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THE ONTOLOGY OF SUFISM, AND THE VIEW POINT IN THE TEACHING OF REALITY (BEING) AT SAYYID YAHYA BAKUVI'S VIEWS

In the article perfection, all-round development of man is researched not only in the sphere of trustful, spiritually rich, unselfish men, but also in the high intelligence sphere of men with the definite way (mystic cognitive way), men who devoted themselves to the God, to the being. Looking to the sophism as a movement explaining the inner meanings of invisible sides (esoteric) of visible and implemented (exoteric) religion i.e. the psychology of community religions is right. Cognition of meanings of religions that formed with the birth of human and not leaves during life and cognition of the God Who created the being requires muhhemity (to be in secret). This muhhemity is also a sample of Prophets to those who want to be perfect. With this article from the motherland of xalvatiya we intend to convey to the researchers who gathered around the light of xalvatiyya and in the example of them to the whole mankind, that real tawhid that surrounds all spheres of social life, will be reached in case if all the world, all humanity will come to the same plane of humanity i.e. when a human being will minimize pretensions in order to purify the spirit. Thus our aim is to show that "perfect men" will prove that this is the best way that leads to the Haqiqat (truth – Allah) – coming from our century to the indefinite future, through making humanistic societies, achieving the equality of all nations. With this message, after 550 years of his works, we again rebirth the specific philosophy of our spiritual father who perfected his life, who devoted his life live as God wants and we will remember and make the readers to remember the eternal ideas of mankind.

Keywords: spirituality, Sufism, the way taking to God, faces of perfection, the eternal need of mankind.

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Сопылық онтологиясы және сайид йаһия бакуидің көзқарасындағы шындық (болмыс) ілімі мәселесі

Мақалада кемелдік, адамның жан-жақты дамуы тек сенім, бай руханилық, риясыздық тұрғысынан ғана емес, сонымен қатар өзін Құдайға, болмысқа арнаған, белгілі бір жолы (мистикалық когнитивті жол) бар адамдардың жоғары интеллектісі тұрғысында зерттеледі. Сопылықты көзге көрінетін және жүзеге асырылатын (экзотерикалық) діннің көрінбейтін қырларының (эзотерикалық) ішкі мағыналарын түсіндіретін ағым ретінде, яғни қауымдық діндердің психологиясын қарастыру дұрыс. Адамның өмірге келуімен әрі өмір бойына адаммен бірге болатын діннің мәні туралы таным мен болмысты жаратқан Құдай туралы таным тылсымды (құпиялылықты) талап етеді. Бұл құпиялылыққа кемелдікке ұмтылған пайғамбарлар тұлғасы мысал болады. Зерттеу жұмысында автор Халватия отанынан Халватия ілімінің айналасында жиналған зерттеушілерге және солар арқылы бүкіл адамзатқа қоғамдық өмірдің барлық салаларында көрініс тапқан шынайы таухидке бүкіл әлем, бүкіл адамзат болып рухани тазалыққа жету үшін өзіндік талаптарды азайта келе ортақ пікірге келген жағдайда қол жеткізу мүмкіндігі айқындауды көздейді. Осылайша, алға қойылған мақсат – «кемел адам» бүгінгі күннен бастап мәңгі болашаққа дейін Хаққа (нағыз – Аллаға) жеткізетін ең тура жол гуманистік қоғам құру, барлық ұлттардың теңдігіне қол жеткізу арқылы жүзеге асатынын дәлелдейтінін көрсету. Осы қолжазба арқылы өзінің 550 жылдық шығармаларынан кейін өз өмірін кемелдендірген, бар ғұмырын Құдай қалағандай өмір сүруге арнаған рухани тұлғаның адамзаттың мәңгілік идеяларымен ұштасатын философиясын қайта жаңғыртып оқырмандардың жадында қалдырамыз.

Түйін сөздер: руханилық, сопылық, Құдайға жеткізер жол, кемелдік қырлары, адамзаттың мәңгілік қалауы.

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Онтология суфизма и точка зрения в учении реальности (бытия) во взглядах Сайида Яхьи Бакуви

В статье исследуется совершенство, всестороннее развитие человека не только в сфере доверчивых, духовно богатых, бескорыстных людей, но и в сфере высокого интеллекта людей с определенным путем (мистическим познавательным путем), людей, посвятивших себя к Богу, бытию. Рассматривать суфизм как движение, объясняющее внутренние смыслы невидимых сторон (эзотерических) видимой и реализуемой (экзотерической) религии, т.е. правильнее будет рассмотреть психологию общинных религий. Познание смыслов религий, сложившихся с рождением человека и не покидающих его при жизни, и познание Бога, сотворившего сущее, требует мубхемии (быть в тайне). Этой статьей мы намерены донести до исследователей халватийа, и на их примере всему человечеству, что настоящий таухид, окружающий все сферы общественной жизни, будет достигнут в том случае, если весь мир, все человечество придет к тому же плану человечества, т.е. когда человек уменьшит притязания, чтобы очистить дух. Таким образом, наша цель – показать, что «совершенные люди» докажут, что это лучший путь, ведущий к Хаккату (истине – Аллаху) – приходу из нашего века в неопределенное будущее, через создание гуманистических обществ, достижение равенства всех наций. Этим посланием, спустя 550 лет после издания его трудов, мы вновь возрождаем специфическую философию нашего духовника, совершившего и посвятившего свою жизнь тому, чтобы жить так, как хочет Бог, и мы будем помнить об этом и напоминать читателям о вечных идеях человечества.

Ключевые слова: духовность, суфизм, путь к Богу, грани совершенства, вечное желание человечества.

Introduction

Unlike orthodoxal Islamic views, in relation to Allah this doctrine was solving the problem of existence through connection the universe with human existence. Thus, according to the researchers of sufy ontology, God, leaving himself, formes the identity with the existence of nature, but this resemblance is the sameness which has an abstract meaning, and in this homogeneity Allah remains as the single God. This is the aspect which attracts the attention... (Şakikhanova, 2006: 54). So, in this doctrine of Islam the teaching of sufism based on unity-reality is dominated unlike the “cogniton of God” doctrine. And this ultimately confirms the essence identity of nature and God. Azez Nasafy writes: "Know that when the great God created the existences, He gave it the name of world. Because the existences is the sign of God's reality, knowledge, will and power “or” God the allmighty had created his property (world) as “malakut” (world of angels) and had constructed the “malakut” as “jabarut” (kingdom of God above all else)... in other words the property is existencial sence, “malakut” is the mental existence, “jabarut” is the real-true body, and so on (Nesefi, 1990: 68, 71).

Unfortunately the “wahdaty-wujud” theory of

Sufism is not associated with the name of Azerbaijani philosopher Aynalguzzat Miyanechy (Mammadov, 1986: 21) who lived 50 years before Ibn al-Arabi, and laid the foundation of the theory “wahdat al-wujud”, but is refered to the name of one of the most important figures of tasavvuf (Sufi) thought - Sheikh Ibn al-Arabi whose works gave the systematic and rich classification of mysticism (tasavvuf) culture before him”.

Justification of the choice of articles and goals and objectives

Thus, the central line of the philosophy of sufism is forming its ontology, which major aim is to solve the main issue of “God and nature”. A relationship which is general and fundamental to religious and philosophical ideas relating to it (Şakikhanova, 2006: 54). That's why, the sufi interpreter theorists were trying to elucidate the problem of creation of nature. It is created either with the God's will “be” or by the creating of definite form through joining the substance with the God which is immanent (Şakikhanova, 2006: 56).

I think that generally, we need to analyze the ontology of sufism in order to explain the category of existence in movement “Khalvaty” (secrecy)

– which constitutes the main aim of this article. Wahdati-wujud – “unity of being” supporters of sufism theory accept positively the second aspect of the problem mentioned above, as many researchers confirm.

Scientific research methodology

In current research work the author used historical-comparative method, classification and descriptive methods trying to achieve the defined goal of the article, to prove that influence to the society is possible through higher spirituality, mystic Sufi way, “perfect man”, to give a rebirth to the spiritual heritage of the whole nation in the sample of the fate.

Results and discussion

By addressing to this doctrine, the supporters of Ibn al-Arabi, approved that “The real reality is the single unit, and it is the reality of presence of Hakk, beyond it, nobody exists. The existence of other beings is as non-existent comparatively with its being, because their presence depends on His. Visible things in this world are His manifestation. Without His existence the presence of an object is unthinkable...”. From this point of view, according to the Unity-reality theory the object is the manifestation of the name and characteristics of God, but is not the same.

The researchers write that, according to Ibn al-Arabi’s view supporters “the God’s essence shows itself in the universe, as dimmed light of the Divine world, the spirit of substance of the world, the relationship between the different parts of the nature organism, the love of both worlds, all the existing and contradictions in the heaven and on the earth (Mammadov, 1986: 256). The Unity-reality theory of Sufism is without exaggeration dialectical doctrine, which makes manifested the metaphorical (figurative) God in everything and it is contradictory to the metaphysical teachings of Islam related with the only creator God, which stands out above all.

1. According to the ontology of unity-reality teaching, material world is formed by the combination of divine reality and of non-reality (non-shaped substance). As we known from philosophy “The divine essence by its function is a creative force of form (form of forms), but the material beings are the receivers of the Divine form (Aristotel, 1976: 64, 71).

According to Shaikh Ibn al-Arabi; “the world being a place of manifestation of divine light,

shows itself in thousands of shapes and attributes, makes known itself with these forms and attributes” (Ahmed Avni Konuk, 1987: 41). Colorful and numerous creatures we call universe, are the God’s very based manifestations, according to Sufis’ views. As noted by the Russian orientalist Bertels; “even though they are different by appearance, but by content they belong to the single being” (Bertels, 1965: 463). The reason of having such dual outlook of unity-reality doctrine is connected with the main idea such as self-discovering of the Body-unity beyond the time, the unity of the nature and God, shape creating essence of divine being, and its combination with material mass.

Many researchers of Sufism noted that, if formless substance, not having real presence, is not in the action, then the substance, which has taken his formal being from the temporary (immanent-Sh.M) God, has got real truth and moving existence. Unambiguously, The God penetrating into everything is a shape forming essence or all separately existing things unifying with the shape forming divine essence create its formal material side, the real world and the universe. The Sufis who in their thoughts keep rules of the Holy Koran and the Sunnah of the Prophet, seemed to orthodox Islam followers who watched their views from the outside, as the men having materialist position. It was connected with the specific elements of dialectics in their thoughts (Sh.M.). Researcher Nikolai Kuzanskii writes that, in fact, they agree to explain a unique opinion “the complex nature of the matter is simplest and cannot be identified with a single God” (!). Although the presence of God penetrates into the material world, but at the same time not been identified with anything is not separate from anything. Thus, it is in everything and everything is in Him, and everything exists through Him. He covers all the material and non-material beings. Thereby, the ones having transient existence gain their presence been indebted to the body –unity who is in substantial identification with. It means those on-existents for their substantial unity of essence, gained the status of existence as we mentioned, are obliged to the absolute Reality” for this (Krymskii, 1906: 15).

Mullah Sadra (1572-1640) says; “according to our imagination about objects the essence of each object is not a reality by itself, and possibly it is presented being by another”. We call that another being the reason. But according to the view of “Asalaty-wujud” (the real existence of being Sh.M.) the true origin of the object are the shares of the same Reality” (Kerimova, 1998: 23-25). In this case the Reality

being a unit creator of all things in the visible world, at the same time lays bridges to the abyss between the world and God, spirit and matter (so, eliminates conflicts between them). It is just to the point to remember the Hegel's conception; "His principles create a bridge between the felt and the extraordinary sense" (Hegel, 1929-1958: 152).

According to the thoughts of a lot of followers of Philosophy of "unity-reality" (wahdaty-wujud) (Eynalguzzat Miyanachy, Ibn al-Arabi, Mevlana Jalaladdin Rumi, Attar Faridaddin, Shams Tabrizi, Mahmoud Shabustary etc.) the difference between heaven and earth, of being divine and natural, majority and a single disappears with their essences identity.

The principle of the unity of material world (including the material presence of human) and mental divine essence in itself, puts forward dialectic idea for eliminating contradictions on two poles between the Divine-material and being Unity. Abdurrahman Jami wrote about relationship between the Unit (God), and the majority (world with a lot of objects): "According to the people of discovery and the wise men, unity is in all figures and it makes their basis and shapes." (Bertels, 1949: 465).

Thus, "concrete objects that gained actual existence are indebted to Him for taking a part from the Eternal and for being essentially identified with Him" (Ismatov, 1986: 106).

As known, non-equal God-nature dualism stands on the basis of the creationist teaching of Islam on the creation of the universe (creationism – religious teaching on creation of animate and inanimate world by the Creator God with one act) (The Encyclopedia of Philosophy, 1976: 193). According to this dualism, beyond the nature transcendent presence of God, in ontological, epistemological and also in other problems remains absolutely initial, independent from nature and human. Abdurrahman Jami, who had a Sufi position writes: "Reality stands above all definitions and names" (Bertels, 1949: 451). But it, as an essence soaking to all things formed the basis of them. It is to be so understood that nothing is deprived from the real existence. Otherwise, the essence of things would not be in this direction. Without Reality nothing could possess its true existence. "All beings are glosses of light of his Reality" (Bertels, 1949: 451-452).

In addition, if in the ontological aspect of the unity-reality teaching of the Sufis God exists independently from the universe, then due to cognitive aspect He needs much the nature. Because, just through the nature God manifests Himself and cog-

nized only by human. Most importantly, they exist in the unit harmony with one another. Thus, from view point of Sufis, God is the essence of the universe and the universe in its turn is a side of essence manifested itself by form. In philosophical aspects God is the object of the cognition, His creations are the subjects of the same cognition. In other words, according to the ontological doctrine of the unity-reality God or the divine being comes out as an essence, law, the content of concrete subjects of the world, as shown in the above mentioned relation. But the second ones entire the regularities, balances etc. of divine essence entering into the sphere of manifestations, forms and images. This Reality gives to the nature harmony, order, beauty, light, integrity, unity and so on. Thus, the unity-reality based ontological theory of Sufism philosophy is caused by such an idea that the world originated from the separate beings is a proof of manifestation of God and its secret essence. As if in this conditioning essence gains a form and a form earns content (essence – Sh.M).

Sufis distinguish two degrees of manifestation of God in the universe "Ahadiyyat" (devotion-Sh.M) and "Wahidiyyat" (unity-Sh.M). In "Ahadiyyat" (devotion-Sh.M) period the God is the absolute Unity, secret and undisclosed and performs in "itself." In this case, He reflects His transcendent influence circle. In other words, it is a secret Reality himself and for himself only. In this case manifestation, difference and motley are out of the question. This is manifested, not to speak about difference and diversity. Of course, this is the God taken separately.

The God is as himself, and He is in himself. But the God manifested in the universe is in the state of eternal manifesting himself, and in case of movement. Namely because of it, the continuous link of God is obsolete in the Wahidiyyat (unity)stage, which comes after the stage Ahadiyyat. This stage "Wahidiyyat" (unity) been the sphere of God's light diffusion, is a stair of God's manifestation of itself through the matter. The elements making this stair transform to mirror reflection of God, and all these testify to the existence of immanent God.

According to the ontology of unity-reality teaching of Sufism philosophy the unit Reality going out from its secret state, entering to world of things sensed through absolute and unceasing emanation makes known itself in a form of the divine names and attributes of own (light, passion, love, benevolence, kindness, etc) so that Sufis see him in all these attributes reminding God.

So, they have a philosophy of staring at all creatures the Creator's eyes. One of the early researchers

of Sufism Abu Bakr Kalabadhy noted; “the name of God is not God, and it is also nothing else besides the penetration into his name. All seen and felt is the God. The God's name is God himself” (Al-Kalabadhy, 1966: 22). Thus, according to the unity-reality based doctrine of the Sufism the God as an essence at first reflecting Himself, not staying secretly, needing nothing manifests himself as necessity and transfers into the world of sensed things and into the world of manifestations via his names and attributes. So “the material world becomes the field of vision and sense, manifestations book, in short, form of expression of the essence of God” (Ebu Hafs Şihabeddin Ömer es-Sühreverdi, 1993: 83). In the philosophy of Sufism this act can be accepted as “the materialization process of essence of God and transformation of God into the nature. Thus, the attributes included material essence of the Creator, which are the manifestations of divine essence, inform from time to time on the unity of existence to the human. On the other hand, the essence of these attributes is understandable.

The idea of the unity of the creation, i.e. the derivation of all the created from the unit divine substance, forms the ontological basis of pantheistic philosophy of Hossein ibn Mansur al-Hallaj, Baba Kuhi Bakuvi, Ayn al-Quzzat Hamadani, Ahmed Jami, Abdulkadir Gilani, Muhiddin ibn al-Arabi, Shams Tabrizy, Jalalddin Rumi, Fakhradin Iraqi and others (Farajeva, 1988: 70-77). The Azerbaijani researcher in the philosophy of sufism Solmas Rzaquluzada opening Eynalguzat Miyanfchy's philosophy writes; “... the essence of our existence, our roots, our maturity comes from Him and through Him”. The researcher relying on Miyanachy's work “Zubdat al-hagayik” (Truth consisted) writes again: “We are like a shadow, like a shadow falling from Him. And He is like a sun standing in front of us ... We see the God in the highest, in the smallest particles, on the kings, on the poor, a part of “why”, “from what”, “wherefrom”.

It is seemed from the above-mentioned examples that self-detection of the existence (God) through the form and substance, his performance of joining the divine essence with the material manifestation is a mutual relationship of God's essence with material penetration and all this is an indication of a dialectic unity of God and human, singular and plural (unit and majority). In other words, the God's transcendent crossing to the natural phenomena and His detection can be explained as His self-determination rising from behind mysterious covers. According to Sufi theorists, God's manifestation into

an intro world immanent being is the dialectic act not causing an exaggeration. It should be also noted that, with the Sufi's expression the God's self-discovering beyond the time, and the emanation to the nature, is called materialism by Western researchers ultimately concluded, that consisted of soul and matter – (wahdaty-wujud) “unity-reality” combination. As known from the history of philosophy, the God by his nature coming out of mind organizes the identity with the sense, (wisdom) passion, idea, thought and conception. The researcher Babamurot Ismatov writes: “According to the supporters of theory “unity-reality,” (wahdaty-wujud) this divine “Idea” concurs with the matter and acquires the material image.

In other words, the divine passion agrees (harmonizes) with the live substance of being, divine love with the human love, divine beauty with the beauty of the substance, the divine form (image) with the true loving wishful charm, divine harmony with the balance of the universe, the divine truth with the truth of life, divine purity with the secular pure morality and kindness, state of ecstasy acquired by watching with the living the life as a drunken Sufi and others” (Ismatov, 1986: 256).

R.E. Nicholson, devoted 40 years his life to the investigation of Rumi's “Masnavy” wrote; “Where can we else contemplate the opening panorama of beyond time eternity of universal existence (as a being - Sh.M) (Article Proceedings, 1982: 136).

Indeed, is there any place of evidence world where the divine essence manifestations can be detected.

However, we would like to note that, although God manifests himself in nature, in different ways and things, as for Sufis, they are not perfect, and they are the subjects of the lowest stage of manifestation. Sufis, who gaze these things every explaining one of God's images, strive for the unity, the Creator of all creations “being more perfect”. Aziz Nasafy notes it so: “... Oh dervish! The true meaning of unity is to be singular. The unity does not contain majority. Thus, the desire of those who dream of unity is the passenger's demand. Oh dervish! When the majority is removed, shirk (the deification or worship of anyone or anything other than the singular God-Sh.M), hulul (to believe in incarnation of God spirit in any body-Sh.M), proximity, distance, fəraq (separation-Sh. M) and joining for a passengers eliminated and merely almighty God remains...” (Nesefi, 1990: 31) Nikolai Kuzanski describing the ontology of this teaching wrote: “how is explained the God in separate subjects who exists

in all... As figures are nothing without one (unit), objects also are mean less without him and when you think him without things his existence becomes nothing. when you look at him in things (objects) it means that you look at the object as a being with the essence of God... The existence of objects is nothing but the existence of God. Absolute (absolute – Sh.M) Reality is free from any kind of majority. But when you take an individual object separately, it is not free from majority” (Krymskii, 1906: 15-108). Putting forward and idea of identity of God, world and human, the Sufi philosophers equated the notion of “the God always remaining constant” with “the God alive everywhere and always.”

Thus, as for Islam belief in God is based on “Tawhid” (unity of God). All beliefs beyond Tawhid is considered as deviation from Islam, and fault.

“Khalvatiyye” (secrecy) as a unique teaching captured a moderate position from its appearance, and its followers are not responsible for rebellions and chaoses that took place in the scene of history.

This was certainly based on the moderate philosopher Sayyid Yahya's view. In his views main place is capturing undoubtedly belief in God. The second wise man of “Khalvatiyye” (secrecy) is a devoted Muslim, who believes in God with all his heart. His ideas and notions about God originate from the Koran and Sunnah. In his work “Virdu Sattar” Bakuvi basing on Koran “ayas” (strophe) substantiated his thoughts about Tawhid like this: “There is no God but God, he is alone, the one, has no a partner and similar. All the reality belongs to him. He is the killer and the resuscitator, He is immortal. He is alive through the constant and eternal life. He is eternal, permanent and everything needs Him, but He is beyond all needs, he is enduring, all blessing is in his power hand. He is all-mighty, He is able to do everything and all we will return only to Him.

Conclusion

According to Sayyid Yahya's Khalvaty (secrecy) doctrine, God is always in the state of creation and generation. His existence is the cause of the ones disappeared and generated in the universe. Outside His mercy and grandiosity nothing can be created and destroyed. The sheikh of the secrecy Sayyid Yahya in his book “Manazil al ashqiqin” writes: “God (Right reality) is moving and eternal. A part and a whole are in Him. The seven planetary moves with His only command, pearls are created under waters, rain falls from clouds. Thus, with all of His grandiosity He is a creating movement. If you see the truth, then know that a flower, a basil, everything is in Him. Thus, He is the painter of all of the created. So, in existence conception of “Khalvati” (secrecy) doctrine God is the creator of all secret and obvious as it is in “unity-reality” conception. There is no other Reality but his being. The universe is He, with its all existence. Singular and majority are from His reality.

The Sufi cognizing the creation of universe by God “with being before of all, with eternity end, with unity the externals, with being “batin” essentially” that needs nothing” and who understands it as a favor of God is longing for uniting with the God, the truth of all the truth.

His all thought and love is with his God who surrounds him with compassion and in mutual love of the essence of God. This belief and desire to join God after perfection lay the base of Sufi's teaching of existence. The supporters of “Khalvatiyye” originating from this teaching tried to teach all mankind the human philosophy with the help of the conception created by them through summons to “vahdat”-unity, spread all over the world from the Caspian shores, from Baku the capital of land of fires, Azerbaijan. Khalvaty supporters used about six centuries before the notion of endurance and mutual respect, which is called tolerance by XXI's century man. The events of our times show that humanity will be independent if it can come to the plane of Sufism i.e. indulgence.

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