

IBN ARAB'S ATTITUDE TOWARDS RELIGIOUS-SUSTAFICIAL SCIENCES

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Annotation: This XII century in the article late 13th century first in the middle living creativity " Akbariya " order The founder was Muhyiddin Ibn Arabi . life way In his scientific information on the development of Sufi enlightenment , he explains the essence of Sufism, concepts such as truth, existence, and man, based on various wisdoms. philosophical research made .

Keywords: Sufi, New Uzbekistan, Third Renaissance, Ash-Shaykh al-Akbar, tariqa, tasawwuf, mu'ahhid, philosopher, Sufi.

Introduction. In his mystical teachings, Ibn Arabi attempted to reveal the specific aspects of Sufism, namely its relationship to itself and others, and the place of the concepts of Sharia, tariqa, and truth in its theory and practice.

In his information on the development of Sufi enlightenment, he analyzes the essence of Sufism, such concepts as truth, existence, and man, based on various wisdoms. Ibn Arabi says: "Judgment is the result of wisdom. And knowledge is the result of enlightenment. Whoever does not have wisdom, there is no judgment, and whoever does not have enlightenment, there is no knowledge." It is precisely these ideas that are currently of great importance in establishing the Third Renaissance in New Uzbekistan and in building an enlightened society, in educating an enlightened person. The Sufi sometimes approached the solution of religious-mystical and philosophical problems based on his own system of views. In such a theory, the Sufi implemented an analytical solution in two ways:- by analyzing the religious and mystical heritage of past jurists, philosophers, theologians, and mystics-Sufis and responding to the problem;- by drawing personal, emotional and situational conclusions. Ibn Arabi analyzes his attitude towards the science of jurisprudence as follows: "The explanation of religious methods is carried out through the process of reason and narration, so that the people of religion know what their beliefs are based on." Al-Farabi was the first to discuss the issue of the "active and potent (powerful) Intellect", as well as the division of human intellect into practical (experimental) and theoretical intellect. As a result, Abu Ali Ibn Sina developed the theory of "emanation (emanation) of intellects from the First Intellect (Aqli awwal)". In Ibn Arabi's teachings, special attention is paid to the jurists and scholars (ulama ud din). علماء الدين The Sufi analyzed that the main task of religious scholars is to explain and teach religious rulings and obligations to the people, and that their number should be large, and that the essence of the actions of the Sharia should be understood in the unity of knowledge and practice. "People need a large number of Sharia leaders. Because if a person dies without knowing the intellectual sciences such as body and soul, prayer and fasting, Allah will not ask him about them, but what he did through them."

Ibn Arabi, assessing the level of jurists, calls their highest level ijtihad. Jurists who have reached this level decide on any religious issue that has no solution on their own, without the help of others. They decide not through external knowledge but through the knowledge of inner inspiration. Sufis are also engaged in this knowledge. For this reason, the Sufis call upon mujtahids and jurists not to object that their method of ruling is different from that of the Sufis.

Ijtihad (Arabic - to strive, to strive) - the use of all knowledge and patience by a jurist to form a Sharia ruling. Ijtihad is performed to determine the Sharia ruling of a case for which there is no Sharia ruling, using special rules. No one else did ijtihad during the lifetime of the Prophet (peace be upon him). This was not possible. Ijtihad emerged at the end of the 7th century . By this time, disagreements had arisen in the reports of the Companions about the activities and words of Muhammad (peace be upon him). In addition, many legal problems arose due to the changing lifestyle of the Muslim community. Therefore, the main purpose of ijtihad was to find new or unresolved issues by predecessors, and to resolve them while relying on and strengthening Islam.

Ibn al-Arabi understands "ijtihad" as "accepting the process of divine grace that is characteristic of the prophets through the development of inner faculties." For, according to Ibn al-Arabi, Allah Almighty has granted high ranks to the scholars of the Muhammadan Sharia: "The scholars of the Ummah, who are the protectors and guardians of the Muhammadan Sharia, will not be among the nations on the Day of Judgment, but among the prophets."

Ibn Arabi explains to Sufis how to deal with the jurists and their rulings, emphasizing that most of them have the right worldview. He says the following about how the Sufi should deal with the representatives of traditional schools of jurisprudence: "Do not follow their rulings, do not go beyond the limits of the Sharia. If one forbids something that another permits, do not follow it, nor do you oppose it. Do what you are commanded (i.e., Sufi practices AB), and you will remain healthy. Be busy with yourself, and you strive to be with the people of "Ahlul-Ijma'" ("Ahlul-Ijma'" أهل الإجماع) and if you do not find them, be with the "Ahlul-Ahadith" ("Ahlul-Ahadith" أهل الأحاديث) and listen to them. Ask these groups the questions you have not found an answer to."

If we look at the essence of Ibn Arabi's teachings, it is to protect the Sufis from the attacks of false, uneducated Sharia leaders and jurists. The Sufi drew the right conclusion from the fate of Mansur Hallaj. He understood well that state and government officials are also under the influence of Sharia leaders, and that in any case they will launch a fierce struggle against the Sufis. Therefore, the "Shaykh al-Akbar" calls on his followers to act in harmony with the times.

The Sufi writes freely that some jurists consider religion to be their own, that they have chosen this path for their worldly interests, and that such jurists are severely oppressing the "ibn al-waqt" ("children of time" ابن الوقت) (i.e., the Sufis AB). Therefore, the relationship between the people of the Sharia and the Tariqa, both outwardly and inwardly, has been continuous.

Ibn Arabi recognizes the three major branches of jurisprudence: the Quran, the Sunnah, and Ijma', and rejects Qiyas. The Sufi argues that the science of Qiyas relies on reason, and reason does not have sufficient capacity to make judgments by analogy.

In the science of jurisprudence, the Sufis highly value the work of mujtahids. They do not make the mistakes that ordinary jurists might make. They conclude that a person who has reached the level of ijtihad should be followed by jurists and Sufis.

Ibn Arabi also analyzes philosophical sciences. "Philosophy is a special science, and whoever is given it is a wise man - a rational one. This science is comprehensive (comprehensive) and practical. A wise man perceives all situations and all things correctly in his situation. This is found only in the class of the slanderers."

Ibn Arabi responds to philosophical knowledge from a Sufi perspective, noting that it can be found in the Sufis of the doctrine of malomatiya in the literal sense.

Philosophy is one of the oldest sciences in the history of mankind . Philosophical reasoning , thinking is inherent in human nature, therefore, it is as ancient as man himself . It is a science that discusses many problems such as the world and its existence, development and progress , life and man, the essence of life , existence and non - existence , etc.

Most textbooks that explain the basics of philosophy emphasize that this term is derived from the ancient Greek word “ philosophy ” and means “ love of wisdom ” (“ philo ” - love, “ sophia ” - wisdom). This is considered the dictionary meaning of this word, term.

Over the centuries, there have been diverse views on the meaning and content of the word philosophy, different attitudes and approaches to its place in society, humanity, and the system of sciences, and the meaning and essence of this term has also changed.

We have already mentioned that Ibn Arabi divided philosophy into two parts - theoretical and practical philosophy. According to him, theoretical philosophy draws its conclusions in a rational way, that is, in an intellectual way. The results of applying these methods in practice can be positive or negative. Practical philosophy, on the other hand, was formed on the basis of the Sufi skills of these Sufis, the main of which is considered to be "ilmi tajalliyot" ("the radiance of the light of God in man"). According to the Sufi, “Man cannot achieve this by his own actions. He is the grace of God to the servant, and in Sufism he is called “the divine” (ألوهي). The source of all his actions and words is God. He is a prophet or saint who is free from errors. Prophets and saints are true sages, while philosophers are ordinary sages. However, they are close to true sages and know God better than others.

According to the Greek philosopher Socrates, true knowledge is not available to everyone, but to some people, that is, to the wise. However, they cannot know the truth either. A person cannot be wise in everything, so he is wise in that area. The wisdom and intelligence of a person is not equal to the wisdom of God, he is not able to comprehend it. Therefore, philosophy is the love of wisdom. Only God has true knowledge, is truly wise. God reveals himself not to the sharp mind, but to the open heart; because they see God.

Ibn Arabi places philosophy above the science of theology. He argues that philosophy includes religious, natural sciences, mathematics, and logic. The Sufi states: "A theologian does not know these sciences. He is only a mutakallim. A philosopher is a person who combines religious, natural, mathematical, and logical sciences. There is no other science besides these four sciences."

Although Ibn Arabi praised philosophy and presented it as a science that embodies theoretical and intellectual sciences, he also criticized it. Ibn Arabi's critical attitude towards philosophy and philosophers is evident in his disagreements on ontological and epistemological issues such as "Ru'yatullah" ("Seeing Allah" رضيع الله) and "Zatullah" ("The Essence of God" ذات الله). Ibn Arabi bases his theory of “Ru'yatullah” on the idea that existence is visible in itself, through which God can be seen, as follows: “Existence is an illusion. Everything you see and the differences between them are the product of sensation (“mahsusat” المحسوسات) and imagination (“tahayyulat” التخيلات). This is denied by the philosophers and the “ash’habu adillati-l-uqul” (“believers in rational arguments” اصحاب أدلة العقول) – the rationalists and the zahiris. We call this the Truth.”

In his "Lavoeh", Jami' calls the "first ta'ayyun" the "absolute unity" and "perfect ability" that includes all abilities (all attributes and signs belonging to the Absolute Being).

The second stage is the level of "priesthood," or the beginning of the emergence of the intellect and the soul in a separate state.

The third stage is the stage of "example" (imagination) and "absolute imagination." At this stage, objects begin to appear in the form of imagination and fantasy. Objects appear to have material properties on the outside, but they cannot be perceived with all the senses.

The fourth stage is called "feeling and witnessing." At this stage, all things in the universe acquire a material form. That is, they appear in the form of visible bodies. They also have the ability to be mixed with each other and to be separated from each other.

The fifth Hazrat is the summary or complex of all stages, and is called Hazrat Jame'a (stage of society; the world of humanity) or the reality of the Perfect Human, and embodies the characteristics of all stages.

The world of this being, which is the complex of all four beings, is the world of humanity. The world of humanity is the complex of all worlds and things.

Ibn Arabi takes a critical approach to evaluating philosophers, saying that philosophers are incapable of solving certain problems, and are only capable of solving the general puzzles of existence. The Sufi concludes that "A wise man is a philosopher. However, his wisdom is naked."

The great thinker Abu Nasr al-Farabi, who was recognized as the "Second Aristotle" and "Second Teacher" in the East, used philosophy in the social thinking of the peoples of the East in the sense of "loving wisdom", as well as knowing the secrets of the universe, valuing life and humanity, and respecting views on the meaning of life and wisdom.

Doctor of Philosophy, Professor Omonulla Fayzullaev writes, "...philosophy is a culture... philosophy is a culture of thinking. So, we should be grateful to philosophy for all the achievements of humanity. Philosophy teaches a person healthy beliefs, a broad worldview, and a culture of correct thinking . "

He who knows the laws of life well, who understands that life is fleeting, and that eternity is not inherent to man, but to the universe, and a person who correctly understands the value of others will never openly admit, "I am a wise man." When the Greek sage Pythagoras was asked, "Are you wise?", he replied, " No, I am not a wise man, I am just an ordinary philosopher who loves wisdom." This is especially evident in the lives of the peoples of the East. However, as Al-Farabi noted, appreciating wisdom, appreciating the world, man, and life are different things. In this sense, in ancient times, when we said philosopher, we meant scholars and thinkers who mastered many fields of knowledge and gained fame as teachers and educators.

Ibn Arabi agreed with the views expressed by philosophers on some issues. Philosophers have embraced many paths to reach truth, which has led to their division into different schools and movements. The Sufi view is that these teachings seek truth by weighing it in their own scales of knowledge. Ibn Arabi urged Sufis to use the ideas of philosophers, but not to claim these ideas as Sufis. According to the Sufi, "If a philosopher or theologian makes a ruling that is derived from the Prophet, he cannot be called a Sufi-philosopher. A philosopher or theologian says what he knows and may not be free from shortcomings. Not all of the knowledge of a philosopher can be said to be wrong. Their rulings regarding the Prophet and hadiths are considered correct. If we have not reached the Truth, then we should believe in the words of philosophers and consider them to be true."

Ibn Arabi says that humanity follows one of two paths in understanding the Truth. The first is philosophical understanding based on reason, and the second is the path of Sufism, which is a spiritual-state understanding that is not based on reason. Humans rely on reason or spirit to understand reality. In Sufism, reason is a creature, that is, it is created, and it cannot understand its Creator. The only way to understand the Creator Truth is to understand it through itself. In this, they consider the spirit to be an essence that is breathed into man by the Truth itself, according to the ruling of the Quranic verse, and which the mind cannot understand. As a result, it is through this essence that the Truth can be understood.

The Sufis did not consider themselves philosophers. The spiritual legacy they left behind essentially rejects philosophy. The following thought is taken from Jalaluddin Rumi's "Masnavi Ma'navi".

Masnavi:

The philosophical scoundrel Hannona ast,
The air is a little bit of a saint, a stranger.

Contents:

Philosophers deny that the pillar named Hannana, which the Prophet Muhammad (peace be upon him) used to lean on and preach in the mosque, wept when he died.

They are alien to the feelings of the guardians.

Masnavi:

The philosophical world is full of evil,
The desert is still a paradise

Contents:

The philosopher denies the existence of the demon, that is, the devil,

At that time, Satan mocks him while he is in denial.

Ibn Arabi tries to soften and reconcile the problem, the contradiction. Therefore, the Sufi creates the theory of "Wahdat al-wujud" as a way to understand the Truth and existence. Each order or philosophical school has studied it and understood and interpreted it at its own level.

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