

INFLUENCE OF VAHDAT UL-WOOJUDE PHILOSOPHY (UNITY OF BEING) ON NAKSHBANDIYA DOCTRINES

Transformation processes and special features

Jafar Kholmuminov,

Tashkent State University named after Alisher Navai Republic of Uzbekistan

Juraev Narzulla,

The Uzbek State World Languages University Republic of Uzbekistan

Abstract: The philosophy of Sufism reached the highest level due to the theosophical doctrine of the great philosopher, theologian, poet, one of the great representatives of the philosophy of Sufism, known as “Sheikh ul-Akbar” - “The Greatest Sheikh” Mukhyiddin ibn al-Arabi (1165-1240) inspired by the views of Haq im at-Termizi. The theories of Ibn al-Arabi about “Vahdat Ul-Woojude” (Unity of Being) and Inson al-Kamil - the Perfect man embraced the entire Muslim East and positively influenced the views of Western philosophers. Also, in the history of Sufism, the doctrines of the Tariqata Khojagon, which was founded by Khoja Yusuf Hamadani and Khoja Abduholik Gijduvani (1103-1218), then perfected by Khoja Bakhouddin Naqshband (1318-1389) and named Nakshbandiya and spiritually unified the regions of Mavanranakhr , was not left without the influence of the philosophy of “Wahdat ul-wujud” (Unity of Being) Ibn al-Arabi. Representatives of the Naqshbandi doctrines such as: Khoja Muhammad Porso Bukhoriy, Khoja Ubaidullo Ahror Vali, Mavlyana Abdurahman Jami, Alisher Navai, Khoja Mahdum Azam and Ahmad Sirhindi also made a significant contribution to the development of the ideas of “Vahdat Ul-Woojude” (Unity of Being) .

Keywords: Islamic Philosophy, Sufism, Philosophy, Irfan Philosophy, Unity Waqud, True God, Ibn al-Arabi, Nakshbandiya, Being, Absolute Being, Doctrine, Tariqat (Medal), Idea, Influence, Transformation, Specificity.

Ibn al-Arabi and his legacy.

Muhyiddin ibn al-Arabi is considered one of the greatest thinkers and theorists in the field of Sufi philosophy and Islamic theology in the history of philosophical thought in Islam, leaving a rich religious-philosophical and scientific-literary heritage. Abdulvahhab Shaarani

believes his heritage consists of more than 400 works¹ and Abdurahman Jami believes they are more than 500². The author of Hadat Ulu-orifin lists 475 works by Ibn al-Arabi³. According to Karl Brockelmann, a German orientalist, they number 150 volumes⁴. Iranian Sufi scholar Muhsin Zhangiri gives a list of 511 thi works by Ibn al-Arabi⁵. In any case, Ibn al-Arabi left a rich scientific and literary heritage and a huge part of this heritage belongs to such sciences as Sufism, Irfan, Kalam, philosophy, tafsir, history, ethics and fiqh. Ibn al-Arabi was also a good poet and was famous for his sofa called “Tarjuman ul-Ashwoq”, which consisted of ghazal and whale genres with Sufi and love themes.

The followers and admirers of Ibn al-Arabi, who lived and worked until the 13th century, belonged to various mazhabs (interpretations) and Sufi tariqats (orders). This fact indicates that Ibn al-Arabi was not limited to any doctrines of legal and theological interpretations or directions of Islam. Otherwise, thinkers, and especially Sufis of different interpretations and currents, would not have been interested in Ibn al-Arabi’s views.

Some scholars and researchers in the field of Islamic philosophy claim that some of Ibn al-Arabi’s views were based on Christian beliefs. In particular, his support for Christians to believe in the Holy Trinity: “Ab” (father), “Ibn” (son) and “Ruh al-Quds” (Holy Spirit), and to consider it a type of Oneness (“Tawheed”), calling it “complex Oneness”, led some Islamic scholars and Western scholars of Ibn al-Arabi to doubt it. For example, the Spanish orientalist M. Asin Palacios assessed his doctrine as Christianized Islam.

The fact is that Sheikh al-Aqbar Muhyiddin ibn al-Arabi was born in Murcia, the city of the Andalusian oasis of Spain, in 560 (1165), after the death of his father Ali ibn Muhammad, brought up under the care of his uncle Ahmad bin Muhammad, was well aware of Christian doctrine.

On the one hand, the doctrines of Ibn al-Arabi on the Unity of Being were supported by Sharia scholars and thinkers such as the representative of the philosophy of the Kalam Ash’ariya, Muhammad Ibn Umar Ash’ari. The famous philosopher Imam Fahr Razi (544-604), the founder of the tariqat of Sukhravardiya Shahabiddin Abu Hafs Umar ibn Muhammad Sukhravardi (539-633 B.C.) was a philosopher.) a well-known hadith scholar under the name of Ibn Najjor Muhaddis, the famous Shofeit Fakhs (Jurists), Abu Abdulloh Muhabiddin Muhammad ibn Mahmud Shofei and Abu Abdulloh Muhammad ibn Yahyo Shofei Dubai Shi Shiti (558-637), A follower of Sheikh Najmiddin Kubro Saydiddin Muhammad ibn Muayyad ibn Abdulloh ibn Ali ibn Hammuya (587-650), Interpreter of hadith and Faqih Muhammad ibn Abdulloh Abu Bakr Kuzoi Balansi known as Ibn Abror (595-658) and Faqi Aziziddin Abdulaziz ibn Abdusalom

¹ عبدالوهاب شعرانی. البواقط والجواهر. ج. 1. ص. 8.

² See: عبدرحمان جامی. نفحات الانس. ص. 546.

³ See: اسماء؛یل بانثا بغدادی. هديه العرفین. ج. 2. ص. 114-121.

⁴ Carl Brockelmann. Arabischen Litteratur, Vol. 1. p. 571-582.

⁵ جهانگیري، محسن. محيي الدين ابن العربي چهري برجستهي عرفان اسلامي. ص. 108-134.

(578-660), Scientific historian and geographer Abu Abdulloh Zikriyo ibn Mahmud (605-682), Majididdin Muhammad ibn Ibrahim ibn Firuzobodi (727-811), Sheikh Abulhasan Ali ibn Ibrahim ibn Abdulloh Kori Baghdadi (d. 605-682). 821), Sheikh Muhammad ibn Muzaffariddin ibn Muhammad Abulfatah (d. 926).), Sufi and great faqi Adulwahob ibn Ahmad Ali Ansori Shofei (Shaarani, d.973 cc.), Shiite faqi and mutaqqalim (connoisseur of kalam - Islamic theology) Said Shahid Qadi Nurulloh Shustariy (956-1019), were also translated and commented by great representatives of Sufism, such as Sufism: Sadriddin Kunyavi, Shaykh Fakhriddin Iraki, Khoja Muhammad Porso, and Mawlana Abdurahman Jami, but on the other hand, a number of religious scholars, Kalam and Sufi experts were harshly criticized. Particularly, the Iranian thinker Alouddavla Simnoni (659-736 A.D.), having written a commentary on the famous book by Ibn al-Arabi "Futuh al-Maqfiya", criticized views on the Unity of Being Sheikh al-Aqbar, including his naming of the True God "The Absolute Being" (Woody Mutlak)⁶.

Ibn al-Arabi measures every problem of fiqh and kalama (Islamic jurisprudence and theology) based on the criteria of Irfan philosophy, and seeks to show the superiority of the human mind and internal emotional abilities, no matter what. This is especially reflected in his major works such as "Fusus ul-Hikam" and "Futuh al-Maqiyah", which were famous in the East and West. It should be noted that no book in the history of philosophical thought in Islam has ever been so famous as Fusus ul-Hikam. This book was an intellectual revolution in the history of philosophical thinking of the Islamic world, and therefore in the Middle Ages was the reason for heated discussions and commentary among scholars-theologians. In particular, the religious, Sufi-philosophical views of the great thinker, poet, and prominent representative of the philosophy of Sufism (irfon) in the 15th century - Mawlana Abdurahman Jami, despite being limited to mazhab Hanafiya and Naqshbandiya tariqat, to some extent correspond to the doctrines of Ibn al-Arabi.

What is the Wahdat Ul-Wujood philosophy?

In the philosophical and theological doctrine of Ibn al-Arabi "Vujud" (Genesis) and "Universe" two separate categories are considered. From this point of view, the Universe cannot be existence. So, this is something from the Absolute Being: "The Universe is not God (Haq). He is fully manifest in God."⁷

The mutakallims (connoisseurs of the kalam) of the ash'ari school belonging to the ahli Sunna wal Jama'a explain the concept of "voodoo" as follows:

1. *Wajib ul-Wujood* - The existence of God is an imperative.
2. *Mumkin ul-Wujood* - God may not have created the "possible" essence of being, but he did.

⁶ جهانگیري، محسن. محيي الدين ابن العربي چهره ي برجسته ي عرفان اسلامي. ص. 526.

⁷ ابن العربي، محيي الدين. الفتوحات المكيه. ج. 3، ص. 227.

3. Mumtane ul-Wujood - The essence that should not be in existence. So God should not have a partner.

It should be noted that the concept of “Vodjib ul-Wujood” by Ibn al-Arabi as a category of “Wujood” (being) is similar to philosophical concepts of “Vodjib ul-Wujood” of representatives of Eastern Aristotelism, such as Farabi, Ibn Sina and Khayem, but more has a religious-Sufic meaning.

From the point of view of the majority of scientists representing the concept of Vahdat Ul-Woojude (Unity of Being), God did not create being out of nothing, but out of Himself. But from the point of view of mutacallims. representatives of Sunni direction, Allah created being out of nothing. The philosophy of Oneness of Being promoted by Ibn al-Arabi and his followers is not based on the idea that all beings in the world - material and immaterial, living and inanimate - are united into one whole. On the contrary, the concept of Oneness of Being is based on the idea that *Allah is the only (real) being in existence*. That is, this concept is not based on blasphemy or any atheism, but on the supreme manifestation of Tawheed (Unity), which is considered the main belief in Islam. That is, according to Vahdat Ul-Woojude theory, the Universe appeared due to the desire of God to show its beautiful face, power and qualities. God created Genesis in order to introduce Himself. Genesis is the mirror in which the divine face, its knowledge and wisdom are reflected. The main idea of this concept is emanation. The Absolute Spirit (Ruh-i Mutlak) is the consistence of the Universe, everything that happens in the Universe, regularities, contradictions and concord, movement of matter, interaction of bodies, balance and order, growth and decay are involved in the Divine presence. Everything, from the smallest piece of creation to the Universe, is under the control of the Absolute Spirit. On this basis, the whole world exists only in the presence of the One Spirit - the Absolute, and existence exists thanks to the Absolute Spirit. That is, the true and eternal being is He Himself, and the material world is not eternal, it is only a reflection of His imagination (Hayol)⁸.

According to the doctrine, Ibn al-Arabi, the Divine Light (Nuri Ilahi), by its nature and necessity, emanates in the same situation with the same color. Naturally, the question arises: how can Divine Light, free from diversity, be simultaneously promised in different colors in different things?

Ibn al-Arabi and his followers resorted to a natural phenomenon, the rays of the sun, to make the answer logical and creative, and compared everything in the Universe to glass. Naturally, Divine Light prevails and is fixed in one color that is unthinkable to the mind. It is very sensitive and delicate, but not unchangeable. It doesn't change it. But the glasses can be different. They differ in colour, size, shape, location, nature, i.e. in property and essence. So they have different ability and ability to accept Divine Light.

⁸ Nadjmiddin Kamilov. In the interpretation of Ibn Arabi Abdurahman Jami. / Jafar Kholmuminov. The doctrine of Jami and Wahdat ul- Wujood. - p.3.

The theory of “Ayoni Sobita” in the philosophy of Ibn al-Arabi is reminiscent of the theory of the “world of ideas” of the great philosopher Plato. Plato in his work titled “Timei” writes that together with nonexistent but existing things there are also nonexistent but eternally changing things. He called “never-changing” and along with this “ever-changing” but actually “nonexistent” things “Eidos”, that is “ideas”. In Plato’s idealism, which is ontological doctrine, “idea” was divided into higher and lower species. The higher “idea” reflected the concept of “good”. In Plato’s doctrines, “the idea is the beginning of all beginnings”. To consider the idea as the basis of existence of the beginning of all beginnings, further the basis of religious views was the reason that some religious representatives raised Plato to the level of a prophet (saint), and his theory of the higher idea was interpreted as theological doctrine.⁹

Plato considered his doctrines about “ideas” from the gnoseological point of view. In his opinion, the man: “cannot understand the higher idea. He can only be understood by God and feel the divine mind. Divine mind, in its turn, requires divine life, existence of divine power. Therefore, God is not only divine power, but also the best virtue. God is that very virtue. He directs all things, inferior ideas, essence, to virtue». ¹⁰ Thus Plato notes that his doctrine is related to God. The philosopher has placed God at the center of all existence. So, there are similarities between Plato’s theory of “ayoni sobita” and his theory of “ideas”. For example, the non-variability of “ideas”, their interrelation between each other and their creation, or the “higher idea” (to compare “ayoni sobita”) “lower idea” of a sub idea (signs and signs of “ayoni sobita”)¹¹, testify to the similarity between these theories. But based on these similarities, they cannot be considered one and the same. Otherwise, Plato’s theory about his “ideas” could be considered the initial manifestation of the ayoni sobita theory of Islamic philosophy. In any case, the views of Plato and Neoplatonists (Neoplatonism) gave a new turn to Western philosophy and contributed to formation of the first pantheistic views in the history of philosophy. For example, Eriuthena, the great philosopher of the IX century and a major representative of scholastic philosophy, in his work “On the Division of Nature”, which was written in the direction of philosophical realism, introduced the concepts of *existence* and *non-existence* into the concept of “Nature” and divided it into four types:

1. Not created and creating nature is God. Because he is absolute and perfect, he cannot be understood.
2. The created and creating nature is a divine mind or a logo. It reflects the meaning and nature of creation.
3. Created and not created nature. It is the world of things that exist in space and time.

⁹ Western philosophy. - p. 101

¹⁰ Ibid – p.

¹¹ Gunnar Skirbekk, Nils Gile. History of Philosophy. – p. 93

4. Nature, which doesn't create and doesn't create, is also God, but God, who doesn't create, is the result of the things which aspire to him.¹²

So, did the views of the founder of Islamic pantheism - the philosophy of *Wahdat ul-Wujud* - Ibn al-Arabi reflect the views of philosophers in Europe, or at least aroused interest? The next side of the question is exactly that. As mentioned above, Ibn al-Arabi was born and raised in Andalusia, was fond of Arab-Spanish culture and naturally had sufficient information about Christian religion and the history of philosophical thought in Europe. Perhaps this is the secret of the similarity of his thinking to the Western religious-philosophical style. On the other hand, perhaps along with other Arab-Islamic spiritual heritage translated into Latin and other European languages, there were also some works (or passages). Perhaps that is why Dante, in his "Divine Comedy", expresses his thoughts in Ibn al-Arabi style in a way. For example, in different heavens Paradise places the best and noblest people, and each planet belongs to a prophet or a saint. The same method had previously been used by Ibn al-Arabi in his work "Fusus ul-Hikam". As in *Fusus al-hikam*, he associates it with the name of a prophet. And Pico Della Mirandola in his work "Essence and Unity", expresses some pantheistic ideas. Pico's pantheistic views are based on the idea that "God and the universe are one", "God does not exist outside nature, he will be with nature", "God is the highest, final essence of nature"¹³. The pantheism of Ibn al-Arabi, that is, *Vahdat Ul-Woojude* (Unity of Being), is interpreted in four stages:

1. God is the only and absolute essence.
2. Except for the True Deity, nothing really exists. That is, the essence of the Universe, the entities and substances in it, the human world, etc. cannot be called the essence. Since the existence of all things is related to the existence of the Absolute Essence.
3. All Essences of Being, also the human world, are the existence (reflection) of the True Deity.
4. The Universe and all of its essences cannot be true being because they were created by the emanation of God.

As we can see, Pico's pantheistic views do not have a systematic, concrete, and substantiated theoretical basis, unlike Ibn al-Arabi's pantheistic views, but to some extent, they resemble his brief version.

Naqshbandism and the Vahdat Ul-Woojude philosophy.

Khoja Muhammad Porso, a great thinker of the doctrines of Naqshbandiya (died 865/m.1420) was the first person who paid serious attention to the philosophy of "Vahdat Ul-Woojude" among Naqshbandi. He used and tried to develop the ideas of "Vahdat Ul-Woojude"

¹² Western philosophy. - p. 230

¹³ Ibid – p.284

in his works “Fasl ul-hytob” and “Sharhi Fususul ul-hikam”. Following it, the great feast of Naqshbandiya Khoja Ahror Wali (1404-1490) paid special attention to this concept and commented on some ideas of Ibn al-Arabi. The bright representative of the doctrines of Naqshbandiya, great thinker, poet Abdurahman Jami (1414-1492) throughout his life, having deeply studied the philosophical views of Ibn al-Arabi, his scientific works within the framework of the doctrines of Naqshbandiya provided them with correct comments.

Since *Vahdat Ul-Woojude*'s philosophy is a much more complex and controversial doctrine, it cannot be said that representatives of the Naqshbandiya doctrine accepted it as it really is. The representatives of the Naqshbandi were only interested in some aspects of the doctrines. More precisely, they took into account some aspects that suited their religious (Hanafi) ideological-philosophical views. Specific transforming moments with regard to the philosophy of *Vahdat Ul-Woojude* and Naqshbandism are reflected in the following:

1. The ideas expressed in Bahautdin Naqshband's “Aurod” and Khoja Ahror Wali's “Risolai Wolidia” coincide with the principles of Ibn al-Arabi's “Everything from Him” and “He is everything”.

2. Questions about the essence and attributes of Allah, which were of interest to representatives of the Kalam and Sufi philosophy. From the point of view of Ibn al-Arabi and his followers, the names and attributes of Allah are separate from him on the one hand, but on the other hand, they are Allah. That is, the diversity that consists of the names and attributes of Allah is perceived as separate from God. But if we take into account the unity of God and His attributes, and that they are not separate from God, it is clear that names and attributes with God are the same.

According to Abulhasan Ash'aari, the founder of Kalam Ash'ari's philosophy, “The attributes are not He, but they are not separated from Him”¹⁴.

As we see, there are many contradictions between Ibn al-Arabi and the Ash'ariyah Kalam school on this subject. But despite the fact that Jami is one of the leading scholars of the Sunni direction, he supports the view of Ibn al-Arabi. And he also gives this opinion in his Sufi work “Lavoeh”¹⁵.

3. The concept of “Inson al-Qamil” (The Perfect Man), which is one of Ibn al-Arabi's central ideas in the field of *Vahdat Ul-Woojude* philosophy, is a vivid example of the transformation of some of the Great Sheikh's ideas into the teachings of Naqshbandiy.

In his doctrines, Ibn al-Arabi does not speak of a real and earthly Man, but a Man of a microcosm. In his work “Haq ikat ul Haq oyik” he considers the essence of the Man as well as

¹⁴ شهرستاني ابو الفتح محمد. الملل و النحل. ج.1. ص.95.

¹⁵ See جامي، نورالدين عبدالرحمن. لوايح. ص.69.

other essence of the Farah and explains it in the following way: “As the world is created for the Man and the Man is the true purpose”¹⁶.

Al-Insan al-Qamil (The Perfect Man) is the highest and most superior person of all mankind, transcending the boundaries of time and space. According to a consensus of enlighteners, the Perfect Man is Muhammad (s.a.c.), i.e. “the truth of Muhammad”. The question of the Perfect Man after Ibn al-Arabi was in the focus of Iranian and Central Asian thinkers. The views on the Perfect Man of Sheikh Amuli, Abdulkarim Gilani and Aziziddin Nasafi undoubtedly originate from the doctrines of Ibn al-Arabi. But the views of the thinker about the Perfect Man are interpreted in two directions: 1) The Perfect Man is the Cosmic Essence. (Ibn al-Arabi, Sheikh Omuli, Abdulkarim Gilani); 2) The Perfect Man is the cosmic and earthly essence (Aziziddin Nasafi)¹⁷. The scientific and artistic heritage of the thinkers of Naqshbandism (Khoja Muhammad Porso, Khoja Ahror Wali, Abdurahman Jami, Alisher Navoi) contains both interpretations. In their philosophical and Sufi works, the Perfect Man has a Cosmic Essence, and in Sufi art works (Masnavi, Gazelle and Rubai) he has both a Cosmic and an Earth Essence.

4. *The question of Tawhida (Unity)*. Ibn al-Arabi considers his concept of “Vahdat Ul-Woojude” to be the same as the general Islamic Tawhid. Therefore, he does not see any difference between the concepts of “La'ilaha illallah" (there is no God except Allah) and "La ma'awjuda illallah" (there is no creature except Allah). But Naqshband sheikhs, such as Jami, interpret the theme in the following way: "The real light is no more than one and it is a divine light. Divine light is unlimited and infinite to no one and nothing. And the Universe is Divine light reflecting its attributes and various manifestations. ¹⁸

5. The notions of "Haq" (God) and "halk" (created by God of essence). In the doctrines of Ibn al-Arabi, the concept of "Haq " (Allah) is described by various descriptions and interpretations. Sometimes Ibn al-Arabi explains the Haq and the Halk as the same and sometimes interprets them separately from each other. Sometimes he interprets the elevation of the Haq and the Halk, in some cases the opposite. As a result, it would appear that he speaks of a "kasrat" (multitude) from a "vahdat" perspective. This leads to some misunderstandings and contradictions in the interpretation of Ibn al-Arabi's views.

Despite the fact that Mavlono Jami was in the position of Sheikh ul-Aqbar (the Great Sheikh), he is too cautious about the notions of "Haq " and "Hulk", that is, he does not put "Haq " instead of "Hulk" and "Hulk" instead of "Haq " and treats this issue as a thinker of the Naqshbandism of the representative of Mazhab Khanafiya. He interprets "Haq" as light and the diversity of its rays as the Universe and the acceptance of the Universe as an emanation of divine light (ta'jalli nuri ilahi) as "Tawhid". Jami comments on the concepts of "Haq " and "Hulk" based

¹⁶ بن عربي، محي الدين، حقيقت الحقايق. ص. 11.

¹⁷ See: Najmiddin Komilov. Sufism or Perfect Human Morality. Book 1. - pp. 143-153.

¹⁸ Manuscript Fund Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. PN 1331. - L.612 a.

on the worldview of "Tawhid" (unity) and in his comments does not go beyond "Tawhid" (unity).

According to Salah bin Mubarak Bukhari, when Bahautdin Naqshband was returning from the Hajj pilgrimage, he arrived in Herat. In connection with his arrival, Amir Muiziddin Husayn gathered many people and arranged a meeting.

During the meeting, Amir asked Khoja, "You do not have zikri jahr, hilvat (privacy) and samam. So what is your tariqat based on?" He answers as follows: "In the words of Abduholik Gijduvoni, 'Khilvat Dar Anjuman' (Privacy in Society). He asked again: What is "Solitude in the society?" He answered: "To be with people outside, with God inside"¹⁹.

6. In the doctrines of Naqshbandiya, there is a spiritual connection between a murshid (a sheikh, a mentor) and a murid (a disciple, a follower) in three forms:

- The murid represents the sheikh in front of him, then directs his gaze between his two eyebrows until he loses consciousness.
- Murid represents himself as a sheikh until he passes out.
- Murid imagines himself as the Sheikh in front of him and introduces him into the centre of his heart and imagines his heart as a long corridor and the Sheikh walking along this corridor towards him.²⁰

According to Ibn al-Arabi, "The perfect man is the mirror of the Almighty. Man is a perfect mirror and based on the possibilities of perceiving the mirror, the manifestation of God (insight; emanation - J.H.) is also different."²¹ The representation of a mourid mourid between his two eyebrows (that is, very close) can be considered an imaginary stage of connection. In the second stage a mourid represents a mourid with his heart: he connects his heart with the mirror of the Absolute Spirit - embodying the truth of mankind and the Universe - the heart of his feast (mentor); feels his heart love;²² receives divine mercy from his heart; observes the emanation of the Absolute Spirit in his heart. This state activates the heart of the murida: it gives beautiful feelings; to enjoy the unconsciousness - "murakaba" (Sufi meditation - J.H.) leads to intoxication. Jami advises to stay in the state of "murakaba" as long as possible without interruption. Since, in Naqshbandism, internal unconsciousness (without "raks" and "samba") is very important. When a murid reaches such a state, it forgets even the murshid and falls into the hands of the unconsciousness. This is what Hazrati Hoja (Bahautdin Naqshband - J.H.) writes about:

¹⁹ بخاري. صلاح بن مبارك. انيس الطالبين وعده السا لكين. ص. 36.

²⁰ Usmon Turar. History of Sufism. - p. 81.

²¹ ابن عربي، محي الدين، حقيقت الحقايق. ص. 12

²² Manuscript Fund Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. PN 1331. - L.616 a.

"Maro monu hudro ba on behudi deh."²³

Meaning: Leave me alone, give yourself to the unconscious.

Jami comments on the theme of connection between Man and God in the doctrines of Ibn al-Arabi in connection with the rule of Naqshbandism "Hush Dar Dam". In this respect (i.e. in the stage "Hush Dar Dami". - J.H.) your essence should be connected with the soul, so that your essence would disappear and when you look at yourself it would be with the eye directed to Him. When you talk about yourself, these words must be expressed to Him. Then "Muqayyad" (limited being - J.H.) is transformed into "Mutliak" (Absolute) and "AnalHaq " into "HuvalHaq"²⁴.

7. Ahmad Sirhindi (d. 1624), who founded the Mujaddi school as part of the Naqshbandi order, which was known among the Muslims of India under the name of Imam Rabbani, formulated the idea "He is everything" in the philosophy of Vahdat Ul-Woojude as "Everything from Him" and gave the basis for the concept "Vahdati shuhud".

Conclusion

The influence of the philosophical and religious doctrines of Muhyiddin Ibn al-Arabi "Covers the entire Islamic world, from Andalusia to Indonesia. In some cases, it goes beyond Sufism and joins the issues of the Kalam and philosophy ..." ²⁵. In particular, his concept of Vahdat Ul-Woojude was widely disseminated in Iran and Central Asia, and had a positive impact not only on religious and philosophical thought but also on poetry. In particular, it served to scientifically and theoretically strengthen the doctrines of Naqshbandiya, which were formed on the basis of mazhab Hanafiya. We can say that the philosophy of Ibn al-Arabi in the XIII-XVIII centuries in the Muslim East, has turned into one of the priority forms of philosophical worldview, even in some cases, the dominant religious and philosophical ideology and at the same time the most controversial concept.

Reference:

- [1] Carl Brockelmann. Geschichte Der Arabischen Litteratur Vol.1. 1937.
- [2] Baghdadi, Ismail Poshcho. Hudayat ul-Arifin. 2-T. - Istanbul, 1951 (in Arabic).
- [3] Bukhari, Salah bin Mubarak. Anis at-taliban va iddat as-salikine. - Tehran, 1371 (in Arabic.).
- [4] Gunnar Skirbek, Niels Guillet. History of Philosophy. - Tashkent: "Sharq", 2002 (in Uzbek).
- [5] Jahangiri, Muhsin. Muhyiddin ibn Arabi is the largest representative of Islamic irthan. Tehran: University of Tehran, 1375 (in Persian).

²³ Ibid

²⁴ جامي، نورالدين عبدالرحمن. لوايح ص.85..

²⁵ سليمان الوداع. ابن عربي. ص. 151.

- [6] Dajami, Abdurakhman. Nafahat ul-Uns. - Tehran, 1337 (in Persian).
- [7] Jami, Nuriddin Abdurahman. Lavoyih. Edited by Ian Richard. - Tehran: "Asotir". 1373 (in Persian).
- [8] Kamilov N. Sufism or morals of the Perfect Man. 1-book. - Tashkent: "Yozuvchi", 1996 (in Uzbek).
- [9] Kamilov N. Ibn Arabi in Jami's Comments. / Jafar Kholmuminov. Jami and doctrines Vahdat Ul-Woojude. - Tashkent: "The National Encyclopedia of Uzbekistan", 2008 (in Uzbek).
- [10] Muhyiddin ibn al-Arabi. Al-Futuh at ul-Maqqiya. 3-t. Under. ed. by Usman Yahya. - Egypt, 1392 (in Arabic).
- [11] Turar, Uthman. History of Sufism. Translation. From Turkish N.Hasan. - Tashkent: "Istiqlal", 1999 (in Uzbek).
- [12] Uludag, Suleiman. Ibn Arabi. Translation. D. Wafai. - Tehran: "Nashr-e-Markaz", 1384 (in Uzbek).
- [13] Shaarani, Abolkhkhab. Al-Yavakit val-jawahir. 1-t. - Egypt, 1343 (in Arabic).
- [14] The Great Sheikh Muhyiddin ibn Arabi. Haq ikat ul-Haq aiyik. - Tehran: "Mavlo", 1382 (in Persian).
- [15] Shahrستاني, Abulfatkh Muhammad. Milal va nikhal. 1-t. - Cairo, 1387 (in Arabic).
- [16] Philosophy of the West. - Tashkent: "Sharq". 2004 (in Uzbek).
- [17] Muhyiddin ibn al-Arabi. Al-Futuh at ul-Maqqiya. 1-t. Under. ed. Usman Yahya. - Egypt, 1392 (in Arabic).
- [18] I.B. Sapaev, Sh.A. Mirsagatov, B. Sapaev and M.B. Sapaeva. Fabrication and Properties of nSi-pCdTe Heterojunctions// Inorganic Materials, 2020, Vol. 56, No. 1, pp. 7-9.
- [19] Sh.A. Mirsagatov, I.B. Sapaev. Mechanism of Charge Transfer in Injection Photodetectors Based on the M(In)-n-CdS-p-Si-M(In) Structure// Physics of the Solid State, 2015, Vol. 57, No. 4, pp. 659-674.