

THE QUESTION OF SUFISM IN THE DOCTRINE OF MUSOKHONKHOJA DAHBIDIY

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Annotation: This article discusses Musakhan Dahbidi's comparative analysis of Ibn Arabi's views on wahdat al-wujud and Ahmad Sirhindi's views on wahdat ash-shuhud. The views of Musakhan Dahbidi, a major theorist of the Naqshbandi-Mujaddidiya sect, on the issues of tawhid, wahdat al-wujud, and wahdat ash-shuhud are analyzed.

Key words: Musahan Dahbidi, Ibn Arabi, inherent attributes, unity, individuality, monotheism, "al-Futuh al-Makkiyya", existence, eternity, "Fusus al-hikam", mutakallim, "Kun fayakun", Sheikhul-Islam Ghazali, Imam Rabbani, observation.

Introduction. Sufi ontology expresses the idea of the Irfan philosophy 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 framework of Sufi ontology, 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.

The Sufi also paid special attention to the issues of the world of the great (great) and the world of the small (small), the world of the command, and the world of the people.

"Man should know that the world of the small world is composed of ten elements, the origin of which is in the world of the great world, which is the universe. Five of them are the world of the people, and it is composed of the soul and the four elements. The four elements are: earth, water, air, and subtle vapor. The five elements of the ashara are the world of command. They are: the heart, the spirit, the secret, the hidden, and the ihfa. Just as the elements of the four elements of the method exist in the world of the people, this method exists in the world of the subtle command and is above the Throne and is known and realized as the name of the makooniyyat. Above the Throne of Majid and below the other elements is the heart. That is why the heart is called the barzakh and is said to be between the world of the people and the command. The essence of the world of the people is the Throne of Majid. For this reason, The Throne of Majesty is from the world of the people and faces the world of command. It is called the Barzakh and it is essentially the heart, essentially the soul. Above it is the essence of mystery, above it is the essence of concealment, and above it is the essence of concealment ¹.

The soul, according to the ancient philosophers and our messiahs, is not only a subtle (very subtle) substance, but also a higher biological force, a merciful breath descended from the world of command. Vitality, life, is formed from the union of body and soul. ²That is, the harmony of the body with the soul can be observed in the process of its development.

According to Musakhanhoja Dahbidi, if you look in a mirror, you do not see the mirror, because you are absorbed and captivated by your own beauty. However, you cannot say to the mirror, "Get lost." Know that seeing the power of Allah is the same. This step is called al-fanau fit-

¹Musa Khan Dahbidi. Zubdat al-haqaiq. - T.: FA ShI. Manuscript, inv No. 6576/I. - V. 39B.

²Komilov.N. Sufism. The second book. The secret of monotheism. - T., 1999. - 13 p.

tawhid. This is the first stage. In this state, some people are absorbed (i.e., busy) with the witness every hour, some every two hours, and some more. Khojai Shaykh-ul-Islam Ghazali, may God bless him and grant him peace, said: "Whoever can remain in this state for three days and nights, will reach a state of sukr, i.e., intoxication."

Byte:

Andarin's sea is endlessly deep,

Dastu poy bizan, chi doni lok.

Andarin's soul,

Dastu poy bizan, ziyon nakuni.

Contents:

Like divers in this bottomless sea

Spread your arms and legs.

Even if you can't cross this road,

Use your hands and feet, you won't do any harm.³

emphasizes that "if a person cleanses the mirror of his heart from all kinds of rust and dust, the true beloved will appear in the mirror of his heart as beauty and glory." Sufi⁴ To become a "Farmer of the Being," a person must strive to cleanse the mirror of the heart from the rust of all attachments and transform it into the state of a recipient of divine grace. Knowledge, thought, and action also play a role in reaching the level of a farmer of the Being⁵.

According to Musakhan Khoja Dahbidi, the third level of the science of monotheism is "al-fanou fil-fano". In this, the one who is immersed in the light of the manifestation of the Truth loses the entire universe and forgets that he is aware of the loss. In the eyes of the people of the Tariqat, this state is called "Aynul Jam' wa Jam'ul Jam'." He is unaware of anything except the Truth and sees nothing except the Truth. This state is called "Mahvun fi mahvun" (Extinction in Nothingness). In this state, there is neither existence nor non-existence. This state has no expression in words or signification in signs, no throne, no place in this world, and no work. In this state, there is only the meaning of "كُلُّ مَنْ عَلَيْهَا فَانٍ" (Everything on it is destroyed). In this climate, there is only the wind of "كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ" (Everything except His face is destroyed)⁶. In this space, nothing reaches the soul except "Anal Haqq and Subhani". In this state, the truth does not mature, and even monotheism free from shirk cannot find a form in this abode. All of this can be called the science of monotheism. And the truth of monotheism is holier than all these manifestations.⁸

Makhdumi A'zam writes; "O faithful seeker, know that all happiness and states are in the state of extinction. All suffering and misery are in the state of existence⁹. " *The content is:* "O faithful seeker, know that all happiness and states are in the state of extinction, that is, nonexistence. Wandering and unhappiness, that is, misery, are in the state of existence." Here, the idea is that the imaginary, figurative, and transient existence is drowned in the real, real, eternal, and eternal existence, and if it is nonexistent, if it reaches the state of extinction, it will reach the bliss of the two worlds.

It is stated in "Tarjimai Awarif" that the end of the word "fano" is the end of the word "sayri ilallah azz awa jalla". The end of the word "sayru filloh" is the end of the word "sayru filloh" azz awa jalla. The end of the word "sayru filloh" is the end of the word "sayru filloh" azz awa jalla. The end of the word "sayru filloh" azz awa jalla becomes true only when the absolute end of the

³Dahbidi Musakhan. Ad-Durr al-maknun. – Tashkent: FA SHI, Manuscript, inv. No. 542/II – Vol. 219A.

⁴Zoirov E. Philosophical and socio-political views of Makhdumi Azam. – Tashkent: "Turon zamin ziya", 2015. – P.84.

⁵Zoirov E. Philosophical and socio-political views of Makhdumi Azam. – Tashkent: "Turon zamin ziya", 2015. – P.79.

⁶Holy Quran, Surah Rahman, verse 26.

⁷Holy Qur'an, Surah Qasos, verse 88.

⁸Dahbidi Musakhan. Ad-Durr al-maknun. – Tashkent: FA SHI, Manuscript, inv. No. 542/II – V. - 219B.

⁹Zoirov E. Philosophical and socio-political views of Makhdumi Azam. – Tashkent: "Turon zamin ziya", 2015. – P.42.

world of unity is reached and the person progresses from the world of divine virtues to divine virtues and from the name of the name to the divine morality. There is a difference in the definitions of the words of the scholars regarding the meaning of fano and baqa. The questioners answered according to the diversity of the situation, understanding and capacity of the situation. Some say: "Fano means the end of opposition" and baqa means the baqa of harmony. This meaning is due to the necessity of "tawbai nusuh". Some say that fano is the passing away of worldly pleasures and baqa is the passing away of desire. In both meanings, there is a necessity of the status of asceticism. Some say: "Fano is the passing away of worldly and hereafter pleasures. Baqa is the permanence of seeking the Lord of Truth (subhanahu wa ta'ala)." This meaning is due to the necessity of loyalty to the love of God. Some say: "Fano is backbiting" and baqa is being in the presence of the Lord of Truth (subhanahu wa ta'ala)." This meaning is the result of the state of being ¹⁰.

Makhdumi A'zam elaborates on this idea in detail in his "Risola-ye Fanoiyya" ("Treatise on Death"), emphasizing 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.¹¹

According to the concept of Baqa and Fano, the hereafter is eternal, and this world is a mortal world. A person should live in the hope of an eternal world, not be entangled in the miseries of this mortal world, abandon heedlessness and heedlessness, and not fall into the trap of the nafs (selfish desires) that make a person enjoy evil in the pursuit of temporary pleasures and desires, and obey the command of Allah. The expression of becoming immortal, in fact, means the liberation of the righteous from the worries of this transient life, spiritual and moral purification, and the full and willing fulfillment of the divine command.

In the teachings of Sufism, the true being is Allah. He creates the universe. He exists and is eternal. The material world in which we live is a visible world. It does not actually have an independent status, because it was created with a specific purpose in mind. The purpose of the creation of this universe is to demonstrate the incomparable power of Allah, to warn of His eternity. Man is the highest embodiment of this creation, because he has been endowed with blessings that no other creature has been given - the senses, intelligence, and ingenuity. Through them, the essence, goodness, and incomparable blessings of the Creator penetrate the human soul like light.

Musokhankhodja Dahbidi analyzes the extinction of existence as follows: "O seeker, sit at the threshold of the heart's door, be mindful of the owner of the treasure (God), be a guardian of the treasure of the heart, until you obtain the treasure of love. This means the extinction of the human body. Two things exist in the heart: the relations of the human body and love. One of them, namely, the relations, rises from the heart, and only love itself remains."¹²

Conclusion

1. In Sufism, there are theories of unity of existence, unity of witness, and unity of existence, which illuminate the relationship between Truth and existence. These theories are based on specific philosophical and mystical foundations.
2. When we analyze Musa Khan's thoughts, we can understand that he also supported the doctrine of wahdat al-wujud. However, he proposed to interpret Ibn al-Arabi's doctrine of wahdat al-wujud not in the sense of the people's union with the Truth, but as a result of His power.
3. Musakhan Dahbidi made a great contribution to the theoretical development of the Naqshbandi-Mujaddid movement, reworking the teachings of the order based on the Quran and Sunnah through his works. Musakhan Dahbidi brought this order back to Transoxiana and developed it.

¹⁰ Dahbidi Musokhan. Navadir al-Ma'arif. – Tashkent: Main Fund of Manuscripts of the Academy of Sciences of the Republic of Uzbekistan, inv. No. 542/I. – V.41.A

¹¹ Zoirov E. Philosophical and socio-political views of Makhdumi Azam. – Tashkent: "Turon zamin ziya", 2015. – P.42.

¹² Musa Khan Dahbidi. Zubdat al-haqaiq. - T.: FA ShI. Manuscript, inv No. 6576/I. - V. 37B .

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