

Abdurakhim BOLTAYEV,
*Associate Professor of Bukhara State
University*

PHILOSOPHICAL ANALYSIS OF RELIGIOUS CONCEPTS IN THE WORKS OF MUHYIDDIN IBN ARABI

One of the greatest representatives of mysticism is Ash-Sheikh al-Akbar (The Great Sheikh), Al-Kibrit al-Ahmar (The Diamond of Wisdom), as the Muhyil Millati wad Din (the resurrector of the nation and religion). Muhammad ibn Ali ibn Muhammad ibn Araby al-Hatami at-Ta'i al-Andalusi (1165-1245), known by the honorable names, is known and eminent in the East as a Sufi, anthropic, philosopher, poet and writer. Also, his mystical teachings, new and original theories, have caused the most controversy and debate among the scholars of Sufism and the scholars of Shariah, and the fact that this process is still in progress is a sign of the greatness of Ibn Arabi's personality.

The number of works of Ibn Arabi is considerable. Naturally, in the years that followed, he continued to write. In his work Nafahot ul-uns min hazarat il-kuds, Abdurrahman Jami said that the number of Ibn al-'Arabi's works was 500. Al-Sha'arani says that in his work al-Yawaqit Wal jawahir, the number of works is 400. Whatever the number of works, 250 of them have come down

to the present day proving his fruitful works have been in the centre of attention of scientists of all times.

As is known, a common feature of medieval thinkers is their encyclopedia in all disciplines and their penchant for practicing almost every science field in their time. Ibn Arabi's distinctive feature from these thinkers is that he concentrates all of the encyclopedic knowledge he has acquired on enriching the knowledge of mysticism and on the comprehensive analysis of its aspects. All of his works are devoted to mystical science.

Ibn al-'Arabi's characteristic is not always accepted at all times and in all circles. His works and new ways and means of understanding the essence and essence presented in them have often met with strong opposition. Nevertheless, even his fiercest critics recognized his great potential.

Ibn Taymiya, one of his greatest critics, acknowledges him to a certain extent and says: "Indeed, he is the closest to Islam among the Sufis who talk about the single entity. He was able to properly distinguish between the manifest and the divine, the commandment and the prohibition, and the law. He ordered morals and prayers in his leeches as commanded by the religious scholars."

The cautious attitude towards Ibn al-'Arabi's work today, especially in places where Islamic beliefs exist, is due to the fact that many of the opinions and conclusions he cites are very unconventional and that they are often difficult to digest while easy to misunderstand. Of course, there are some positive aspects of this approach, but the process of trying to learn it cannot be counteracted artificially. The genius of Ibn Arabi, like all other times, is appealing to humanity even in the 21st century.

For proof of our thoughts, we refer to the philosophical analysis of the meaning of some of the most famous religious works of al-Futuhut ul-makkiyya.

In this work, Ibn Arabi analyzes the Prophet Muhammad's hadith about Hajj and Umrah

eradicating the sins of people due to unlawful Shari'ah. word from the same root draws attention to the "znb" ("zanab"(tail) and "zanb"(sin)) and attempts to reason with the philosophical analysis that it is in harmony with each other: In the end, the disappearance of the "zanb" is the verdict of the "end". This is because the "tail" is also at the end of the head. The subjugation of the servant is subject to obedience, and he has been commanded by "Koon"(Be) as an integral part of his existence, and has no choice but to obey it as a body. And as an opponent of this order, the "araz" was subject to "zanb". In this regard, "zanb" and "zanab" were similar in the end. Consequently, they (i.e., disobedience and tail) exist in the substance as a substitute. "

From the foregoing, it is clear from the possibilities of Arabic that every word is not in vain. And interestingly, the Arabic alphabet has four letters representing the sound close to the "z". These are: "za", "zal", "zod" and "zo". One of the letters Znb is the letter "zal" and the words "zanb" and "zanab" are exactly the same. Ibn Arabi refers to the divinity of the word in these two meanings, which is written in the same letter and read in two different ways. Moreover, these two words are deeply interrelated, both religiously and logically. In what does it appear? According to Ibn al-'Arabi, "zanb" ("sin") is disobedience that arises at the end of disobedience. And his departure and disappearance will also come to an end after the performance of the Hajj or 'Umrah. This is ultimately the rule of Allah's name al-Akhir, which indicates that the "first" existed at the same time. That is, the "end" can never be without "before". In the same way, a "tail" cannot exist without a head. As it is due to the existence of the head of the "zanab" ("tail"), "zanb" exists because of the existence of obedience to the command of "Koon" in the creation of God in the human being. The verdict of Allah's names "al-Awwal" and "al-Akhir" implies the existence of an original and a substitute.

Ibn Arabi goes on to summarize his main point, which explains why he cites these examples: "Araz is not immortal, because it has become available after the verdict. So it is a disappearer. Inshallah, the result is a sign of happiness. "Zanb" (sin;disobedience) combines two sacred aspects of "zanab" ("tail"). If a person is aware of these qualities, he can understand the place of "disobedience" with Allah. One of the two attributes of Zanab is that it covers the animal's behind and the other protects it from flies. Similarly, at the root of the "zanb" ("sin" and "disobedience") is God's forgiveness and mercy. Although man does not know what these similarities and divine names contain, they do the same thing as a "tail", protecting a person from revenge and inevitable punishment.

From these considerations, it is understood that sin acts as a manifestation of obedience in the human nature. Hence, it is not eternal, and the existence of such sins is only temporary, and they will certainly be lost, that is, they will be forgiven through the names of Allah, the Pardon and the Ghafur. This is because the judgment of these names implies forgiveness and mercy. This, as Ibn Arabi says, "Insha'Allah, the result is a sign of happiness." To put it clearly, man cannot be sinless, his sin at the same time providing for his forgiveness. Any disobedience will, of course, be forgiven.

Ibn Arabi does not stop explaining these conclusions. He quotes the last ayat of Surat al-Kawthar in the Qur'an and emphasizes the meaning of the word "abtar" in it.

Ibn Arabi did his best to use his knowledge and skills in explaining the essence of religious concepts. This drew a peculiar portrait of him, and all the religious-philosophical, mystic schools and teachings that emerged in his later years appealed directly to him, or, to some extent, laid the foundations for his theories.