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## THE ISSUE OF WAHDAT AL-WUJUD IN ALISHER NAVOI ONTOLOGICAL PHILOSOPHY

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### ABSTRACT

This article is devoted to the problem of unity, which is the subtlest and mysterious problem related to existence, widespread in Muslim oriental philosophical schools. The problem of Wahdat al-Wujud (the existence of God), along with its pluralistic nature in Eastern philosophy, tried to shed light on the extremely ignorant approaches put forward by extremely fanatical trends and sects, their quality as a weapon of the dominant political ideology. The article reveals a subject in the philosophical heritage of the great thinker Alisher Navoi with very simple examples, with examples from the works of enlightenment, mysticism, and provides scientific and analytical conclusions.

### KEYWORDS

Muslim oriental philosophy, being, the universe, one existence, mysticism, "rational knowledge", "irrational knowledge", "everything is from Him".

### INTRODUCTION

In order to reveal the meaning of the mystical, philosophical term " Wahdat al-Wujud ", it is first necessary to clarify the linguistic and philosophical basis of this term. Therefore, let us partially explain the

words that are the core of mystical philosophy - "unity", "unity", "unity", "existence". At this point, we have based these concepts on lexical, scientific-philosophical, encyclopedic definitions and



conclusions. Wahdat al-Wujud - (Arabic - physical unity) - a pantheistic doctrine that believes that there is only one eternal God. According to this teaching, the physical world, the world of objects, is not real, the truth is embodied only in Allah, the material world is the light of God. The representatives of the Oneness of Being believed that God created the whole being[1].

The doctrine of oneness and oneness is the doctrine that there is only one material world with Allah. Proponents of this doctrine acknowledge the eternity of nature, believing that God is in the universe itself, absorbed in it. Proponents of possible unity have argued that man should strive to live without giving up the world and leaving the world. Therefore, most Muslim clerics were skeptical and vigilant about this doctrine. Kindi, Farabi, Ibn Rushd, Bedil are representatives of this doctrine. According to the possible representatives of unity, nature is eternal, things and events in it are interconnected, the world is always in a state of change, development. Proponents of possible unity have laid the philosophical foundations for the development of natural science in the Muslim East.

## LITERATURE REVIEW

Although these concepts were, in fact, similar views long ago in the history of philosophy, it is in mystical philosophy that this theory is based on the doctrine of the oneness of being given to Ibn al-'Arabi [i1] [i2].

However, Ibn Arabi himself did not use this term as "wahdat al-wujud." But his followers studied his teachings and made him famous by the term.

Ibn al-Arabi Abu Bakr Muhammad (pseudonym; Sheikh al-Akbar "Great Sheikh") (1165.7.8, Murcia, Spain - 1240.16.11, Damascus) - an Arab thinker and poet, a prominent figure in Sufism. The philosophical worldview is characterized by the doctrine of unity and the belief that the only basis of everything is the divine substance (spirit, idea). As a Sufi, he acknowledged the attainment of Allah through a higher, absolute truth and purification of the heart. He wrote al-Futuhot al-Makkiya (The Conquests of Makkah), Fusus al-Hikam (The Pearl of Wisdom), Kitab as-Saba (The Book of Seven Wisdoms), and Mafatih al-Ghayb (The Unseen. keys) "The Book of Truth" ("The Book of Truth") [i3].

Alisher Navoi's "Nasiyim ul-muhabbat" by Sheikh Muhyiddin Muhammad b. Ali b. Arabic h. s. In his article, Ibn al-'Arabi describes it as follows: Apparently fuqaha and ulamosidin have been widely praised. Fuqahadin az and the Sufi community held the moment great. He was glorified with high reverence, praised for his words, praised for his high rank, and reported his innumerable prophecies. Regarding his works, he said: At that time, more than two hundred and fifty horses did so, mostly in mysticism" [2].

That is, the sources say that the number of his works is more than five hundred, but he says that he cited more



than 250 works in a pamphlet with a list of his works [2].

The mystic scholar H. In his research, Beruni states that Ibn al-'Arabi and his followers were fatwas issued by a number of scholars for the doctrine of Wahdat al-Wujud, but that another group of scholars used it and created works following it. At the same time, this doctrine is said to have been characterized by a great deal of controversy in the Islamic world, with Muslims calling each other "takfir," that is, blasphemy, and committing such heinous acts as murder[3].

Ibn al-Arabi's doctrinal work on the mystical interpretation of the doctrine of unity and its influence on the sheikhs of the Naqshbandi sect is discussed in J. Kholmuminov's doctoral dissertation. In particular, the views of A. Jami and Navoi on the unity of the body are given as an example [6].

The subject of Wahdat-ul-Wujud is still accepted by the representatives of pure divinity with caution, even denial. Sheikh Muhammad Sadiq Muhammad Yusuf wrote in his book, *The Imagination of Sufism: I myself would never want this issue to come to anyone's mind. I kept telling the brothers who were aware of the matter not to stir it up. But whether we like it or not, the question of unity gradually began to emerge. Here, too, it is clear that the Sunni interpretation of mysticism, the philosophical and especially the scientific-enlightenment interpretation, cannot be*

reconciled. The Shaykh himself briefly described the unity of existence as follows: All these are the manifestations of Him. He may have appeared in them and interfered with them. This interference is not as the owners of the theory of hulul (inclusion, introduction) and ittihad (union, unity) say. Maybe this interference is like one number walking among other numbers. All numbers consist of units. But there is only one thing or one person in the universe. He appeared in the form of the Holy One of Allah. The essence of Allah, on the other hand, appears in many numbers. So Allah is before and after, outward and inward, above partners and peers" [7].

Here, one can see that there is a great contradiction between the proponents of "intellectual" and "metaphorical" science, and the controversy continues to this day.

## METHODOLOGY

Wahdat al-Wujud is a philosophical and mystical concept that expresses the essence of Allah, the Creator of all created beings in the world. In it, the two Arabic words - "unity", that is, unity, wholeness, the word "being", the body, materiality, that is, the material being, are more understood here as the body, the material part of things. In Western philosophy, this concept is in the form of "matter", and in Russian, the word "telo" meant the material aspect of things. It is the doctrine that the whole universe, the universe, the



being is the being of Allah, the substance and essence of the being is Allah. The notion that all things, the whole universe, the universe is Allah, is His being, is Himself. However, there are two different approaches to this issue. Some mystic philosophers said, "Everything is from Him," or "Everything is from Himself," while other philosophers said, "Everything is from Him." That is, while all things in the universe, all beings, are Himself, His being, nature, His being, the universe is one with Allah, the second group of mystics says that everything depends on him, or everything depends on his judgment, his will, he has nothing in his body, in his body, but everything exists or does not exist by his judgment, command, that is, he put forward the divine view that Allah is a separate God, the source of miracles. The preface to Lisonut-tayr states that the universe is the only creature, essence, and cause created by Allah:

The two creatures are the people,

Then another fan is immortal.

Artificial pen to draw the number,

The number that made the history of creation.[4].

In this figurative-philosophical description, Navoi says: He (Allah) created the whole creation, other things are mortal, only He is eternal, Allah miraculously created the whole being, the things in it, especially the nine heavens, but made its mystery beyond

comprehension. Also, those who know God as one, as one, are interpreted as sages; As for the one essence of Allah:

Wahdati is as famous as the sun,

Zarradin afzunu is brighter than the sun [5] examples are given.

The content of these lines is that it is as clear as the sun that Allah is the only essence that creates the universe, the universe, and that there are many particles of the universe in which His being exists.

In the teachings of Muhammad al-Ghazali, one of Navoi's greatest thinkers, he continues his views on the beginning, existence, and end of the creation of the universe. Although in his time the problem was not expressed in the form of a unified being, it was precisely the material and intangible beings, their interpretation in the form of oneness, that is, unity, generality.

“Nasajim ul-muhabbats” Hujjat ul-Islam Muhammad b. Muhammad al-Ghazali Tusi, etc. In his article, he concludes that the general idea in several works of the thinker is that he is one of the followers of the doctrine of unity in the example of the mystical analysis of the universe and existence.

In our opinion, the conclusions of Navoi Ghazali's views on the philosophy of existence can be roughly described as follows:



- Navoi, like Ghazali, was a supporter of enlightened Islam and appreciated this aspect. It teaches that the nature of the universe and objects must be studied and concluded by means of knowledge and intellect;

- the soul is intangible, since it belongs to God, it cannot be understood by the mind;

- we see only the mold of things (form - form-shamoyili), but the mold is ignorant of the spirit;

- The things we see in the universe are not the real world, but their souls, the real being (kivomlik, qayyum) belongs to Allah;

- Material and intangible elements of the nature of things - the division into hasti nestnamoy and hasti hastnamoy;

- It can be seen that Alisher Navoi advocated a unified body and a supporter of its enlightened interpretation. However, he regrets that some thinkers who did not tire of the path of enlightenment fell victim to ignorance. Of course, Islamic and mystical terms such as "unity", "unity", "ahad", the oneness of Allah, the only one, the essence, the basis of the whole universe are recognized in Navoi at the level of faith. The ways of mysticism, the history of ideological, philosophical differences and conflicts between them, the analysis of problems related to existence, in the scientific monograph of Professor Sh. Sirojiddinov are studied in a more objective, scientific and enlightening way and

conclusions are given. "The theory of mysticism began to develop in two directions that were in serious opposition to each other. One is a mixture of philosophy and the other is theology. One was called Vahdat ul-Wujud and the other was called Vahdat ul-Shuhud. That is, there were sects that practiced the ideas of "beings." Even among the "witnesses" there were sects that did not face each other. Their relationship to each other is fully reflected in the Manoqib literature" [12].

Attitudes towards "metaphorical science" and "mental science" have also been approached and interpreted differently in mystical sciences. Unfortunately, even today, cases of rejecting mental knowledge and clinging to metaphorical knowledge are becoming a priority. Of course, at this point, it is meant to cling to dogma-level and woolly beliefs. For example, instead of science and technology and other effective scientific sources, they still believe in superstitions, fortune-tellers, fake doctors, and even make false appeals that lead to the level of belief. The mystical-metaphysical views, which were predominant in the philosophers' views, became ingrained in the mystical divine teaching of Ibn al-'Arabi (1165-1240) "Vahdat ul-Wujud" (One Being), which became increasingly popular among Sufis from the thirteenth century. This doctrine, which was deepening and influencing the masses, divided the world of Sufis, which had hitherto been based on



common views, actions and traditions, and divided them into two camps[12].

## RESULTS

In our view, if the beginning of existence, that is, the first essence, the basis of which is found in divine sources as God, is far more accurate than other approaches at the moment. The internal content, properties, and processes associated with the processes of change, the branches of science that study them materialistically with their laws, are at a glance far removed from the very beginning of existence.

In Yassavi's theology, the issues of existence and essence, ore, and origin continue and improve in Navoi's works and views. In this sense, the Yassavi heritage is the source and theoretical and methodological basis of Navoi's creative activity in general. Yassavi's service is that he Turkified many mystical terms and concepts. These services were recognized and highly appreciated by Navoi in "Nasoyimul muhabbat" and other places. In general, Yassavi is also considered a pir - Navoi Yassavi sect, Naqshbandi leech[11].

In our view, the orifona and poetic approaches were often a form of expression of independent thoughts on issues related to existence, the universe, in the form of rebellion in poetry, ghazal. This interpretation often ended tragically. He survived if the Sufi interpreted the

state of the universe and existence, as well as other philosophical and religious questions in general, as contradicting or rejecting the Qur'an, only in the state of dhikr, shatahot. In other cases it can be seen that he was executed.

It seems appropriate to begin by explaining the philosophy of Lyson ut-tayr. In "Farhod and Shirin":

An amazing photographer,

There will be a hundred different pictures.

Blessed is the mind that is dark,

His existence is dark (perception) shu'bidin muarro [13].

Observing intellect darkidin mubarro (incomprehensible),

The target is far from unknown,

The place is far from homeless.

The beginning of Forever

The end of the age of before [13].

In these lines, too, it is stated that Allah is the beginning, the main ore, the yeast of the whole material, intangible universe. It is also said that space is far from emptiness, that is, in Islamic teachings, issues such as lomakon, out of space are artistically, these



miracles are said to be a divine mystery incomprehensible to the mind.

## CONCLUSION/RECOMMENDATIONS

- The doctrine of Wahdat ul-Wujud Islam was formed and perfected on the basis of his views on the universe and existence;

- Doctrine, like all other philosophical views, consists of debate and controversy;

- As for Navoi's philosophy, it can be understood that he is a supporter of the mystical doctrine of Allah, the only essence of unity and the universe;

- But on the basis of Navoi's views, it is clear that unity is more than the status of "everything He is" in the body, Navoi says that the whole universe is the universe, even His particles. However, before the creation of the universe, that is, in the time of man, there was nothing but Allah, and Allah said that the universe was created. In other words, a dualistic position can be seen;

- In any case, it can be said that Navoi is a supporter of the pantheistic, mystical, enlightened philosophy that Allah is the only source of the universe.

In our view, it can be concluded from the analysis of the commentaries in the sources that there is no consensus among the scholars on these two concepts in mysticism. However, we believe that these issues are

poorly researched scientifically, and even when they are studied, objectivity and boldness, boldness, do not lead to clear conclusions.

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