



REFLECTIONS ON THE TEACHINGS THE CONCEPT OF AL-WAHDATUL WUJUD IBNU ARABI

Karimov Sohibnazar Karimovich

Doctor of philosophy,

Professor of the Samarkand Institute of Economics and Service

Article history:	Abstract:
Received: March 10 th 2024 Accepted: April 7 th 2024	This article explores the evolution of the teachings of wahdat al-wujud from its mystical roots to pantheistic interpretations. The development of the concept of unity of being is considered, where the material world is considered as a manifestation of absolute being - Allah. Particular attention is paid to the interpretation of the concept of "body" and its connection with the idea of wahdat. Historical aspects, starting with Bayazid Bastami and ending with the influence of Ibn Arabi, reveal the philosophical significance of this teaching.

Keywords: Al-wahdatul wujud, pantheism, body, Allah, Islam, Sufism, Bayazid Bastami, Ibn Arabi, philosophy

INTRODUCTION

The historical thought of mankind is characterized by the desire to comprehend the world around us. The original knowledge of existence consisted of a sum of long and contradictory knowledge. But the intellectual potential of mankind has led to the systematization of accumulated knowledge and its classification. As a result, a unique conceptual direction about being appeared in mystical teaching, and this concept was illuminated in mysticism as the theories of Al-Wahdatul Wujud, wahdat al-shuhud and wahdat al-mawjud.

After the religion of Islam became the only strong ideology in the Islamic world, Al-Wahdatul Wujud emerged as a strong intellectual teaching expressing the desire of the Almighty to manifest His beauty, strength and qualities. Al-Wahdatul Wujud in Arabic literally means physical existence. A broad current in the philosophical views of the peoples of the countries of the East, Central Asia, and India. Al-Wahdatul Wujud means unity of the body and the realization that there is no other being but Allah. According to the concept of wahdat al-wujud, everything is nothing but various manifestations of Allah. The essence of wahdat al-wujud is revealed with pleasure, learned through the way of life.

Al-Wahdatul Wujud is a teaching that implies the unity and wholeness of existence and believes that forever and ever there is only one Allah. According to this teaching, the material world, the world of things is not real, the truth is embodied only in Allah, the material world is the light of Allah. This is based on Eastern Islamic pantheism, which means that every living body is unique.

LITERATURE REVIEW

To understand the teachings of Al-Wahdatul Wujud, it is important to understand the interpretation of the concept of "Wujud". The word "Wujud" comes from the Arabic word "Wajd", meaning "love", and also from surur and tajalli, meaning "aspiration". Hujviri said: "It is impossible to explain the essence of Wajd. After all, Wajd is an action in real vision (opening), which cannot be described by a pen"[1;124-115]

So the body is being. The most perfect form of Wajd Holi is to achieve the Truth. As soon as Solik became an admirer of human qualities, the truth merged with the body, and in the interpretation of Ibn al-Arabi, he realized "wujud" in the sense of "being," "Finding Allah," "observing his integrity". Thus, Allah has the qualities of wujud. Allah is wujud itself... that is, Allah exists, but everything in the world does not, says Ibn Arabi [2; 429].

From this it follows that all things that need a body are not separate bodies, but are subject to the absolute body, that is, wujud.

Ibn Arabi, in which we focus on the theory of Al-Wahdatul Wujud in its ancient Greek exposition, Plato (427-347 AD), Plotinus (270-204 AD) hold their views. Plato believed that the whole world is a shadow of real being, that is, (a product of the world of ideas), while Plotinus understood reality as a unity and as the primary source of all being. In his opinion, all beings flow from this first source (initial place, point) and ultimately return to I [3;20].

METHODOLOGY & EMPIRICAL ANALYSIS

From the history of Sufism it is known that the idea of Wahdat was first put forward by Bayazid Bastami. As a result, Bistomi introduced the concept of "sukur" (drunkenness-ecstasy) into Sufism. These views of Bayazid Bastami had a great influence on the views of Mansur Hallaj and Ibn Arabi. Because, according to his teaching, in a state of dhikr a person forgets his personality. And, intoxicated by the love of Allah, that is, by the feeling that covers his entire body, he ultimately disappears into Allah. This is the first time he introduces this concept into Sufism, calling it fano (loss of existence).

The first in the history of Sufism to widely disseminate this theory was the thinker Ibn Arabi (1165-1240). He considers Allah to be the heart of all things, which Arif sees in him as everything, because he is the shell that covers all things[3;20]

Ibn Arabi interprets the philosophical theory of Al-Wahdatul Wujud based on his own style of thinking. The classification of Ibn Arabi's works on being shows that he analysed nature, man, society and spiritual being, which are its manifestations, along with the general definition of being.

RESULTS

Ibn Arabi, in his work "Risolai wujudiya" (a treatise on wujud), which covered general issues of existence, studied this category in an integral system and most fully described the views on this issue. Interestingly, in the treatise, Ibn Arabi traditionally states that the purpose of writing the work after praising Allah and the Prophet is to reveal the essence of the content of the hadith that "he who comprehends himself, comprehends his Allah". This can be explained by the idea that before revelation there was no precedent other than Allah, and that after prophecy there was no precedent other than Allah.

Ibn Arabi says that there is nothing in existence except Allah, that every being comes from him, so that he himself will not be in anything, that he will understand only himself.

Ibn Arabi analysed the issue of being and non-being from a mystical-irrational point of view. Allah Since time immemorial, people have been observing the things and phenomena happening around them, the changes, just as at home they talk about nature and society, man and humanity that surround them. On their basis, people formed ideas, views on existence, existence and non-existence.

In general, the religious and philosophical worldview of Ibn al-Arabi is a rather complex and confusing matter. After all, his philosophical, irrational views do not fit into any of the fiqh and kalam movements in Islam. In particular, his views on Al-Wahdatul Wujud and his theories of divine experience in matters of faith also caused great religious controversy and disagreement within the Ahlus Sunnah Wal Jamaah.

While Ibn al-Arabi's Teaching on Al-Wahdatul Wujud was supported by great Mu'tazila scholars such as Imam Razi (544-604), Shahabiddin Sukhrovardi (539-633), Abu Abdullah Zikriya ibn Mahmud (605-682), Abdullah Qari Baghdadi (d. 825), against Iranian scholars such as the thinker Alauddawla Sinnonius (659-736) Sheikh ul-Akbar condemned bodily views, including what the Almighty called "absolute wujud".

Ibn al-Arabi is considered one of the greatest thinkers in the history of Islam, who left a rich scientific literary heritage. While Abulwahhab Sharani puts the number of his works at more than 400, Abruhaman Jami in his work "Nafahat ul-uns" estimates their number at more than 500. Ibn al-Arabi left a rich scientific and literary heritage, and most of this spiritual heritage belongs to Sufism, philosophy, history, ethics and fiqh.

Eminent Islamic scholar A. Sh. Juzjani rates Ibn al Arabi as the greatest founder of the "philosophical system of Islam" or "divine wisdom" in the history of Islam. And considers him the greatest thinker in the field of knowledge of all times. There is reason to believe that in the Islamic world not a single thinker or philosopher has yet been found who would not be influenced by his thought. After all, subsequent periods of Islamic philosophical thought are unthinkable without the teachings of Ibn Arabi. According to Ibn Arabi, "The hijab of Allah is his revelation. No one except Allah himself can remove it from his head. His body is also his unity, with this unity he becomes "hidden", not fitting into the "mood". Neither the prophet, nor the angels can see him. His prophet belongs only to him; His Messenger belongs only to him. His word belongs only to him. Perhaps He conveyed himself through himself without any means. or reasons. There is no discrepancy between the sender and the sent. "The Scripture is nothing but its body. His praise can be either name or nameless"[4;70-71].

It should also be noted that Ibn Arabi denies that only what he says is correct in explaining existence, the ways of his predecessors in understanding the essence, and the methods and tools they explained. The thinker points out the fallacy of such phrases and transformations as "fano" in currents and believes that understanding them as correct will lead to the greatest sin in Islam.

In the understanding of being, the main idea of Ibn Arabi's teaching is self-awareness, in which any signs of being acquire integrity with a person, any plural expresses unity. So, the thinker believes that the general change and development of being and conflict exists in man. Ibn Arabi's great merit here is that he was able to introduce matter and soul into communication. He could see that behind Sharia there is sectarianism, and this unity is the basis for the completeness of a person's mental stability. This basis is manifested in the unity of faith and reason. This unity raises a person to a level of perfection similar to the understanding of Allah. There may be no perfect existence beyond human dignity.

The influence of Neoplatonism is noticeable in Ibn Arabi's teaching on the integrity of human self-consciousness, which was his main idea. Because the key philosophical content of Neoplatonism was that the idea of integrity, the highest point of the hierarchy of being, played an important role. This idea is based on the Platonic triad of "integrity-mind-soul". Wholeness is the essence of all entities and gives rise to intelligence. The mind creates the soul. The soul

exists in two forms: the lower soul and the higher soul. The lower soul lives by striving for matter. And the Supreme Soul was created by Allah . As a result of the joint efforts of the mind and soul, the supreme soul is liberated from the bonds of matter. In general, the teaching of Wahdat al-wujud served as spiritual food for the creativity of many eastern poets and thinkers.

According to the teachings of Ibn Arabi, existence is the self-existent power of Allah . The eternity of Allah explains the eternity of existence. In turn, philosophers deny that existence came from "al-aql ul-awwal" ("primary mind").

In the teachings of Ibn Arabi, the term "Truth" (Allah) is described with different concepts, interpretations and interpretations. Sometimes he explains "Truth" as the same as "Humans" (created beings), and sometimes he means that Truth has degraded to the level of humans.

According to Ibn Arabi, "Allah has no partner," He has no equal and cannot be compared with Him. Whoever sees something with Allah and from Allah and in Allah needs the Spirit of Allah . He made this being a partner in need of Allah 's protection. Whoever says that something exists in itself with Allah, or that it is eternal with Him, or that it is mortal from its own body or death, has not enjoyed the limit of self-consciousness. He who says that there is existence apart from Him, who says that he exists by himself, who says that he is mortal in his death, and who associates death with death, is a sin. He may not have realized himself, but he is a polytheist. He knew neither Allah nor himself"[4;76].

In Sufism, the real being is Allah. It makes up the Universe. He is and will be. The material world in which we live is the visible world. It doesn't really have an independent status because it was created for a specific purpose. The purpose of creating this man is to show the incomparable power of Allah , to warn of his eternal existence. According to Ibn Arabi, the creation of the world is Allah 's revelation of himself in order to see his essence. The reason for this is that the "sadness of light" suggests that Allah wanted to make himself known, to give names, and this is the purpose of creating the universe.

According to Ibn Arabi, man is the highest embodiment of this creation, since he is endowed with gifts that are not given to any other creature - sense organs, reason, ingenuity. Through them, the essence of the Creator's favor and incomparable benefits is absorbed into the human soul like light.

According to Ibn Arabi's concept of life and death, the afterlife is eternal, and this world is the world of mortals. A person needs to live in hope of eternal peace, not to get entangled in the temptations of this world, to leave carelessness, to obey the command of Allah , without falling into the trap of selfishness, enjoying evil, striving for temporary pleasures. The phrase perish actually means to free yourself from the worries of a painful life, to be spiritually cleansed, to fulfil the divine commandment completely and with all your soul.

Ibn Arabi said, "Die before you die." I love the servant who approaches me through blessings. If I love him, I will turn into his ears, eyes and hands..."[5;48] "The believer is the mirror of the believer" and it is stated that in them there is no existence or non-existence except Allah.

CONCLUSIONS

In conclusion, it can be said that Ibn Arabi's theory of "unity in existence" aroused so much interest that debate and debate about it took place among scholars and Sufis in Central Asia, just as it did between ideas in the Arab world. At the same time, representatives of the Naqshbandi sect Khoja Muhammad Porso Bukhari, Khoja Ahror Wali, Abdurrahman Jami and Makhdumi Azam Dahbidi tried to raise the Sufi ideas of the "philosophy of Wahdat al-wujud" of Ibn al-Arabi to the level of Sufi teachings in Naqshbandi.

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