in showing itself as the pure negation of its objective mode, or in showing that it is not attached to any specific existence, not to the individuality common to existence as such, that it is not attached to life.* (Phenomenology of spirit; Chap:4; 187).

Hallaj penned this journey of *self-consciousness* towards *true being* as union with the greatest *self*, that is the ultimate aim of an individual. The highest *self* is the *self* that resides in the state of denial; what *exactly the word denial taken for?* A contended *self* is the *self* that

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remains in the state of pleasure and comfort by following God's commands without having desire or lust of its own. Hallaj passed through this state and after *annihilating* his *self*, he became aware that there was a world; unseen, sacred and pure where one can only enter if one has purified oneself in a manner as directed by the greatest *self*. Hallaj said in one of his poems as:

My One and Only, only You can make me

one with You,

For Your Oneness is neither reached by roads

nor religion.

Truth! I am Truth wrapped in Truth --

For Truth Is, indivisible from itself.

Your Presence is the dawn, brilliant,

Lightning flashing forth in all directions!

(English Translation by Ivan M. Granger.)

It is the resort that cannot be reached without *rejection and annihilation*; the more one goes deeper into *oneself*, the more one gets closer to the state of denial (rejecting all material objects including own existence) and being closer in this state does not only mean rejection but also *annihilation* (burning one *self* and purifying it after eliminating all pleasures, comforts and desires). Once the *animal instinct* is diminished then the *self* begins travelling towards eternity and purity. Hegel discusses this situation under the head of *freedom of self-consciousness*; when *self-consciousness* is free and out of bondage then it returns to its

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fundamentals and seems contended and composed as Hegel captions: *This freedom of self-consciousness when it appeared as a conscious manifestation in the history of Spirit has, as we know, been called Stoicism. Its principle is that consciousness is a being that thinks, and that consciousness holds something to be essentially important, or true and good only in so far as it thinks it to be such.* (Phenomenology of spirit; Chap:4; 198). *Stoicism* is simply (the endurance of pain and hardships without complaining); it further expounds this situation as *the path for humans to contentment is in accepting the instant as it appears before them, by not permitting oneself by the craving for liking and distress of agony....* (Becker, 2001).

When *self-consciousness* is free from earthly desires and fears then it turns towards eternal purity, the eventual and physical abstraction from the physical world encircled ourselves enable us to concentrate on being closer to *being and oneness of being*. Hallaj discusses in *Ta-sin of understanding*, the process of searching the true reality and made it clear that this process cannot be understood by anyone who is the slave of his lust and vicious desires; *These meanings do not concern the negligent man, nor the transitory man, nor the man of wrong action, nor the man who follows his whims.* (Al-Tawasin: chapter; 2 para 5). The first line of above quoted Hallaj's poem as *My One and Only, only You can make me one with You....* It is a kind of retreat, this *retreat* as *Ibn-e-Arabi* mentions is in fact regaining your strength and concealing it into yourself in order to stand firm in your quest to reach the ultimate unity. Hegel stated this situation in *Philosophy of History* as..... *that the moral, ethical, religious aspect of human individuals is an end in itself. This aspect in individuals is "inherently eternal and divine."* (Philosophy of History: pg 34-35) *But the individuality of the Logic is the absolute, all-comprehensive self. The freedom of the human individual exists only where individuality is recognized as having its real and positive existence in the divine being* (Philosophy of History: pg 53).

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The notion of *meaninglessness* is quite evident in Hallaj's writings; this *meaninglessness* is in fact the mental state that releases an individual from the weight of his physical existence and physical existence seems worthless and senseless, This worthlessness and emptiness encircle the individual and he feels like a non-existent entity, in a state of estrangement, this state of estrangement is in fact the absence of any meaningful attachment with one's physical existence. Karl Marx calls it *alienation* (loss of personal identity) and Kierkegaard calls it *levelling* (motionlessness of death). This extreme state is very throbbing and grim, silence, agony, grief and obscurity engulf an individual; it is so difficult to bear as it is an extensive form of *abstraction* that surmounts one's eccentricity and leaves a hollowness around. There are different facets and dimensions of *levelling*; in case of Hallaj, it is *personal levelling* and the novelty in this case is that *intentions* play pivotal role in this regard. An individual overpowers his ego, negates his individuality, annuls his own existence and sacrifices his identity with sole aim to meet and reach the supreme *self*; Hallaj *ana al haq* is the foundation of this very sacrifice.

Ana al Haq is a proclamation of rejection of self-identity and further an announcement of reunion with the origin. He extinguished his existence and doused in the ocean of eternal love and ecstasy. He could not make people understand what was going on inside as he was overwhelmed and one cannot be overwhelmed unless one is out of the realm of physical existence. The intensity of closeness and nearness with the divine is the vehement incessant impulse of emotions that take an individual in a transcendental mode where nothing exists but everything remains and what remains is not body but soul, is not existence but being and at the end of that tunnel, stands the supreme self, the *true being*.

It is evidentially clear that in *personal levelling*, personal identity and individuality is sacrificed up to the extent that one stops considering any existence of one's own. John Locke

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was the very first in the breed of mainstream philosophers who described that *human being are not only made up of substance rather even conscience*. The composition of material existence and metaphysical essence comprise a human and this connection provides ample rationale that places a human above other creations and also surfaces the ways to consult his origin. The transformation of a human is based upon how well he works on his *self*. Hallaj was the first one in the line of mystics who viewed his *personal identity* in a different way; he discarded the significance of substance on the pretext that *every human carries the same substance* and this substance is a generalized one. There is no distinction in this *substance* and a human can only stand tall as compared to fellow human if he works on his *self*. *Self* is a distinctive noumenon that cannot be generalized; that further, retains all capabilities to travel par limits and beyond physical restrictions.

Ana al Haq is in fact a proclamation of unionizing *oneself* with the *eternal self*; it is not transferring from one place to another as *transfer* is a physical condition. It is *transformation*, that requires intensity, consistency and commitment; being physically present at one place before the eyes of people but takes your hidden self-closer to the *true being*. The sensational feelings of this meeting are so overwhelmed that leave a human stunned and dazed. The intense heat of this closeness generates a flow of current that cannot be hold back by this meagre physical body and the individual feels HIM within him. *Ana al Haq* is a real depiction and reflection of this state. It is *noumenology of self* that is based upon transcendental excellence that cannot be transcribed linguistically and it was the reason that people did not understand Hallaj and tagged him blasphemous but Hallaj was a slave in the hands of this ecstasy, trance and frenzy, he found in the state of transcendence. He mentions the same in one of his poems, as:’

For in my being killed is my life.

Love is that you remain standing

In front of your Beloved

When you are stripped of all your attributes;

Then His attributes become your qualities.

Between me and You, there is only me.

Take away the me, so only You remain

(English Translation by Ivan M. Granger.)

It is eventually called the state of *solipsism* that denies the possibility of knowing anything external and advocates the possibility for human mind to secure the knowledge of nothing but *itself* in one way or other. British Idealist F. H. Bradley in his famous book *Appearance and Reality* described the same as: *I cannot transcend experience, and experience must be my experience. From this it follows that nothing beyond my self exists; for what is experience is its [the self's] states.* (Lotha, 2019). It is mentioned here for clarity that the researcher's aim is not to advocate the validity of *solipsism* but to utilize this term in the best possible manner to further elucidate the subject matter regarding the *state* in which Hallaj enveloped himself. It has already been explained that when an individual enters the phase of self-transcendence then it simply means that his objective is different from all other humans and he is busy in streamlining his connection with the original and prime source. In this quest, he enters a deep mental capsule where he finds or recognize nothing but his *self*. It is not in his hand to decide what to do and what not to do but he is beyond, far beyond exercising any such possibility

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and is bound and slaved in the hands of his ecstatic mental state that he only recognizes and realizes the existence of what comes within the realm of his mind.

Hallaj was a step ahead and his state can be called as *Metaphysical solipsism* that explains *self is the lone prevailing authenticity and the exterior ecosphere together with all other certainties and humans are just a simple replication of this self and bear no self-governing presence* (Ledger, 1962). Descartes was of the opinion that *solipsism* had its basics on the notion that a human could gain knowledge by creating a correspondence with his very own mental state (abstraction through inner experiences). Descartes further rejected the possibility of any external knowledge except the one that is based upon his own ideas (Cottingham, 1991). What is being described by Rene Descartes is intentional but what Hallaj went through was not intentional but emotional or spontaneous and it was his spontaneity that took him to the height where he proclaimed *Ana al Haq*.

In order to comprehend the notion of *transcendental phenomenology*; it is essential to understand first the related positions of both the variables as:

Table-7

Independent Variable	God	<i>Mutlaq</i>	Permanent, eternal, invincible, unlimited, tremendous, greatest, independent
Dependent Variable	Human	<i>Muqqayad</i>	Temporal, limited, defined, restricted, dependent

God is a supreme *being*, transcendental in its very nature and beyond any restrictions; HIS *being* is absolute and non-comparable (Ibn e Arabi, 1969). In order to establish any unification with HIS divine *being*, human must come out of the shell of physical constraints. HIS reflection or presence makes HIM indispensable for the survival of all physical objects as Hegel says *God is present everywhere and, in all spirits* (Hegel Werke: Volume XI,

pg:24). It seems that God can be considered cognizant of HIMSELF in a spiritual persona as HE ingrains in man; and religion takes this celestial immanence to consciousness. This divine immanence is not an isolated or stagnant feature rather an on-going spiritual process that is two-way as *God knows himself in man only as man knows himself in God* (Leighton, 1896). Hegel stamped his thought in the relationship between Man and God as *the relation of spirit to spirit* (Hegel *Werke*: Volume XI, pg:60).

- **Absolute Spirit**

The religion of Islam is solely based upon strict and obdurate monotheism (*tawheed*); Holy Quran describes as: *Say: He is Allah, the One. Allah the eternal, absolute. He begets not, nor was He begotten. And there is none like unto him* (112: 1-4). The above verse emphasizes upon only one aspect of God's characteristics and that is HIS oneness, Unity; precisely *tawheed*. In another verse, Quran mentions, *Allah: there is no god but He, the living, the self-subsisting. Neither sleep nor slumber seizes Him. To Him belongs whatsoever is in the heavens and the earth...He is the high and the great* (2: 255). Islam nullifies the Christian concept of Trinity and clearly described his creation and position in the eyes of ALLAH; Quran defines the same as: *Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was* (3:59). It is the only point where Islam does not allow any one to step forward; exalting any individual above the level of humanism and place him before/with God is extremely forbidden and is such a sin that cannot be forgiven in any circumstances. Holy Quran expounds this sin as *God does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with God has concocted a tremendous sin* (4:48). It is very clear in this verse that ALLAH does not allow any one to stand before HIM and HIS HISNESS is matchless and incomparable; HE has no mercy for those who think themselves

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partnering HIM in any manner, even the slightest one. In another verse, Quran takes over the same matter and describes as: *Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah, The Creator, The Evolver, The Fashioner; to Him belong the best, and the most beautiful names. Whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is The Exalted in Might, The Wise (59: 23-24).*

There are two core features related to God in Islam as *absoluteness and oneness*; these two are those characteristics that are not only matchless but unique in the sense that except God no one can claim these two traits, HE was/is/shall be the only one who keeps these intrinsic individualities.

In Islam God is *absolute, all knowing, all powerful, creator of universe and cosmos and individual*. Islam further urges that God is strictly unique, singular and one; HE is an *absolute being*, the true reality and ultimate in HIS own accord. Quran says, *No vision can grasp him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things (6:103)*. Hallaj was accused of committing *polytheism*, when he proclaimed *ana al haq* so in either case; he announced that he was the truth and by saying so, he tried to share the unity of ALLAH. In fact, the case was different as Hallaj was a true monotheist and he never meant to make any such claim. He was a strict panentheist and believed that God created everything and all these creations carried vital signs of God within them and humans are the most sacred creations of God but, unfortunately; people did not see these signs within them and Hallaj saw these signs within his persona and proclaimed that 'I am the truth'.

Another side of this coin is only for those who understand the intricacies of mysticism; languages are limited and their restricted sphere cannot grasp the totality of emotions and the

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same happened in case of Hallaj. People took *ana al haq* in its grammatical sense rather it was more of a confession or announcement that Hallaj reached the last stage of his mystical journey that is *fana (annihilation)* and entered the final stage of *being united with the unity*; it is the only purpose of every gnostic to unite himself with the self of God. It was an outcry, misunderstood by masses and he was brutally martyred for being nothing but innocent. The word *haq* should be considered as a metaphor where Hallaj was no more and his 'I' was not 'I-ness' as he reached that stage after annihilating himself and his 'I-ness' was a sign that now he united himself with the greatest self; the *absolute being*.

Hegel termed God as *absolute spirit*; it is evident that God is an indispensable eccentricity, *God is the Absolute Spirit, the supreme self in whom finite spirits live and move and have their being. If God is not personal as we know personality, it is because he is supra- personal* (Leighton, 1896). Hegel considered God as universal and supreme self-consciousness that grasps within its fold all creations, *God is a Spirit in his own concrete differences, of which every finite spirit is on* (Stirling, op. cit., II, p. 579). Man knows God in true sense when he perceives nature and himself as indicators of God and further Man places himself as the highest of all indicators created by God, *capable of grasping in thought the whole of which he is a part* (Pfleiderer, 1894).

Hegel established an evolutionary process related to the *absolute spirit* (God); he was of the opinion that objective essence of God and God's essence has not had been emphasized in way in which it should have been and subjective aspect of religion had been studied upon with more focus and attention. Hegel instituted the concept of *Absolute spirit* in an evolutionary fashion through *art, religion and philosophy*. It was for the very first time that any philosopher attached the notion of evolution with this concept and connected it to the progression of history as according to Hegel; reality is rationality and real is always rational,

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consequently, reality is a complicated whole of cogent notions instituting *absolute spirit*. Hegel further maintains that finite human minds are nothing but the mere exhibition of a great universal and objective mind; on the other hand, *the above captioned totality is infinite and absolute*. Hegel describes this evolutionar

Figure 6



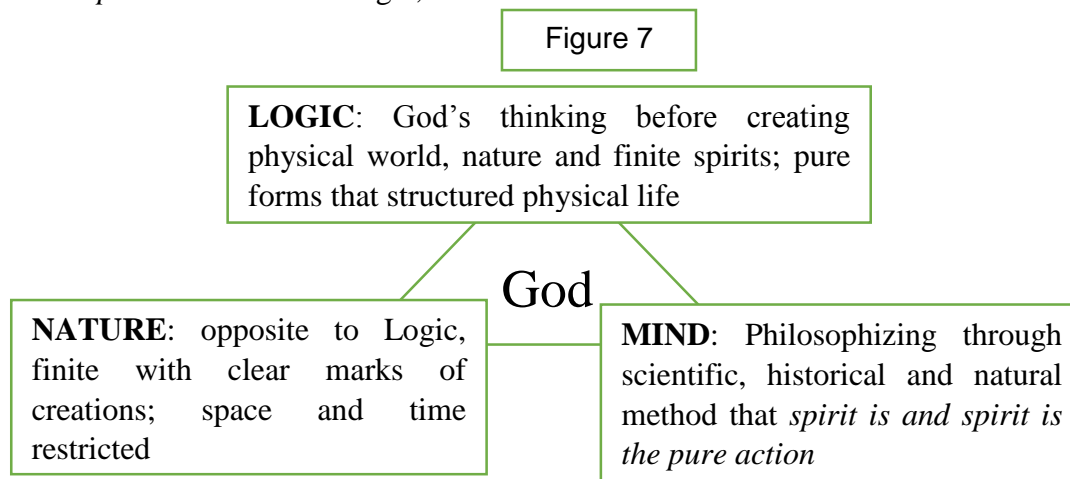
This *absolute universal mind* reflects itself in all aspects of human sense perceptions and knowledge and envelops everything. Being *a rational totality*, it further engulfs immense edifice of rational impressions exist in all facets of human life. He ascertains that although the absolute is inestimable, eternal and widespread but not dissimilar from the existing universe as *rational* is a deeply understood form of existing object that incorporates the cavernous comprehension of the massive dominions of material/living nature and the world as a whole. Hegel clarifies that *this rational concept* has instituted the rational core of this material world so we cannot call it transcendental or independent of the existing world, there is a plausible and permanent relationship between the two in opposite capacities.

Kant was of the candid view that real or *noumena* could not be known or it is unknowable but Hegel thinks otherwise and he make sure that *reality* is identifiable as its rational infrastructure is identifiable. He describes that the truth of the organism is in its whole not in integration and it is a compulsory and complete whole not an integrated one. *The absolute is a spiritual and logical process of evolution and in order to comprehend reality, we need to experience this process in ourselves by reproducing the rational necessity in all thought and in reality, in our thinking by the dialectic. Thinking, like reality itself, evolves rationally, moves logically, genetically and dialectically. Hegel further maintains that the absolute or*

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Geist is the creative logos or reason and it contains in it the entire logical- dialectical process which unfolds itself in a world. All the laws of its evolution are outlined in the Absolute and hence find expression in the form of objective existence (Sreekumar, 2014). It seems adequate to re-visit Hegel's concept of God, that is even unique in its own realm. Contrary to other mainstream philosophers, Hegel does not perceive God in a separate state from the existing material world as HE is the alive and poignant cause behind this universe WHO discloses HIMSELF in this biosphere through *art, nature and history*.

In order to establish a sense of recognition, the *absolute spirit* recognizes itself (1) *through its own thinking*, (2) *through nature*, and (3) *through finite spirits and their self-expression in history and their self-discovery—in art, in religion, and in philosophy—as one with Absolute Spirit itself* (Knox, 2019). In this regard, Hegel introduced his *dialectical method* that incorporates three core stages of thinking in terms to constitute rational foundation of any generic concept. He used the same to establish the concept of God in *Encyclopedia of Philosophical Sciences as Logic, nature and mind*:



Hegel founded an evolutionary dialectical method with the help of which he confirmed the possibility of *absolute spirit*. It was for the very first time that this notion was regressed through a dialectical process and that was purely a Hegelian initiative.

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The traditional view about is an *infinite being beyond the finite that created by HIM* or a *totality that encompasses everything within HIM*. Hegel took a novel way but confirms that *God is an infinite being and he addresses this infinite God as absolute spirit* but he does not undertake the term *absolute spirit as something spiritual* (Olson, 1992) rather he attached God with HIS most prominent characteristic that is ‘action’ and referenced this action with the mental activity that paves the way towards formalizing the concept of absoluteness as:

the spirit is not someone mode of meaning which finds utterance or externality only in a form distinct from itself: it does not manifest or reveal something, but its very mode and meaning is this revelation. And thus, in its mere possibility mind is at the same moment an infinite, ‘absolute’, actuality (Hegel, 1971).

Hegel made it very clear that it is incorrect to consider human (finite) and God (infinite) independent to each other or separated from one another and remain in their own isolation, rather they both are inter-related to one another. At this juncture, Hegel provides an important input regarding this relationship and he maintains that the essence of *concrete and real being* is not alien to Man and every human keeps within the cross folds of his personality a *divine sense or idea* purely in an implicit manner. This sense is not because of something or someone external but it is concentrated and composed as a personal trait within every human. It simply means that the finite and infinite, the divine and humans are separate in term of thinking but they are connected and inter-related and inseparable in the real sense of words. The *divine* is universal and *human* is particular but the *divine being, the absolute being* is neither universal nor particular but a fair compound of both as HE is universal in the composite sense but very particular for each of HIS creation. Yong Huan mentions it in his article *as the divine singularity, universal singularity, singularity as it is in and for itself* (Huang, 1996). Hegel developed a comprehensive metaphysics that he further connected with

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absolute spirit (rational God of Hegel); he further mentioned that this *absolute spirit* reveals itself through natural, social and historical phenomena and exhibited straight relationship between subject and object. Hegel added that in all facets of life passed by a human, there is a sharp and vivid exhibition of universal reasoning and the *absolute spirit* realizes its presence in this rationalistic movement based upon dialectical process of thinking initiated by human mind. God relates HIMSELF with Man and human mind is the fulcrum that balances the relation amid the creator and the creation, precisely, God and Man.

It develops a sense of unity and this sense of unity was well advocated by Hallaj as he was the foremost proponent of comprehending the mysteries of nature that commanded and controlled by no one else but God as supreme force and source. He ascribed this unity in one of his poems as:

I saw my Rabb with the eye of my heart
I said: who are you? He said: You
“Where” with you has nowhere
And there is nowhere where you are
Illusion with you has no illusion
Can illusion know where you are?
You are the one who gathers every “where”
To nowhere, so where are you?
In my annihilation my annihilation perished
And in my annihilation, I found you
In the effacement of my name and the outline of my form
I asked about me so I said: You.
My inmost secret pointed to you

Until I was annihilated to myself, and you remained

You are my life and my heart's secret

Wherever I may be, you are.

You encompass everything with knowledge

All that I see is you

So grant forgiveness my God

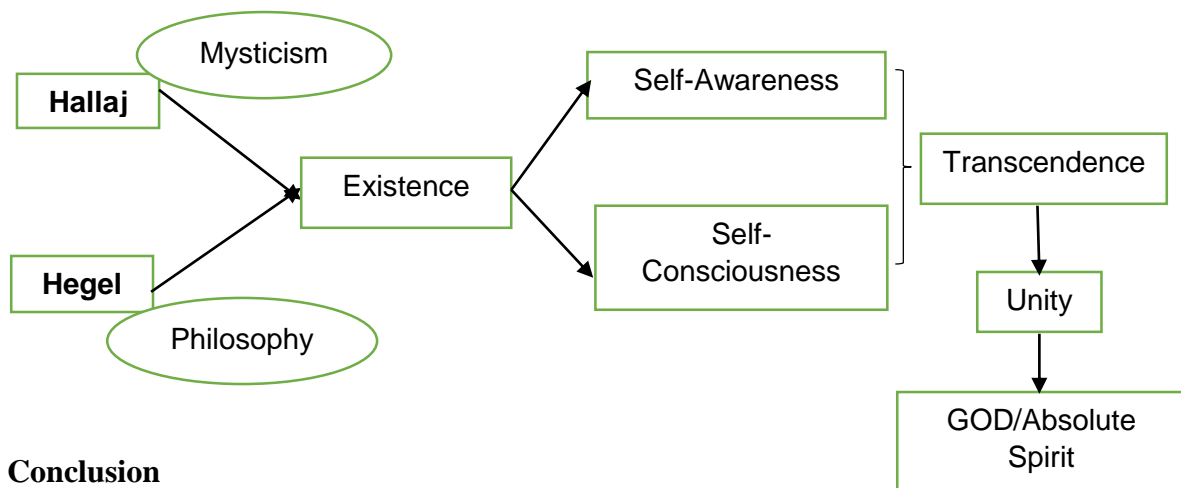
For there is nothing I wish for other than you

(English Translation by Ivan M. Granger.)

Analytical Paradigm

In the light of above comprehensive discussion, it appears that both Hallaj and Hegel exhibited a distinctive but common path towards *true being or eternity*. They belonged to different schools of thoughts but primarily, they were very clear in their respective thought process that can be enveloped in the following analytical paradigm, as:

Figure 8



Conclusion

Hallaj and Hegel, being in their exceptional and strange personal composesures, attempted to resolve the mystery of *true being*. Hallaj was a devotee, a committed mystic, gnostic who

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spent whole of his life in search of *true being*. He travelled far and wide to gain extensive knowledge and passed through laborious and painstaking process of self-purification to unite himself with the greatest *being*. He touched the heights of human transcendence and under the influence or impression of his ecstatic frenzy, he shouted *Ana al haq* (I am the truth); masses and elites could not understand this proclamation and considered this blasphemous. It was an outcry, an overwhelming announcement that was purely spontaneous and unprompted. He could not bear the pressure of this *union with true being* and collapsed in the midst of spiritual journey. He was cautioned by the renowned mystics of his time as they tried to refrain Hallaj from uttering such secrets before the ordinary masses but it was not something done by Hallaj intentionally rather an incessant impulse was pushing him to say this.

Hallaj was a strict monotheist and practicing Muslim devotee who was so pure in his beliefs and committed to his faith. His love for God knows no boundaries, he was fully covered and surrounded by this love that did not spare any moment for him to think something else. He once pointed his finger towards his turban and said *ma fi jubbati; illallah* (There is nothing in my turban but God). People took him wrong and his painful death is a dark dot on the forehead of Islamic history. He was stoned, chopped, strapped, canded, hanged and finally burnt down to ashes on the order of *Hamid bin Abbas*, the then minister of Baghdad under the throne of *Al-Muqtadir*. Hallaj was the only one in his own stature and entire history of Islamic mysticism has no one else like him. His whole life revolved around the *problem of being and true being*.

Robert Beer wrote *Upon reaching the steps of the scaffold, he kissed the wood and looked up with a smile. When questioned about his apparent joy, he replied: "This is a happy time, for I am returning Home. My Friend is not iniquitous. He gave me the best wine to drink, just like*

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the Lord offers to his honored guests. I drank my fill. Then he called forth the sword to punish me for being drunk in the month of prohibition." Hallaj's son then cried out in anguish for his father's last instructions. "The whole world believes that ethical behavior leads to God's Truth," began Hallaj: "But seek instead God's Divine Grace. Even if you gain but a single particle of it, it is more precious than all of the virtuous deeds of angels and men." (Beer, 2011)

Hallaj strived for whole of his life to solve the *problem of being* and he passed his entire life in search of *true being*. He reached the highest point that could be reached by any human (other than prophets). On the occasion of his Martyrdom, Beer wrote: *Hallaj ascended the steps and turning towards Mecca he raised his hands in prayer, saying: "What God knows, no man knows. You have bestowed upon me what I sought." The Sufi teacher Shibli then stepped forward and asked, "Hallaj, what is Sufism?" Hallaj answered: "The lowest level of Sufism is what you are witnessing today." "Then what is the highest level?" asked Shibli. "It is beyond your comprehension," answered Hallaj.* (Beer, 2011).

Hallaj was a mystery and remained a mystery for thousands of years and shall be a mystery as he was in search of unknown, that cannot be known as humans are not capable enough to grasp the greatness of true being. He was closest and it was the reason that he was misunderstood as language cannot describe the intricacies of mysticism.

Hegel is the most influential philosopher who did not only influence the thought process of his breed of philosophers but also different schools of thought ranging history, natural sciences, religion, sociology and politics etc. He was the foundational mind which introduced *dialectical method* based upon rational procedures and process in order to solve critical and complex philosophical issues. Hegel was a very multifaceted mind who used to derive novel ways to attempt any elaborate problem but the most prominent feature of his philosophical

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pen ship was his clarity and composition; he took his time to come down to a conclusion and once he reached it then he never retreated back and stood upon his findings.

Hegel was very clear in his thought regarding *being or true being* and he was firm in his stand that the *true being does not exist*; he drew a close line between *creations and creator*. It was for the very first time and in contrast to traditional philosophical views that Hegel derived a novel way to discuss the *problem of being*. First he clarified that God does not belong to universe or cosmos as HE is a *true being far beyond physical restrictions and limitations*, on the other hand he manifested that Man and God share a very concrete and lasting bond together as Man always have a part of true being within himself, it is not because of any external cause but the cause of this is built-in in human personality. This sharing of *true essence* gives Man a prominent place among other creations and takes him nearer to the omnipotent.

Hegel believed in evolution and he was a strong proponent of historical progression that evolve through different phases of time and re-generate the chronology of human and civic development. He held that religion, nature and history move together and they evolve themselves under the fold of history. His concept of God is even an active example of this very approach; *There are three stages in the movement of philosophy towards truth first, the logical, or stage of pure thinking; second, nature; third, finite spirit. From finite spirit we move upward to God, who is the last result of philosophy. "The result is the absolute truth." "The last becomes the first."* (Hegel werke XI: pg 48). His rational and evolutionary focus in this regard further makes it clear, *A reason-derived knowledge of God is the highest problem of philosophy* (Wallace, 1973).

Hegel maintains that Man and God are inter-related to one another and every Man, within his very own nature, keeps an intrinsic sense of *true being*. Both are independent but not

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separated from one another. Man is the finest creation of God and represents God before all other creations, obeys HIM and follows HIS instructions and commands in true spirit. Man is *finite* and God is *infinite*, physical cannot be mixed with metaphysical but physical can incorporate the essence of metaphysical and it was the thesis of Hegel that is well supported by Islam and many Godly religions as the more a man goes deeper within him the more, he appears closer to God.

Hegel's Philosophy is primarily grounded upon experience but he makes sure that experience is consistent thinking needed to reach the depth of a problem. For him, thinking is a continuous effort to get down to the progression of the commencement of definitive truth, God. *The task of philosophy, he says, is to know God. " Philosophy has the end to know the truth, to know God, for He is absolute truth, and in contrast to God and His explication, nothing else is worth the trouble of knowing* (Hegel werke XII: pg 280). This continuous effort to purify oneself and reach the final stage is a journey within oneself from conscious to self-conscious. *Self-conscious* is the stage when human *ego* perceives itself. The phenomenology of Hegel derived the notion of *self-consciousness* in three stages as: *Self-Consciousness has in its culture, or movement, three stages: (1) of Desire in so far as it is related to other things; (2) of the Mediating relation of master and slave (dominion and servitude) in so far as it is related to another self-consciousness not identical with itself; (3) of the general Self-Consciousness which recognizes itself in other self-consciousnesses, and is identical with them as well as self-identical.* (https://www.marxists.org/reference/archive/hegel/works/ol/ol_phen.htm).

Hegel termed the last stage of self-consciousness as the stage of transcendence where human self-consciousness begins realizing and intuiting its own self and other self-consciousness also, it is the state of being universal, *Self-consciousness is, according to this its essential*

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universality, only real in so far as it knows its echo (and reflection) in another (I know that another knows me as itself), and as pure spiritual universality (belonging to the family, the native land, &c.) knows itself as essential self. (This self-consciousness is the basis of all virtues, of love, honour, friendship, bravery, all self-sacrifice, all fame, &c.)

https://www.marxists.org/reference/archive/hegel/works/ol/ol_phen.htm.

End Words

Hallaj and Hegel both are so complex and difficult to handle, I have tried my level best to accommodate both of them keeping them in their respective thought flow. It is the very first but initial attempt towards undertaking Hallaj with reference to his famous *problem of being* and incorporating the same with the *absolute idealism* of Hegel. I present my work before the esteemed committee for final review and approval with the high hopes that they would consider it apt towards awarding the degree of PhD in Philosophy under the area of Metaphysics.

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