



METAPHYSICAL BEING OF HALLAJ AND ABSOLUTE IDEALISM OF HEGEL: AN ANALYTICAL PARADIGM

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Abstract

Hussain Bin Mansoor Hallaj is a towering personality in Islamic mysticism who was brutally murdered because of his famous proclamation *ana al haq*, while George Wilhelm Friedrich Hegel is undoubtedly, the most influential philosopher who has established a novel way of presenting traditional philosophical scholarship and furthermore, exhibited a deep and insightful contribution towards core philosophical issues. There is a sharp and vivid similarity midst *problem of being* as presented by Hallaj and the *absolute idealism* of Hegel; a critical review of both of these great thinkers, it appears that the analytical paradigm encircles the thought flow, of Hegel and Hallaj, stems out of same intellectual source. The rational process and procedural inferences of Hallaj and Hegel share numerous cohesion as both of them displayed a new way of thinking, a shrill sagacity of revolt from the outmoded schools of thoughts, transcendental excellence and self-annihilation. This paper is an initial attempt to interpret this relationship to pave the way towards better understanding of their contribution in the real sense of words.

Keywords: *Absolute, Being, Idealism, Metaphysics, Paradigm*

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1. Introduction

The prime focus this research initiative 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 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 encircling the fundamental theme of this 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:

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| 1. | Al-Tawasin | Hussain bin Mansoor Hallaj |
| 2. | Diwan-e-Hallaj [selected poems] | Hussain bin Mansoor Hallaj |
| 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 Works (20 Vols) | G.W.F. Hegel |

1.1. Hallaj and Hegel: Critical Analysis

a. 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^{swt}.* (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 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 reflection less 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).

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 everything behind and at one point reaches out to the true being, but this union is impermanent and transitory that is destined to be ended as soon or far along. 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 un-separated 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 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 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, without any supplementary dissection (inner/outer) and entirely self-regulating.

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 un-separated 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 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)

b. 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 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, contemplation and rumination; 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 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-1

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>)
22. preparation (<i>I'dad</i>)	23. isolation (<i>infirad</i>)	24. captivity (<i>inqiyad</i>)
25. attraction (<i>murad</i>)	26. presence (<i>hudur</i>)	27. exercise (<i>riyada</i>)
28. circumspection (<i>hiyata</i>)	29. regret for things lost (<i>iftiqad</i>)	30. resistance (<i>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 (rafid)</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>		

1.2. (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.

c. *Concept of God*

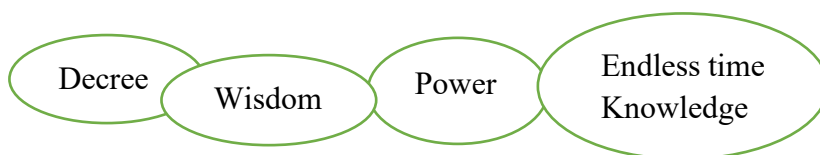
The concept of God given by Hegel is itself different from what had been given by other mainstream philosophers; *Hegel's conception of God calls our attention once again in this context. Contrary to the predominant view held by enlightenment reason, Hegel does not conceive God as separate from the world. 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 *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 mentioned 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 contented 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-1

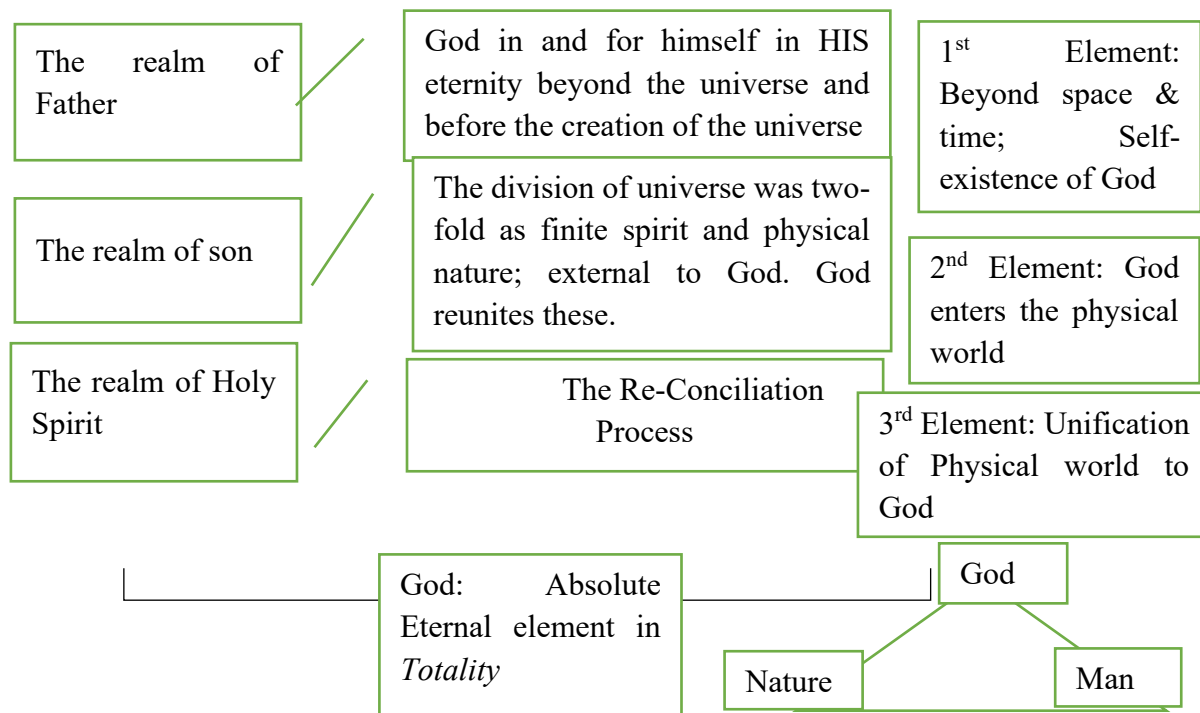


This sacred series of circles exhibits the omnipotence and supremacy of ultimate God; if anyone wants to reach him then one needs to enter the first circle and soon after entering the first circle there is no coming back. The danger of being seared by the intense light (*tajalli*) is always there; precisely, 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 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:

Figure-2



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.

d. 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 anyone 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 anyone to stand before HIM and HIS HISNESS is matchless and incomparable; HE has no mercy for those who think themselves 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'.

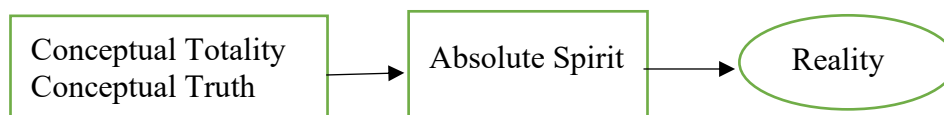
Another side of this coin is only for those who understand the intricacies of mysticism; languages are limited and their restricted sphere cannot grasp the totality of emotions and the same happened in case of Hallaj. People took *ana al haq* in its

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, 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 evolutionary relation as

Figure 3

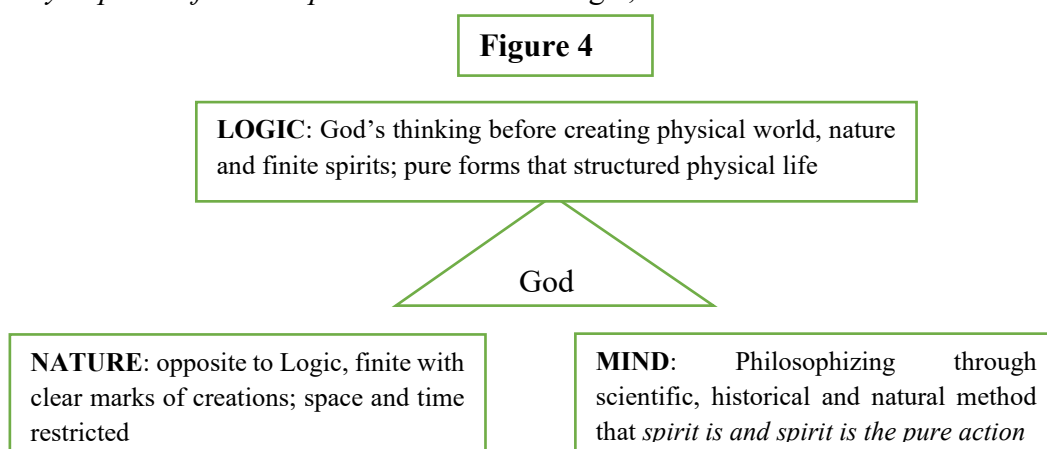


This *absolute universal mind* reflects itself in all aspects of human sense perceptions and knowledge and envelops everything. Being a *rational totality*, it further engulfs immense edifice of rational impressions exist in all facets of human life. He ascertains that although the absolute is inestimable, 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 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*:



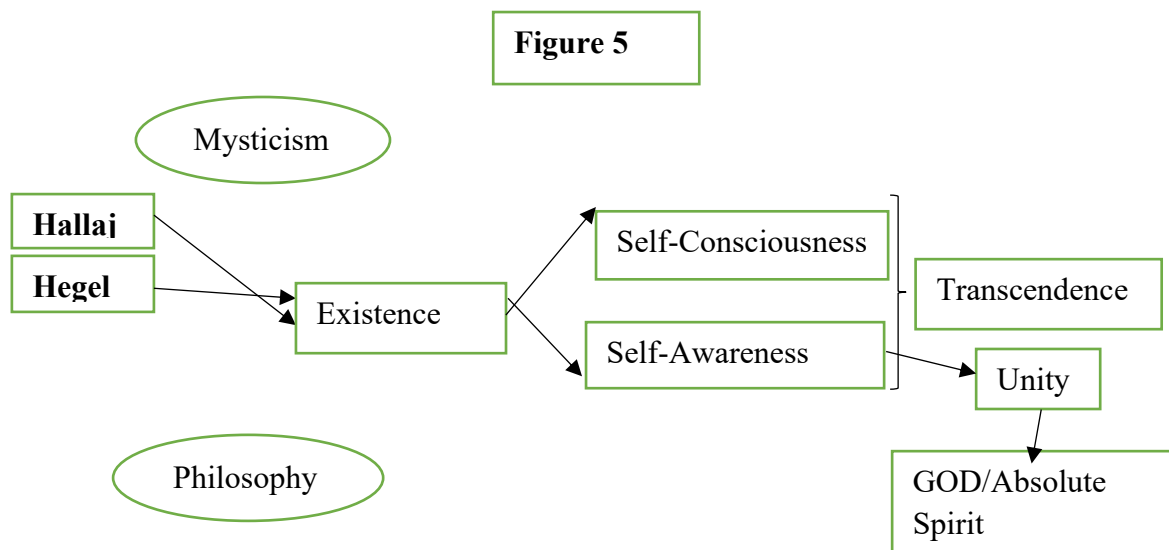
Hegel founded an evolutionary dialectical method with the help of which he confirmed the possibility of *absolute spirit*. It was for the very first time that this notion was regressed through a dialectical process and that was purely a Hegelian initiative. The traditional view about is an *infinite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

2. 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:



3. Conclusion

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

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, canned, 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 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 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 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-consciousness, 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 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)

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