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The “Vakhdat-Ul Vujud” Concept of Jalaluddin Rumi

Urazov Bobir Bakhtiyorovich

PhD Research fellow, Bukhara state university

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Abstract: In the following article the modernistic sufi views on the concept of “Wahdati wujud” which is the part of the history of tasawwufi views, their formation and the phases of the development are discussed. Furthermore, the peculiarities of the “Wahdati wujud” teaching of Jalaluddin Rumi and the aspects which had influenced on it are analysed at the possible extent.

Key words: Tasawwuf, being, “Wakhdati wujud”, tawhid, Qudsi tawhid, Shuhudi tawhid, sufi metaphysics, immanency, transcendency, ittihad-union, wahdat - unity, substance.

INTRODUCTION

Beginning of the 13-14 centuries are characterized by their being productive period, scale and extent in the history of the Sufism which was developing with intensified rapidity.

By this time, sufism had risen to its highest peak from the viewpoint of development, both from the theoretical-scientific point of view and from the point of view of practical action. The blossoming of Sufi literature and also coincides with this period. Especially, thinkers such as Muhyiddin ibn Al-Arabi, Yahya Suhrawardi, Najmiddin Kubra, Fariduddin Attar, Ahmad Yassavi, Jalaluddin Rumi, as well as poets of great importance, have studied the scope of Sufism, enriched it with philosophy and wisdom.

In the history of the socio-philosophical thought of the peoples of the Middle Ages of the East, a lot of attention was paid to the issue of existence, we can

see that different views were expressed in this regard. This issue has become one of the most important theoretical issues in the reality, even in mysticism teachings, which rely more on the emotional and mental condition of the person, mainly on the process of events and phenomena of the real being, as well as philosophical teachings, which are based on the foundations of tasawwufi science.

Main part

In general if the question of being is approached from a scientific point of view, we understand that the being is all that exists that surrounds a person. These things are material things that exist in nature either from time immemorial, or are created as a result of human activity. Apart from these, ideas, thoughts, concepts created by human thinking at the level of ordinary consciousness are also a real being, they are also called spiritual beings. We can see that both types of existence have always been the focus of man. In particular, by the Middle Ages, teachings such as *Wakhdati wujud* “Unity of the body” and *Wakhdati mawjud* “unity of existence” began to appear in the Islamic world[1:122].

If, in the 9-11th centuries, great attention was paid to the deepening of the foundations of monotheism, such concepts as Fana and Baqa of mysticism, the tendency to become closer to a Khaq were strongly promoted, then from the middle of the 13th century the ideological direction of thought-reason began to lead. This philosophical flow has gained fame in the

history of mysticism under the name “*wahdat ul-wujud*” [2:15].

The scholars are now obsessed with the structure of the universe, the characteristics of people, the relationship of the scientist and man, the perfect human understanding. As a result, a whole philosophical system was embodied in the works of such breeds as Ibn al-Arabi and Jalaluddin Rumi.

First of all, just before we target on the theory of “unity of the body”, we found it permissible to study the idea of *tawhid*, which forms the basis of it. One of the topics that is given the most importance in the period when the Islamic sciences are emerging is the idea of *tawhid*. Even the fact that the theological argument of the word science is completely devoted to this subject is an obvious proof of our opinion. In short, the *tawhid* in the meaning of “confirmation of the uniqueness of Allah”, those who have considered the subject from the very first periods as different from the so-called. Junaid Baghdadi describes the concept of *tawhid* of Sufis as follows: “to break away from being an ancient being, to leave the homeland, to break away from the connection with what the soul dreamed of, to leave the known and the majhool, to place the true Allah in place of all this” [3: 426]. Shibli also explained that everything that is perceived by the mind, imagined by the imagination, is different from the truth, saying that these are hadiths and creatures, that there is no perception of the person of Allah in them and that nothing can be said about this[3:417].

The idea of goodness is divided into the following levels:

1. Qudsi Tawhid (*wakhdati qusud*) is the submission of a servant to the will of Allah, not to his own self, by leaving his will to one side and putting the will of the truth in his place. This is also the concept of Tawhid of the first rabbis.
2. Shuhu’udi Tawhid (*wakhdati shuhu’ud*) is a condition in which a servant sees the manifestation of Allah in all things in the effect of a state of more wajd and desire (self-abandonment), which appears due to closeness to Allah. Nothing can be seen in the eyes of a person who has reached the level of

observing the truth, as the stars disappear when the sun comes out. This state is also called “fanaa fish shuhood”. Imam Rabbani accepted this as the highest level of reward.

3. Wujudi Tawhid (*wahdati wujud*) is a tawhid in the style of there is no god other than the truth, a condition formed in the servant as a result of the appearance of proximity to Allah at a higher level than the rank of shuhudi tawhid, in this rank the servant considers everything except the truth, and even himself.

Among these concepts of tawhid, we can also see his first signs in the previous Sufis, although the wujudi tawhid was perfectly interpreted by Ibn Arabi. As understood by Junaid Baghdadi’s definition of “Separation from the original later creation”, Imam Ghazali also clearly states this concept of “*Mishkatul Anwar*”: “The enlightened rose from the depth of the metaphor to the truth and, after completing his spiritual heritage, they saw with their eyes in the vision that there is nothing but Allah in existence and that anything other than his existence. These words of Ghazali are directly related to the self of the body[4:129].

Afterwards, Ibn Arabi propels this concept into a holistic system. In this regard, it should be noted that Ibn Arabi gives evidence from religious documents to all his comments, using other cultures and philosophies in the justification of this doctrine. We will try to dwell on this issue in more detail below. Now, directly referring to the doctrine of “unity of the body”:

Wakhdati wujud (Arabic –unity of being) - the doctrine that there is only one God, the only one who is eternal. According to this doctrine, the material scientist, the world of things is not real, the truth is only the light of Allah, the material scientist, embodied in Allah.

Wakhdati mawjud (Arabic. – the unity of existence) - the doctrine that there is a single material scientist with Allah. Adherents of this doctrine recognize nature as eternal. Allah sees that in the universe itself, he is absorbed into it.

One of such teachings is the “Wakhdati wujud” concept, which is based on the thinker whose full name is Muhyiddin Abu Abdullah Muhammad ibn Ali Al-Khatami at-Tai (1165-1240), who gained fame with the names of one of the prominent representatives of the world of Sufism, religious philosopher, “Great shaykh”, “Son of Plato”[1:193].

It is in the views of Jalaluddin Rumi that the role of the teachings of Ibn Arabi is felt in the view of the existence and his knowledge. In particular, Jalaluddin Rumi will later take this concept to a new level in his theoretical and prose works with the support of Ibn Arabi's “wahdati wujud” concept in his ontological and gnoseological views.

According to the majority of researchers who studied Rumi's life and spiritual heritage, Jalaluddin Rumi was in Damascus, Aleppo and Baghdad, which were the mature cultural and scientific centers of his time and noted that he had a conversation with prominent sheikhs and scholars of his time[5:358].

Narrated based on the writings of another researcher, Jalaluddin, in his youth, together with his father Bahauddin Valad, goes to perform the act of holy Hajj. After completing the pilgrimage Sultan Ulama stopped at Damascus during the return and met Sheikh Akbar Muhiddin Ibn-Arabi (1165-1240) there. Then, looking at Mevlana, who is behind the Sultanul Ulama, the Prophet Ibn-Arabi, said: “Subhanallah! As long as one ocean is following after one sea” [6:91].

The doctrine of “*Wahdati wujud*”, which forms the basis of Ibn Arabi's views, later became the doctrine that formed the basis of Sufism metaphysics. According to this doctrine, Allah exists, and his existence is manifested in immanence and transcendence.

Accordingly, the Creator is the creator of all things and at the same time stands very close to him. Therefore, we can also witness the fact that people imagined different things in the image of Allah from very ancient times. This is manifested in a peculiar way in all of the stages from the most ancient seed-community religions to the most politeistic religions. In particular, it is not surprising that even according

to the doctrine of Zaratustra, the first person on earth was “*Gaumard*”, which was conceived in the image of a half-human and half-ox. This is a manifestation of the immanent nature of the Allah. In this regard, the scientist Mawlana Rumi, who is an expert, mentions: “With the turn of the world, you see the disposition over the universe, the rain of the clouds during the rosa, and the exchange of summer and winter times. All this relies on one wisdom and reward. How to know if it rains during a cloud that is lifeless? Look at the plant, look at the soil that gives ten in instead of one!” [7:52].

But from the point of view of transcendence, Allah beyond any circle of thought, and man is not able to know it by the perception of reason. He is beyond any being and phenomenon. But Ibn Arabi states that Allah exists in both cases, and he is the creator of existence. Therefore, it is impossible to learn to bring existence before the thinker without a fork from Allah.

Later, Jalaluddin Rumi puts forward such views in his works and takes the teaching of “*wahdati wujud*” to a new level. According to Mavlana's views, the basis of the issue of truth lies in the two essences, that is, the concepts of *itlaq* – uniqueness, absolutism and *taqayud* – connectionedness, manifestation. We can say without any hesitation that the above mentioned views of Rumi are exactly reflect the common view of Ibn Arabi's views on the immanence and transcendental properties of Allah.

Thus, there is no clarity in the manifestation of the essence of the beginning, but as soon as it begins to manifest itself, the garments of names and qualities, the forms of reproduction, begin to appear in it. “The lands, the heavens are all helpless. They are all mysteries of God's judgment. It is a great king whose intelligence is not like the light of the sun. Its light cannot be replaced, and if it opens its face without a veil, there will be no sky, no earth, no sun, no moon”[7:27]. That is, the essence of all material and spiritual creations belongs to the God, and its manifestation is inherent in all things in the universe. That is, this unity that is the main cause of all phenomena in the universe, and it exists forever. In

particular, Mawlana in his work “Masnavi” explains it as follows::

Jumla ma'shuq astu oshiq pardae,

Zinda ma'shuq astu oshiq murdae [8:54].

That's whatever exists in the Universe, all of them are loved. The lover is nothing more than the curtain. The living creature is the loved one. The lover without the loved one is like the body without the soul. In this verse, the Qur'an refers to Surah Qasas, verse 77, verses 26-27 of Surah Ar-Rahman (*Everything will perish except the race of Allah*).

In addition, Rumi also touches on the issues of *ittihad* - union, *wahdat* -uniqueness. According to Mawlana, although there are certain differences between them, but there is a common essence in all of them. In particular, although the numbers two and three differ from each other in meaning and there is a difference between them, but in essence they all go together. Therefore, if there were no number, there would be no two and no three:

On ki du guftu, se guftu besh az in,

Mootafiq boshand dar vohid yaqin.

Ahvoli chun dafshud, yakson shavand,

Du se go'yon ham, yake go'yon shavad [9:311-3112].

The meaning of the above verses is that the thinker Mawlana tries to explain that the only being as the substance of the universe is Allah.

Moreover, Mawlana Rumi also puts forward in his views the idea of the infinity of the material world. According to the thinker, if God and nature are one, then the material world is also infinite and eternal, and they are divided into four groups. The first is the Divine universe, which is the divine substance, that is, it is the main basis for the creation of the other three worlds. According to the scholar Mawlana Rumi, the world includes the *kabir* (macro, that is, the world in which we live), the world of property (the material world), and the world of the *malaqut* (spiritual or psychological).

Without the beginning or the end of these worlds, they are eternal, they never interfere with each other.

According to Mawlana, Allah always manifests Itself in various forms, including that It can often manifest Itself in the form of man or prophets. But at the heart of the manifestation in the various manifestations of this material world lies a single essence, a foundation, which is also a divine substance.

Results. The Sufi scholar acknowledges in his verse, “O seekers of Allah, Allah is yourself”, and thus says that human existence is embodied in the existence of Khaq. Through this, Mawlana emphasizes that in order for a person to attain the vision of Khaq, he must first understand himself and discover the peculiarities of his self.

This means that, according to the thinker, there is only one substance between the Khaq and man, and that man will continue to know God through self-awareness. In sufism teaching, this process is manifested in four stages, which consist of the stages of *shariah*, *tariqat*, *ma'rifat*, and *haqiqat*. Based on this, we can say that the idea of “One Unity” later served as the basis of the doctrine of “Perfect Man”. On the basis of these teachings, Abdul Karim al-Jili (d. 1428) later sought to reveal the essence of human perfection in his work “al-insan al-Kamil”.

Conclusion. Based on the above, we can say that the influence of one of the prominent thinkers of the Islamic world in the statement of Jalaliddin Rumi's doctrine of “Wahdati wujud” (“Unity of Existence”) is significant, especially the views of Ibn Arabi. Moreover, his views Although his mystical views testify to the fact that the geniuses of his time, such as Imam al-Ghazali, Fariduddin Attar, and Sanai, benefited from the sources of spirituality, in his prose and poetry he also tried to interpret ideas that were more difficult to understand in Islamic teaching in a popular and simple way, using powerful metaphors. Therefore, we will not be mistaken if we say that the works of Mawlana have not lost their importance even today.

Mawlana Rumi's religious-philosophical concept of “Wahdati wujud” is not mistaken if we say that today serves as a kind of program for the settlement of religious and jurisprudential conflicts between them. Indeed, in the words of Hazrat Rumi, “Those who can feel the same feelings, not those who speak

the same language, understand each other". All these results facilitated to the enrichment of the sufi knowledge within the framework of the traditions of scholars of the Islamic world.

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