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Major Philosophical Concepts of Sufism and Taoism

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Abstract

This research discusses the Pioneers of Sufism and Taoism namely, Ibn al-‘Arabī, Al- Qunawi, Lao-tzu, and Chuang-Tzu. Then, the article shows a comparative reflection on the key philosophical concepts E.g. preliminaries in methodology, man’s inner transformation, the multi-stratified structure of reality, essence and existence, and the self-Evolution of Existence. This research is relevant to understand the philosophical sufism of Islam. This research uses qualitative methodology. The research finds that Islamic Sufism and Taoism have some similarities to appreciate in interreligious discussion in academia.

Keywords: Sufism, Taoism, Ibn Arabi, Al- Qunawi, Lao-tzu, Chuang-Tzu

Introduction

Sufism is related to an Islamic mystic school that seeks to know and understand God directly and discover the truth of divine love and understanding. It comprises several mystical paths that aim to clarify humanity's relationship with God and make it easier for people to recognise and feel the presence of divine wisdom and love in the universe.

Although Sufism has been the name given to Islamic mysticism in Western languages since the early nineteenth century, it recognises in Arabic as tasawwuf. Sufism is a broad term derived from the

Arabic word Sufi (mystic), which derives from suf, which means "wool," and may refer to the woollen clothing worn by early Islamic ascetics.

Daoism, also spelt Taoism, is a unique religious and philosophical tradition that has shaped Chinese life for more than 2,000 years. In its broadest sense, the Daoist attitude toward life can be seen in the Chinese character's accepting, submissive, playful, and carefree aspects. This philosophy balances and complements Confucianism's moral, conscientious, authoritarian, and purposeful

personality. Daoism is also distinguished by a positive, active attitude toward the occult and metaphysical realms.

Mutual understanding can be realised or imagined in a variety of life contexts. The philosophical level is one of the most important. It has become a feature of the intellectual level, providing the appropriate setting for demonstrating the activity of understanding each other in the format of metahistorical dialogue.

Methodically organised metahistorical discussions will make clear and definite philosophia perennis in the term's broadest sense. Regardless of age, place, or nation, the philosophical thrust of the human mind is fundamentally and ultimately one.

Sufism and Taoism have no connection regarding historical origins. Sufism has historically been associated with a subset of Semitic monotheism, whereas Taoism is a philosophical expression of Far Eastern Shamanism. It is significant because they share the same philosophical foundation despite their vast cultural and historical differences. First, they base their philosophical thinking on a distinct conception of existence that is identical, albeit differing in details and secondary issues.

As a result of confirming existence as the concept of the two systems of thought, they have a common philosophical foundation on which to build a metahistorical dialogue between the Sufi pioneers, Ibn Arabi, on the one hand, and Tosim, Lou-Tzu, and Chuang-tzu on the other.

Sufi and Taoist pioneers

Ibn al-Arabi

Ibn al-Arabi was born in Murcia, Valencia, on July 28, 1165, and died in Damascus on November 16, 1240. He is a well-known mystic and philosopher who provided the esoteric and mystical aspects of Islamic thought with its first comprehensive philosophical formulation.

He received his early education in Sevilla, at the time a premier centre of Islamic culture and study. He spent 30 years studying ancient Islamic sciences under the mentor of various mystic masters, who saw in him a young man with a clear spiritual bent and a razor-sharp intellect.

During that time, he travelled extensively. He visited many towns in Spain and North Africa in search of Sufi (mystical) Path masters who had made significant spiritual progress.

His two most famous works are *Al-Futūfiāt al-Makkiyyah* (The Meccan Revelations) and *Fuṣūṣ al-fīkam* (The Bezels of Wisdom).

AL-Qunawi

Ṣadr al-Din Muhammad ibn Isfīāq ibn Yusuf al-Qūnawī was born roughly 605/1208–9 in the Seljuq Sultanate of Rūm. His father, Majd al-Din Isfīāq, was the head of the Seljuq religious establishment under Sultan Ghiyāth al-Din Kaykhusraw and his successor 'Izz al-Din Kaykā'ūs. Al-Qunawi's father and Ibn Arabi were friends, and after his father's death, Ibn Arabi married al-Qunawi's mother. Thus, at some point in his youth, perhaps at fifteen, al-Qūnawī moved to Damascus and became a formal member of Ibn Arabi's household as his stepson.

Al-Qunawi received an education that focused on hadith science. After several years of training under him, Ibn Arabi granted al-Qunawi an ijaza to transmit his writings. When al-Qunawi was in his twenties, he constantly travelled between Egypt, Rome, and

Damascus.

Following Ibn Arabi's death, he became his chief disciple and dedicated himself to passing on his teachings. He eventually settled in Konya, where he has lived for the past two decades.

Lao-tzu

Lao-Tzu, a Chinese philosopher, was born in 500 BCE. He established the Taoist philosophical system. He is best known as the author of Laozi (later renamed the Tao-Te-Ching, which translates as The Way of Virtue or The Classic of the Way and Virtue), the work that epitomises his philosophy. His name, "Old Man" or "Old Master," is more of an honorific title than a given name.

Laozi is still a little-known person despite being a significant historical figure. Sima Qian's biography in the *Shiji* (Records of the Historian) is the primary source of information about his life. According to him, Laozi was a native of Quren, a village in the Hu region of the state of the Chu, which is equivalent to the present-day Luyi in the east of Henan Province. His appellation was Dan, his given name was Er, and his family name was Li. He held the position of shi at the Zhou dynasty's royal court (about 1046–256 BCE). Shi, which today is a slang term for a historian, referred initially to ancient Chinese intellectuals who specialised in fields like astrology and divination and were in charge of sacred books.

Laozi continues to be well-respected in all spheres of Chinese society. He was a saint or a god to the people, a revered scholar to the Confucians, and one of the most important deities to the Daoists. He was also an emanation of the Dao.

Chuang-Tzu

Zhuang Zhou, also known as Master Zhuang or Chuang Tzu, was a prominent Chinese philosopher who lived during the Warring States period, which corresponded to the Hundred Schools of Thought period in the fourth century BC. He is credited with writing, in whole or in part, the *Zhuangzi*, one of Taoism's founding texts.

The greatness of Chuang Tzu resided in the full culmination of early Taoism. He expanded the Taoist system while adhering to the Taoist doctrine of *wu-wei* (refraining from action contrary to nature). He carried out metaphysical speculations never heard of by the early Taoists.

The philosophy of Chuang Tzu, as characterised by its emphasis on the unity and spontaneity of the Tao, its assertion of personal freedom, and its doctrine of the relativity of things, is essentially a plea for the "return to Nature" and free development of man's inherent nature. In actuality, it is a form of romantic philosophy that idealises the state of natural simplicity characterised by the absence of will, consciousness, and knowledge and rejects Confucian virtues and institutions.

A Comparative Reflection on the Key Philosophical Concepts Preliminaries in Methodology

The leading spirit of Lou-Tzu and Chuang-Tzu's philosophical worldviews is "existential", as opposed to the Confucian school's "essential" tendencies.

Taoist philosophers did not give the concept of existence a formal name. On the other hand, Ibn Arabi chose the term *form*, a historically and structurally related Arabic expression that precisely captures the same concept.

Of course, Lou-Tzu and Chuang-Tzu employ the word Yu instead of Wu, which denotes non-existence. However, Yu play a significant function in their system, which is quite distinct from the idea of existence. Yu refers to a specific aspect or phase of the Absolute's creative process, a stage in which the nameless Absolute becomes the named Absolute and begins to diverge in several directions.

Taoist, the literal Daoist translation of the Arabic phrase Haqq, Truth or Reality, is far more accurate in this regard than Yu. Tao, on the other hand, has a highly complex semantic structure. It has a broad semantic range that includes many different conceptions of existence.

If it is used as an equivalent term for existence, it will undoubtedly add many more components to the fundamental meaning of existence. Sachiko described a specific aspect of the Tao as Actus Purus (pure actuality - the absolute perfection of God) in a much less colourful phrase than Tao. Existence is the only word that fits that purpose.

The issues become more serious when there is no historical connection between the two thinkers, as with Ibn Arabi, Lou- Tzu, or Chuang-Tzu. In this case, if a central concept is present in both systems but only has a language counterpart in one of the systems, the nonlinguistic idea in that flexible system must be designated and given a well-known name. Assume the phrase was both appropriate and logical. Another word may select for this purpose, or that name may take from the other party's system.

In this case, Ibn Arabi contends that the word being, or existence in its translated form, serves a valuable purpose because it conveys a concept in the most direct manner possible, i.e., without adding any specific connotations.

Ibn Arabi purposefully uses a variety of other synonyms, such as Tajalli, Faydh, Rahmah, breath, and so on, to describe the same concept with different implications. Hence the word remains devoid of a transparent colour connotation.

By affirming existence as the notion of the two systems of thought, they have a shared philosophical foundation upon which to construct a metahistorical discourse between Ibn Arabi, on the one hand, and Lou-Tzu and Chuang-tzu, on the other.

The Unity of Existence dominates the philosophical foundation of the two systems. The Arabic word for this concept is Wahdat al-Wujud, which translates to "Oneness of Existence." Similar expressions find in Chuang- Tzu's T'ien Nie (Heavenly Equal) and T'ien Chun (Heavenly Equal).

Both systems view the entirety of being as an ontological conflict between Oneness and Diversity. Ibn Arabi's concept of unity is linked to Haqq, Truth/Reality, whereas Taoism connects it to Tao, the Way. Different kinds of beings are conceivable, according to Ibn Arabi. In the meantime, it's Wan Wu, Ten Thousand Things to Lou-Tzu and Chuang-Tzu.

The relationship between these two frameworks of ontological tension is Oneness. Because the various phenomenal forms that the Absolute carries are the pinnacle of everything that makes up diversity, it is Oneness (as both Truth and Way).

Tajalli - the self-manifestation of the one - is how Ibn Arabi refers to the unique process of the actual Single diversification itself into the Many. Lou-Tzu and Chuang-tzu, on the other hand, refer to it as Sheng or producing. Chuang-tzu expands on this idea with the

concept of universal transmutation, or Wu Hua, which refers to anything that transforms into a different form.

Man's Inner Transformation

According to Ibn Arabi, it requires greater insight into the mysteries of existence, spiritual vision (Ayn al-Bashirah) and enlightening light (Ming) in the Chuang- Tzu concept.

To achieve this vision, humans must undergo spiritual rebirth and transition from earthly to otherworldly existence (Nasy'ah Ukhrawiyah).

The first is the pattern of most ordinary humans; following that, people with the modus Ukhrawi Wujud must immediately appear abnormal. In this regard, the Taoist and Sufi worldviews speak to a conception of existence connected to abnormal humans.

It is worth noting that both Ibn Arabi and Chuang-tzu explain how this spiritual transformation occurs in humans, revealing the same fundamental structure in both cases.

Ibn Arabi refers to it as self-negation (Fana), but Chuang-tzu refers to it as "sitting in forgetfulness" (Tso Wang). Negation and forgetting are synonyms for the same concept. And, in Chuang-Tzu's terminology, the same fundamental concept of mental purification, or spiritual fasting. Purification is the process by which man purifies all of his desires and rational activities in Taoism and Sufism. In other words, it entails emptying the ego of all reason and desire activities.

In Taoism, He empties the empirical ego, resulting in the actualisation of the Cosmic Ego, which sees union with the Absolute in His creative activity. In the case of Ibn Arabi, on the other hand, considers union with the Absolute to the greatest extent conceivable.

According to Ibn Arabi and Chuang-Tzu, there are a few steps before becoming union with the Absolute. The procedures are as follows.

Stages of purification

According to Chuang-tzu, the first stage of purification consists of getting the world out of mind and forgetting the objective world's existence. Because the world as an objective being is relatively distant from the mind from the start, humans can easily erase it from their consciousness through contemplation.

The following step is to clear your mind of all thoughts, which entails erasing consciousness of the things usually present in a person's daily life. The outside world has completely vanished from his consciousness at this point.

The third stage is when a person forgetfulness about their own or future personal existence. As a result, the ego eliminates, and both the internal and external worlds vanish from consciousness. The human mind opens when the ego is gone, and the illumination light rushes into the spiritual night's darkness. According to this, man has developed a new ego. He has now entered Eternity, beyond all physical space and time. He is also beyond Life and Death, which means that everything merges into one in his non-consciousness, and he is one with everything.

In this spiritual state, a distinct Tranquility rules over everything. And in this Cosmic Tranquility, far removed from the sensory world's hustle and bustle, man feels unified and connected with the universal Transmutation process of ten thousand things.

Ibn Arabi presents the Islamic method of spiritual purification and breaks the purification process into three phases. In the first stage, known as negativity, a person denies all of their human characteristics and adopts those of the divine attributes.

In the second stage of development, a man depletes his essence and understands that it is one with the Divine Essence. In the most accurate meaning of the word, this is the culmination of the phenomena of self-negation. This stage is the first half of Chuang-tzu's stage, which instructs people to set aside their primitive egos.

Ibn Arabi asserts that the third stage is when man regains his identity, which he had previously lost. He did not regain consciousness in the same state earlier but within the Divine Essence.

It's another example of him claiming to have created a new ego after letting go of his old one. After losing his old life, he found a new one, and this new life merged with the Divine Reality. In Sufi terminology, it refers to eternal awareness (Baqa).

This third stage aligns with the second half of the third stage according to the Chuang-tzu segmentation of the purification process.

Man can now see how all phenomenal things intertwine and melt into the infinite ocean of divine existence. His consciousness, or super, is perfectly harmonious with Divine Consciousness at an ontological stage before dividing into dispersed tens of tens of determinations and specific forms. Naturally, he fell into profound silence, and an astonishing tranquilly swept over his focused thoughts.

According to Ibn Arabi and the Taoist philosophers, everyone and everything in the universe is an outer form of the Absolute. Each being embodied the Absolute in its distinct style and format.

When the mind has thoroughly purified, and a person has transformed into metaphysical emptiness by forgetting both their inner and outer selves, they are then permitted to experience what Taoist philosophers call enlightenment (Ming). Ibn Arabi refers to it as revelation (Kashf) or instant tasting (Dzauwq).

When this peak stage fully actualises, everything removed from his consciousness during the purification process reappears, which is a distinguishing feature of enlightenment or revelation. It wholly altered his state of mind, transforming it into The Mysterious Mirror, as Lou-Tzu referred to it, which was now smudge-free and shimmering.

The Multi-Stratified Structure of Reality

As we mentioned, there is no relationship between Sufism and Taoism regarding their historical roots. Taoism is a philosophical interpretation of Far Eastern shamanism, whereas Sufism is a historical type of Semitic monotheism.

The fact that they share philosophical underpinnings despite significant cultural and historical differences is substantial. Despite differences in specifics and ancillary issues, both philosophers share a common philosophical starting point: the concept of existence.

Furthermore, they agree that the climax and source of philosophical activity is the experience, not reasoning about existence. A level (or levels) of supra-sensible intuition refers to

the sense of being in this specific situation rather than the general level of sensory perception.

Reality or existence manifests as a multi-layered structure at the supra and supra sensory levels. The fact that perception via this metaphysical sense is not a unique structure. As a result, the realised picture of reality differs from ordinary people's perceptions of reality.

It's worth noting that Ibn Arabi and Chuang-Tzu begin by rejecting the concept of reality, claiming that it is nothing more than a dream. According to Ibn Arabi, this universe is an illusion; it does not exist. Chuang-Tzu agreed with Ibn Arabi when he said, "Imagine you want to be a bird."

According to Ibn Arabi and Chuang, the dictum "All is a dream" has a very uplifting metaphysical interpretation. As a result, this is not a dynamic statement that says the world we live in is like a dream, that everything in this world is tragically transient and momentary. On the contrary, a firm ontological assertion acknowledges the existence of a higher ontological level. Everything is stripped of its apparent rigid essential limitations and revealed in its natural amorphousness. And it is quite paradoxical that, according to both Ibn Arabi and Chuang-Tzu, the state of existence of these dreams is far more accurate than what we call reality.

According to Ibn Arabi's ontological framework, this level of dreamlike life is known as the realm of likeness and imagination, whereas Chuang-Tzu refers to it as chaos.

As a result, the founding principle that "everything is a dream" does not imply that the concept of "reality" is false and meaningless. Instead of suggesting that the physical world is merely an illusion, the statement demonstrates that the nature we observe and feel at this sensory level is not an autonomous reality. Nonetheless, a symbol (ayat), or indicator, as Ibn Arabi puts it (borrowing a Qur'anic term), obliquely alludes to something further away.

In the eyes who experience spiritual awakening, everything, each in its form and level, manifests the presence of "Something beyond".

According to Ibn Arabi, Lou-Tzu, and Chuang-tzu, that "thing beyond" is eventually al-Haqq, the Absolute. Ibn Arabi and the Taoist sages distinguish the stages of the Absolute's process of self-disclosure. It denotes a multi-strata (reality) structure, according to ontology.

According to Ibn Arabi, the structure is as follows:

- 1) Essence Stage (Absolute Mystery, Total Darkness)
- 2) Stages of Divine Attributes and Names (Divine Stages)
- 3) Stages of Divine Action (Rubbiyah level (Divinity))
- 4) Different Levels of Image and Similarity
- 5) The Sense Realm.

In the meantime, according to Lou-Tzu:

- 1) The Mysteries of all Mysteries
- 2) None (None, or Anonymous)
- 3) The One
- 4) The existence (Heaven and Earth)
- 5) Ten thousand things

The two innovative thought systems share the following concepts:

- A. Both agree that the first step is a complete mystery, i.e. something beyond all categories and limitations, including the boundaries of the "unlimited."
- B. Both acknowledge that the final four stages represent the various forms this absolute Mystery has taken throughout His ontological evolution, giving the impression that they are "one" in this sense.

Essence and Existence

According to Ibn Arabi, reality is referred to as essence at the level of Oneness, and its true nature is nothing more than unadulterated existence insofar as it is. It is not a statement required by non-determination or determination because it is too holy to be judged by any attribute or name.

It lacks quality and delimitation and even the slightest hint of pluralism. It is not a substance because a substance requires a different essence to its existence, or a quiddity, to distinguish it from other substances.

The concept of the Absolute, which is neither determinate nor non-determinate, is expressed more succinctly by Lou-Tzu with singular words like Nothing and Nameless and by Chuang-tzu with the statement Nothing (There is non-Being). The final term, nothing (non-Being), refers to the steps of the logical procedure that leads to the realisation of the Mutlaq, which is beyond any determination.

First, the idea of the Absolute, that is, existence as it is generally understood, is rejected, and for this reason, the concept of non-being presumes. Later, this notion of non-existence was discarded because, as a simple denial of existence, it was merely relative non-existence. Following that is the concept of nothing as not being obtained—based on the denial of both being and non-existence. As a result, it contains a hint or reflection of the conflict between these two adversaries. One must deny non-being itself to completely eradicate this slender remnant of relativity. Finally, the idea of nothing (No Non-Being) implicates nothing in its absolute non-conditional transcendence.

By using the image of the marvellous Cosmic Wind as a metaphor, Chuang-tzu emphasises that this transcendent nothing is not harmful in the traditional sense.

Chuang-tzu emphasises that this transcendent nothing is not negative in the traditional sense of the word by using the image of the marvellous Cosmic Wind as a metaphor. The Cosmic Wind on him is invisible and incomprehensible because it is not a thing, but we know its existence because of His ontological activity. The wind blows through each, creating thousands of holes and cracks that sound emits.

The fundamental idea underlying the Wind sign is similar to Ibn Arabi's favourite representation of life flowing through everything (Sarayan al-Wujud). The specific movement of water as it flows is essential to life (or existence). The water of existence flows eternally through all things. It spreads throughout the entire cosmos, flooding and filling everything. It is noteworthy that Chuang-tzu and Ibn Arabi describe existence as something that moves, breathes, flows, spreads, seeps, and so on. They have directly experienced it through tasting; it is an actus and nothing else.

Ten thousand things are then born due to an actus' existence, causing it to spread widely and to the farthest reaches. Everything exists in this sense; there is nothing but existence. The existence (or the Absolute) manifests itself in ten thousand different ways.

There is only existence. According to this review, there is only one domain of existence.

The fact that we can see an infinite variety of different things with our eyes, on the other hand, cannot be disputed. It is a fundamental fact that nothing, no matter how large, repeats itself in the Divine sphere. According to this viewpoint, no two things (creations) are exactly alike. The same item is not the same in two successive moments.

At a universal level of existence, these uniquely varied objects retain their unique characteristics, but they do so within the framework of many essences rather than as distinct individuals. The ontological distinctions and features that these things exhibit are far more substantial and enduring because they are based on and determined by the essences of the items at this level. Objects in the latter provide an essential fiction to keep them from disintegrating. A dog is fundamentally a dog and can never be anything else, just as a horse is fundamentally a horse and cannot be anything else. Without a doubt, this is the ontological foundation of the essentialist type.

In response to this issue, Chuang-tzu took a proper anti-essentialist stance. Things' perspectives, distinguished from one another by a distinct boundary of the essence, do not accurately capture the nature of items. He claims that the fundamental distinctions between these entities are hollow and unreal, as understood by logic and common sense. Things are usually perceived as different in terms of essences simply because ordinary people are not awake. When they awaken, they will perceive everything as it originally existed chaotically.

On the other hand, chaos is not the same as their absence. If there is no pluralism in the realm of being, the concept of chaos becomes meaningless. According to Ibn Arabi, the most fundamental fact is that many different things exist, regardless of their importance in themselves or from the perspective of higher metaphysical levels of existence. When judged by the spiritual vision of an ecstatic philosopher, observable differences and features in the world may appear unreal. Even if things are factually distinct, they must also have an ontological basis. And the ontological foundation cannot be anything other than these essences.

Chuang-tzu represented these essences with the image of holes in the trees that made various sounds when the wind blew through them. Chuang-tzu does not claim that there are no holes in any way. They exist, but they do not produce sound on their own. The wind, not the holes, is making the sounds. The same wind blows ten thousand things in different directions, causing each hole to create its distinct sound so that each one believes it is the one making that particular sound. But who causes the various sounds and sounds ('the holes/cracks')?

The permanent archetypes (Al 'Ayn al-Thbitah) in the ontological Ibn Arabi line up with the cracks/holes in the ontological Chuang-tzu. The primary distinction between the two ontological systems is that in the former, the relationship between Essence and Existence is purely symbolic. On the other hand, Ibn Arabi took the matter as an ontological theme and elaborated on it more theoretically.

Permanent archetypes are essences of things, and they are not described as existent nor non-existent, which is precisely the case with Chuang-tzu's holes. However, what is interesting is that Ibn Arabi also describes permanent archetypes as realities (Haqq) eternally stored in the Unseen world. Even though non-existence

within the framework of external existence, the permanent archetypes are in the act of Divine Consciousness. Ibn Arabi's Platonic ontology is more fundamental than Chuang-Tzu's ontology, which only acknowledges the potentiality of these essences.

The Self-Evolution of Existence

In Sufism and Taoism, the absolute and ultimate foundation of existence is the Mystery of all Mysteries.

According to Ibn Arabi, Ankar al-Nakirat (the least definite/unbound of all the indeterminate/unbounded) is something that transcends all conceivable qualifications and relations. And because it is so transcendent, it will always be unknown and unknowable. Thus, existence is both inconceivable and unapproachable. Ibn Arabi refers to this aspect of reality as Ghayb (hidden or invisibility).

Hsuan, or Mystery, is the most appropriate word in the Daoist system to describe this absolute transcendent stage of existence. Negative terms used by Taoist sages include Wu, non-being, Wu Wu, Nothing or Nothing, Wu-Ming, Nameless, and so on. These terms must consider how they function in the original transcendence realm. However, there is a conceptual difference between these negative terms and Mystery. The negativity implies opposition to something positive, such as the next stage of Yu or Wujud, the place of the boundary. -the limit of everything- that would-be began to become dimly visible. For this reason, Chuang-tzu proposes using the complex expressions nothing-(None-Non-Existence) or nothing-none-nothing to refer to the pinnacle of existence (i.e., the Mystery of all mysteries) while leaving the level of negativity behind. On the other hand, the distinction between Mystery and these negative terms is purely conceptual. Otherwise, Intangible, Nothing, and Nameless are synonyms for Mystery. They all depict the Absolute in its absoluteness, as the Unknown-unknowable, beyond all qualifications, terminations, and relations.

Ibn Arabi named this ontological level the Oneness (Ahadiyah) level. At this point, the Absolute is One because He refuses to accept any qualifications. As a result, One here means nothing more than absolute transcendence.

Daoist thinkers also speak of the way as the one. One in the Daoist system conceptually situates between the stages of Non-Being and Being. It differs from the Path of Mystery in that it regards something attained, i.e., accompanied by ten thousand things. In other words, the one is the immanence principle.

According to Lou-Tzu, the path is inherent in everything that exists as its existential core or as its virtue. The way is the way, whether considered immanent or transcendent. What is immanent in all things is also what transcends all things. In Ibn Arabi's system, this situation corresponds to the conceptual difference between Tanzih and Tasybih, as well as the true identity of the two.

Therefore, as it refers to the Absolute himself, the Daoist concept of the one is an exact match for Ibn Arabi's Ahad, the absolute one. However, as long as it contains the possibility of pluralism, it is a perfect match for Wahid. The Oneness of the Many, or the Single at the Levels of Name and Nature. In short, Ahad and Wahid in Sufism are both aspects of the One in Daoism.

These considerations lead us to the conclusion that the beginning and end stages of existence can view from two distinct perspectives:

- ✓ As the Absolute in itself
- ✓ The Absolute is the source and starting point of the self-development process

In the first of these two aspects, the Absolute is Mystery and Darkness. In the second aspect, a faint light bias has perceived despite the total darkness. Everything is stored in the chest of the breath, like the bright light of day amid the darkness of dawn, as Ibn Arabi said.

It is significant in this case that the Daoist sages used the term for the Mystery; Hsuan originally meant black with a mixture of redness. In this context, Lou-Tzu also employs the phrase P'u, which initially meant uncut wood. Existence is like uncut wood at this level of absolute simplicity. Nothing but wood can see as long as it is uncut. However, in terms of the ability to produce various types of furniture, it is more than just wood. It is still None, but the possible event is a variety of things. At the very least, there is a vague and random sense that something is about to occur. It is the positive aspect of the Mystery, the Absolute's side facing the realm of creation.

Ibn Arabi uses the phrase "hidden treasures" from a hadith to convey the same idea. And it contains important Hidden treasures that he wishes to be known.

However, known desire, the inner ontological drive of existence, will soon be realised in Ibn Arabi's worldview at the Divine Names and Attributes stage. At the absolute Oneness stage, qua Absolute, The Absolute is distinguished by complete independence and is not required or demanded by any creative activity. If creation can only imagine a few things at this point, it is only a faint figure.

This strange state accurately refers to the Taoist concept of Non-Existence or None. According to Lou-Tzu, Deep and Baseless are the origin and foundation of ten thousand things. There's nothing there, but there must be something. "I'm not sure whose son he is. He is the Emperor of Heaven's ancestor." "The road is very obscure, completely hazy. The image in the middle is completely blurred and not clear at all. "It's all vague and random, but there's something in the middle."

Conclusion

It's astounding that Sufism and Taoism have identical ontological conceptions despite their geographical and historical differences. The philosophical level is one of the most fundamental for comprehending mutual understanding. Both concepts share an intellectual foundation to build a metahistorical discourse between the two systems. In methodological preliminaries, the Unity of Existence dominates the philosophical foundations of the two systems. The Arabic term for this concept is Wahdat al-Wujud, which means Oneness of Existence. Similar phrases can find in Taoist T'ien Nie (Heavenly Equal) and T'ien Chun (Heavenly Equal). In these concepts, Man's Inner Metamorphosis is the spiritual transformation that occurs in man and goes through a few stages before union with the Absolute. To describe the idea of the Absolute, they use singular terms like "non- determination" or "determination," "nothing," and "nameless," alluding to the logical steps that lead to the realisation of the Mutlaq, which is beyond human comprehension. According to Taoism and Sufism, the cornerstone of existence is The Mystery of All Mysteries. The conclusion is that the beginning and end stages of existence are viewed from two different perspectives because the Absolute is

Mystery and Blackness, with a little tendency toward light despite total darkness.

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