

IBN ARABII – FOUNDER OF THE CONCEPT OF WAHDATUL WUJUD

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Abstract: This article philosophically examines the idea that the material universe exists in the body of God, but God is not absorbed into the universe (pantheism), and the meaning of fano in the teachings of Sufism - mortality, disappearance, and transience .

Keywords: Order, Sufism, Wahdatul-Majud, Sufi, Third Renaissance, Ash-Shaykh al-Akbar, , mu'ahhid, philosopher.

Introduction. Throughout its entire conscious life, humanity has striven to comprehend the world around it. However, its initial knowledge consisted of a collection of fragmentary knowledge that was scattered and not connected to each other. Gradually, man began to organize, systematize, and classify the accumulated knowledge, both within himself and around him. When all this knowledge is generalized into a single system, a system of human knowledge about being arises. The activities of any person are somehow connected with being, with knowledge about being.

Being is an important central fundamental issue of philosophy, because we see that any issue in philosophy is related to the problem of being. Indeed, the question of being and its relationship to it is the basis of central worldview and methodological problems in philosophical views. Philosophical discussions about being have long been and will continue to be an important worldview problem in the history of philosophy.

According to Al-Farabi, being is God and gives birth only to other essences. Al-Farabi is the first in the history of philosophy to divide beings into two parts: the intellectual being and the essence, and the essences into nine elements and the concept of an accident. However, Aristotle's ten categories, being a concept of being, do not express the concept of essence. Therefore, this method of division is not insignificant and is not just a work. It should be perceived not as a partial change introduced into the foundations of wisdom, but as a plan for solutions to the main issues in Islamic philosophy. Accordingly, the concepts of truth and causality now take on a completely different meaning. As Al-Farabi says, the Truth is God, and other meanings of truth are used in his works in the same sense. For, he says, the knowledge of all beings exists in the divine, and whatever existed in the divine decree has fallen to the level of destiny. Similarly, when he says that the Truth is eternal, the scholar focuses on this very meaning. In addition, it can be said that causality also has a different appearance and interpretation in his works, acquiring a more active meaning. If we observe carefully, it becomes clear that if a new issue is raised in Islamic philosophy that is not typical of Greek philosophy, it is completely wrong to say that it was done so solely out of religious considerations. Because in most cases, such issues arise only due to the necessity of a new method.

In Sufism, this concept is explained as the theory of unity of existence, unity of witness, and unity of existence. This theory is based on philosophical and mystical foundations.

Wahdatul-majjud (Arabic: وحدات الماچود). A synthesis of pantheistic and panentheistic teachings. A set of views that has existed in various religious and philosophical teachings since the 1st century AD. In Indian religious beliefs, it is manifested as the doctrine of "advaita-vedanta."

Wahdatul-majud (the Oneness of Being) proposes that the material universe exists in the body of God, but that God is not absorbed into the universe (panentheism). According to it, God exists in all things (members) that the universe encompasses, but at the same time exists outside of them. God encompasses the universe, but the universe cannot encompass God. Just as a member can understand a member, but a member cannot understand its owner, so God understands the universe, but the universe cannot understand him.

Wahdatush-shuhud (Arabic: unity of testimonies). It is the name of a set of independent, non-committal ideas put forward by Sufis such as Hallaj, Jily, and Simnani. The meanings of the term in texts have varied in different periods.

Wahdatush-shuhud, which appears in the works of Halloj and his followers, is a doctrine put forward by Halloj about the unity of Lohut and Nasut, according to which God observes Himself in the heart of the Sufi, and in turn, the Sufi observes God in himself, but this does not result in a "jawhar" transformation in the Sufi.

The theory of Wahdat ul-wujud has more in common with the views of Plato (427-347 BC) and Phlebotomist (270-204 BC) in ancient Greece.

While Plato taught that the entire world is a product, a shadow, of the true being, the "world of ideas," Plotinus understood reality as one and unity as the origin and ultimate source of all being. According to him, all existence emanates from that first principle (starting point) and ultimately returns to it.

Bayazid Bistami put forward the ideas of "love" and "unity" in Sufism. He introduced the concept of "sukr" (intoxication-intoxication) into Sufism. In it, the first signs of the idea of "wahdat ul-wujud" are visible. Bayazid Bistami's shatahats in the state of sukr had a great influence on wahdatul-wujud Sufis such as Mansur Hallaj and Ibn Arabi. According to his teachings, in the state of dhikr, a person forgets his identity (victory) and, being intoxicated with the love of God (sukr - intoxication), his entire being is enveloped in feelings, and ultimately he becomes fano (non-existent) in God (dissolved). He called such a state fano (loss of existence) and introduced this concept into Sufism for the first time.

In Sufism, the first to widely disseminate this theory, that is, the oneness of being, with his philosophical views on the unity of being, was Ibn Arabi (1165-1240). He considers Allah to be the heart of all existence, the heart of the believing servant, and he argues that the world does not see anything other than truth and reality, while the sage sees everything in it, because it is an envelope (a container that contains things) that encompasses all things.

Ibn Arabi explains the philosophical theory of wahdat al-wujud in his own unique style. He has special works on the subject of existence.

The classification of Ibn Arabi's works on being shows that, in addition to providing a general definition of being, he also analyzed its manifestations: nature, man, society, and spiritual existence.

One of Ibn Arabi's works that shed light on the general issues of existence, studied this category holistically and systematically, and most fully described his views on this issue is "Risalai Wujudiya" ("Treatise on Existence"). A manuscript copy of the work is available in our personal library, and the treatise consists of 17 pages.

The Sufi begins his message with the mystical idea, "Our words are for those who have determination and zeal in the search for knowledge and in the search for self-knowledge, and who have the image of a seeker and longing for Allah Almighty in their hearts." It follows from this that a person first understands or knows himself, only then can he understand the essence.

Ibn Arabi explains the people who understand the treatise and its essence as follows:

The Sufi analyzed the issue of existence and non-existence from a mystical-mystical perspective.

Since ancient times, people have been thinking about the nature and society that surrounds them, about man and humanity, and have observed the things and phenomena that occur and change around them. Some things exist now, and then disappear, and some things that did not exist yesterday appear today. Yesterday we did not know that something existed, but today we know that it really exists. Based on this, people have formed ideas and views about existence, being and non-existence.

According to the Sufi, "His veil is His oneness. No veil can block Him except His veil. His being is also His oneness, with this oneness He becomes a "string" ("hidden") without fitting into "mood" ("how", "what") He is. No prophet, no perfect guardian, no angel can see Him near except Him. His prophet is Himself, His messenger is Himself, His message is Himself, His word is Himself. He sent Himself to Himself through Himself without any means and without any reason. There is no difference between the sender, the sent, and the sent. The being of the letters "Sana" is nothing other than His being. His Sana has no name, no name, and no named."

In the teachings of Hujviri, hijab is described as two types. He wrote in his work "Kashful Mahjub li Arbabil Qulub": "The first is called rayni hijab (we seek refuge with Allah from its occurrence). The second is called ghainy hijab. The sooner it occurs, the better.

The explanation of the first is that in this case the essence of the servant becomes the veil of the Truth, that is, truth and falsehood remain the same before him. The explanation of the second is that in this case the quality of the servant becomes the veil of the Truth, and the servant immerses himself with his being and head, seeking the Truth and avoiding falsehood.

Hijab is not a being, hijab is a connection. That is why Makhdumi A'zam, a theorist of the Naqshbandi order, says, "Hijab is yourself. You stand between the Truth and yourself, that is, even though you are mortal, you reach the Truth."

The one who is covered with hijab and barren,

Chu zi bandho bigseli vasil

Contents:

Attachments are a veil, you are fruitless,

If you break the chains, you will be a follower (follow the truth).

That is why the Prophet (peace and blessings of Allah be upon him) said: "I have understood my Lord through my Lord," and "Whoever understands himself has understood his Lord."

Ibn Arabi writes: "When the Prophet (peace be upon him) said, 'I have understood my Lord through my Lord,' he meant, 'You are not you, but you are He who is without you.' He is neither within you nor outside you. You are neither within Him nor outside Him. At the same time, neither your existence nor your attributes can be 'free' from Him. Indeed, you have not been and will not be. You are neither mortal nor existent. You are He, and He is you without any defects. If you have understood your own existence, you have understood Allah. If not, you have understood nothing."

In the teachings of Sufism, fano means mortality, disappearance, and transience. In fano, bad behavior disappears. In the state of fano, the tax sees the source of his actions in Allah. In fano, the tax is at the level closest to Allah. Fariduddin Attar used the word "istig'raq" in the context of "fano". The tax, drowning in the ocean of monotheism, sees nothing but the ocean, and even sees himself as a drop in the ocean.

Ibn Arabi denies that only his own explanations of existence are correct, and that the methods and means used by the previous Sufi orders in understanding the self are incorrect. He emphasizes the error of expressions and terms such as "destruction" and "the destruction of destruction" in Sufi orders, and believes that understanding them as correct leads to the greatest sin in Islam:

واكثر العوراف ادا فو معرفة الله - تعالى - إلى فناء الوجود وفناء الفناء وذلك غلت وشو وادح فتن معرفة الله - تعالى - لا
فن الفناء بعد إتيبت lh; له فنا lh وjwd lh وما له lh وjwd lh له فنائه, لان الشئ 'fna' الوجود ولا إلى 'fna' تحتاج إلى
Wala fla . - عرفنا الله fqd 'fna' wjwd wla 'fna' fqd الوجود. فنا عرفت

Contents: "Many scholars believe that there are two ways to understand Allah, the Exalted, the Exalted, the Exalted, and the Exalted, the Exalted. This is a false and obvious error. Of course, understanding Allah, the Exalted, does not need either the Exalted, the Exalted, or the Exalted, the Exalted. Because a thing does not have an existence. If it does not have an existence, it cannot have an annihilation. Of course, annihilation comes after the permanence of an existence. Only if you understand yourself without an existence and without an annihilation can you understand Allah, the Exalted. If not, everything is in vain."

The phrase "to become immortal" actually refers to the liberation of mystics from the worries of this transient life, spiritual and moral purification, and the complete and willing fulfillment of the divine command.

The main idea of Ibn Arabi's teaching in understanding existence is the understanding of self, and any signs of existence acquire a unity with man. Any plurality expresses unity. To say that there is a being other than the One is a sin, that is, polytheism:

وفي إضافة معرفة الله - تعالى - إلى فناء الوجود وإلى فناء فنائه إثبات الشرك، لأنك إذا أضفت معرفة الله إلى فناء الوجود
Mn fnya'an «قرا ارالاه وق فاهون» افش قاري اراف» - M الالف الافارون انهنه الوجد الله واقاقانا الله سر Wafna
فن إتباط الغير يناقد فنائه "nafshu rbh."

The meaning is: "Understanding Allah Almighty by linking Him to the body or the death of His death directly establishes shirk. Because when you link the understanding of Allah to the body and the death of death, it becomes other than Allah and His opposite. This is clear shirk. The Prophet (peace and blessings of Allah be upon him) said, "Whoever understands himself, understands his Lord," not "Whoever understands death, understands his Lord." The permanence of something other than Allah nullifies death. For something that is not permissible for permanence, it is not permissible for death."

The ontology of Sufism expresses the idea of the philosophy of Irfan that the basis or essence (substance) of Being is Allah Almighty (Absolute Being, Absolute Being, Unique Being, True Being, True Being...) through the philosophy of Wahdat ul-wujud. Also, within the ontology of Sufism, thoughts are given about the creation of the universe, its structure, the relationship between the True Being and the Universe - the Creator and the created, the Universe and Man - the World of the Great and the World of the Impenetrable.

Ibn Arabi analyzed the issue of existence and non-existence as follows: "Existence is something that does not exist. And something that does not exist cannot be something that does exist. It is neither mortal nor immortal, it is neither present nor non-existent. You are the eternal moment, the eternal moment, and the ancient moment, a being that did not exist before you existed. And Allah is the being of the eternal, the being of the eternal, and the being of the ancient. And of course, He exists without the being of the eternal, and without the being of the eternal, and without the being of the ancient. If this were not so, He could not be "Wahdahu la sharika lahu" ("He is One, He has no partner"). It is obligatory for Him to be "Wahdahu la sharika lahu". If He were to have a "partner", he would have to exist with the being of his own being, not with

the being of Allah. And He would no longer need Him and would be a second Lord. This is "impossible (i.e., absolutely impossible) " .

Farabi divides the "wajib" (necessity of God's existence), "imkan" (creation, created), and hayulo (from the point of view of rational philosophy, the entire being in existence is divided into two:

It is obligatory to exist.

Possible existence.

The existence of the necessary existence is the Being that belongs to itself - God. The existence of the possible existence is dependent on the necessary existence, that is, an existence that does not exist by itself, exists at a certain time and disappears at a certain time. This is the world (world), nature and the beings, things and objects within it. The world consists of matter (substance) and accident (accident). Accident needs matter in its existence. The matter in its existence consists of five parts: the imaginary, the appearance, the body, the mind and the soul. The imaginary appearance (form) is the substance that moves or passes into it.

Ibn Arabi rejects the philosophical concept of "illat ul-wujud" ("the cause of existence") and explains it by replacing it with the concept of "Qayyumiyyatul-Haq" ("the indivisible eternity of God") in his doctrine. According to his belief, any existence is itself "Qayyumiyyatul illat" ("the eternity of the Cause"). All of these are eternal, and the eternity of God is connected with the essence of the next (i.e. "Qayyumiyyatul illat"). From this it follows that, according to Ibn Arabi's doctrine, existence is the self-existent power of the Truth. The eternity of God conditions the eternity of existence. In turn, he rejects the philosophers' claim that existence arose from "al -aql ul-awwal" ("the beginning of reason").

In the teachings of Makhdumi A'zam, a theorist of the Naqshbandi order who deeply analyzed the teachings of Ibn Arabi, there are two types of existence:

1. The true, eternal, eternal being. Eternal means permanent, eternal. The true, eternal, eternal, permanent being is the being of the Almighty God.
2. Oraziy, figurative, mortal existence. Oraz is an Arabic word that means appearance, manifestation. In philosophy, it means accident.

Figurative – the opposite of reality. Mortal – means transient. A figurative, figurative, mortal existence is a visible, superficial, but unreal, transient existence. Such an existence is the existence of created beings. Each created, created being has its own truth.

In Ibn Arabi's teachings, the term "Haq" (Allah) is explained with various definitions, descriptions and interpretations. Sometimes he explains "Haq" as the same thing as "Khalq" (created beings), sometimes he implies the degradation of Haq to the level of the people. It is noteworthy that there is a harmony in the views of Makhdumi A'zam and Ibn Arabi on the issue of the relationship between Haq and the people, that is, between Allah and the beings in existence who are his reflections, including man.

According to Ibn Arabi, "Allah has no partner, He is not equal, and He is not to be surpassed. Whoever sees something with Allah, from Allah, and in Allah, then that thing is in need of Allah's Lordship. He has also associated that thing with the need for Allah's Lordship. Whoever says that something exists by itself with Allah, or is co-existent with Him, or is perishable by its own existence or perishability, has not enjoyed the fragrance of self-realization. Whoever says that there is an existence other than Him, that it exists by itself, that it perishes by its own perishability, and links perishability to perishability, this is polytheism upon polytheism. He has not understood himself, rather he is a polytheist. He has neither known Allah nor himself."

In his "Risola-ye Fanoiyya" (Treatise on Transience), Makhdumi A'zam calls for the impermanence of the world, the transience of everything in it, and the fact that man is given a limited life span, and therefore the need not to love the world excessively, but to do more good deeds for the hereafter, which is considered the abode of eternal life.

Also, Makhdumi A'zam cited the following definition of the saints given by Bahauddin Naqshband:

It's a target grandfather valiro , kinakhust on bamani

Ki chu ro'io' bubini, dili tu bar o' garoyad.

The second one, which is majolis , because word brother-in-law zi meaning ,

Everyone agree hastily itself , in a hadith meraboyad .

Sevum on, who bama'ni, wal aha s si universe ,

He doesn't have any limbs, he doesn't move badly.

Contents :

The governor's three sign there is , its The first one is Bama ,

His face If you see, your heart pulls.

Second, it is meaningful in the assembly. when he speaks,

Own existence and He captivated everyone with his words . pulls.

The third that in the end, that world the most is characteristic.

His any spontaneously bad movement to the surface It doesn't work .

Makhdumi Member death status mature person unity to the level He says it's enough . author following verses with explained :

Narrow status room unity , which melody nest ast ,

Lover pain before The best thing is to be honest.

Contents:

Unity house No one is in the position. in a state,

His (Haqq's) lovers before They gave up their identity.

To perish is to die. However, Makhdumi A'zam does not completely deny the human body when he says that the body is perishable and non-existent. He emphasizes that the body is a means, a mount (a mount that serves to ride like a camel or a horse) for human perfection. The body is infused with an animal, divine spirit. Eating, sleeping, lust, and other desires are the power of the animal spirit. Therefore, it is necessary to regulate them and harness them, and use the body, which is a means of living, for perfection, because the body is also necessary for working, doing good to someone, relieving oneself, and practicing "The eye is the eye, the heart is the heart."

In his treatise, Ibn Arabi cites the hadith of the Prophet (peace be upon him) who said, "My Lord, show me all things as they really are," and explains its inner meaning:

اعني الاشياء دائ الله - تعالى - «kml hy» فرأي الاشياء swah nfsah bla wjwd ml swah, فراح الله - تعالى - ما ولا اين kyf بلا

Meaning: "Tell me what is there besides You, so that I may know whether things are You or other than You, whether they are ancient, eternal, or created, perishable." Allah Almighty showed Muhammad (peace be upon him) that there is nothing and no existence other than Him. The Prophet (peace be upon him) saw things as they really are, that is, things are Allah Almighty Himself. This cannot be explained with "How?", "Where?"

So, what is the essence of this theory? According to Islamic belief, Allah Almighty created existence from the world of non-existence, or in other words, He created man. Therefore, everything we know, see, touch, and think about exists in existence, that is, heaven and hell,

ghosts and angels, jinn and devil, the world of this world, the world of spirits, the kingdom of heaven, and the world of gods all exist with existence. No one except Allah can know what the world of non-existence is like. Ibn Arabi explains that this duality, man and existence, are not separate from each other. If these are said separately, it contradicts “wahdat,” that is, the essence of Allah consists of unity. If it is said in religious terms, it is “shirk.” Shirk is included in the list of the greatest sins in the Quran and goes against “tawhid” in Sharia. He would have rejected the word of faith, "La ilaha illallah" ("There is no god but Allah"), which is the first condition for entering Islam. Since there is no god but Allah, according to Ibn Arabi's teaching, "Every divinity consists of unity," that is, Underlying any plurality lies one.

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