

THE ISSUE OF BEING IN THE SPIRITUAL LEGACY OF MUSOKHONKHOJA  
DAHBIY

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**Annotation:** This article analyzes the views of Musakhan Dahbidi, a major theorist of the Naqshbandi-Mujaddidiya order, on the issues of tawhid, wahdat al-wujud, and wahdat ash-shuhud. It also discusses Musakhan Dahbidi's comparative analysis of Ibn Arabi's views on wahdat al-wujud and Ahmad Sirhindi's views on wahdat ash-shuhud.

**Key words:** Existence, eternal, Ibn Arabi, essential attributes, oneness, individuality, monotheism, Al-Futuh al-Makkiyya , Fusus al-Hikam , mutakallim, Kun Fayakun , Shaykh al-Islam Ghazali, Imam Rabbani, contemplation.

**Introduction.** Musakhan Dahbidi , in his mystical analysis of the issue of unity and divine light, cites the following narration from the Prophet Idris: "It is narrated from Hazrat Idris (peace be upon him) that when the stars became attached to him, they would speak to them. One day he asked the Moon: "Sometimes your light is less, sometimes more. What is the reason for this?" It said: "O Prophet of Allah, my body is actually black and I do not have any light. When I am in front of the Sun, I enjoy its light and am in the state of fullness (badriyat) from the level of crescent. Just as objects and bodies (people) see their reflection in a mirror, my face also appears in the mirror. The closer I get to it, the more I progress from the peak of crescent to the peak of goodriyat. Hazrat Idris asked him: "To what extent does the sun's friendship extend to you?" He said: "Whenever I look at myself, I see that I am standing in front of the sun <sup>1</sup>. "

The Naqshbandi or Mujaddid order was a supporter of the doctrine of wahdat ash-shuhud. Imam Rabbani Ahmad Sirhindi's views on monotheism are an example of this. Sufi scholar Annemarie Schimmel: "Ahmad Sirhindi's main contribution was to restore the doctrine of wahdat ash-shuhud, which was considered a classical theological trend, as opposed to the doctrine of wahdat al-wujud." <sup>2</sup>, – gives the information.

Musakhan Dahbidi is quoted as saying, "Our Holiness the Refuge of Enlightenment (referring to Ahmad Sirhindi) was repeatedly intoxicated with the wine of the unity of existence". But finally, with His perfect grace, Allah Almighty elevated him from this state and led him to the main street, freeing him from the dilemma of this enlightenment. Abdulhaq, one of his admirers, reported that a week before his death, our Holiness Imam Rabbani said: "I recently became aware of something certain that unity of existence is one narrow street, and the main street is another. I knew this before, but now I have a clear understanding of it. <sup>3</sup>Therefore, it can be understood that Imam Rabbani himself was once a supporter of the unity of existence. Turkish mystic Osman Turar also confirms the above idea, saying: "In contrast to Ibn al-Arabi 's theory of wahdat al-wujud, which is closer to the monistic and pantheistic views, Imam Rabbani's

<sup>1</sup>Dahbidi, Ashraf. - V. 14 <sup>a</sup>.

<sup>2</sup>Annemarie Schimmel. Mir islamskogo mysticism / Perevod s ang. N.I. Prigarinoy, A.S. Rappoport. Izdanie 2-e. - M.: Aleyta, 2000. - S. 131.

<sup>3</sup>Dahbidi Musakhan. Ad-Durr al-maknun. – Tashkent: FA SHI, Manuscript, inv. No. 542/II.– Vol. 222B .

theory of wahdat ash-shuhud, religious consciousness is far from any pantheistic influences and has the characteristic of separating God and the universe from each other <sup>4</sup>.

Glory be to Allah and praise be to Him, did they not know that all the calls of the Prophets ( peace be upon them ) were directed towards pure belief in Allah? All the heavenly books speak of a belief in Allah. The Prophets ( peace be upon them ) deny the false gods in the sky and in the hearts, call upon the people to deny them, and do not associate with Allah and His Messenger (peace be upon them) (Knowing what is its state – H.Yu.) They guide to the oneness of the Wajib al-Wujud, which is pure. Have you ever heard a prophet call to <sup>5</sup>a symbolic faith and say that all people are the manifestation of the Creator?! .

In our opinion, Imam Rabbani was a supporter of the unity of existence throughout his life and mentioned this in his "Maktubot". However, towards the end of his life, he abandoned this idea and considered the belief in the unity of witness to be correct.

Musakhan Khoja Dahbidi points out that another mistake is to say that everything is Him and that all these different things are the products of one being and symbols of each other. Those who say this are infidels, and they have hundreds of thousands of gods. However, the Lord of the universe and the Almighty and the Almighty is pure and free from the accumulation and diversification of created things. And He is the One - the only one, in whom there is no path to Him. No matter how hard the Sufis who passed before tried, they could not comprehend the secrets of Allah the Almighty. However, there were many who said things like "Anal Haq" (I am the Truth), "Subhani" (I am free from this defect), "Laysa fi jubbati illallahu" (There is nothing in my cloak except Allah). The issue of monotheism was not fully edited and clarified by the Sufis who passed before. The great Sheikh Muhyiddin ibn al-Arabi then reached the sacred secret. He, a man of great knowledge, researched this issue and gave a detailed commentary<sup>6</sup>.

Musakhankhodja Dahbidi expresses that the proponents of unity who emerged in later centuries, despite changing the form of the word, are also on the wrong path: "Some of them, the late ones, put forward the belief that the world is not the same as the Truth, abandon the word "its same", reproach those who say so, deny Sheikh Muhyiddin Ibn al-Arabi and his followers for this reason and mention them with a bad name. However, they do not say that the world is different from the Truth, but rather they say that it is neither the same as the Truth, nor is it different from Him. This statement is far from the truth <sup>7</sup>".

Muhyiddin Ibn al-Arabi lived in the Middle East for a long time. Therefore , the influence of the ideas of Monotheism is clearly visible in his theological principles. According to the Sufi, God is the only supreme reality that has two essences - the inner and the outer. The inner is such that it cannot be understood and seen and does not accept any multiplicity for itself. The outer is manifested in many forms, in everything, in the creation of creatures in its own image. Since, according to the philosophy of pantheism, God is the only Creator who creates the world in his own image, he cannot exist separately from being and being from him. God is the " Absolute ", which cannot be understood by human thought and consciousness. Thus, according to Ibn al-Arabi, existence is the manifestation of the "divine essence" in the material world, which is boundless and constantly changing, a "mirror". At the same time, the " Absolute " also becomes

<sup>4</sup>Usman Turar, Sufism. - B. 161.

<sup>5</sup>Ahmad Sirhindi. Letter. – Tashkent: Manuscript Fund of the Academy of Sciences of the Republic of Uzbekistan, inv. No. 482/ VIII. 356 leaves. – Vol. 88 <sup>a</sup> .

<sup>6</sup>Dahbidi Musakhan. Ad-Durr al-maknun. – Tashkent: FA SHI, Manuscript, inv. No. 542/II.– P. 220A - 222B .

<sup>7</sup>Paul Yu. Doctrine and organization of Khojagon-Naqshbandiya and the first generation of the post-Bakhad-dina // Sufism in Central Asia. - S. 165. (Hereafter - Paul, Doctrine.)

a “mirror” in which the material world appears in various qualities and forms. This is expressed in his doctrine of “wahdat al-wujud”.

Among Musakhan Dahbidi's works, the analysis of " Ad - durr al-maknun", which is mainly devoted to the issue of monotheism, gives a positive assessment of his views on Ibn al-Arabi . German researcher Jurgen Paul draws attention to the absence of Ibn <sup>8</sup>al-Arabi's ideas in the Khojagon-Naqshbandi order from the period up to Muhammad Porso.

devotes a great deal of attention to this issue in his works and highly values Ibn al-Arabi as a thinker. “The issue of monotheism was not fully elaborated or clarified by previous Sufis. The great Sheikh Muhyiddin Ibn al-Arabi , a man of great enlightenment, investigated this issue and gave a detailed commentary. The greatness and depth of the Sheikh's knowledge can be seen from his investigation of this issue <sup>9</sup>.” Musakhan Dahbidi tried to develop and further strengthen Ibn Arabi's teachings.

Abdulkhaliq G'ijduvani's anthropological teachings express the idea that man is both "Alami Akbar" (Greater World) and "Alami Asgar" (Smaller World), that is, a great world, a vast spiritual world , independent of time and space in spiritual and moral terms, and at the same time a world that encompasses the entire physical - natural world in a reduced form <sup>10</sup>. The Sufi's views on man, recognizing that man is composed of spirit on the one hand and physicality on the other, are based on ideas from the scholar's spiritual heritage.

Musakhan Dahbidi systematically and holistically studied the entire universe, dividing it into the eternal and the transient, the immortal and the mortal, the world of order and the world of people, the world of existence (being) and the world of man (non-being).

Professor G. Navrozova, in her Naqshbandi teachings, provides the following information about man: “ Man is a two things are necessary. Yake body , which she is related world people and appearance creature subordinate and yes space . Giza less that's it universe. Feeling soul ast, which she is related world Command subordinate and oh my god creature budaast. G'izoi mother also little still universe ast ” <sup>11</sup>. Content: Human two from something content found one body to be , it people from the world. He of existence Appearance - form, appearance. It is in space exists. Its food also this people The second is the spirit, which is from the world of command. It is the essence of existence. It has no limits and its nourishment is from that world.

### Conclusion

1. Ahmad Sirhindi was initially a supporter of the doctrine of unity of existence.
2. led Mansur Halloj, who became a controversial figure in the history of Sufism, to say "Ana-l-Haq," meaning "I am the Truth," or that underpinned the teachings of Ibn al-Arabi.
3. According to the philosophy of pantheism, since God is the only Creator who creates the world in his own image, he cannot exist separately from existence and existence from him. God is the “Absolute”, which cannot be understood by human thought and consciousness. Thus, according to Ibn al-Arabi, existence is the manifestation of the “divine essence” in the material world - the “mirror”, which is boundless and constantly changing.
4. Ahmad Sirhindi refutes and criticizes the views of the supporters of the doctrine of wahdat al-wujud, and makes the following point: "This group considers those who turn to the

<sup>8</sup>Paul Yu. Doctrine and organization of Khojagon-Naqshbandiya and the first generation of the post-Bakhad-dina // Sufism in Central Asia. - S. 165. (Hereafter - Paul, Doctrine.)

<sup>9</sup>Dahbidi, Ad-Durr al-maknūn. - V. 222 P.

<sup>10</sup>Komilov.N. Sufism. The second book . The secret of monotheism. - T., 1999. – 1 4 p .

<sup>11</sup>Abdurahim Naqshbandi. Shajarai tayyiba mashoikhi naqshbandiya mujaddidiya. - Chaqvol: 1401 A.H. - 22 p.



unbiased hadith to be flawed, and they suspect that wahdat is a limitation without a comprehensive reading".

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