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Waḥdat al-Wujūd and the Path of the Wayfarer in Works of Ibn ‘Ajība

The Moroccan Sufi master Aḥmad Ibn ‘Ajība (d. 1244/1809) penned two small treatises that focus upon the oneness of being (*waḥdat al-wujūd*), *Taqyīdān fī Waḥdat al-Wujūd*. His other writings do not use the term frequently but are nonetheless infused with an understanding of *waḥdat al-wujūd* similar to that espoused in the writings of Ibn ‘Arabī (d. 638/1240). Several passages within his major Quran commentary, *al-Baḥr al-Madīd fī Tafsīr al-Qur’ān al-Majīd*, such as the commentary on Q 2:115, convey his understanding of the oneness of creation as a tapestry woven of divine attributes with all existents reflecting the unity of the Divine. For Ibn ‘Ajība perceiving this unity is essential to wayfaring upon the spiritual path, as it prevents the multiplicity of forms from distracting the spiritual aspirant. Progressing to the point where one witnesses all of existence as a single essence (*dhāt wāḥid*) reflecting the Divine and in complete servitude (*‘ubudiyya*) to It is thus essential for attaining connection with God. This paper goes beyond Ibn ‘Ajība’s short treatises on *waḥdat al-wujūd* to examine his discussions within *al-Baḥr al-madīd* and his little studied commentary upon the *Ḥikam* of Ibn ‘Aṭā’illāh al-Sakandarī (d. 709/1309), *Īqāz al-Himam fī Sharḥ al-Ḥikam*. The central point of analysis is how Ibn ‘Ajība perceives the understanding and witnessing of the oneness of being as a central component on the path of spiritual wayfaring, as elaborated in his exegesis of Q 6:103 and similar verses. Particular attention is given the process Ibn ‘Ajība envisions for shifting one’s focus from the ephemeral existence of created beings to the divine reality within them such that one is able to witness the manifestation of the Divine in all the forms of creation.



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