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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**PANTHEISM OF B.SPINOZA AND TEACHING OF THE
MUSLIM EAST WAHDAT AL-WUJUD (COMPARATIVE
ANALYSIS)**

Speciality: 7210.01 – History of Philosophy

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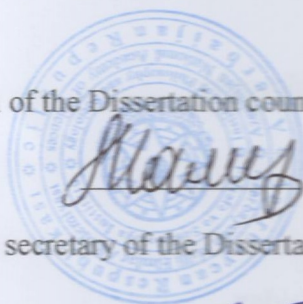
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Afaq Sultan qızı Mammadova

INTRODUCTION

The actuality and the usage rate of the research work. The significance of the intercultural dialogues beginning to gain special urgency are increased day by day in respect with the anxious processes happening in the different societies worldwide in the century that we live and becoming of these processes into more serious problems being intensified significantly gradually. Namely in these dialogues it is possible for different cultures to come together and to exchange ideas that are so important in our days. In this view point, the comparative analysis of the philosophical ideas in different philosophical teachings of the West and East generally are in the raw of the necessary factors serving the successful result of the intercultural dialogues.

The comparative analysis of the unity of being (wahdat al-wujud) doctrine of Sufism with the pantheism (Spinozism) philosophy of Benedict Spinoza that is a research subject differs from this view point with its special urgency. So, these two teachings in the definite historical periods were in close relation with each other in respect with the space. Al-Andalus that was the place of formation of the philosophical opinions, the ancestors of Spinoza for centuries, where the different cultures met in the unity, as well as, was the motherland of Ibn Arabi, Ibn al-Farid, Ibn Sab'in and other famous Sufis. The Islamic, Jewish and Christian philosophical schools existing in the space said in the middle centuries, have been completed each other in keeping harmony along with their development in their initial directions. Taking into account of such moments belonging to the philosophical schools at Al-Andalus in the middle centuries is one of the main factors increasing the urgency of the research work based on the comparative analysis.

One of the main factors that increase the relevance of the dissertation is the lack of research devoted to comparative analysis, based on the relationship of spinosism and the unity of being, the teachings of which intersect at certain historical moments. In addition, in these few research papers, specific philosophical problems are compared. In such works, as a rule, the context of

purely Western philosophy is taken as a basis. The authors often ignore the obvious links between Spinoza's legacy and Eastern, and in particular Islamic philosophy. And also limit the teaching of the unity of being to any particular representative of it. Based on this, it should be noted that the involvement of various philosophical teachings in a comprehensive comparative analysis is one of the most pressing problems facing the modern history of philosophy.

The other special moment increasing the urgency of the research is a general philosophical inheritance specific to Spinoza. So, the Spinosizm has been explained in some cases in the distorting form by the historians of philosophy in order to respond the atheism and materialism that is the requirements of the period in the former Soviet period. Several important issues in the works of the philosopher have been translated enough subjectively.

The dissertation addresses the most up-to-date translation of Spinoza's philosophical works, including the Latin manuscript of "Ethics" which are often regarded as a summary of his philosophical system by historians of philosophy and modern English translations of other philosophical treatises of the philosopher including "Ethics". In the study and analysis of the general philosophical views of Spinoza as well as the philosophy of pantheism, preference for numerous Spinoza's researchers, mainly in recent years, who are directly engaged in the study of the philosopher's heritage, also increases the actuality of dissertation.

The following conditions that affect the actuality of dissertation have been mentioned below:

- A broad analysis of spinosism and unity of being based on various philosophical problems, as well as an independent interpretation based on the author's position, formulates a new perspective on the general essence of both of these exercises, distinguished by their own actuality in the history of philosophy.

- The philosophy of Spinoza, as well as certain aspects that remain obscure in unity of being doctrine (for example, the paradox of binary nature in Spinoza, the problem of the idea of the idea, the question of fixed archetypes in unity of being doctrine, the idea of updating the creation at any moment, etc.) it becomes sufficiently

clear on the basis of various philosophical problems that are being compared.

- The question of the identity or difference of pantheism and unity of being, which always remains one of the most controversial issues in the history of philosophy, is also clarified on the basis of the author's position.

The main ontological and gnoseological problems in the philosophical system of Spinoza, the question of the creator and created nature, the immanent principle of Spinosism, the law of parallelism of Spinoza, the substance, attributes, the problem of infinite and finite modes, geometric methods in the philosophical system of Spinoza, the analysis of such basic concepts as "Deus sive natura", "facies totius universi", "conatus", "amor Dei intellectualis", idea and ideate dualism, the problem of truth in Spinosism, the question of freedom, intuitive knowledge, the question of affections, the problem of morality, etc. important philosophical issues like these have been studied particularly by R.Popkin, R.Scruton, E.Yakira, A.Damasio, S.B.Smith, A.D.Maydansky, M.Kisner, M.Le Buffe, S.Connelly, V.Viljanen, Y.Y.Melamed, E.Marshall, Y.Jobani, J.Waller, A.S.Campos, E.Harris, A.Donagan, E.Curley, J.Bennett, R.Mason, H.Allison, R.Delahunty, C.Jarrett, M.D.Rocca, C.Huenemann, N.Brenner-Golomb S.Nadler, S.Deveaux, B.Lord, J.T.Cook, W.Montag, T.Nyden-Bullock, A.Garrett, W.van Bunge, J.Miller, B.Stahlberg, and other spinosizm researchers.¹

¹Popkin, R.H. Spinoza / R.H.Popkin. – Oxford: Oneworld Publications, – 2004. – 153 p.; Scruton, R. Spinoza / R.Scruton. – Oxford: University Press, – 2002. – 129 p.; Yakira, E. Spinoza and the Case for Philosophy / E.Yakira. – Cambridge: University Press, – 2015. – 283 p.; Damasio, A. Looking for Spinoza: Joy, sorrow, and the feeling brain / A.Damasio. – Orlando: Harcourt, Inc, – 2003. – 355 p.; Smith, S.B. Spinoza's Book of Life: Freedom and Redemption in the Ethics / S.B.Smith. – New Haven: Yale University Press, – 2003. 322 p.; Kisner, M.J. Spinoza on Human Freedom: Reason, Autonomy and the Good Life / M.J.Kisner. – Cambridge: University Press, – 2011. – 261 p.; Le Buffe, M. From Bondage to Freedom: Spinoza on Human Excellence / M.Le Buffe. – Oxford: University Press, – 2010. – 253 p.; Connelly, S. Spinoza, Right and Absolute Freedom / S.Connelly. – New York: Birkbeck Law Press, – 2015. – 242 p.; Viljanen, V. Spinoza's Geometry of Power / V.Viljanen. – Cambridge: University Press, – 2011. – 194 p.;

Unity of being doctrine and the rich philosophical heritage of the main representatives of this doctrine have also been investigated

Melamed, Y.Y. *Spinoza's Metaphysics: Substance and Thought* / Y.Y.Melamed. – New York: Oxford University Press, – 2013. – 234 p.; Marshall, E. *The Spiritual Automaton Spinoza's Science of the Mind* / E.Marshall. – Oxford: University Press, – 2013. – 242 p.; Jobani, Y. *The Role of Contradictions in Spinoza's Philosophy: The God-intoxicated heretic* / Y.Jobani. – New York: Routledge, – 2016. – 200 p.; Waller, J. *Persistence through Time in Spinoza* / J.Waller. – Lexington: Lexington Books, – 2012. – 126 p.; Campos, A.S. *Spinoza's Revolutions in Natural Law* / A.S.Campos. – Basingstoke: Palgrave Macmillan, – 2012. – 205 p.; Harris, E. *The Substance of Spinoza* / E.Harris. – New Jersey: Humanities Press, – 1995. – 243 p.; Donagan, A. *Spinoza* / A.Donagan. – New York: Harvester Wheatsheaf, – 1988. – 238 p.; Curley, E. *Behind the Geometrical Method* / E.Curley. – Princeton: University Press, – 1988. – 175 p.; Bennett, J. *A Study of Spinoza's Ethics* / J.Bennett. – Indianapolis: Hackett Publishing, – 1984. – 396 p.; Mason, R. *The God of Spinoza* / R.Mason. – Cambridge: University Press, – 1997. – 272 p.; Allison, H.E. *Benedict de Spinoza: An Introduction* / H.E.Allison. – New Haven: Yale University Press, – 1987. – 254 p.; Delahunty, J.R. *Spinoza*. – London: Routledge & Kegan Paul / J.R.Delahunty. – 1985. – 317 p.; Jarrett, C. *Spinoza: A Guide for the Perplexed* / C.Jarrett. – London/New York: Continuum Publishing, – 2007. – 226 p.; Della, R.M. *Spinoza. The Routledge Philosophers* / R.M.Della. – New York: Routledge, – 2008. – 341 p.; Huenemann, C. *Spinoza's Radical Theology: The Metaphysics of the Infinite* / C.Huenemann. – New York: Routledge, – 2014. – 154 p.; Brenner-Golomb, N. *The Importance of Spinoza for the Modern Philosophy of Science* / N.Brenner-Golomb. – Heusenstamm: Ontos Verlag, – 2010. – 425 p.; Nadler, S. *Spinoza's Ethics: An Introduction* / S.Nadler. – Cambridge: University Press, – 2006. – 281 p.; Deveaux, S. *The Role of God in Spinoza's Metaphysics* / S.Deveaux. – London: Continuum, – 2007. – 142 p.; Lord, B. *Spinoza's Ethics An Edinburgh Philosophical Guide* / B.Lord. – Edinburgh: University Press, – 2010. – 182 p.; Cook, J.T. *Spinoza's Ethics: A Reader's Guide* / J.T.Cook. – London: Continuum, – 2007. – 174 p.; Montag, W. *Bodies, Masses, Power: Spinoza and His Contemporaries* / W.Montag. – London: Verso, – 1999. – 136 p.; Nyden-Bullock, T. *Spinoza's Radical Cartesian Mind* / T.Nyden-Bullock. – London: Continuum International Publishing Group, – 2007. – 164 p.; Garrett, A.V. *Meaning in Spinoza's Method* / A.V.Garrett. – Cambridge: University Press, – 2003. – 240 p.; Bunge van, W. *Spinoza Past and Present: Essays on Spinoza, Spinozism, and Spinoza Scholarship* / W van Bunge. – Leiden: Brill, – 2012. – 256 p.; Miller, J. *Spinoza and the Stoics* / J.Miller. – Cambridge: University Press, – 2015. – 238 p.; Stahlberg, B. *Spinoza's Philosophy of Divine Order* / B.Stahlberg. – New York: Peter Lang Publishing, Inc, – 2015. – 201 p.

in terms of various aspects by numerous world researchers. The main philosophical ideas of unity of being doctrine, approaches of the most famous representatives, analysis of similar and different points in these philosophical meetings, problems arising during the selection of the relevant Western terms that can express unity of being doctrine, and other important issues have been developed by A.A.Konuk, M.Tahralı, M.Kanık, A.Smirnov, A.Knysh, A.Damirli, S.Taji-Farouki, C.Twinch, M.Notcutt, S.Hirtenstein, K.Azimov, İ.Nasirov, A.Jaffray, P.Beneito, M.Kazimov, K.Bunyadzade, M.Bayraqdar, S.Akkach, E.Sirriyeh, R.Okudan, T.Seratlı, S.H.Nasr, B.Abrahamov, M.I.Oguz, R.Landau, W.C.Chittick, C.Addas, A.İpek, S.Eraydın, Bashier, T.Uluc, M.Chakmaklıoğlu, P.Coates.¹

¹İbn Arabi. Tedbirat-ı İlahiyye / İbn Arabi. – İstanbul: İz Yayıncılık, – 2013. – 574 p.; İbn Arabi. Arzuların Tercümanı (Tercümanü'l Eşvak) / İbn Arabi. – İstanbul: İz Yayıncılık, – 2013. – 127 p.; İbn Arabi. İlahi Aşk / İbn Arabi. – İstanbul: İnsan Yayınları, – 2013. – 196 p.; Смирнов, А.В. Ибн Араби. Избранное, Т.2 / А.В.Смирнов. – Москва: Языки славянской культуры, – 2014. – 400 p.; Ибн ал-Араби. Мекканские откровения (ал-Футухат ал-маккийя) / Ибн ал-Араби. – Санкт-Петербург: Петербургское Востоковедение, – 1995. – 288 p.; İbn Arabi. Fususu'l-Hikem / İbn Arabi. – İstanbul: Kabalcı Yayıncılık, – 2013. – 536 p.; İbn Arabi. Fütuhat-ı Mekkiyye Cilt I / İbn Arabi. – İstanbul: Litera Yayıncılık, – 2015. – 487 p.; İbn Arabi Fütuhat-ı Mekkiyye Cilt II / İbn Arabi. – İstanbul: Litera Yayıncılık, – 2014. – 472 p.; Konevi, S. Füsusu'l-Hikemin Sırları (el-Fükuk fi Esraı Müstenidati Hikemi'l-Fusus) / S.Konevi. – İstanbul: İz Yayıncılık, – 2012. – 163 p.; Konevi, S. Vahdet-i Vücut ve Esasları (en-Nusus fi Tahkiki Tavri'l-Mahsus) / S.Konevi. – İstanbul: İz Yayıncılık, – 2012. – 111 p.; Nablusi, A. Gerçek Varlık: Vahdet-i Vücut'un Müdafaası / A.Nablusi. – İstanbul: İz Yayıncılık, – 2009. – 360 p.; Ibn Arabi. A Prayer for Spiritual Elevation and Protection / Ibn Arabi. – Oxford: Anqa Publishing, – 2006. – 140 p.; Ibn Arabi. Contemplation of the Holy Mysteries / Ibn Arabi. – Oxford: Anqa Publishing, – 2001. – 128 p.; Ibn Arabi. Divine Sayings 101 Hadith Qudsi The Mishkat al-Anwar of Ibn Arabi / Ibn Arabi. – Oxford: Anqa Publishing, – 2004. – 110 p.; Ibn Arabi. The Four Pillars of Spiritual Transformation / Ibn Arabi. – Oxford: Anqa Publishing, – 2008. – 57 p.; Азимов, К. Проблема человека в религиозно-философских доктринах зороастризма и ислама / К.Азимов. – Баку: Леттерпресс, – 2009. – 304 p.; Насыров, И.Р. Ибн Араби: Избранное, Т.1 / И.Р.Насыров. – Москва: Языки славянской культуры, – 2013. – 216 p.; Ibn Arabi. The Secrets of Voyaging / Ibn Arabi. – Oxford: Anqa Publishing, – 2015. – 325 p.; Ibn Arabi. The Universal Tree and the Four Birds / Ibn Arabi. – Oxford: Anqa Publishing, – 2006. – 127 p.; Ibn Arabi. The Seven Days of the Heart / Ibn

Direct comparative studies between Pantheism and unity of being doctrine have been conducted by the researchers such as F.Kam, M.A.Ayni, H.Ardam, M.Yasa.¹

Arabi. – Oxford: Anqa Publishing, – 2000. – 126 p.; Кязимов, М. Из истории суфийской мысли / М.Кязимов. – Баку: ЭЛМ, – 2001. – 184 p.; Būnyadzadə, K. Şərq və Qərb: ilahi vəhdətdən keçən özünüdərk / K.Būnyadzadə. – Bakı: Nurlan, – 2006. – 242 p.; Kayseri, D. Vahdet-i Vücut Felsefesi / D.Kayseri. – İstanbul: M.Ü.İlahiyat Fakültesi Vakfı Yayınları, – 2012. – 357 p.; Akkach, S. Abd al-Ghani al-Nabulusi Islam and the Enlightenment / S.Akkach. – Oxford: Oneworld Publications, – 2007. – 152 p.; Akkach, S. Letters of a Sufi Scholar: The Correspondence of Abd al-Ghani al-Nabulusi (1641-1731) / S.Akkach. – Leiden: Brill, – 2010. – 556 p.; Sirriyeh, E. Sufi Visionary of Ottoman Damascus: Abd al-Ghani al-Nabulusi, 1641-1731 / E.Sirriyeh. – London: RoutledgeCurzon, – 2005. – 172 p.; Okudan, R. Gelenbevi ve Vahdet-i Vücut / R.Okudan. – Isparta: Fakülte Kitabevi, – 2006. – 205 p.; Vahdet-i Vücut ve Tevhid Hakkında 7 Eskimez Risale / Yayına Hazırlayan. T.G.Seratlı – İstanbul: Furkan Kitaplığı, – 2006. – 288 p.; Nasr, S.H. Three Muslim Sages: Avicenna-Suhrawardi-Ibn Arabi / S.H.Nasr. – New York: Caravan Books, – 1997. – 185 p.; Abrahamov, B. Ibn al-Arabi and the Sufis / B.Abrahamov. – Oxford: Anqa Publishing, – 2014. – 192 p.; Oğuz, M.İ. İslam Tasavvufunda Vahdet-i Vücut / M.İ.Oğuz. – İstanbul: Oğuz Yayınları, – 1995. – 559 p.; Landau, R. The Philosophy of Ibn Arabi / R.Landau. – London: Routledge, – 2008. – 126 p.; Chittick, W.C. Ibn Arabi Heir to the Prophets / W.C.Chittick. – Oxford: Oneworld Publications, – 2005. – 152 p.; Chittick, W.C. Imaginal Worlds: Ibn al-Arabi and the Problem of Religious Diversity / W.C.Chittick. – Albany: State University of New York Press, – 1994. – 208 p.; Addas, C. Ibn Arabi The Voyage of No Return / C.Addas. – Cambridge: The Islamic Texts Society, – 2000. – 134 p.; İpek, A. Vahdet-i Vücut / A.İpek. – İstanbul: Timaş Yayınları, – 1992. – 110 p.; Eraydın, S. Tasavvuf ve Tarikatlar / S.Eraydın. – İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, – 1994. – 505 p.; Bashier, S.H. Ibn al-Arabi's Barzakh: The Concept of the Limit and the Relationship Between God and the World / S.H.Bashier. – Albany: State University of New York Press, – 2004. – 206 p.; Uluç, T. İbn Arabi'de Sembolizm / T.Uluç. – İstanbul: İnsan Yayınları, – 2011. – 327 p.; Çakmaklıoğlu, M. İbn Arabide Marifetin İfadesi / M.Çakmaklıoğlu. – İstanbul: İnsan Yayınları, – 2011. – 576 p.; Coates, P. Ibn Arabi and Modern Thought. The History of Taking Metaphysics Seriously / P.Coates. – Oxford: Anqa Publishing, – 2002. – 203 p.

¹Kam, F. İbn Arabi'de Varlık Düşüncesi. Vahdet-i Vücut ve Panteizm, İbn Arabi'yi Niçin Severim / F.Kam, M.A.Ayni. – İstanbul: İnsan Yayınları, – 1992. – 237 p.; Erdem, H. Bir Tanrı-Alem Münasebeti Olarak Panteizm ve Vahdet-i Vücut / H.Erdem. – Ankara: Kültür ve Turizm Bakanlığı Yayınları, – 1990. – 126 p.;

Object and subject of the study. The object of dissertation is to do a comparative analysis of Spinoza's philosophy of pantheism and unity of being doctrine of Sufism, and to verify that its subject philosophically corresponds to the unity of being doctrine in form, but it is essentially a different doctrine than pantheism in meaning.

The aim and the tasks of the research. The main objective of the dissertation is the study, interpretation and comparative analysis of the philosophical problems that considers being the most fundamental in the philosophy of pantheism of Spinoza and unity of being doctrine of Sufism, as well as common philosophical problems for both philosophical doctrines.

The methods of the research. The main theoretical and methodological basis of the dissertation is the method of philosophical interdisciplinary comparative analysis. In addition to generalization, analogy and hermenetic methods, special theoretical methods based on hypotheses are also included in the research work. The method of semantic analysis was also used in some cases in order to make the meanings of a number of words, especially terms, more widely understood.

The basic provisions giving to the defense. The main provisions for the defense of the dissertation are as follows:

1. To analyze each of the main problems in the philosophical system of Spinoza, which he tries to establish in an orderly manner on the basis of geometric laws and consistent logic, although in some cases can not succeed, and the main principles that form the core of these philosophical problems separately.

2. To analyze the reasons why Spinoza acted from the worldview of pantheism as a philosophical method when interpreting various philosophical issues on the basis of natural phenomena and processes and generally applied the principle of God-nature identity in any philosophical issue that the philosopher tried to solve.

3. To clarify paradoxical ideas arising from Spinosism and very contradictory points on the basis of the general intersystem logic of the philosophical doctrine of Spinoza as much as possible.

4. To analyze philosophical problems from unity of being which can be compared with Spinozism by choosing specifically.

5. Taking into account the fact that the philosophy of unity of being is based on its own logic, to adapt to the general model of spinozism, a more organized philosophical system for a somewhat consistent analysis of philosophical problems comparable to the pantheism of Spinoza in this doctrine.

6. To find out main intersection and separation points of Spinoza's pantheism and unity of being doctrine on the basis of comparisons.

7. To justify the differences between the philosophy of pantheism and unity of being doctrine, this fully reflects itself in Spinoza's philosophy, with logical arguments derived from comparisons.

The scientific novelty of the research. The main scientific novelty of the dissertation is the involvement of Spinoza's philosophical system and unity of being doctrine in comparative analysis on the basis of various philosophical problems. To other innovations in the research work, the following can be added:

1. The problem of formal and objective existences, actual existence, real and adequate ideas and the idea of the idea is interpreted by many Spinoza researchers as the most contradictory points in Spinoza's philosophy, outside Spinozism, rather than on the basis of the logic of the unity of being doctrine.

2. Although unity of being doctrine is not consistent, the fact that it is as much philosophical doctrine as Spinozism in general is justified by logical arguments.

3. It is proved by the arguments that it is possible to compare unity of being doctrine on the basis of principles that exclude the identity with western philosophical doctrines.

4. The assumption that Christian anti-Trinitarian doctrine of the Socinians has a special role in unity of being doctrine to be

assessed as the philosophy of pantheism in the West until 20th century is analyzed for the first time on the basis of historical facts.

The theoretical and practical importance of the research.

The research work plays a theoretical base role in carrying out a similar comparative analysis among other philosophical exercises. Research and analysis conducted in the dissertation, its practical significance for intercultural dialogues is also commendable. In addition, the research work can be used as an auxiliary tool for writing various scientific works on comparative problems, drawing up teaching materials on the history of philosophy, as well as in the work of educational and research institutions preparing specialists on the relevant profile.

The approbation and the applying of the work. The general content, main provisions and major innovations of the research are reflected in the articles in local and foreign journals in accordance with the norms and requirements of the Supreme Attestation Commission under the President of the Republic of Azerbaijan, as well as in the materials of national and international scientific conferences.

The name of the organization where the dissertation has been accomplished. Dissertation is performed at the Department of History of Azerbaijan Philosophy of the Institute of Philosophy and Sociology of Azerbaijan National Academy of Sciences.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation consists of an introduction, three chapters, the conclusion and list of used literature. The Introduction of dissertation consists of 5 pages, the First chapter is 44 pages, the Second chapter is 44 pages, the Third chapter is 20 pages, the Conclusion is 4 pages and the literature section is 22 pages. The dissertation consists of a total of 142 pages, consists of 232,925 symbols.

MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” part of the dissertation, the subject’s actuality, rate of study, object and subject of the study, aim and tasks,

scientific novelty, theoretical-methodological basis, scientific-theoretical and practical significance are studied.

The first chapter of the dissertation is called “**Spinoza’s pantheism**”. This Chapter consists of two sections. In the first subchapter, called “**The problem of God and nature in spinozism**”, the main ontological problems of the philosophical system of Benedict Spinoza (1632-1677) are studied. The substance of spinozism, the question of God-nature, the philosophical essence of the famous formula “Deus sive Natura”, the problem of infinite and finite modes, the principle of immanence, the dichotomy of the creator nature (Natura Naturans) and created nature (Natura Naturata), the transformation of spinozism into the philosophy of pantheism in form, structure and system are studied.

In this subchapter, it is noted that the absolute being of Spinoza in his philosophical system is a substance. According to Spinoza, *substance is also God*.¹ In this respect, all properties related to substance necessarily apply to God. In Spinoza’s system, God or substance is different terms for the same divine truth. Spinoza writes that *God is also nature*.² Thus, according to the requirements of Spinoza’s philosophical system, which is subject to mathematical laws, nature exists in God and God exists in nature. And this idea is pure Spinozism. It is “Deus sive Natura” or the idea of God-nature. We assume that “God is equal to nature” is the most important formula that formally expresses Spinoza’s pantheism. In spinozism, God is the law and nature are laws. In this system, the laws of nature and the divine laws are the same. Since the divine and natural laws are the same, God is also nature. A.V.Garrett pointed out, *physical laws are part of the laws of nature that Spinoza understands*.³ In this respect, the God of Spinozism is not at all the God of religion. The God of Spinozism is not God who is traditionally considered to be divine, who acts “from top to down”. This God is power,

¹ Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.224.

² Ibid., – p.321.

³ Garrett, A.V. Meaning in Spinoza’s Method / A.V.Garrett. – Cambridge: University Press. – 2003. – p.29.

manifestations, activities, and actions. Spinozism is a doctrine that understands God and nature as God-nature.

According to Spinoza, *attributes are the forms of existence of a substance*.¹ According to the requirements of Spinoza's philosophical system, attributes are also characteristics of the existence of a substance. Attributes are divine derivatives of substance, transforming its existence to modes in infinite forms. According to Spinoza, attributes are spiritual (attribute of Thought) and material (attributes of Extension). The spiritual attribute of God in Spinozism is the attribute of thinking. And the material attribute of God is materiality, which is quite extensive in its material nature. In our view, the second main point of Spinoza's pantheism is the logical result arising from the question of God and the material, in other words, the attribute of consistency. Attributes included in substance and substance included in attributes is the second basic formula of the philosophical system of Spinoza which structures its pantheism in structure.

According to Spinoza, substance manifests an infinite number of attributes known in nature with finite forms reshaped. The attribute of consistency manifests itself in material manifestations, forming material multipliers. The attribute of thinking manifests itself in them and in nature with them, as well as ideas (forms) of matter. Such infinite properties and forms of substance are called finite modes by Spinoza. L.Lermond supposes that *the modes in Spinoza are outcomes of God's activity*.² And infinite modes in Spinoza's philosophical system are special forces that control both direct and finite modes that carry innumerable properties and reforms of a single substance. Infinite modes with larger "stacks" of material and spiritual attributes are the most common modes of existence that place the finite ones in reality. The first infinite modes in Spinoza's philosophical system is the infinite intellect (*intellectus infinitus*) or the infinite idea of God (*infinita idea Dei*), the second infinite modes

¹ Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.230.

² Lermond, L. The Form of Man: Human Essence in Spinoza's Ethic / L.Lermond. – Leiden: Brill, – 1988. – p.42.

is motion and rest (*motus et quies*), and the third infinite mode is material nature with infinite variety (*facies totius universi*).

Spinoza writes that *God is the immanent cause of the universe (internal-Z.R.)*.¹ In our point of view, the principle of immanence is the third stage that systematically makes Spinozism pure pantheism in general. Y.Yovel also correctly emphasizes that *Spinoza's principle of immanence also destroys the dualism of creator and creature*.² In this respect, in Spinozism the creator, which is translated as the creator nature (*Natura Naturans*) paradoxically coincides with the creative substance or God-nature created nature (*Natura Naturata*).

Spinoza writes that *by understanding the modes, one can also understand the God*.³ In this case, Spinozism is the doctrine about God that is esoteric (*Batin*) in the material world and appears in exoteric (*Zahir*) (since it is immanent). In this training God is not different than modes, it is a substance that shares the same space with them. Two different natures in Spinoza's philosophical system eventually rotate and stand above each other. Natures also unite. The second nature, which has infinite material modes, constitutes the first nature or substance-God.

The second half of the first chapter is called **“The problem of unity and free man in spinozism”**. In this subchapter of the dissertation, questions such as idea-ideate dualism which is one of the important epistemological problems of spinozism, formal (*esse formale*) and objective (*esse objectivum*) beings, actual existence (*essentia actualis*), true (*idea vera*) and adequate (*idea adaequata*) ideas, the idea of an idea (*ideae idearum*), intuitive knowledge (*scientia intuitiva*), the problem of cognition under the aspect of eternity (*sub specie aeternitatis*), human activity under the guidance of reason (*sub ducty rationis*), the intellectual love towards God

¹Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.229.

²Yovel, Y. *The Infinite Modes and Natural Laws in Spinoza // God and Nature: Spinoza's Metaphysics* / Y.Yovel. – Leiden: Brill, – 1991. – p.80.

³Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.374.

(Amor dei intellectualis) are investigated.

In this subchapter, it is noted that, according to Spinoza, all finite modes are organized from an idea and an ideate based on infinite properties of two known attributes. According to Spinoza, *ideas are concepts intended for the thinking soul (thinking is meant-Z.R.), and ideates are objects corresponding to their ideas (purely material finite modes-Z.R.).*¹ The idea in Spinozism is the invisible truth of ideate, and the ideate is the truth glorified in the form of the existence of the idea. The material modes is directly proportional to the idea of the ideate in Spinoza, and the idea itself is direct proportionality. E.Yakira believes that *the idea and ideate in Spinoza are the unity of those which are epistemological and ontological.*²

Spinoza divides existences into two places as formal and objective beings. According to Spinoza, the formal being is essentially a true and real material final modes, an ideate. But the logically formal being differs from the ideate. Thus if the ideate is a purely material existence, formal existence is not just existence. That is, if it is an existing idea that is visible when we look at the harmonious unity of the idea and an ideate in terms of the angle of materiality, without separating it from spirituality, together with the idea, including it in the process of awareness, it is no longer just an ideate, but a formal being. And the objective being in Spinoza is an existence, an idea that remains in perception after the material is separated from the modes as it purifies it of the quality of substance and separates it as an idea. But this is not a pure idea. Because there is also an object of this idea. An objective existence is to think idea in ideate as isolated and to observe the idea which is acquit from consciousness. The formality of formal existence in Spinozism is the objective existence of an idea that remains in place when it is removed from an idea that is a material modes. Actual availability in Spinozism is an inseparable modes chosen for the comprehension process, being a sequential modes. According to Spinoza, *a true idea*

¹ Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.244.

² Yakira, E. Spinoza and the Case for Philosophy / E.Yakira. – Cambridge: University Press, – 2015. – p.145.

*is an idea that fits its own object (ideate-Z.R.).*¹ That is, after the idea and ideate are united and penetrated the space of thought as a formal being, a new idea of a formal being is born in this unity, which is the true idea in spinozism. According to Spinoza, *an adequate idea is an idea that has all the features and attributes of a true idea that does not depend on an object (ideate-Z.R.).*² Thus the idea-ideate penetrate the space of thinking as a formal being, although it remains in it as a true idea of a formal being, but there is also an objective being, purified from “ideality” and “formality”, not entering the space of thinking, outside of which there is a true but unconscious idea, which is an adequate idea. According to Spinoza, *the idea of an idea is located in infinite modes of the attribute of thinking (the world of ideas-Z.R.) and this is the form of all ideas.*³ That is, in addition to adequate ideas in the idea base of God, that is the infinite modes in spinozism, there are still ideas that they have not been created at all. According to Spinoza, *“scientia intuitiva” is knowledge that generates an adequate idea of formal being*”.⁴ That is, the proudly conquered “scientia intuitiva” is the knowledge of sufficient ideas that are “driven” by cognition and obtain reality as real ideas within cognition, directly from the world of infinite ideas with spirit. Spinoza’s intuitive knowledge is a direct and immediate knowledge of God.

Spinoza writes that *the intellectual love towards God, emerged from intuitive knowledge, is also to comprehend the eternity of God.*⁵ Thus the intellectual love towards God is to realize that the finite-man is a part of the infinite-God, the amusement discovering him in this unity. B.Russell writes that *Spinoza’s “amor Dei intellectualis” is an intellectual discovery.*⁶ The intellectual love

¹ Spinoza Complete Works / Translations by S.Shirley – Cambridge: Hackett Publishing Company, Inc, – 2002. – p.218.

²Ibid., – p.244.

³Ibid., – p..259.

⁴Ibid., – p.267.

⁵Ibid., – p.377.

⁶Dijn de, H. Spinoza: The Way to Wisdom / H.de Dijn. – West Lafayette: Purdue University Press, – 1996. – p.259.

towards God in Spinoza is both an admiration for the natural harmony, and a love of modesty and regularity in nature.

The final presentation of the main conclusions made in the First chapter of the dissertation is that, the philosophical system of Spinoza, as a whole, is the philosophy of pantheism. The two attributes of God, and their infinite modes, are the essential elements that make up this pantheism or Spinozism. According to the teaching, although the number of known attributes is two, the number of unknown attributes is infinite. In Spinozism God-nature which is also an infinite modes is logically identical. In the teachings of Spinoza, God-nature consists of an infinite set of ideates, which have their own ideas. In Spinozism, man who is a part or final modes of nature is always in the struggle for life. The main factor that facilitates his difficult struggle is his love of understanding God. This love is possible only through intuitive knowledge, and not with the help of reason. In this teaching, man's path to perfection passes through eternal love for God. According to Spinoza, the main goal of man in life is to live with inexhaustible Divine love. Each of these problems, considered in the First chapter of the dissertation, has been published as separate articles.¹

The second chapter of the dissertation **“Unity of being (wahdat al-wujud) doctrine of Sufism”** consists of two sections. In the first subchapter called **“The problem of the existence and**

¹Rəşidov, Z. Spinozanın fəlsəfəsində ideya problemi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2015. № 4, – p.131-138.; Rəşidov, Z. Spinozanın fəlsəfəsində intuitiv idrak (scientia intuitiva) problemi // – Bakı: Bakı Dövlət Universiteti, İlahiyyat Fakültəsinin Elmi Məcmuəsi, – 2016. № 24, – p.211-223.; Rəşidov, Z. Spinozanın fəlsəfi sistemində “conatus” problemi // – Bakı: Bakı Dövlət Universiteti, İlahiyyat Fakültəsinin Elmi Məcmuəsi, – 2016. № 25, – p.169-187.; Rəşidov, Z. Spinozanın fəlsəfi sistemində varlıq problemi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2016. № 4, – p.126-135.; Рашидов, З. Проблема интуитивного познания в философии Б.Спинозы // – Львів: Вісник Львівського університету Філософсько-політологічні студії, – 2017. № 12, – p.125-132.; Rəşidov, Z. Spinozanın fəlsəfəsində Tanrıya olan əqli sevgi probleminin müqayisəli təhlili // – Bakı: Azərbaycan Milli Elmlər Akademiyası, Fəlsəfə institutunun Elmi əsərləri, – 2017, № 1 (28), – p.49-58.

nonexistence in wahdat al-wujud” the role of Muhyiddin ibn Arabi (1165-1240) in the development of the doctrine of wahdat al-wujud, the semantic translation of the main terms of this doctrine into Western languages, pantheism and the history of the problem of sameness of unity of being doctrine is studied. The main ontological problems of the doctrine, such as existence (wujud) and nonexistence (adam), unity (wahdat) and diversity (kasrat) meaning (mana) and form (surat), exoteric-manifest (zahir) and esoteric-hidden (batin), godhead (zat) and divinity (uluhiyyah), the question of manifestation (tajalli), the problem of phenomena of the Universe, the metaphors of light, shadow, imagination and mirrors in the teaching are studied philosophically.

In this subchapter, it is noted that according to wahdat al-wujud which is translated as the unity of being or existence, the only being that has a single existence is God. The world is a space of flashes of this one existence, and all beings in the world are infinite manifestations of unity. In this respect, wahdat al-wujud is the doctrine of unity of being, not of beings, and is the science of God that is manifested in absence. Wahdat al-wujud is a philosophy that is about the unity of the being as existence. In this philosophy, unity does not mean equality or unity of the parties involved in unity. Since the wahdat al-wujud does not obey the laws of accumulation, fusion, and equality, it is ultimately impossible to extract two from it. The call to this doctrine is not to “unite God with the world”. It is to see God on a reflection of every mission in the Universe, realizing that these beings are actually absent, is to observe beings in which there is one truth.

Ibn Arabi writes in his work “Al-Futuhāt al-Makkiyya” that *as a verse indicating that everything belongs to him and he is one, there is also a verse in everything indicating that it belongs to him and it is the same.*¹ According to own chain-like logic of this work, which is considered to be an encyclopedia of wahdat al-wujud, and of Sufism as a whole, the thoughts that “God is in all” and “that all is

¹ İbn Arabi, M. Fütuhāt-ı Mekkiyye, Cilt II / İbn Arabi. – İstanbul: Litera Yayıncılık, – 2014. – p.328.

God” are also united into a single whole. In this case wahdat-al-wujud is the principle of unity in existence itself (God), in the absence of existence (manifestation), and in absence itself (the world).

In unity of being, the inner side (batin) of God reveals his reflection in the manifestations of the universe. By revealing his reflections, manifestations are confirmed, absent flashes turns to be universe. From this point of view, if it is correct to call universe the absence in wahdat al-wujud, however it is also wrong to talk about as if it is absent or to ignore it, to accept it as absence and to pretend as if its conditional presence does not exist. Because of absence is also existence in the unity of being doctrine. Although this being is not the same being as the being that is the basis of the philosophy of wahdat al-wujud, it is important absence to ensure the “unity of beings”. I.Madkur who observed this particular detail in wahdat al-wujud consider that *Ibn Arabi’s universe is spirital one and there is not anything material*.¹ In the unity of being doctrine all pantheism accusations also lose their meaning by presenting them as an intangible absence or placeless without universe denied. Thus as universe is zahir (manifest) with unfaithful batin (hidden) in the unity of being doctrine, it is also empty absence, and existence with truth. A reality that does not exist at its core, is a world that wins “out of its essence”, in bipolar Union. Because these poles cannot be connected, absence is always doomed to draw the light of a creature into the world through its darkness.

Ibn Arabi writes that *universe is at the junction of light and darkness as a glow (ziya)*.² The term “ziya” (glow) is a very important concept in understanding the meaning of the universe in wahdat al-wujud. Thus, pure light has the same properties as darkness makes it impossible to see. In wahdat al-wujud light and darkness join as “opposite” that mutually discover each other in isthmus and universe is born. Darkness makes it known by opening

¹Arabi Anısına Makaleler / Çeviren Tahir Uluç – İstanbul: İnsan Yayınları, – 2007. – p.163.

²İbn Arabi, M. Fütuhât-ı Mekkiyye Cilt II / M.İbn Arabi. – İstanbul: Litera Yayıncılık, – 2014. – p.288.

the way to light with its own darkness. The darkness of the universe is hidden in the light of God without being lost in the manifestation as an important element of unity. As long as the darkness of absence continues to remain inoperative by hiding in the light, universe rather has signs of God. In this respect, unlike spinosism, unity is not the nature, but the middle universe, which has more or less its own substance. This “material” universe is the intersection point of existence and absence. The universe of wahdat al-wujud is not the spatial world of religious and philosophical doctrines. The size of space in wahdat al-wujud is absence.

On the other hand, according to wahdat al-wujud, as the darkness is not completely lost and without turning to the light, it continues to retain its shadow characteristics. From this point of view, universe is a being that obtains reality as shadow in wahdat al-wujud. Since there is a secret in the shadow, the existing universe is hidden as much as it is found. This universe is a combination of secret and apparent. Since the hidden logic of unity of being doctrine, if the universe is not hidden, it will be never found and if it does, it will never emerge what is apparent.

Some of the important gnoseological problems of unity of being doctrine such as immutable entities (al-ayan al-thabita), invention (ijad), preparedness (istidad) of self-disclosures (majla), heart (qalb), unveiling (kashf), aspirations (himma), principle of new creation (khalq jadid), conception of perfect man (al-insan al-kamil) have been studied in terms of different aspects in the second subchapter called **“The problem of unity and perfect man in wahdat al-wujud”**.

It is noted in this subchapter that although this is not only a necessary and possible separation, but also the principle of unity of being occupies a possible place in this doctrine. Possibilities or ideas are immutable entities in unity of being. Dawud al-Qaysari (1262-1350) writes that *immutable entities are images of nouns and adjectives*.¹ The unity of being doctrine states that the immutable

¹Kayseri, D. Vahdet-i Vücut Felsefesi / D.Kayseri. – İstanbul: M.Ü.İlahiyat Fakültesi Vakfı Yayınları, – 2012. – p.115.

entities in the things are hidden in them, revealing the existence in the absence of ideas, and they remain unknown to the universe. And in the regular unity of the unknown and beings, the truth is seen and known, and the eye sees the visible truths. In this respect, universe is a reflection of God in *wahdat al-wujud* invented by immutable entities. The ability of creation of universe in the unity of being with its immutable entities, updating every moment of this process and with this update creation of universe once again is called principle of new creation (*khalq jadid*).

Ibn Arabi writes that *the visible truth is not the same with what the eye sees*.¹ Because the eye refers to nonexistence, and when it sees, it sees only the relative qualities of the manifest (*zahir*) beings. In the doctrine of the unity of being, just as it is logically impossible to see beings with that which relates to being, so it is impossible to understand them in this way. Because of the reality of the mind, which is about the truth of the eye, are two beings or two souls, not “one soul in two beings or one being in two souls”. According to *wahdat al-wujud*, the true unity is intrinsically hidden in essences it can be only “understand”, by penetrating it with esoteric knowledge. In this context, Ibn Arabi writes in his main work named “*Fusus al-Hikam*” that, *only unveiling crosses the border of mind*.² According to the basic requirements of unity of being doctrine, there are no obstacles on the path of truth before the disclosure of which goes beyond all boundaries inaccessible to the eye and mind. In this sense, the unity of being is a secret about a secret and a secret of inner knowledge.

In *wahdat al-wujud*, a perfect man is at the point where unity (*wahdat*) and diversity (*kasrat*) unite and separate, he is a chosen and loved existence. He is a person who is a resident of the universe is a bright spot in the darkness, a transparent mirror reflecting the image of God. A perfect man, as an isthmus, personifies both the divine secret and the entire universe, and has the qualities and truths of

¹İbn Arabi, M. *Fütühat-ı Mekkiyye* Cilt II / M.İbn Arabi. – İstanbul: Litera Yayıncılık, – 2014. – p.217.

²İbn Arabi, M. *Fususu'l-Hikem* / M.İbn Arabi. – İstanbul: Kabalcı Yayıncılık, – 2013. – p.229.

both. In wahdat al-wujud, a perfect man is another being, consisting of both unity and diversity, uniting unity in its diversity and being a reflection of reflection. From this point of view, Ibn Arabi writes that *the manifestation (zahir) of man is the creation and hidden (batin) of man is the Truth*.¹ In our opinion, in unity of being man is not the son of Adam at all. Then there is no trace of clay and water in him. In general, man as who is a child of nature is not a question of unity of being. Because in this teaching, the two main qualities of a man are material-bodily and spiritual-mental, both of which are refuted. In this sense, a perfect man is not a part of nature, but a favorite of God. In unity of being, man is the only being who, existing in non-being is not part of non-being. The only place for this person is the world, born in manifestations. This person is the force that attracts God and the world to each other. The unity of being that reaches the human point is a real mystery. It is mystical philosophy. Thus, the answer to the question of who is a man in the unity of being is that the man is a complex. And the qualities he brings together are only and only on him.

In wahdat al-wujud a perfect man is also an example of humanism. This servant, who is struck by all the denominations of God, also loves God in all things. A perfect man being is the “God of humanity” who sees God as manifested (zahir) and hidden (batin). This traveler (salik), who has travelled (suluk) the path of perfection, is Abdullah, who serves humanity. D.al-Qaysari also writes that *to love God is to love everyone*.² As well, for such a perfect man who loves all humanity, religion and race have no differences. In this respect, Ibn Arabi also called people to the unity of religions. He did not accept the division among people due to their religious beliefs. *He called God is stronger than any tribulation we face*.³ Although in wahdat al-wujud, religions, beliefs and people who live those in their

¹Ibn Arabi, M. Fususu'l-Hikem / M.İbn Arabi. – İstanbul: Kabalcı Yayıncılık, – 2013. – p.238.

²Kayseri, D. Vahdet-i Vücut Felsefesi / D.Kayseri. – İstanbul: M.Ü.İlahiyat Fakültesi Vakfı Yayınları, – 2012. – p.254.

³Ibn Arabi, M. Fususu'l-Hikem / M.İbn Arabi. – İstanbul: Kabalcı Yayıncılık, – 2013. – p.119.

hearts are different, God is the only one and the same for all. From this point of view, perfection in *wahdat al-wujud* is not due to religious views, but to the degree of brilliance of the mirror of the devout.

The general conclusion of the main results of the Second chapter of the dissertation is that the doctrine of the unity of being, as a whole, is a well-founded philosophical system. In this teaching, being (*wujud*) and essences (*mawjud*) are not identical concepts. In this regard, it is completely wrong to evaluate the doctrine of the unity of being as a philosophy of pantheism. In the doctrine of the unity of being, the world (*alam*) is a special being. The world, which is nonexistence, is the place of God's manifestation. The world is eternally in a state of possibility (*imkan*). It is an isthmus between existence and nonexistence, renewing in every divine breath. Man in this teaching is also a different being. He is not an ordinary being he is a perfect man (*al-insan al-kamil*). In the doctrine of the unity of being, the measure of the indicator of perfection is not reason (*aql*). Unveiling (*kashf*) and striving of the heart are the main conditions for perfection. The doctrine of the unity of being is a philosophical explanation of the principle of *Tawhid*, which is the basis of Islam. Each of these problems, considered in the Second chapter of the dissertation, has been published as separate articles.¹

¹ Rəşidov, Z. Sufizmin vəhdəti-vüçud təlimində ələm problemi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2017, № 4, – p.64-74.; Rəşidov, Z. Sufizmin vəhdəti-vüçud təlimində varlıq problemi // – Bakı: Bakı Dövlət Universiteti, İlahiyyat Fakültəsinin Elmi Məcmuəsi, – 2017, № 28, – p.183-196.; Rəşidov, Z. Təcəlli sufizmin vəhdəti-vüçud təlimində əsas fəlsəfi problem kimi // – Bakı: Bakı Dövlət Universiteti, İlahiyyat Fakültəsinin Elmi Məcmuəsi, – 2018, № 29, – p.177-194.; Rəşidov, Z. Mistik kəşfdən keçən kamillik yolu və ya vəhdəti-vüçud fəlsəfəsinin əsas qnoseoloji problemi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2018, № 4, – p.104-115.; Рашидов, З. Учение о единстве бытия (вахдат ал-вуджуд) как философское выражение исламского единобожия (таухид) // – Махачкала: Дагестанский государственный университет, Журнал Исламоведение, – 2019, № 3 (41), Том 10, – p.103-116.; Рашидов, З. Сравнительный анализ религиозно-философских доктрин хуруфизма и единства бытия (вахдат ал-вуджуд) // – София: Институт по

The third chapter of the dissertation is called **“Comparison between Spinozism and Wahdat al-Wujud”**. Spinoza and Islam, spinozism and averroism, Spinoza and Arabic-speaking Jewish philosophy of the Middle Ages, spinozism and Kabbalah, spinozism and Western Scholasticism, spinozism and Ancient Philosophy, Medieval Arabic Philosophical Schools in al-Andalus, formation of Norman-Arab culture, Islam and Sufism, Tawhid and wahdat al-wujud, the role of socinianism teaching in the formation of the term of pantheism, the question of wahdat al-wujud and neoplatonism, relation between Sufisim and Zoroastrianism and other main problems have been studied in the first subchapter called **“Intersection points between Spinozism Wahdat al-Wujud”**.

In this subchapter it is noted that, despite the mass expulsion of the Arabs from Europe in the late XV and early XVI centuries, the Arabic language of the al-Andalusian environment lost its significance in these centuries, Europe, which reached its peak at the same centuries, adopted the Arabic-speaking philosophy of the Renaissance period in Hebrew. This process gave impetus to the reflection of Arabic philosophy in the works of Spinoza, who by origin was Sephardic Jew. *Spinoza's philosophy comes from Muslim Spain*.¹ J.F.Buddeus (1667-1729) writes that *averroism is a form of Spinozism before Spinoza*.² R.Arnaldes notes that, *there is no doubt that there is a certain spiritual affinity between Spinoza and Ibn Arabi, even it is not direct*.³

In our opinion, although there are many branches of Islamic philosophy, the main source that unites all Islamic philosophical schools and creates closeness between these different philosophical doctrines is the Quran, the holy book of Islam. The basic principles

философия и социология (ИФС) към БАН, Философски алтернативи, – 2020, Vol XXIX, – p.49-59.

¹Djedi, Y. Spinoza et l'islam: un etat des lieux // – Quebec: Philosophiques, – 2010. №2, Vol.37, – p.277.

²Renaissance Averroism and Its Aftermath: Arabic Philosophy in Early Modern Europe / Editors: A.Akasoy G.Gigliani – New York: Springer, – 2013. – p.260.

³Djedi, Y. Spinoza et l'islam: un etat des lieux // – Quebec: Philosophiques, – 2010. №2, Vol.37, – p.278.

of the Holy Quran are to some extent reflected in all philosophical doctrines of Islam. From this point of view, the philosophy of Sufism is one of the tendencies that clearly reflect the belief of Tawhid, which is one of the basic principles of Islam in general. We think that since the main philosophical ideas of Sufism are directly derived from the Holy Quran, the “dangerous sounding calls” of this teaching are Islamic origin and do not contradict Islamic principles when it is understood in a philosophical sense. J.I.Laliwala writes that the *wahdat al-wujud* by Ibn Arabi is a logical summary of Islamic monotheism.¹ S.H.Nasr also believes that *wahdat al-wujud* is directly based on the expression of Islam “La ilaha illallah”.² N.Tiwana rightly believes that, *the idea of “there is no other being but God” of wahdat al-wujud - also destroys the question of pantheism.*³

The main philosophical problems studied in the first and second chapters in the last subchapter entitled “**Common, similar and different aspects of Spinosism and Wahdat al-Wujud**” are chosen for comparative analysis. These problems are also grouped under the categories of God, creation, universe, man and unity (wahdat).

In this chapter of the dissertation it is shown that the main difference between spinosism and wahdat al-wujud in the problem of God is that the God is immanent in spinosism and transcendent in unity of being. In general, God is always a transcendent being in wahdat al-wujud since his self. On the other hand, while God of Spinozism is subject to the necessity of its own laws, God of wahdat al-wujud is a being completely away from any subjectivity that everything obeys to its own power.

As for the problem of creation, in spinosism, creation as a philosophical category and an absolute process is possible. In this

¹Laliwala, J.I. Islamic Philosophy of Religion: Synthesis of Science Religion and Philosophy / J.I.Laliwala. – New Delhi: Sarup & Sons, – 2005. – p.70.

²Nasr, S.H. Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy / S.H.Nasr. – New York: State University of New York Press, – 2006. – p.74.

³Mysticism in East and West: The Concept of the Unity of Being // Compiled and edited by H.Stamer – Lahore: Multimedia Affairs, – 2013. – p.55.

teaching, finite modes are created as substance transformations. But in unity of being however, is always denied because creation does not fit into the context of teaching as a philosophical category. In general, in this teaching there is no place for any creation. Because in the philosophical sense there is neither a creator nor a creation in unity of being. A different creation in the teaching of the unity of being is a manifestation. Creation in manifestations is possible in processes that are constantly renewed and disappear.

Universe in spinosism is the substance. Materiality in this doctrine is a fully independent quality. It is both an attribute and infinite modes. The context of *wahdat al-wujud* with a mystical basis, substance is in no case an independent property. In this doctrine, the substance is also a relative quality that is gained in infinite manifestations and lost after it is gained. As for the human problem, in spinosism, a man is considered a material being, as in any modes. A human in *wahdat al-wujud* is a perfect man who removes from himself all material properties. He is not any man, but a servant chosen by God. As well as, if freedom in spinosism is the main quality of man and the only necessity which is comprehended, in unity of being it is considered as the property of evil.

In the problem of unity (*wahdat*), the main difference between spinosism and *wahdat al-wujud* is that in the philosophical system of Spinoza, if substantive or copulative unity is possible, but in unity of being it is only in the changing processes. In the context of this doctrine, it is impossible for substantive unity to occur. The concept of substantive or copulative unity is completely contrary to the philosophy of *wahdat al-wujud*. To contemplate this form of unity is to deny the unity of being. It is the most important factor that makes *wahdat al-wujud* inevitable to replace it with the term pantheism.

The general conclusion of the main results made in the last, Third chapter of the dissertation is that Spinozism and the doctrine of the unity of being intersected at certain periods of history. Islamic philosophers also had a certain influence on the formation of Spinoza's worldview. However, there are also profound differences between the doctrine of the unity of being and Spinozism. In the

questions of God, creation, the world, man, and unity, these differences are clearly visible. This problem, considered in the Third chapter of the dissertation, was published in the form of an article.¹

In the “**Conclusion**” part of the dissertation, the scientific-theoretical provisions obtained in the chapters of the study are summarized. Here it is shown that the comparative analysis between spinosism and unity of being doctrine of Sufism, revealing similarities and differences between these philosophical doctrines and reveals the principle of exclusion of any exact identity between them, is one of the contradictory issue in the history of philosophy. At the same time, in the research work, the substantiation of the main principle between philosophical teachings, the identified similarity in form and the difference in essence, also allow us to comparatively identify some common features and spiritual similarities arising from this proximity. It is these aspects that are produced during the comparative analysis that provide basis for intercultural dialogue, which has become a necessity of current day.

The following thesis and articles relating to the subject of the dissertation have been published:

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