

## The Ontological Exploration of “Thought” and “Contemplation” in Uthulujyya Theology

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### Abstract

In Uthulujyya, "thought" (fikir) is discussed in various ontological, theological, cosmological, and psychological contexts, while "contemplation," (nazar) often contrasted with "action" in contemporary discourse, is explored in theological discussions on cosmology and existential meaning. This paper aims to examine the ontological usage of the terms "thought" and "contemplation" in Uthulujyya theological discourse. The central question is: How are "thought" and "contemplation" employed in relation to God and the world? Are these two concepts interchangeable? The answer posits that in Uthulujyya theology, "thought" cannot be attributed to God (a negative approach), while "contemplation" can be ascribed to God, intellect and soul (a positive approach). "Contemplation" is discussed in the context of the theory of emanation (feiz wa soudour), intertwined with cosmology and theology. Based on this foundation, in this essay, we aim to elucidate the theological meanings of "thought" and "contemplation" in Uthulujyya and examine their applications in its theology and cosmology.

**Keywords:** Uthulujyya, Thought (Fikr), Contemplation (Nazar), Emanation.

### Introduction

Uthulujyya holds a significant place in Islamic philosophy, introducing Neoplatonic ideas to Islamic thought. One crucial concept that emerged in this new intellectual trajectory is the notion of "contemplation." The question "What is thought?" is raised in the headings of Uthulujyya, inspiring the author to investigate "thought" and "contemplation" in relation to God and the world, within Uthulujyya theology. The importance lies in how "contemplation" opens up a new line of thought in the system of emanation in the Islamic world. Therefore, addressing this issue is not merely a terminological and conceptual concern but marks the beginning of discussing the system of emanation in the Islamic world. The method of this paper is descriptive-analytical.

### Research Findings

In Uthulujyya, "thought" can be defined both in terms of its object and its agent. Depending on whether its agent is the self or the intellect, the object and definition of "thought" varies accordingly. Thinking for God leads to multiplicity in Him; He is unitary and not a thinker or engaged in thought. "Contemplation" in Uthulujyya theology is not in opposition to action, and it does not mean thought. Instead, it is related to various fields such as theology, ontology, and cosmology, as it is associated with emanation, essential in explaining the

abundance and creation of numerous beings and the universe. "Contemplation" implies contemplation of presence and an intuition that carries the meaning of existence-giving. God performs His action by "contemplation"; it is the source of action, agency, and creation. After God, every act and creation is blessed with "contemplation." Reason, through "contemplation," relates to God, and the self, through "contemplation," relates to reason, while nature, through "contemplation," relates to the self and possesses the power of creation. In instances where a being lacks "contemplation," it can be considered only a creation and effect.

### Conclusion

In Uthulujjiyya theology, "thought" is not attributed to God in any sense, and the approach towards the relationship between thought and God is negative. Both God is thoughtless, and the creation and invention of the world also take place without thought. "Contemplation" is the source of action and creation, whether in connection with God, or intellect, the soul, nature and the hierarchy of existence. The crucial distinction between "thought" and "contemplation" in Uthulujjiyya theology is that thought is not related to God but to levels coming after Him to prevent multiplicity and duality in Him. On the other hand, "contemplation" exists in all hierarchies, from God to reason, the soul, and beyond. In every hierarchy, "contemplation" is the source of action and creation. "Thought" and "contemplation" in Uthulujjiyya theology differ in terms of meanings and are not interchangeable in various applications, making them non-interchangeable.

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