



ABOUT THE PHILOSOPHICAL VIEWS OF IBN ARABI

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Y.B.Qodirova

Gulistan State Pedagogical Institute, “National idea and philosophy” department, Intern teacher, Uzbekistan

ABSTRACT

It can be said that, as Ibn al-Arabi was one of the most famous contemporaries of Rumi, Rumi was one of the most well-known figures of the time when Ibn al-Arabi lived. Whether the communication between these two great men of the world of lore occurred, we do not know exactly about it.

KEYWORDS

Ibn Arabi, philosophy, religious, heritage, Al-Futuxot va al-Makkiya, mystic, poet, philosopher, muslim, Ibn Arabi is the founder of “Wahdat al-wujud” teaching, “Fusus al-hikam”.

INTRODUCTION

In the religious, irfanistic, philosophical views of Rumi and Ibn Al-Arabi, there are no less extraordinary similar aspects. In particular, the unity of these two great men is the unity of God, the perfect man, the love, the unity and the kasrat... their views on a number of irfanious issues, such as, are surprisingly similar. But also the differences between them are not small. In this article we will focus on this. The teaching of Ibn Al-Arabi consists of a complex set of irfanians, philosophers, word invasions and concepts, a complex scientific style

and thoughts, symbols and gestures that are difficult to understand, understand. The teachings of Ibn al-Arabi, although the author himself did not call it "philosophy "the word", are the object of research of specialists engaged in intellectual knowledge and wisdom. One of his most famous works called "Fusus ul-hikam" (the Knights of wisdom) due to the abstract and complexity in the teaching of Ibn Al-Arabi has been studied with great interest by the people of philosophy, wisdom, word and lore since 800 years. According to the Arab scientist Osman Yahya, as long



as 120 scientific reviews have been written on this work. Nevertheless, this work has not yet gone beyond the center of attention of Islamic scholars. Ibn al-Arabi is not a narrator or preacher who, like Rumi, describes his thoughts in a simple, fluent, understandable language and style for the public, uses a wide range of narratives, narratives and stories, various folk proverbs and interpretations to correctly and interestingly explain the original purpose, interprets the contents of one story with another narrative, presents scenes and landscapes rich in humor, Ibn Al-Arabi-the wise men with the language of the symbols, thinking long about the world and the man in the caliphate of thought, tied the waist to leave his mind bewildered, "What do I mean, where do you find it?" the problem I'm trying to say reminds me of the sergeant. In this regard, his views on religions and denominations are also not publicly expressed everywhere. The purpose of religions, denominations and in general all teachings is one thing – the chemical bliss of mankind – to bring it to reality. But regret, pride, self – over – building and other suitably-incomprehensible qualities throw those who follow them into the bosom of darkness-ignorance. As a result, disagreements arise about how The Shape of the elephant winds... While German famous Islamist scholar Annemarie Bregitta Shimmel Ibn alArab views on the subject, he assesses that it has always been praised as one of the adherents of religious harmony and religious tolerance. Whoever wants to cite an example of the "irfanistic ideal of harmony and tolerance", of course, can be called his (Ibn Al-Arabi-J.H.) pronounces the following verse (prose statement): "My heart is capable of various forms: the savmaah of the monk, the idol of the Pagan, the Kaaba of the zahids, the Torah and the page of the Qur'an. Love is my faith and belief: wherever his camels turn, my faith and faith will continue to be that love again." Ibn Al-Arabi draws attention to the roots of the contradictions of religion in Futuhoti Mecca. He refers

primarily to several verses of the Holy Quran with the purpose of deeper research and study of this issue. "The Lord has sent so many prophets and various Islamic court to return to him "16, meaning surah Ibn AlArabi," the process of the body's manifestation to the universe does not occur again, nor does it repeat itself in the matter of choosing the path of bliss. Sharia is therefore so diverse that there is no possibility of being disparate. All of them will return to a single being, but each of them, by the will of God, will be the specific vision (appearance, manifestation) of the body, in order to bring man to Bliss." In the eyes of Sheikh Akbar, both the kindness that prevails over anger and the differences between religions are a precondition of the happiness that man achieves through differences. In the history of Islamic philosophy, not a single philosopher, arrogant and thinker has thought about the prophets, the Sharia and their true essence at the level of Ibn al-Arabi. In particular, his works, such as "Fusus ul-hikam" and "Alabadilat", are of particular importance with the fact that they are dedicated to the description of the prophets who come with different Sharia. Ibn Al-Arabi narrates "Fusus ul-hikam" into 28 seasons and gives one understanding of wisdom in each season. In these season, the Quran is about 25 prophets mentioned in Karim. He interprets these Nabi as "the word of wisdom" and refers to their specific meanings. It describes each divine name according to the status and degree of a particular Nabi by referring to each "word" to one of the "Asmo ul-husno". Ibn Al-Arabi in this game not only shows the status and career of each prophet, but also evaluates their prophetic activities. In particular, Noah considers the Prophet's call to be imperfect, that is, imperfect. He criticizes the Prophet Noah as a prophet who called his people only through "tanzeh". Because Noah tells his people about God, who absolutely did not like anything. The people who have learned and accustomed to "tashbeh", that is,



anthropomorphism (to imagine God in a human image), do not follow his prophet, so that there is no connection and relationship between God and all that he is saying, including creatures. At the same time, Ibn Al-Arabi Muhammad described the Prophet's call as the most correct one, which included "tanzeh" and "tashbeh", that is, he made "jam", and jam as the most correct one, which made the difference and made the difference again. Ibn Al-Arabi draws special attention to the Prophet Jesus and refers the name Al-Musawwir to Jesus Christ, referring to the verse of the Koran Karim "and suvvarakum faahsana suvarakum". The views of Sheikh ul-Akbar on the issue of the "Holy Trinity" in the Christian religion (Father, Son, Holy Spirit) are also noteworthy.

The status and career of the prophets, the content and essence of religion and sharia are also the main themes in Ibn Al-Arabi's work called "Al-Abadilat". Sheikh has allocated a separate chapter (Chapter 58) called "maqom ar – Risolat and asroraho" for this topic in his most important work, Futuhot al-Mecca. Proceeding from this, one can conclude that Ibn Al-Arabi founded the field of "prophesying" in the history of Islamic Science. In any case, Ibn Al-Arabi's views on religions and prophets eventually lead to the following conclusion: all the prophets mentioned in the Qur'an Karim are the manifestations of the divine manifestation, manifested in a certain stage and career. Each prophet has his own place, as each religion has its own status and rank. All religions are true, all prophets are true. Because there is also divine wisdom in the creation of various Islamic court. Ibn Al-Arabi's views on this topic, in our opinion, express the highest level of humanistic ideas. Ibn Al-Arabi based his thoughts on the prophets and the sharia with the verses of the Qur'an and interpreted his teachings in connection with the problems of Theology in the structure of his teachings like a mixture of wisdom,

lore, word and philosophy. His views on this issue often have to be sought from the pronoun of various philosophical-irfanial issues (including the Existentialism, The Theory of cognition).

Ibn al-Arabi mentioned the definition of a perfect person for the first time in his work "Fusus alhikam". The interesting thing is that it is much larger in size. It is considered that the term "perfect man" is used only eight times in this work used. Then to embody it artistically through various signs and literary symbols Japanese orientalist Masataka Takeshita in his "Fusus al-hikam "Ibn al-Arabi's metaphysics" in the scientific article "The theory of the perfect human being". Anthropologically based theory of the Perfect Man and his Wahdat al-Wujud it is difficult to imagine the theory separately from each other". Especially Japanese Islamic scholar Masataka Takeshita added, Ibn al-Arabi's in terms of the meaning of the scientific terms he used in his work on metaphysics It is special that he did not ignore the term Perfect Man The perfect man (al-insan al-kamil) even before Ibn al-Arabi, several Although it has been discussed by scholars, no thinker has mentioned this The Japanese scientist adds that the theory was not widely disclosed by Ibn al-Arabi. After Ibn al-Arabi, Ibn al-Arabi's views are extremely rich and that's why various scientifically inspired Giloni and Abdurahman Jami is extreme in systematizing Arabi's views also mentioned that they took risks in simplification.

Muhyiddin Ibn al-Arabi in his works, especially "Fusus al-hikam Kamil defines the term human by comparing it to a number of figures, symbols and concepts. Among them, the truth of Muhammad (al-haqiqa al-Muhammadiya), the pen (pen), the mind (aql), the Truth of Truth (haqiqat al-haqa'iq) and other similar names that its symbolic representation similar to the context of the text will cause disputes It can be noticed. Also, in many cases, the term "perfect man" is



Muhammad Mengzib with the name of (s.a.w) is the uniqueness of Ibn al-Arabi's views is another proof that he associates perfection with Muhammad (s.a.w) is considered.

Ibn Al-Arabi draws attention to the roots of the contradictions of religion in "Futuhoti Mecca". He refers primarily to several verses of the Holy Quran with the purpose of deeper research and study of this issue. "The Lord has sent so many prophets and various Shari'ahs to return to him", meaning Ibn Al-Arabi," the process of the body's manifestation to the universe does not occur again, nor does it repeat itself in the matter of choosing the path of bliss. Sharia is therefore so diverse that there is no possibility of being disparate. All of them will return to a single being, but each of them, by the will of God, is the specific interpretation of the body (appearance, manifestation), in order to bring a person to happiness," he interprets. In the eyes of Sheikh Akbar, both the kindness that prevails over anger and the differences between religions are a precondition of the happiness that man achieves through differences. In the history of Islamic philosophy, not a single philosopher, arrogant and thinker has thought about the prophets, the Sharia and their true essence at the level of Ibn Al-Arabi. In particular, his works, such as Fususus ul-hikam and Alabadilat, are of particular importance with the fact that they are dedicated to the description of the prophets who come with different Sharia.

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In 1184, Ibn Arabi became a Sufi. Created the doctrine of "Wahdat al-wujud" about the uniqueness and unity of being. He spent a lot of time traveling: first in North Africa and Andalusia, in 1200 visited Egypt and Asia Minor, made the Hajj to Mecca, and in 1223 settled in Damascus. All this, as well as many meetings with teachers, he described in his autobiographical work "Ruh al-Quds Fi muhasabat annafs" ("the Holy spirit in the recompense of the soul"). As claimed by Ibn Arabi, in 1197/98 G. they repeated the mystical path taken by the Prophet Muhammad (peace and blessings of God be upon him!). The Qur'an (Sura XVII "al-Isra") describes the night of ascension, when the Prophet Muhammad carried from Mecca to Jerusalem, and then raised to the throne of Allah. After that, he realized that he had reached the highest level of perfection and knowledge that is only available to a mortal. In recognition of Ibn Arabi's services, He was clothed by teachers-sheikhs in rags (khirka), which gave him the right to educate Murid students and preach independently. The Sufi became a mentor-an



"old man" who enjoyed the authority of the numerous murids around him. He wrote manuals and collections of teachings for novice mystics. All these works were widely distributed throughout the Muslim world. Many of his works testify to the insights that visited him, as well as to conversations with prophets and mystics of the distant past. Ibn Arabi enjoyed high authority among the Sufis, as evidenced by the title "pole of poles", which meant the highest among the Sufis. In the last years of his life, Ibn Arabi continued to teach and write his works. The Sufi died among relatives, students, and friends in 1240. He was buried at mount Kasyun in the suburbs of Damascus. In the years when Sultan Selim I ruled (1512-1520), a mosque was built over the grave of Ibn Arabi, which still exists today. Interpreted in a rational way and systematized, the teachings of Ibn Arabi received the conditional name unity of being (Wahdat al-wujud). It has not yet been established who first used the phrase "Wahdat al-wujud". The term probably appeared soon after Ibn Arabi's death among his Anatolian followers, led by Sadr al-DIN al-Kunawi, who actively commented on and preached his ideas. There is also an assumption that the term was first used by the opponents of Ibn Arabi; most often it is pointed to the middle ages. theologian and jurist Ibn Taymiyyah (d. in 1328), K-ry spoke of Ibn Arabi as a preacher of "absolute being" ("al-wujud almutlaq"). The problem of being (existence) was one of the main problems for the middle ages. Muslim brothers. philosophy, and its appearance as part of the name of this doctrine emphasized its mainly philosophical character, which it actually did not have; such a name also indicated that the concept of being, the main component of the doctrine, is subordinate to all other aspects of it, which also does not correspond to the truth. In the works of Ibn Arabi, there are almost no references to the writings of Arab-Muslims. they do not mention philosophers who represented the rationalistic

tradition. The references to Plato and Aristotle show that Ibn Arabi was only superficially familiar with their ideas. From the analysis of Ibn Arabi's texts, it is clear that He was well aware of the works and views of the representatives of the 2 main opposing schools in the Muslim world. speculative theology (Kalam) - mutazilites and Asharites (see article Ashari). While Ibn Arabi agreed on certain points with both of them, He did not fully share the positions of either of them. He believed that there was a fundamental error in the concepts of these schools: reason, rational arguments can only give an incomplete, approximate knowledge of being and God. Not confirmed by Superintelligent intuition, or "eating" (zauk), as the Sufis called it, rational knowledge can only perform auxiliary functions. Therefore, the immediate basis for "Wahdat al-wujud" was Sufi metaphysics and theosophy, which incorporated elements of all these teachings, as well as Kalam. Ibn Arabi's position resembles that of a Muslim. theologian and mystic alGhazali: he denied the absolute value of the epistemology of the Kalam supporters, but used their arguments and conclusions. Ibn Arabi was a proponent of the theological trend of madumiya and adhered to the so-called extreme realism: all definitions of a concrete, real-life thing are also applicable to it and in its state of non-existence. I. A. believed that things originally existed in divine knowledge as real entities. By the will of God, they were transferred from intelligible (intelligible, knowable, conceivable) being (subut) to concrete (wujud) with all the properties inherent in them from time immemorial. In other words, God's eternal knowledge of the Universe was expanded in space and time and acquired an ontological existence. It follows that the universe in its entirety has always been present in divine knowledge and as an object of knowledge has always been real. The doctrine of "Wahdat al-wujud" is characterized by deliberate understatement and ambiguity, due to the dialectic



and "fluidity" of provisions and terminology. Having brought Ibn Arabi's arguments to the end, having reinterpreted them in a logical and rationalistic spirit, the commentators of Wahdat al-wujud shifted the emphasis and changed the essence of the doctrine. The combination of the terms "being" and "unity" was associated. researchers with pantheism (characteristically, that in modern times. Arab. the philosophical lexicon with the term "Vahdat al-both" translate "pantheism"). Scientists attributed Ibn Arabi to the pantheists. In scientific works of recent years, there is an attempt to abandon the schematic representation of Ibn Arabi as a pantheist philosopher, pantheistic monist, panentheist. Ibn Arabi's "accusations" of pantheism are groundless: his teaching preserves the idea of the transcendence of God. "Unity of being" means the unity of the acts of creation (the original meaning is Arabic. the root "vuzhd" - "find", "produce"). Thus, it is emphasized that "in everything" there is God and his manifestations. The dilemma of God's transcendence to the world and simultaneous immanence to it. decides by introducing the doctrine of divine Names. Names serve as intermediaries between opposite aspects in the essence of the one absolute; with their help, Ibn Arabi explains the essential unity and imaginative multiplicity of the created world. While Ibn Arabi was still alive, he was a Muslim. scholars of theology were divided into supporters and opponents of his teachings, who believed that it contradicted the basic principles of Islam (the concept of "unity of being" was perceived by them as a justification for polytheism and pantheism). An alternative to The Ibn Arabi doctrine was the doctrine of "unity of testimony" (Vahdat alshuhud), developed in the beginning of the XIV century. persid. a mystic, a member of the kubrawiya Ala ad-Daula as-Simnani brotherhood (1261-1336). The essence of the doctrine is reduced to the position that the absolute is transcendent and because

of this circumstance, the mystic cannot get proof of the existence of the divine being. The latter is not so much the essence of the absolute as the "action that creates existence"; being itself is an attribute peculiar to the absolute, but separated from its essence. The goal of the mystic is not to achieve Union (Tawhid) with God, but to understand what is the true worship (ubudiya) of him. Some of the Sufis became known as "wujudi" - supporters of the doctrine of "Wahdat al-wujud", which include not only major Sunni thinkers al-Kashani, Abd al-Karim al-Jili, al-Qaysari, Jami, but also Shiite philosophers Haidar Amuli, Mir Damad, Mullah Sadra. Especially many followers of the doctrine were in Central Asia, Iran and the North. India. Others who professed "Wahdat al-shuhud" were called "shuhudi" - Ibn Taimiya, Ibn Khaldun (d. in 1405), Ibn Hajar al-Askalani, mn. faqihs of Syria, Egypt, and the Maghreb.

Followers of called him "the Greatest teacher" (al-Shaikh al-Akbar) and "son of Plato" (Ibn Aflatun). Sadr al-DIN al-Kunawi, the adopted son of I. A., was in correspondence with the Shiite philosopher Nasiraddin Tusi, and was friends with Saaduddin Hamuyeh and Jalaladdin Rumi. There was a tradition to accompany the text of the "Meccan revelations" with poems by Jalaladdin Rumi and comment on his mystical poetry "masnavi" with texts by I. A. the Doctrine of "Wahdat al-wujud" was extremely popular in the Ottoman Empire and eventually acquired the status of Orthodoxy. This is evidenced by the fatwa of sheikhu-l-Islam (1534), which begins with the words: "One who refuses to recognize Ibn Arabi... becomes a heretic." The document "the tree of Numan" ("Shajara al-Numaniyya"), the authorship of which was attributed to Ibn Arabi and called "the language of truth" (Lisan al-hakika), was no less popular in the Ottoman Empire than the prophecies of Nostradamus in Europe. Ottoman officials referred to this text, for example. during diplomatic negotiations.



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CONCLUSION

Ibn al-Arabi says that achieving perfection begins first of all with self-awareness. He put forward the idea that

whoever understands himself, knows God. This opinion of the mystic can be proved by the hadith:

رَعَرَفَ بِهِ فَسَعَهُ مَنْ عَرَفَ فَقَدْ دَانَ

That is, "He who knows his soul (himself) knows his Lord."Aziziddin Nasafi's views, developed for got tired.

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