

Scientific-Theoretical and Philosophical Origin of the Doctrine of Unity in Sufism

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ABSTRACT

in this article, we will consider the genesis of the doctrine of Unity of Being, which is an integral part of the philosophy of Sufism in Islam, and its differences from pantheism and mysticism. In one place, we will get acquainted with their differences.

Introduction

We know that the emergence of the philosophy of Sufism occurred during the Umayyad caliphate as a social process in the Islamic world with a unique nature of protest, but it was not a mass phenomenon. Especially when it became a scientific-theoretical doctrine from Sufism, which was in a practical form, it was considered a special science, i.e., a science belonging only to certain people. If we pay attention to the historical period of Sufism from the 8th century to the present day, it has never been smooth and harmonious.

The reason is that sometimes it was persecuted by political forces, sometimes by people of Sharia, and sometimes by philosophers, various religious trends and scientific schools, and sometimes the government turned into an ideological machine of circles and rose to the level of the ruling ideology. This doctrine was never accepted and followed by everyone. The fate of the philosophy of Wahdat ul-Wujud, which grew in its structure and rose to the level of an independent theoretical-philosophical teaching within the framework of the philosophy of Islam and mysticism, was even more complicated. His detractors have always outnumbered his supporters, and for good reason. These were not in vain, because historically, stones have always been thrown at fruit trees.

The analysis of the pantheistic worldview is of great importance in the study of the historical-philosophical content of Sufism, its genesis.

Methods

The concept of "Wahdat ul-Wujud" in the philosophy of Islam and Irfan (Arabic. 'arafa - to know, to know, to understand) with the concept of "pantheism" in Greek philosophy and Christian theology, and the concepts of "Tasawwuf" and "Irfan" in Western philosophy are "mysticism". It is no secret that cases of confusion or interpretation with the concepts have become very common in Western Oriental studies and Islamic studies. Unfortunately, following Western scientists, some Eastern researchers also use these terms inappropriately. The opinion of the Uzbek research scientist Jo'rabek Chotmatov is particularly noteworthy: "Among Western orientalists, it was customary to call Hakim Termizi a "mystic" and his ideas "mysticism". It is known that this is a special "label" or "stamp" that is printed on all Sufism and its people. It is necessary to think about the issue of calling these great people "mystics". For example, despite the fact that U. Winter used this word a lot, while talking about mystical factors, he says in one place that "the term mysticism raises a lot of questions." [7:2005-44]

Also, one of the Western researchers, K. Ernst, also elaborated in his research work that this term for Sufism is not acceptable to everyone. [3:2002]

U. Winter says that the heart is the central issue in Islam and explains it as follows: "...Islamic scholars have created a science that studies the "states" of the heart and methods to bring it to a healthy state. In due time, this science received the name of Sufism. It is called Sufism in English. This is the traditional name of that science. Today we call it "Islamic psychology" to make it more understandable. [7:2005-279]

In some sense, U. Winter's words have a soul, but at one point it is necessary to emphasize that Sufism and Sufism are separate from each other. Sufism, as Ye.E.Bertels pointed out, is the first form of Sufism, the division of which is only practical, and Sufism is the form of Sufism that has scientific and theoretical foundations. [1:2005-54]

True, this thing, that is, mysticism, can be found in corrupted forms of Sufism, but it is not correct to generalize it to everyone. It cannot be said that this term, which has a negative and not a positive meaning in the dictionary, has a positive meaning in the dictionary. In any case, no matter how much effort is made, no matter how much effort is made to explain to people that this is only the term, when it is called "mystic" many people still do not understand and cannot understand a person as in the pamphlet.5:2017-63]

Discussion

There is no need to explain the concepts of "mysticism" and "gnosticism": at the moment, the meaning of these terms is as clear as the moon to everyone.

Under the concept of "mysticism" or "mystics" (fr. Mysticisme "wool" mystikos) are "mysteries", "mysterious", "mysterious rituals", "unnatural", "unnatural phenomenon", "incomprehensible", "something that cannot be explained"... "Mysticism" as it is understood in the West is a form of religious-idealistic worldview and a type of religious practice, which means belief in supernatural phenomena, mysterious things, and direct human communication with the other world. In this, a person in a mystical mood aims to experience ecstasy (pleasure) by uniting with the Absolute Being.

In the teachings of Sufism, there were discoveries related to guardians and great sheikhs. Such cases were interpreted as "extraordinary events" - an abnormal, unusual situation. It is these events that make Sufism "relative" to mysticism. However, Sufism is not a holistic and literal doctrine consisting only of phenomena and discoveries in the universe. Sufism is a doctrine that creates an opportunity to realize and realize the infinity of the human heart, psyche, imagination and thought world. At this point, we know that Sufism consists of four stages. The last stage, if it is true, means reaching the truth, that is, reaching God, and this stage is called "Fano". In a sense, various unimaginable events are also explained by this.

"Pantheism" (from the Greek pan - all; theos - God) is a philosophical doctrine that equates God and

the universe, that they are actually one thing, a single entity. For the first time, this term was introduced by the English philosopher J. Toland (1705), then by the Dutch theologian I. Fay (1709), and finally by K. Krauze in the 19th century. According to him, the universe lives (exists) in God himself, but God does not permeate the universe. [2:2020-56]

Pantheistic ideas were present in Ancient Indian teachings (Brahmanism, Hinduism, Vedanta), Chinese philosophy - Taoism, Ancient Greek philosophy (Phales, Anaximenes, Anaximander). In later times, these ideas were reflected in the teachings of the Neoplatonists and their followers in the Middle East about "emanastia". The idea of emancipation forms the basis of the philosophical teaching of Abu Nasr Farabi, one of the representatives of Eastern Peripateticism. The reason is that he associated materialism with God. According to Farabi's teaching, God is "self-necessary existence". Through a series of emanasties (events) starting from the "intelligences" of the universe, God creates the eternal world - "a necessary existence due to another".

This concept has been reflected in different contents in different historical periods, essentially different religious-philosophical systems and views.

For example, in the Muslim East, according to Farabi's teaching, the material origin manifests itself through the Supreme Truth. Material origin exists in Allah in an abstract form.

Wahdat ul-Wujud, which is the main topic of discussion of Sufism and its mystical philosophy, which originated from the bosom of Islam, cannot be confused with the concept of pantheism in Christianity. There are some really confusing and surprising similarities between them, but they're not exactly the same thing.

Researchers of the philosophical and social thought of the Muslim East note two opposite situations in pantheism. In particular, according to the explanation of the well-known philosopher and scientist I. Mominov, pantheism can be divided into two streams: one is the unity of existence, which originates from the principle that "The universe is God" ("All is He" - J.X.). The second says, "God is the universe" ("He is everything" - J.X.). The second view is known in Arabic philosophy as "vahdati izat" (unity of existence). [5:1957-41]

It should be noted here that the philosophy of Wahdat ul-Wujud has always been interpreted differently by both supporters and opponents of this doctrine, as well as researchers. Everyone measured it with their own yardstick, understood it within the framework of their beliefs and thinking. In our opinion, based on this, two different views of Wahdat ul-Wujud, or in some sense two schools, were formed and they should be distinguished from each other:

a) philosophical unity ul-vujud; b) religious-mystical unity.

Proponents of the philosophical unity of existence compared the connection between God and all beings in existence to a spider and its threads (webs). They put forward the idea that just as a spider weaves its threads out of itself, God created existence and its creatures out of himself. But the real Wahdat ul-Wujud - Ibn al-Arabi's teaching is very different from the purely philosophical Wahdat ul-Wujud. In the teachings of Ibn al-Arabi, Wahdat ul-Wujud is nothing but Tawheed, the main pillar of the Islamic faith. The well-known mystic scientist, teacher Najmiddin Kamilov explained this in a simple and clear way: "unity is oneness, unity belongs to the Supreme Truth, and the universe is one with this one Absolute Spirit. Therefore, "vahdat ul-wujud" means the only body of the Pure One, devoid of materiality, form, and appearance, but who is constantly with the worlds that He is, encompasses the essence of these worlds, and is the environment for them.[3:2008-4]

As N.Komilov rightly pointed out, the relationship between God and the universe is formed in the philosophy of Wahdat ul-Vujud as follows:

- 1) All things are from Him
- 2) All things are in Him
- 3) all things are with Him. [3:2008-5]

Conclusion

In conclusion, it can be said that Wahdat ul-Wujud in Islamic thought is a doctrine based on Islamic faith, which superficially resembles pantheism, but is fundamentally different from it. Also, if it is considered necessary to distinguish it from mysticism, on the one hand, it is necessary to distinguish whether it is related to any of the concepts of Sufism and Sufism. In a word, we can say that Wahdat ul-Wujud contains the philosophy of existence of the Islamic teaching and was able to reveal it.

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