

THE PROBLEM OF MAN IN THE RELIGIOUS- PHILOSOPHICAL TEACHINGS OF IBN AL-ARABI

Mirzaev Akhrorjon Azamovich

Senior Teacher of the Department of "Social Sciences and
Sports" of the Fergana Polytechnic Institute

axrorjon.mirzayev@ferpi.uz

Abstract

This scientific article briefly discusses Ibn al-Arabi's Sufi teachings, the main direction of his Sufi teachings, the natural structure of humans, the history of natural structure, his divine and religious views in the fields of philosophy and Sufism, his scientific works, and their essence.

Keywords. Islamic philosophy, Sufi philosophy, Great Sheikh, asceticism, philosopher, sage, Sufi orders, jurisprudential schools, truth, Pantheism, goodness, mysticism.

Introduction

It was stated that the main idea of Ibn al-Arabi's Sufi teachings is that the unity of Allah, Adam, and the Universe is the cornerstone of Sufi science. Ontology is the doctrine of being: Ibn al-Arabi analyzed and explained it under the names of one truth, oneness, Divine Spirit, Absolute Being, and others. At the same time, he created philosophical views on understanding and knowing the essence of this Absolute Truth. The teachings of the great teacher were based on divine mystical foundations. His epistemological doctrine is also presented in the same spirit, based on the theory of divinity. As mentioned above, Sufism is a reality that exists just like sensory perception.

A deep study of Sufism allows us to determine the role of Islamic mysticism in the development of philosophy and scientific knowledge. The influence of Sufism on the formation of philosophy is beyond doubt. His skepticism of reason, rationalism, "awakened philosophical thought, prompted reflection on theoretical, philosophical skepticism, skepticism as a stage of cognition, the development of scientific knowledge"[1]. "Sufism opposed irrationalism to rational thinking and at the same time manifested itself as a manifestation of religious freethinking, sometimes approaching philosophical thinking." Thus, Sufism, prioritizing direct observation, mystical "illumination," and perception, diminished the possibilities of rational knowledge, but did not completely exclude it. Nevertheless, in the period after al-Ghazali, a theosophical direction, that is, a synthesis of the achievement of the mystical God with rational philosophy, came into force[2].

The Main Part

Ibn Arabi explains the meaning and content of the Holy Quran very deeply; he says that simple recitation is not just about memorizing verses and educating. "The Quran is a sea without shores, the Quran's sea is deep." Therefore, navigating this vast sea requires tremendous preparation and thorough mastery of not only external but also internal sciences. Sheikh Akbar, reflecting on Allah in one place, emphasized the diversity of the created world and wrote: "O Allah," when Arabs and Iranians say "Oh God," the Romans address him as "O Siyo." The Armenians say: "O Asfadj!" The Turks address him as "Oh God," the Franks as "Oh Kritur." The Abyssinians said "O Wah." Indeed, all these words are the acquisition of diversity for a single meaning"[3]. According to the philosophy of the great Sheikh, a person's heart should unite around this great single meaning and should not yield to any mood or belief that contradicts unity and consensus. In his work "Futuhot," he spoke about receiving "knowledge and command from Allah," which was entrusted with the task of admonition and instruction to people, as well as reciting verses. He also informed those around him about the ascension of religion. These were the grounds for his accusation of promoting the claim of prophethood. In fact, Sheikh Akbar repeatedly emphasized that there would be no prophet after Hazrat Muhammad while speaking about Nubuwwat and risolat. ..."After the Messenger of Allah, 'nubuwwa is absolutely forbidden. The treatise is exactly the same...." Or:... Anyone who claims to be a prophet of Sharia after Prophet Muhammad has declared absolute lies and has become a disbeliever." So why did the great Sheikh Arabi feel obligated to say "I am also not a prophet..." against unfounded criticism and criticism? The fact is that, according to researcher Ibrahim Hakkul, Ibn Arabi did not claim Prophethood in his time, but wrote about the revelation of prophethood. As Professor N. Kaklik writes about this, in Ibn Arabi's understanding, Sharia (i.e., Islamic religion) prophethood has a different status of prophethood. The door of prophethood is closed but the status of prophethood is open. This status continues, at least as a "heir" in the image of the followers of the prophet. Ibn Arabi's original goal was to "realize his dream of leading those who follow the path prescribed by the Messenger of Allah, to say that he is the heir to the Prophet." In this sense, the following words of Sheikh Arabi are extremely important. "Perhaps Allah showed me the images of the prophets and messengers who lived from Adam to Muhammad in this fixed world. This happened in 1190 when I was living in Kurtuba. Among these messengers and prophets, God, peace be upon him, spoke with me. He explained to me the reasons for his meetings. I saw him among the prophets as a large-bodied, beautiful-faced, sweet-tongued person who knew and could discover the most delicate matters." In their time, there were many who denied these statements and tried to prove them false. However, knowing that truth cannot account for lies and slander, and that ignorance is completely incapable of comprehending the secrets of enlightenment, Ibn al-Arabi was extremely eager to live, contemplate, and create in the embrace of divine work and imaginary silence. He reasoned that truth is one, and lies are a thousand truths, that there is only one way, and lies are many and many. Truth is very difficult to find, and lies are encountered at every step, and he resolved with pity even to his most cruel and uncompromising enemies. Sheikh

Aakbar's works are also written in an uplifting spirit and based on philosophical reflections. His thinking even means love - love for man, creativity, creation.

Ibn al-Arabi was the first to create the doctrine of existence as a single, unified universe (wahdat ul-wujud). There is information that 150 of his 500 works have survived to our time in Arabic. His main work is the multi-volume "Futuh al-Makkiya" ("Conquest of Mecca"), consisting of 560 chapters, and his second famous work is "Fusus al-Hinam," which contains more than 150 commentaries. It is noteworthy that among the thinker's works are also an allegorical interpretation of the Holy Quran (metaphorical interpretation and dictionary of Sufi terms), "Al-istihalot as-safiba"[4]. Below, based on these sources, we will discuss the specific features of the Great Sheikh's pantheistic directions in Sufi teachings. Everything in the universe, including the human soul, is the emanation of a divine primary source. Therefore, divine power extends throughout the universe, but God is not deprived of personal attributes and qualities. It has its own personal consciousness and communicates with the human spirit.

Ibn al-Arabi's views on the prophet and prophets are also unique. People, he writes, disagreed over whether prophecy is more important for prophets or sacredness and martyrdom. I say that the sanctity of the prophets is more important, because they remain sacred even after death. He is superior to his other qualities. The Prophet's blessed attribute signifies a special relationship between God and His servant. He expresses his attitude towards his slave, and prophethood is an obligation imposed on him[5]. Even if a prophet is not entrusted with the task of prophecy, his piety and the qualities of a fortunate one chosen by God are preserved. But the prophet is the same great spiritual pious one, the greatest of them is Muhammad (PBUH). When Sheikh Abul Hasan ash-Shoziliy was asked: "Can a pious religious person achieve the level of blessedness when the burdens of Sharia are removed from their shoulders?," he replied in the Prophet's hadith: "O Bilal, worship (prayer) has given us peace and tranquility."

The birth of Ibn al-Arabi as a great thinker and scholar promoting Islamic teachings was prophesied by Abdulqodir Gilani, one of the founders of the influential tariqa who lived and worked before him: "After me, a person from the land of Maghrib will emerge, deliver my cloak to him," he had instructed. Ibrahim Haqqul writes that the precious and honorable person the scholar was referring to was Ibn Arabi, and indeed, he was later blessed with the fortune of wearing those cloaks (chapan worn in Sufi honor). At this point, Ibrahim Haqqul continues, it should be especially emphasized that Ibn Arabi was a lover of Sufism with his entire being. He was unparalleled in studying Sufism and examining its inner and outer truths. Thus, it is appropriate to draw the following conclusions about the philosophical and Sufi views of this great Sheikh.

According to Ibn al-Arabi, Allah the Almighty has bestowed high ranks upon the scholars of Sharia Muhammadiya: "The scholars of the ummah, who are the defenders and guardians of Sharia Muhammadiya, will be among the prophets on the Day of Judgment, not among the ummah"[16]. Ibn al-Arabi bases his opinion on the following narration from the Messenger of Allah (peace be upon him): "Indeed, the scholars of this ummah are like the prophets of Bani Israel." Ibn al-Arabi explains this message as follows: "Just as the prophets of Bani Israel protected the Sharia of their messengers, the scholars of the Islamic ummah, such as Savri, Ibn

Uyayna, Ibn Sirin, Hasan, Malik, Ibn Abu Ribah, Abu Hanifa, Shafi'i, Ibn Hanbal, preserve the ruling of the Messenger of Allah (peace be upon him) for the ummah"[7]. Ibn al-Arabi measures every jurisprudential and theological issue based on the criteria of the philosophy of mysticism, trying to demonstrate the superiority of human thinking and inner emotional abilities in any matter. This is especially evident in the example of his most famous works - "Fusus ul-hikam" and "Futuhot ul-Makkiya." In the history of Islamic philosophical and mystical thought, no book has become as famous as "Fusus ul-hikam." Because this book was a major innovation in the history of Islamic philosophical thought, it sparked heated debates and interpretations.

According to the famous Islamic scholar A.Sh.Juzjani: "The Great Encyclopedia of Islam evaluates Ibn al-Arabi as the greatest founder of the "philosophical system of irfan" or "mystical philosophy" or "divine mystical wisdom" in the history of Islam and considers him the greatest thinker in the field of irfan in all times. In the Islamic world, to this day, there is no thinker or mystical philosopher who has not been influenced by his thinking." After all, the subsequent periods of Islamic philosophical thought cannot be imagined without the teachings of Ibn al-Arabi.

This can be more clearly felt in the religious, mystical, and philosophical circles of the 15th century. Especially, there is not a single Sufi-Sufi work by Jami in which the radiance of the worldview of Sheikh ul-Akbar is not felt. In fact, the driving force of Jami's mystical thinking is also the teachings of Ibn al-Arabi. Of his 10 philosophical and mystical commentaries, 2 are commentaries written directly on the works of Sheikh ul-Akbar, and the remaining 8 are commentaries based on his teachings. Muhsin Jahangiri, emphasizing Jami's contribution to the development of the philosophy of wahdat ul-wujud, considers him the most successful propagandist and commentator in promoting the teachings of Ibn al-Arabi in the entire Muslim Eastern world after Sadridin Quniyavi[9].

Conclusion

In conclusion, Ibn al-Arabi's worldview was pantheistic, that is, he was one of the first in Islamic thought to put forward the doctrine of the unity of God, nature, being, matter, and man. After all, the analysis of the Sufi concept of the essence of being was found by solving this complex philosophical problem belonging to his pen, creating his own concept of "wahdat ul-wujud." The most influential and objective idea is the idea of the unity and singularity of existence - Vahdat ul-vujud. As recognized by the history of Islamic thought and the entire world scientific and religious worldview system, this idea is the highest stage in the development of Sufi teachings.

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