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ABOUT THE PHILOSOPHICAL VIEWS OF IBN ARABI

Annotation: 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.

Key words: Ibn Arabi, philosophy, religious.

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 al-Arab 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 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, 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 "Al-abadilat", 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).

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