Wahdat al-Wujūd in Sufi Thought: Bridging Metaphysical Unity and Mystical Devotion

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Abstract

This paper explains the Wahdat al-Wujūd (Unity of Being) doctrine, a pivotal metaphysical idea in traditional Sufi philosophy, maintaining the oneness of existence and ontological derivation of all that exists from the Divine. Based on the philosophy of Ibn 'Arabi (d. 1240) and developed by his disciples, this idea is one of the most significant and debated articulations in Islamic mysticism. The work traces its philosophical origins in early Sufi definitions and its systematic articulation in the intellectual climate of Andalusia and the wider Islamic world. Though historically treated as a speculative metaphysical system, Wahdat al-Wujūd at the same time was a working spiritual framework, which influenced devotional exercises like dhikr, fana', and murāqabah, and formed the ethical and psychological conversion of the Sufi aspirant. Through analysis of both philosophical works and devotional language, especially poetry and ritual, the paper underscores the integrating dimension of the doctrine, whereby metaphysical speculation is rendered concrete through lived mystical experience. Additionally, the article places Wahdat al-Wujūd in current academic debates, discussing its continued relevance, reinterpretations, and criticisms, particularly concerning pluralism, comparative mysticism, and changing debates around orthodoxy. Finally, this study contributes to a nuanced understanding of how classical Sufism bridged the abstract and the experiential, providing a coherent vision of the Real that remains evocative across spiritual and intellectual domains.

Keywords: Wahdat al-Wujūd, Ibn 'Arabi, Sufi Metaphysics, Islamic Mysticism, Ontological Unity, Devotional Practice, Classical Sufism.

Introduction

Sufi metaphysical teachings are an intense and subtle exploration of issues of divine existence, reality, and the path of the human soul toward spiritual actuality. From the initial ascetics of Basra to the subsequent metaphysicians of Andalusia and Persia, Sufi philosophers have sought to balance the transcendent nature of God (*tanzīh*) with His immanence (*tashbīh*) in creation. At the centre of this

intellectual and experiential tradition lies the doctrine of *Wahdat al-Wujūd*, usually translated as the "Unity of Being", which became a paradigmatic approach in classical Sufi thought from the 13th century onwards. Developed most systematically by *Muḥyī al-Dīn* Ibn ʿArabī (d. 1240), this doctrine argues that all existence is ultimately one, and the multiplicity of the cosmos is an expression of the singular Divine Reality (al-Ḥaqq).[1]

The importance of *Wahdat al-Wujūd* in traditional Sufism is not so much its metaphysical theses but its unifying role, which was a mediator between abstruse Ontological speculation and flesh-and-blood devotional existence. The doctrine profoundly affected Sufi rituals, poetic verse, and moral paradigms,   and also evoked strong theological and philosophical controversy.[2] Although at the centre, the meaning and implementation of *Wahdat al-Wujūd* were extremely diverse, calling for both passionate support and critical reaction throughout the Islamic intellectual heritage.

This paper aims to investigate the following research questions: How did the doctrine of *Wahdat al-Wujūd* develop within classical Sufism, and what are its major philosophical roots? How does it synthesize metaphysical speculation and embodied devotional practice? How has this doctrine contributed to and been redefined within modern scholarly debate concerning Islamic mysticism?

To answer these questions, the article follows this form: First, it sets out the historical and doctrinal context of *Wahdat al-Wujūd*, following its early conceptual origins and systematization by Ibn ʿArabī. Second, it examines the ontological aspects of the doctrine, specifically its conception of Divine unity and cosmic multiplicity. Third, the paper explains how this metaphysics influenced Sufi devotional life and poetic expression. Lastly, it addresses the controversies over the doctrine, such as subsequent reformulations and criticisms, and assesses its ongoing relevance in contemporary scholarly and religious contexts.

Literature Review

Wahdat al-Wujūd (Unity of Being) has also been much debated among contemporary scholars of Sufism. Scholars have often explained its meaning, its causes, and its influence upon Islamic thought in the future.

One of the key figures exploring this topic is William C. Chittick. In his notable work, The Sufi Path of Knowledge, he articulates Ibn ʿArabi's view of being (*al-Wujūd*) as the singular reality. According to Ibn ʿArabi, everything else constitutes merely a reflection or manifestation of this ultimate Being. Chittick also illustrates how this fundamental idea shapes various Sufi beliefs regarding God, creation,

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[1]*William C. Chittick, The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination (Albany: SUNY Press, 1989), 79–95.*

[2] *Michel Chodkiewicz, An Ocean Without Shore: Ibn ʿArabī, the Book, and the Law (Albany: SUNY Press, 1993), 10–30; Alexander Knysh, Ibn ʿArabī in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam (Albany: SUNY Press, 1999), 55–76.*

and the soul.[3]

In his book An Ocean without Shore, Michel Chodkiewicz emphasizes the spiritual and practical aspects of Ibn ʿArabi's teachings. He discusses how the concept of *Wahdat al-Wujūd* relates to the purification of the inner self and the soul's journey.[4]

Various researchers, such as Toshihiko Izutsu, have highlighted compelling similarities between the ideas of Ibn ʿArabi and Eastern philosophies, showcasing how Wahdat al-Wujūd represents a universal metaphysical viewpoint.[5]

The studies conducted by Louis Massignon and Arthur Buehler explore the impact of earlier Sufi figures like *al-Hallāj* and *Bāyazīd Bistāmī*, who played a crucial role in shaping Ibn ʿArabi's ideas. Collectively, these analyses emphasize that *Wahdat al-Wujūd* is not merely a deep spiritual notion within Sufism, but also a philosophical concept with enduring significance in Muslim intellectual discussions.[6],[7]

Historical and Doctrinal Background

The concept of *Wahdat al-Wujūd* (Unity of Being) represents one of the most central concepts in *Sufi* metaphysics. It evolved amidst the fertile field of early Islamic philosophical and theological thinking. The nature of being, the coexistence between God and creation, and the state of reality for the universe have been argued between Muslim thinkers and philosophers. Both Islamic thought and Greek philosophy, particularly Neoplatonism, affected this debate and sowed the seed for later developments in mysticism.[8]

Before the development of this doctrine, some of the early Sufis demonstrated analogous ideas in their spiritual experiences. *Bāyazīd Bistāmī* (d. c. 874), for instance, and *Manṣūr al-Ḥallāj* (d. 922) had profound mystical states in which they felt one with the Divine. *Al-Ḥallāj's* well-known phrase "I am the Truth" (*ana al-Ḥaqq*) was a daring affirmation of such an experience and embodied the sense of total immersion in God.[9] Although these initial mystics had not formulated a system of belief, their experiences formed the groundwork for what subsequently

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[3]*William C. Chittick,* The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination *(Albany: SUNY Press, 1989).*

[4] *Michel Chodkiewicz,* An Ocean without Shore: Ibn ʿArabī, the Book, and the Law *(Albany: SUNY Press, 1993).*

[5]*Toshihiko Izutsu,* Sufism and Taoism: A Comparative Study of Key Philosophical Concepts *(Berkeley: University of California Press, 1983).*

[6]*Louis Massignon,* The Passion of al-Hallaj: Mystic and Martyr of Islam, *4 vols. (Princeton: Princeton University Press, 1982).*

[7] *Arthur F. Buehler,* Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh *(Columbia: University of South Carolina Press, 1998).*

[8]*William C. Chittick, The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination (Albany: State University of New York Press, 1989), 45.*

[9]*Louis Massignon, The Passion of al-Hallaj: Mystic and Martyr of Islam, trans. Herbert Mason, vol.1 (Princeton, NJ: Princeton University Press, 1982), 130.*

became codified as *Wahdat al-Wujūd*.

The word itself signifies "unity of existence." *Wujūd* in Arabic is both "being" and "finding," which indicates both the philosophical and spiritual dimensions of the term.[10] While the very words did not become popular later, the concepts behind them were deeply embedded in the teachings of Ibn 'Arabī (d. 1240), a great Andalusian Sufi philosopher by the name of al-Shaykh al-Akbar (The Greatest Master). Ibn 'Arabī taught that God alone exists in reality, and everything else in the universe is merely a reflection or manifestation of God's existence.[11]

In his works such as *Fuṣūṣ al-Ḥikam* and *al-Futūḥāt al-Makkiyya*, *Ibn 'Arabī* had taught that all that exists in creation displays a face of the Divine, and real spiritual awakening arises from acknowledging this oneness.[12] His doctrines shaped numerous subsequent Sufis and became key to many Sufi orders. Not all people concurred with him, though. Some of them, such as *Aḥmad Sirhindī*, wrote in favor of a new perspective named *Wahdat al-Shuhūd* (Unity of Witnessing), positing that the perception of unity in spiritual experience does not imply God and creation are identical.[13]

Wahdat al-Wujūd emerged as a key idea in Sufi philosophy by intertwining deep metaphysical contemplation with the practical experience of seeking unity with God (Allah SWT).

Ontological Dimensions of Wahdat al-Wujūd

The ontological foundation of *Wahdat al-Wujūd* (Unity of Being) is articulated most clearly in the metaphysical philosophy of ***Muḥyī al-Dīn* Ibn ʿArabī** (d. 1240). Central to Ibn ʿArabī's thought is the concept of *al-Wujūd*, or being, which he considers the only true reality. For Ibn ʿArabī, *al-Wujūd* is not a genus or species, but rather the singular essence of existence, which transcends all categories and distinctions. Everything that exists does so only because of the manifestation (*tajallī*) of the Real (*al-Ḥaqq*) in various forms. This is a critical aspect of Ibn ʿArabī's metaphysical system, where the created world (*khalq*) is seen not as an independent reality, but as the visible manifestation of the underlying, transcendent *al-Wujūd*.

Ibn ʿArabī highlights the difference between the realm of creation and *al-Ḥaqq* (the Real) in his philosophical worldview. The created universe is dependent and transient, but *al-Ḥaqq* symbolises the ultimate and permanent core of being. This dichotomy, however, shows his system's sophisticated view of divine transcendence and immanence rather than implying dualism. The Real is reflected

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[10] *Michel Chodkiewicz, An Ocean Without Shore: Ibn ʿArabī, the Book, and the Law, trans. David Streight (Albany: State University of New York Press, 1993), 27.*

[11]*Toshihiko Izutsu, Sufism and Taoism: A Comparative Study of Key Philosophical Concepts (Berkeley: University of California Press, 1983), 198.*

[12]*Arthur F. Buehler, Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh (Columbia, SC: University of South Carolina Press, 1998), 99.*

[13]*Oliver Leaman, An Introduction to Classical Islamic Philosophy, 2nd ed. (Cambridge: Cambridge University Press, 2002), 62.*

in all of creation, and although created creatures are not the same as *al-Ḥaqq*, they only exist because of the Real's expression in them. The conflict between the transcendence of the divine and the immanence of divine expressions on earth is resolved in part by this philosophical framework. [14]

The function of imagination (*khayāl*), which serves as a bridge between the absolute and the relative, the unmanifest and the manifest, is a central idea in Ibn ʿArabī's philosophy. The "*barzakh*" (interworld) that allows the divine to be seen in all of its diversity without losing its fundamental oneness is imagination. It is believed that the universe is an imaginary construction that only exists because of divine intent. As the microcosmic reflection of the macrocosm, the human being, as *insān al-kāmil* (the Perfect Human), holds a special place in this system since human perception thus becomes a mirror for this divine imagination.[15]

Wahdat al-Wujūd, or the Unity of being, represents a nuanced synthesis between the Real's unity and its diversity of expressions. Within this viewpoint, the cosmos is a necessary expression of the divine oneness rather than a contradiction. The variety of creation is seen as the divine's many expressions rather than as something apart from it. Because of this ontological oneness, it is possible to synthesise both unity and multiplicity, with the underlying unity of the divine essence being unaffected by differences in creation.[16]

One of Ibn ʿArabī's closest followers, *Ṣadr al-Dīn al-Qūnawī* (d. 1274), advanced this philosophical viewpoint. *Al-Qūnawī* aimed to organise and formalise his master's concepts, with a special emphasis on the phases by which creation emits from the One and the inner workings of divine emanation. Furthermore, by incorporating the idea of the Perfect Human into the ontological framework, in which humans are viewed as the ultimate manifestation of divine reality, embodying the macrocosmic oneness within themselves *Abd al-Karīm al-Jīlī* (d. 1424) expanded on this discussion.[17]

Later generations of Sufi philosophers and mystics were influenced by the ontological aspects of *Wahdat al-Wujūd*, which have remained a fundamental aspect of Islamic metaphysical thinking, especially within the Sufi tradition, thanks to these scholars.

Devotional and Experiential Aspects of *Wahdat al-Wujūd*

The Sufi philosophy of *Wahdat al-Wujūd* (Unity of Being) is ingrained in Sufi mystics' experiential and devotional activities, making it more than just a theoretical idea. The notions of *baqāʾ* (subsistence) and *fanāʾ* (annihilation) are

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[14]*Chittick, William C.* The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination. *Albany: State University of New York Press, 1989.*

[15]*Izutsu, Toshihiko.* Sufism and Taoism: A Comparative Study of Key Philosophical Concepts. *Berkeley: University of California Press, 1983.*

[16]*Chittick, William C.* The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination. *(Albany: State University of New York Press, 1989), 116-11.*

[17]*Knysh, Alexander.* Ibn ʿArabī in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam. *(Albany: State University of New York Press, 1999), 201–205.*

essential to this sensory realisation. In the presence of God, *fanāʾ* signifies the obliteration of the self as the ego and personal characteristics dissolve in the Divine Essence. This stage is not a conclusion but rather a passage to *baqāʾ*, where the destroyed person continues to exist by God, retaining their unique individuality but assuming divine characteristics. The Sufi path from self-negation to divine affirmation is reflected in this dialectic, which captures the experience of *Wahdat al-Wujūd*.[18]

This ontological oneness may be experienced and internalised through Sufi practices like *murāqabah* (meditative contemplation) and dhikr (remembrance of God). Dhikr is used to cleanse the heart in the *Kubrawiyya* order, bringing the practitioner to a place where the diversity of creation is seen as expressions of the One. Reciting heavenly names repeatedly helps the practitioner's consciousness become more in tune with the heavenly Reality by easing the shift from external multiplicity to internal oneness.[19] Similar to this, *murāqabah*, which is practiced in the *Naqshbandiyya* tradition, entails concentrated meditation on God's presence, cultivating an ongoing awareness that eliminates the sense of separation between the Divine and oneself.[20]

Sufi poetry from the Persian, Turkish, and Urdu literary traditions profoundly expresses the experiential aspects of *Wahdat al-Wujūd*. In the Beloved, poets such as *Jalāl al-Dīn Rūmī*, *Yūnus Emre*, and *Mīr Dard* express the ideas of divine love, oneness, and the destruction of the ego. The soul's desire for oneness with the Divine is frequently portrayed in *Rūmī's* lyrics, which highlight the transformational force of love that results in self-annihilation and consequent sustenance in God. A similar ethos may be found in the Turkish poetry of *Yūnus Emre*, which depicts the close bond between a lover and their beloved in which the ego is obliterated by the overpowering power of heavenly love. The philosophical complexities of *Wahdat al-Wujūd* are captured in Urdu poetry by *Mīr Dard*, who depicts the soul's journey through stages of destruction and subsistence.[21]

In their spiritual pedagogies, Sufi groups like the *Shādhiliyya* and *Naqshbandiyya* have formalised these experiential practices. The *Shādhiliyya* order guides followers through organised spiritual exercises that result in the realisation of divine oneness, emphasising the practice of dhikr and *murāqabah* to develop a continuous awareness of God's presence. Known for its quiet dhikr, the *Naqshbandiyya* order emphasises inward reflection and heart cleansing, which helps the disciple move through spiritual growth stages and arrive at the

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[18]Andrew Wilcox, *"The Dual Mystical Concepts of Fanāʾ and Baqāʾ in Early Sufism,"* British Journal of Middle Eastern Studies *38, no. 1 (2011): 1–16.*

[19]*Muhammad bin Ali Ibn ʿArabi,* al-Futūḥāt al-Makkiyya, *vol. 2 (Qom: Āl-Albeyt, 2016), 194–195.*

[20] *Halil Hamdi,* İrşâdü'r-Râğıbîn *(Guiding of the Willing), as cited in "Murāqabah, Contemplation in The Mevlevi Tradition," The Threshold Society, accessed May 1, 2025, https://sufism.org/library/articles/muraqabah-contemplation-in-the-mevlevi-tradition.*

[21]*Annemarie Schimmel,* Mystical Dimensions of Islam *(Chapel Hill: University of North Carolina Press, 1975), 302–310.*

experiential comprehension of *Wahdat al-Wujūd*. By bridging the gap between doctrinal understanding and lived spiritual experience, these organised practices highlight the crucial significance of experiential realisation in Sufi metaphysics.[22]

Debates, Misunderstandings, and Criticism
Critiques by Shah Waliullah and Ahmad Sirhindi

Ibn ʿArabī's theory of *Wahdat al-Wujūd* (Unity of Being) has been criticised in the Islamic tradition for several reasons. One well-known critic is Shah Waliullah Dehlawi (1703–1762), who attempted to harmonise the jurisprudential rigour of Shariah with the metaphysical insights of Sufism. Although *Wahdat al-Wujūd* emphasises the unique truth of life, Shah Waliullah stressed in his writings that it should not discount the diversity and uniqueness of creation. He maintained that misunderstandings of this teaching can result in antinomianism, which blurs the lines between the Creator and creation and poses a threat to Islamic ethical and legal norms. By using a nuanced approach, Shah Waliullah sought to maintain Sufism's spiritual depth while making sure it adhered to traditional Islamic teachings.[23]

Ahmad Sirhindi (1564–1624), a well-known reformer and Naqshbandi Sufi, is another important player in this discussion. As a remedy for what he saw as *Wahdat al-Wujūd's* too monism, Sirhindi developed the idea of *Wahdat al-Shuhūd* (Unity of Witnessing).[24] Although the feeling of oneness with the Divine is legitimate at a particular spiritual level, he said that it shouldn't be interpreted as an ontological reality. For Sirhindi, any sense of oneness is a personal experience rather than an objective reality, and the separation between the Creator and creation is still untouchable. This viewpoint aimed to uphold the purity of Islamic monotheism and emphasise God's transcendence.

Sunni Orthodoxy vs. Philosophical Sufism

In Islamic intellectual history, the conflict between Sunni orthodoxy and philosophical Sufism has frequently come up. Orthodox critics have frequently treated ideas like *Wahdat al-Wujūd* with distrust because they believe that they might promote pantheism or lessen the significance of adhering to *Shariah*. Philosophical Sufism proponents have responded by saying that their teachings provide a more profound, esoteric understanding of the Divine rather than contradicting Islamic law.[25] They contend that *Wahdat al-Wujūd* realisation is an

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[22] *Carl W. Ernst,* Words of Ecstasy in Sufism *(Albany: State University of New York Press, 1985), 64–70.*

[23] *Muhammad U. Faruque, "Sufism contra Shariah? Shāh Walī Allāh's Metaphysics of Waḥdat al-Wujūd,"* Journal of Sufi Studies *5, no. 1 (2016): 27–57. https://doi.org/10.1163/22105956-12341282.*

[24] *Haruka Cheifetz, "Al-Shaʿrānī's Defence of Ibn ʿArabī in Context: Interpreting 'the Oneness of Existence' (waḥdat al-wujūd) as Experiential Oneness,"* Journal of Sufi Studies *12, no. 2 (2023): 182–215. https://doi.org/10.1163/22105956-bja10033.*

[25]*William C. Chittick,* The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination *(Albany: State University of New York Press, 1989).*

experiential journey that enhances rather than contradicts Islam's exoteric practices, rather than being an academic exercise.

Misconceptions in Orientalist and Modern Interpretations

In the past, orientalist academics have misinterpreted *Wahdat al-Wujūd*, frequently seeing it through the prism of Western intellectual ideas such as monism or pantheism. The incorrect conclusion that Islamic mysticism and orthodox Islam are irreconcilable has occasionally resulted from such readings. However, contemporary research has started to dispel these myths by highlighting the sensory and contextual aspects of Sufi metaphysics.[26] *Wahdat al-Wujūd* is currently understood by scholars to be a complex expression of the link between the Divine and the universe, based on the lived experiences of Sufi practitioners, rather than a categorical affirmation of the identity of God and creation.[27]

Contemporary Relevance and Interpretations
Influence of *Wahdat al-Wujūd* in Modern Sufi Movements
The philosophy and practices of Sufism are still influenced by the theory of *Wahdat al-Wujūd*, as stated by Ibn ʿArabī. Within their spiritual frameworks, contemporary Sufi groups like the *Naqshbandiyya* and *Shādhiliyya* incorporate this philosophical idea, stressing the realisation of divine unity via practices like *murāqabah* (meditative contemplation) and dhikr (remembrance).[28] To help people see the interconnection of all things as expressions of the Divine, these activities seek to transcend the ego. Modern academics observe that *Wahdat al-Wujūd* creates a feeling of cohesion and purpose in a world that is becoming more and more divided by acting as a link between traditional Sufi metaphysics and contemporary spiritual goals.[29]

Comparative Reflections with Christian and Advaita Metaphysical Mysticism

Analysis of *Wahdat al-Wujūd* has revealed remarkable similarities with various mystical traditions, such as *Advaita Vedānta* and Christian mysticism. The Sufi concepts of annihilation (*fanāʾ*) and sustenance (*baqāʾ*) are in harmony with Christian mysticism, which emphasises a unitive experience with the Divine as described by individuals such as Meister Eckhart and St. John of the Cross. The Sufi view of the self's dissolution in the Divine is mirrored in *Advaita Vedānta's* philosophy of non-dualism *(Advaita)*, which holds that the individual self (*Ātman*)

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[26]Arthur F. Buehler, Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh *(Columbia: University of South Carolina Press, 1998).*

[27]Alexander Knysh, Ibn ʿArabī in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam *(Albany: State University of New York Press, 1999).*

[28] Muhammad U. Faruque, "Sufism contra Shariah? Shāh Walī Allāh's Metaphysics of Waḥdat al-Wujūd," Journal of Sufi Studies *5, no. 1 (2016): 27–57.*

[29] Haruka Cheifetz, "Al-Shaʿrānī's Defence of Ibn ʿArabī in Context: Interpreting 'the Oneness of Existence' (waḥdat al-wujūd) as Experiential Oneness," Journal of Sufi Studies *12, no. 2 (2023): 182–215.*

is the same as the ultimate reality (Brahman). Across doctrinal lines, these unconventional discoveries highlight a common metaphysical perspective that points to a universal search for oneness with the Absolute.[30]

Applicability to Interfaith Dialogue and Universal Spiritual Ethics

Wahdat al-Wujūd is a powerful framework for interfaith discussion and the development of universal spiritual ethics because of its inclusive and Universalist aspects. This ideology promotes an understanding of the shared spiritual legacy across many religious traditions by highlighting the fundamental oneness of all things.[31] The 'Other,' according to Sufi viewpoints based on *Wahdat al-Wujūd*, should be treated with empathy and compassion to promote respect and understanding. The philosophical truths of *Wahdat al-Wujūd* provide a strong foundation for moral behaviour and peaceful cooperation amongst faith communities in a time of religious heterogeneity and global interconnection.[32]

Conclusion

Wahdat al-Wujūd has been examined in this work as a fundamental and timeless principle in both traditional and modern Sufi theology. By following its historical development from forerunners such as *al-Ḥallāj* and *Bāyazīd Bistāmī* to Ibn ʿArabī's metaphysical theory, the study has demonstrated how Wahdat al-Wujūd connects rigorous philosophical research with embodied devotional experience. Developed by Ibn ʿArabī and expanded upon by his successors, including *al-Qūnawī* and *al-Jīlī*, the ontological framework of being *(al-wujūd)* provides a complex explanation of divine oneness that allows for plurality within the universe through the mediating function of imagination *(khayāl)*.

Furthermore, the study has shown how the idea applies to spiritual practices like *murāqabah* and dhikr, resulting in experiential states like *baqāʾ* and *fanāʾ*, which translates philosophical knowledge into lived devotion. This worldview's poetical and educational aspects are still present in mystical literature and Sufi orders across language and cultural backgrounds.

Lastly, the study has recognised both contemporary reinterpretations and historical criticisms, particularly from Ahmad *Sirhindī* and Shah *Waliullah*, indicating that *Wahdat al-Wujūd* continues to be a rich site for comparative mysticism and interfaith interaction. Future research may look more closely at the experiential epistemologies ingrained in Sufi activities or how Ibn ʿArabī's ideas have been received and modified in various international contexts, particularly in light of contemporary ethical and philosophical issues.

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[30]*Zaheer Ali Khan Sharvani, "Visishtādvaita and Wahdatul-Wujūd: Points of Comparison and Departure,"* Tattva: Journal of Philosophy *10, no. 1 (2018): 1–14.*Christ University Journals+1ResearchGate+1

[31] *Sean Butler, "Monistic Interpretations of Tawheed in the Sufi Notion of Wahdat al-Wujud,"* Arts & Humanities Hawaii *(2012): 1–10.*Arts Humanities Hawaii |

[32]*Muhammad U. Faruque, "Sufism contra Shariah? Shāh Walī Allāh's Metaphysics of Waḥdat al-Wujūd,"* Journal of Sufi Studies *5, no. 1 (2016): 27–57.*

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