



PHILOSOPHY OF IBN ARABI: MAIN ASPECTS AND ESSENCE

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Article history:	Abstract:
Received: 24 th September 2023 Accepted: 26 th October 2023 Published: 30 th November 2023	The article examines the life and scientific work of Ibn Arabi, a religious philosopher, founder of the doctrine of "Wahdati Wujud" (unity of being) and one of the leading representatives of Sufism. Ibn Arabi gained fame due to his scientific achievements and received the name of "the great sheikh, son of Plato." His travels throughout North Africa as a Sufi preacher contributed to the development of his scientific activities. He carefully studied the works of Muslim Sufi scholars such as Kharroz, Hakim Termizi, Mansur Hallaj, Abdulhamid Ghazali and others.

Keywords: Sufism, sharia, tariqa, materiality, spirituality, conflict, development, change, faith, trust, monotheism.

INTRODUCTION

Religious philosopher, founder of the doctrine of the "vahdati wujood" (unity of being), one of the largest representatives of Sufism. For his great scientific achievements, he was awarded the name of the great sheikh, the son of Plato. His scientific activity developed as a result of traveling through the countries of North Africa as a Sufi teaching. In the East, he deeply studied the works of Muslim Sufi scholars Kharroz, Hakim Termizi, Mansur Hallaj, Abdulhamid Ghazali and others.

In 1200 he went on a pilgrimage to Mecca and stayed there. During the Mecca period, that is, in 1201, he wrote the famous collection of poetry "Tarjuman al-ashwaq" ("Translator of Love") and treatises on Sufism.

During his stay in Mecca, Ibn Arabi wrote a multi-volume work "Futuhot al-Makkiya" ("Inspirations of Mecca"), which in the history of Sufism is called the "Encyclopedia of Sufis". Ibn Arabi's most famous treatise on Sufism is his work known as Fusus al-Hikmah (Masterpiece of Wisdom), to which more than 150 commentaries have been written. In general, Ibn Arabi is considered the scientist who wrote the largest number of works on the topic of philosophy and teachings of Sufism. He was a scientist who wrote more than 400 works, more than any other thinker. This is why Ibn Arabi was aware of all the sciences of his time.

RESULTS

He met and corresponded with Ibn Rushd, Suhrawardi, Razi and others. Therefore, the influence of these scientists on the formation of the mystical teachings of Ibn Arabi is noticeable. However, it should be noted that in the history of Islamic philosophy, not a single philosopher, mutakallim and mutasawwuf reasoned at the level of Ibn al-Arabi about the prophets, sharia and their true essence.

According to experts, Ibn Arabi's philosophical worldview is pantheistic in nature; he believes that the only basis for everything is religious substance (soul, idea). Such pantheistic views of Ibn Arabi are sharply criticized by Ibn Taymiyya, Taftazani and Ibn Khaldun.

Ibn Rushd had a special influence on the formation of the doctrine of Ibn Arabi. Ibn Arabi was intimately familiar with Ibn Rushd's 38 books, which contained commentaries on the works of Plato, Aristotle, Farabi and Ibn Sina. Ibn Rushd's major work, Tafohut ul-Tahofut, was written in opposition to Ghazzali's "Tahofut ul-falosifa", in favor of the progressive traditional aspects of Eastern philosophy. Ibn Rushd put forward the doctrine of "double truth" after Ghazzali Tahofut ul Falosifa and Hujumi in "Arguments to Science and Philosophy" in "Kitab Ulum Addin" argued that knowledge and thinking should be based on religious truth, completely rejecting the scientific rationalistic worldview.

Ibn Rushd was the first to refute the prevailing views in Islam: Hayulo (substance) is ancient and eternal. After all, it was argued that another being existed before the present one, and that a future one existed after that. Since imagination (matter) is ancient, the forms of the Universe and existence express the ideas that motion, space and time are also ancient. God recognized that he did not create the universe out of anything, but on the basis of bringing the aspects underlying the imagination (matter) as far as possible into a waking state. Ibn Al-Arabi also asked Ibn Rushd to recognize these views when creating his doctrine of Sufism. In the philosophical teachings of Ibn Arabi, the universe consists of both light and non-light bodies, of five bodies, that is, spatial bodies and other bodies that move in a circle and have an external appearance. One of these bodies is very heavy, this is the earth, the rest are light and revolve around it. It is also worth noting that the formation of the philosophy of Ibn Arabi, the founder of the philosophy of Ishaq, was also influenced by the Sufi scholar Shahobiddin Suhrawardi. Based on the philosophy of work, the only way to understand reality is through light and intuition in the soul (influx), in this regard, intellect does

not matter. The true source of light that comes to the heart is God. Therefore, according to Ibn Arabi, in Sufism, reality indicates a lack of light. The Sufi's desire for the divine light in reality means that the Supreme spirit joins the light of truth and gets rid of the worries of his "egoism" in his own body.

DISCUSSION

An important aspect of Ibn Arabi's philosophy is that by the 12th century he had brought the concept of "Wahdat" to the level of doctrine. In his work "Fusus Al Hikma", he raised its mystical foundations to the level of a perfect doctrine, noting that Bayazid Bistoniy was the first thinker in Greek philosophy who developed the concept of "sukr" (drunkenness), interpreting the concepts of "romance" and "Wahhabi" in mystical platform. Therefore, in Sufism, Tawhid interpreted the statement that the tawhid tree was planted by Bayazid.

Speaking about Ibn Arabi's teachings on Sufism and its social nature, it is noticeable that in Fariduddin Attor's "Tazkirat ul-Awliya", the path of Sufi scholars follows him, recognizing the idea that the path is the only path that protects the human heart from space and time, from the riots of lust and reason, from the despotism of reality. Ibn Arabi believes that Sufism is a philosophy that shows a person that he is far from theology, and not just from piety. This is why Ibn Arabi claims that the human mind has territory but the higher spirit has no territory

He was greatly influenced by the fact that, based on the social essence of Sufism, Ibn Arabi Abu Bakr Rozi developed the concept of an "average norm" for members of society. Based on this concept, a person's value is determined by how much he brings benefit to society.

An important part of Ibn Arabi's philosophical teaching is the idea of the origin of the Universe. Ibn Arabi argued that the emergence of the Universe is the self-knowledge of God "in order to see his essence". This is because the "Sorrow of Light" God wanted to identify himself, express names and claimed that this was the purpose of creating the Universe. Ibn Arabi in expounding these ideas relies on the famous hadith Quds. "When the prophet David asks Allah why he created this universe, Allah replies: "I was a treasure trove and I wanted to be famous, so I created the Universe".

Ibn Arabi writes: However, Allah does not completely subjugate himself; he is hidden between the veil of darkness (physical bodies) and the veil of light (elegant souls). Because the Universe is made of coarse and refined matter. (Fusus. P. 54).

There is such a reasoning in the Hindu Vedas: "Allahlila" closes the veil of "mayu" over the moment of divine play.

Muhiddin Ibn Arabi in his "Fusus" tries to explain why the image of God in women is the most effective and subtle. In this observation, it follows from the fact that the object and the subject belong to different tuples. "It is impossible to observe God directly. Because, belonging to his species, he takes as his object a woman, separate from this world, created for human (i.e. male) observation, similar to himself. Ibn Arabi said that "a woman is the likeness of a man," if a man sees God in a woman, then he will give her lukewarm attention. If he observes God from his body, from his creation, then he will make active observation.

Ibn al-Arabi's comment on the death of Mansur Hallaj stood up and said that the death of Mansur Hallaj would be similar to the Christian interpretation of the death of Jesus. In this sense, Jesus makes a comparative analysis of the execution of the prophet and Mansur Hallaj. According to the Christian interpretation, the fate of Jesus' death was sealed, which meant that the inevitable God could not kill Jesus by killing himself and killing his calling to guide his soul. Mansur Hallaj sacrificed himself to make people believe in God for their faith. For he was executed in the name of Allah, in the name of Sharia. He says he was sacrificed in the name of God.

Another important aspect of Ibn Arabi's philosophy is that, in his opinion, the totality of existence is based on the idea that change, development and conflict exist in man, exist in himself.

Ibn Arabi was able to convey materiality and spirituality and was able to see that tariqa is behind sharia. He considered Sharia and Tariqa to be the main means of ensuring the stability of humanity and emphasized that this principle has three foundations. These are: 1. Faith. 2. Confidence. 3. Reason.

So, according to Ibn Arabi, there is no perfect existence higher than a perfect person. In this world, "among humans, immature animals are eloquent; they only look like people in appearance".

CONCLUSION

In conclusion, it is time to widely analyse and study the social and philosophical views of the great philosopher Ibn al-Arabi. For the first time Ibn Arabi was able to interpret mysticism and philosophy without separating them. This, in turn, serves as a powerful and fair factor in the preservation of human identity in the current era of spiritual nonsense, as a special part of the spiritual world of man, philosophy and Sufism.

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