



THE PROBLEM OF PHILOSOPHICAL-ANTHROPOLOGY IN THE RELIGIOUS-PHILOSOPHICAL TEIACHNG OF IBN AL-ARABI

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Table with 2 columns: ABSTRACT and KEYWORDS. The abstract discusses Ibn al-Arabi's mysticism and its relation to anthropology. The keywords include Islamic Philosophy, Philosophy of mysticism, The Great Sheikh, asceticism, philosopher, sage, sects, fiqhiy sects, truth, pantheism, goodness, and mysticism.

Introduction

Ibn al-Arabi's mysticism is characterized by having a philosophical-anthropological character. The main direction of his mystical teaching, when explained by the current language of Science, a person can be called close to the science of Anthropology (the natural structure of humans, the history of natural structure). But in Ibn al-Arabi's interpretation, this natural process is interpreted in the spirit of theology and expounded as the divine spirit from head to toe.

Literature Analysis and Methodology

It was stated that the main idea in Ibn al-Arabi's mysticism is that the unity of Allah, Man, The Universe is the cornerstone of the science of mysticism. Ontology the doctrine of being: ibn al-Arabi explained it by analyzing it with the names of single truth, oneness, Divine Spirit, Absolute being and others. At the same time, this absolutist (absolute) created philosophical views on the understanding and knowledge of the essence of reality. The teaching of the great teacher is built on the basis of divine mysticism. The gnossological doctrine is set forth in the same spirit on the ground of the theory of Divinity. As stated above, mysticism exists as if it were an emotional perception of reality. Thanks to this, the spiritual being, the essence acquires a visual tone from reality, on the contrary, the perception is deified by material things. It is here that the essence of reality of the created universe becomes clear. For a person who has an abnormally powerful mind and the ability to see on the basis of a powerful feeling, imagination is simultaneously an object and a tool, believes ibn al-Arabi, that it is only here that the secrets of the "creative" Mystic(theologian)are revealed, hidden from ordinary people. Through imagination, The Great Shaykh sees the confirmation of his metaphysical views, as well as the transplants leading to the Prophet and his followers, as true to his original. According to the sage, a

person, due to this ability, can be devoid of world delights, material wealth, misfortune, give up all the abundance and colorful diversity of the world, but he can realize Allah, the only one (Unity) who is aware of everything that is invisible behind them. Therefore, the great teacher was accompanied on his entire life path by emotional and imaginary phenomena, divine manifestations[1].

In contrast to the content of Ibn al-Arabi's two major works, "Al-futuhot ul-Makkiya" and "Fusus al-hikam", Ibn Arabi's teaching revolves around the concept of wahdati wujud. However, his way of thinking is consistent with the theory of the word (logos). In Ibn Arabi's view, each prophet comes in line with a truth that they call him "the word". Each word, however, was not manifested in its only tajalliyot from Adam to Khotam ul-Anbiya, when the nature of the "right" body was constantly hidden. From the fact that every truth comes from this body, according to the breed of this body, is indivisible ancient and immutable. Ibn Arabi notes that there is a discrepancy between the two aspects of this body: the first aspect is oneness and is hidden, uninformed, and indestructible; the second aspect reveals, through "rububiyat" (manifestation), God's own relation to the world, his creator, holiness, and "Goddess". In the first aspect, there is no number or manifestation, no appointment, and therefore God can be said in this respect to pure light or goodness, or, if not, briefly "Al'yomo", that is, omniscient. In the second aspect, madomiki argues that God is the creator of both humility and multiple creatures, as opposed to multiplicity and its opposite[2]. God accepts plurality only because of adjectives or various concrete things. If we feed his breed itself, it is "true". If we look at it in terms of quality, that is, if we look at the quality found by the possible plural Tajalli, then it is "the people" (created). But both of this, vahdat (singularity) and kasrat (plurality), before and after, ancient (age), mahdas (created), important (necessary) and possible, according to the breed, is nothing but one reality.

Obviously, Ibn al-Arabi is a great thinker who created a complex doctrine composed of mysticism and lore, the word and philosophy. But in understanding and understanding his views, it is necessary to go to the difference of two cases:

1. The meaning and content that Ibn al-Arabi himself meant (i.e., what did Ibn al-Arabi himself mean?);
2. Interpretation and interpretation of Ibn al-Arabi's thoughts, in short, is the interpretation of the shorih and researchers who have tried to explain (that is, to explain Ibn al-Arabi's views at the level of their knowledge circle, abilities and capabilities, or to seek to find what they want from his thoughts)[3].

Among the founders of the world-famous science of mysticism in the Islamic world with the title of "great Shaykh", Ibn al-Arabi was the founder and proponent of the pantheistic (those who understand Allah, the universe and Man as one) direction in the philosophy of mysticism. The scientific study of this aspect of the religious-philosophical teaching of Ibn al-Arabi forms the most important and relevant part of the science of philosophy and the history of mysticism. Pantheism although in the earliest times it emerged as a separate doctrine in antiquity as a philosophical direction in ancient Greece, China and India, in Ibn al-Arabi's views it took shape as a different, i.e. religious Islamic Science. This aspect of the topic also indicates the dedication of this work to current issues. The promotion of pantheistic ideology and doctrine in mysticism, which arose in the bosom of Islam, was the great service of Ibn al-Arabi. Therefore, it is relevant to research and thoroughly analyze the fact that the East and West Muslim mind welcomed with pleasure, that as early as the Middle Ages it penetrated into the spiritual culture of the peoples of Central Asia, as well as Uzbekistan. After all, the great thinker Ibn al-Arabi in his time did not in vain write about his spiritual heritage: "every century will be remembered in the name of a great person, and all centuries after that will be remembered in my name"[4]. Indeed it turns out that the Great Ibn al-Arabi, while still alive, prophesied that he had

placed a Heikal upon himself by bringing Islamic culture to future generations through the life-giving doctrine he had created. From the point of view of mysticism, Ibn al-Arabi rose to a high peak thanks to his wonderful works in a high spirit, writes Iranian thinker Cyrus[5].

Ibn Arabi's "al-Futuh al-Makkiyya" and "Fusus al-Hikam" are recognized as the most significant, the analysis of which gives a correct idea of the philosophy of mysticism. Other sources (such as Jalaliddin Rumi's famous "spiritual Masnavi") are allegorical, lyrically articulated, making their philosophical interpretation complex.

According to Ibn Arabi, is it possible to know the main issue that interests mysticism – the absolute truth? - both positive and negative are solved. A negative "no" answer means that Allah – truth cannot be known by reason. "The universe does not exist in itself, it is the existence of Allah, so the universe will never understand it. In this sense, it remains unclear whether Allah is for the inner feeling, for observation, because begabo cannot cover the immortal"[6]. Therefore, mysticism implies that the mystical perception of the universe as a result of the person's understanding (understanding) of things and phenomena is individual, mystical experiences. In addition to recognizing the reputation of spiritual mentors leading the path to truth, mysticism allowed the existence of various "schools", which, from time to time, formed organizationally and turned into mystical communities (directions, sects). It was not the understanding of the mystical experience that became important to the members of these communities, but the ways in which it was carried out. Of the directions that have become highly philosophical are "Theosophical mysticism" (theological mysticism). His "apostoli" (apostle) was recognized by the great Shaykh Ibn Arabi. Also, mysticism underestimated the possibilities of rational cognition, putting direct observation, mystical "enlightenment", perception first, but did not exclude it to the fullest. Nevertheless, in the post-Al-Ghazali period, the Theosophical orientation, the synthesis of the mystical attainment of God with rational philosophy, takes effect[7].

In general, mysticism did not deny rational knowledge, but at the same time admitted that its possibilities were limited. "The mind is remarkable and valuable until it leads to the gate of God. When you say I reached this gate, give it up... find yourself in God: now it is useless to look for answers to the questions" how "and" why". The reason rational knowledge cannot be grown into reality is not in its imperfection, but in its inadequacy. Internal feeling (intuition) is necessary in this. Sufi mystical knowledge excludes the division into subject and object both ontologically and gnoseologically. Other types of knowledge (rational, intuitive knowledge) penetrate into the structure of mystical knowledge. For example, according to Ibn Arabi, in the process of real cognition, reason and intuition have their place, that is, are finite and real within this finite framework. Rational cognition cannot provide the origin of the world of things from the initial basis (Divinity, God) and also the way out of things to the initial basis without making logical contradictions, mistakes. Even when Divine "testimonies" obtained by means of Fano in intuitive cognition make it possible to find the "hidden meanings" of the object (anything or the world), like rational cognition, it contains the will of the subject, since in order to focus attention on the object, consciousness and Will must be employed. Rational and intuitive cognition is aimed at Seeking, knowing the true essence of empirical things and phenomena. Reality, on the other hand, stands above the empirical world, so that even intuitive cognition (due to the ontological differentiation of subject and object in it) cannot give the connoisseur a way to the self of the thing.

The mystical knowledge developed by Ibn Arabi, as a way of "reaching the truth" (humiliation), is intended to solve the question of the main task of mysticism - the construction of a single building of knowledge, which represents the first basis of being (God) coinciding with the continuum of being (the

material world) [8]. Therefore, the main description of the method of mystical cognition (enlightenment) is given through the concepts of “gangling”, “bewilderment”, since General mirroring - the vision of the one God in the abundance of things, and, on the contrary, the mysticism of the one God (the First Foundation) in every thing of the material world.

Is mysticism possible to know the absolute truth? - answers both positively and negatively. A negative” no ” answer means that God – truth cannot be known by reason. “The universe does not exist in itself, it is the existence of God, so the universe will never understand it. In this sense, God remains unknown, both for the inner sense and for observation, because they cannot cover the beggar immortal”. The uniqueness of the gnoseology of mysticism is manifested in the fact that a person can reach reality through the means of self-knowledge. In doing so, it is necessary for him to destroy his personal (phenomenal) “I”, reveal, reveal his true essence by excluding him from his hotira. Thus, even if one does not know the truth (God) in mysticism, one can approach it, perceive it with the heart. God is embodied in all things in the world. By observing things and phenomena in the universe, a person knows, understands the greatness and elegance of God. But at the same time, these things and phenomena block the true urination, essence of God.

The truth (full knowledge, enlightenment) is a line given to us by God, so it cannot be reached by rational or intuitive-observational (direct) knowledge. It is very difficult to distinguish the fact that the hermit observed the divine from the divine by intuitive-observational. Therefore, the experience of a hermit among Sufis (zikr, adherence to moral and spiritual rules, diligence in prayer, piety, etc.k.) whether it affects the attainment of truth (enlightenment) or whether the Supreme Truth is only endowed by God has been debated.

The strengthening of the idea of God's transcendence and immanence to this world at the same time, as well as the idea that a person who guarantees the attainment of truth belongs to both this world and this world, presupposes the equality of knowledge and being, sets the stage for the further development of mysticism. This means that the attainment of God, enlightenment, is guaranteed by the ontological structure of being itself: God desires self-knowledge, and man is chosen as a means of God's self-knowledge. So, in doctrinal,” philosophical ” mysticism, the idea that a complex system of Sufi practice: dhikr, prayers, a complex of special cases, fano cases, etc.is abandoned, is the only way to reach God.

In this asnoda mysticism contributed to knowledge (gnoseology), which complements and corrects rationalism, focuses attention on the human individual, develops the perception of the individual. Man is the means, the place of self-knowledge by God. This view in the doctrine of mysticism is directly related to the fundamental state of Islam - the Supreme Being in the human – wounded world, the earthly caliphate of God, its continuation.

The conclusion of the mysticism about faith is that faith penetrates into the process of knowing the material world. And in order to gain real knowledge (that is, knowledge gained using the use of mystical, intuitive and rational methods of cognition), one must strive to know the world. According to mysticism, knowledge is the thing itself[9]. Knowledge is not a gnoseological act that persists at a given time, and knowledge is the existence itself. The main service of mysticism is that it forms the concept of” faith “and distinguishes it from” knowledge”. Besides him, he developed evidence for the understanding of the problem of knowing God. The material world shows that there can be no rational knowledge of things and phenomena, in relation to which only the concept of “faith” can be used, while

the “knowledge” about them can be irrational and personal, but it will not be scientific and grounded[10].

An in-depth study of mysticism makes it possible to determine the role of Islamic mysticism in the development of philosophy and scientific knowledge. The influence of mysticism on the formation of philosophy does not raise doubts. His skepticism of reason, rationalism (skepticism) “evoked philosophical thought, motivated to reflect on theoretical, philosophical skepticism, on the stage of cognition, on skepticism in the quality of the development of scientific knowledge”[11]. "Mysticism set irrationalism against rational thought and at the same time manifested itself as a vision of religious hurficy, sometimes approaching philosophical thought". Therefore, mysticism underestimated the possibilities of rational cognition, putting direct observation, mystical “enlightenment”, perception first, but did not exclude it to the fullest. Nevertheless, in the post-Al-Ghazzali period, the Theosophical orientation, i.e. the synthesis of mysticism towards Allah with rational philosophy, takes effect[12].

The Qur'an of Ibn Arabi explains the meaning and content of Karim intensely, he says that simple recitation is not only the cultivation of dry memorization of verses. "The Quran is a sea without a coast, the Sea of the Quran is deep." Consequently, this large sea swimming requires an undeniably large preparation to master not only the apparent, but also the Botanic Sciences. Shaykhi Akbar, reflecting on Allah in one place, wrote that the universe he created is diverse:" Yo Allah “Arabs, Iranians say” O God“, and the Greeks refer to him as” O Siyo". The Armenians say "O Asfoj". The Turks address him” O God“, the Franks” O Kritur". The Habash said, " O Vooh. After all, all these laffs are a diversity occupation for a single meaning”[13]. According to the philosophy of the Great Shaikh, the contemplation of Man and the Union around the great single meaning should not be ignited to any mood or creed contrary to unity pacifism. In his "Futuhot", he was given the duty of admonition and tableware to the people by receiving the "knowledge and commandment from Allah", as well as by his verse. Ul zot also gave information about religion's practices to his environment. The same was the basis for these being accused of advancing the prophetic cause. In fact, Shaikh Akbar Re-and re-emphasized that words from Nubbuwat and Risalat would not appear after Khazrati Muhammad. “... After the messenger of Allah, " nubbuvat is forbidden as absolute. The brochure is the same...”. He who claims to be the messenger of Sharia after Muhammad said,"he is the absolute falsehood and the unbeliever." So what was the reason why the great Sheikh Arab felt a duty to say “I am not the prophet of also”... against unjustified criticism and persecution? The fact is that the research scholar Ibrahim Haqqul states that Ibn Arabi in his centuries did not treat Prophethood, but wrote about the revelation of Prophethood. About this professor N. Kaklik writes that in the concept of Ibn Arabi, the prophetic status of Sharia (i.e., Islam) is different. The door of the prophecy is hidden, but the prophetic status is open. This status is continued in the guise of those who follow the prophet, at least as a” successor". Ibn Arabi's original goal was to”fulfill the dream of leading those who follow the path set by Allah's Messenger to say that Khazrati is the successor to the Prophet". It is in this sense that the following words of Sheikh Arabi are important in ideation. "Perhaps Allah showed me the images of the prophets and prophets who lived from Khazrati man to Khazrati Muhammad in the world of the same sobita. It takes place in 1190 when I lived in Kurtubo. Among these messengers and prophets, HUD spoke to me. He told me the reasons for their meeting. I saw him as one of the prophets who knew and could discover the most delicate matters of the great jussali, the beautiful-faced, the sweet-tongued”. Even in their time, there were many who denied these statements and tried to deny them. But since the truth does not account for lies and slander, knowing that ignorance is not capable of perceiving the secrets

of enlightenment, Ibn al-Arabi was immodest in living, observing, creating in the midst of divine work and fantastic silence. The truth is one, and the lie is one way of a thousand truths, the lie is too much. It is very difficult to find out the truth, and lies are found at every step, observing that even the toughest and most uncompromising Ghans were tempted to decide. The works of shaykhi Aakbar are also composed in a lofty spirit and philosophical meditations in zaminiu. His thinking even means love – love for Man, creativity, creation.

Ibn al-Arabi is the first to create a single, one-of-a-kind (Wahdat ul-wujud) doctrine of the universe. Of his 500 works, 150 are known to have reached modern times in Arabic. His main work is the multi-volume “Futuhot al-Makkiya” (“the conquest of Mecca”), which consists of 560 chapters, his second known work being “Fusus al hinam”, to which more than 150 commentaries have been written. It is noteworthy that among the works of The Thinker there is also the allegorical exegesis of the Qur'an Karim (Dictionary of spiritual exegesis and mysticism phrases), “Al-istiholot as-sofiba” [14]. Below we will dwell on the peculiarities of the pantheistic directions of the Great Sheikh in the teachings of mysticism, relying on these sources. All that is in the universe, the soul (soul) of man is also the divine primordial source tajallisi (emanation). Therefore, divine power is spread throughout the universe, but God is not deprived of personal signs, qualities. He has his own personal consciousness and communicates with the human soul.

Ibn al-Arabi's views on prophets and prophets are also distinctive. People, he writes, " is it important for prophets to predict? or is tabbarruk, martyrdom important? they broke up over the issue. I believe that the holiness of the prophets is more important, because even after their death, their holiness is preserved. Superior to its other qualities. The tabarruk quality of the Prophet expresses a special relationship between God and his servant. He expresses his attitude towards his servant, and Prophethood is the duty that is placed upon the neck of that man, [15]. Even if the temple is not assigned to this or that Prophet the task of prophecy, but his piety, the happiness chosen by Allah, remains the qualities of laughter. But the prophet is the same great priest pious, The Greatest Of Them is Muhammad (S.A.V.) is. Shaikh Abul Hasan asked ash-Shozili, " can he attain the rank of tabarruk if Sharia burdens are removed from the pious priest zimma?", to which the Prophet replied in his hadiths: “O Bilal hath given us the pleasure of prayer”.

One of the foundations of the influential sect that lived and created before him the coming of Ibn al-Arabi as a glorious thinker and an allomah advancing the teachings of Islam was Abdulqadir Ghilani, who prophesied that “after me, a man from the Land of Pride will expiate, and you will deliver my Lord to him.” The noble and honorable breed that Alloma referred to was Ibn Arabi writes Ibrahim Haqqul, indeed he would later become a musharraf in the bliss of wearing those khirqas (a robe worn in honor of Sufism). At this point in our eyes continues that Ibrahim Haqqul, one thing should be noted separately, Ibn Arabi was a lover of mysticism with all his being. The study of mysticism was ul zot benazr in the study of its botanic and apparent truths. So it is advisable to draw the following conclusions about the philosophical-mystical views of this great Sheikh.

In the eyes of Ibn al-Arabi, Allah Ta'olo bestowed high ranks on the shariati muhammadiya Ulama: "Ummah Ulama, whose Shariati are the protectors and Guardians of muhammadiya, are not in the ranks of the Ummah at Mahshar, but in the ranks of the prophets"[16]. Ibn al-Arabi expressed his opinion in the words of Rasulullah (s.a.v.)based on the message from which it is narrated: "surely the scribes of this community are like the prophets of Bani Israel". Ibn al-Arabi comments on the report: "as the nephews of Bani Israel defended the shariah of their Messenger, the scribes of the Islamic

Ummah, such as Savri, Ibn Uayna, Ibn Sirin, Hasan, Molik, Ibn Abu Riboh, Abu Hanifa, Shofe'iy, Ibn Hanbal, Rasulullah (s.a.v.) they keep their covenant for the Ummah"[17]. Ibn al-Arabi measures every fiqhian and Calamian issue based on the criteria of the philosophy of Irfan, trying to demonstrate the height of human thought and inner emotional abilities, no matter what issue. This situation is especially evident in the case of his most famous works – "Fusus ul-hikam" and "Futuhot ul-Makkiya". In the history of Islamic philosophical-Iranian thought, no book was as popular as "Fusus ul-hikam". This book also caused heated debate and commentary and interpretation for being a major innovation in the history of Islamic philosophical thought.

"The Great Encyclopedia of Islam rates Ibn al-Arabi as the greatest founder of the "philosophical Lore System" or "Iranian philosophy" or "divine Iranian wisdom" in Islamic history, and considers him the greatest thinker in the field of lore at all times. In the Islamic world, to date, no thinker, oryphmicose philosopher, who has not been under the influence of a kind of his thinking, is to be found[18]", - there is reason to say, Of course. After all, the later periods of Islamic philosophical thought cannot be imagined without the teachings of Ibn al-Arabi.

This can be seen more closely in the religious, Iranian and philosophical circles of the 15th century. In particular, Jami does not have any Sufi-Iranian work in which the gloss of the worldview of Sheikh ul-akbar is not felt. In fact, the force that drives Jami's Iranian thought is also the teachings of Ibn al-Arabi. Of his 10 philosophical-Iranian commentaries, 2 are indirect commentaries on the works of Shaykh ul-akbar, while the other 8 are commentaries on his teachings. Muhsin Jahangiri points out Jami's contribution to the development of Wahdat ul-wujud philosophy, asserting that he is the propagandist and commentator most successful in promoting Ibn al-Arabi doctrine after Sadriddin Quniawi in the entire Muslim East World[19].

Conclusion

In conclusion, Ibn al-Arabi's view of the world was in a pantheistic spirit, that is, Allah, nature, being, Matter-matter was one of the first to advance the doctrine of the unified unity of man in Islamic thought. The analysis of the sufic vision of the essence of Zero being found by solving this complex philosophical problem, which belongs to his pen, by creating his own concept "vahdat ul-vujud". The most influential and objective idea from him is the idea of unity, unity of being – Vahdat ul-vujud. As the history of Islamic thought and the scientific and religious worldview system of the whole world recognize, this idea is the highest stage in the doctrine, development of mysticism.

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