

ANALYSIS OF THE CONCEPTS OF "THE FIXED VISION" AND "THE INTELLECTUAL PROPERTY" IN IBN AL-ARABI'S SUFICIAL TEACHING

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Abstract

The article describes the content of Ibn al-Arabi's concept of "Ayoni Sabita," which highlights the issues of knowledge, as well as the analysis of the concept of "Hazarothi hams."

Keywords: Wahdat al-wujud, ashari, mutazilites, ayoni sabita, eidos, plato, mutasawif, philosophers, philosophy of knowledge

Introduction

In Uzbekistan, special attention is paid to the study of the views of Eastern thinkers on the world and man, education and upbringing, faith and belief, family and marriage, the spirituality of the individual, state and public administration, and the use of their ideas in accordance with the spirit of the times. It also serves as a means of ensuring intergenerational continuity "in-depth study, deep understanding and wide popularization of the works of thinkers of the Islamic world, their invaluable contribution to the development of world civilization"1. Indeed, "Islam calls us to peace with goodness and to preserve genuine human virtues. The study of the invaluable contribution of many bright representatives of the Central Asian Renaissance to Islamic and world civilization"2 is currently of great importance in ensuring the balance of religious and secular knowledge, in the formation of secular thinking.

A comprehensive analysis of the scientific research of orientalist, historians, and philosophers on the study of Ibn al-Arabi's teachings testifies to the high significance of his teachings for the modern period [1-5].

This article describes the essence of the concept of "A'yon sobita" by the famous representative of Sufism Ibn al-Arabi, which illuminates mystical issues, as well as the analysis of the concept of "hazaroti xams."

The concept of "A'yon sobita"4 is one of the philosophical and mystical terms that entered the philosophy of mysticism through the teachings of Ibn al-Arabi and was later widely used by philosophers, mystics, and theologians. This concept is used not only in Sufi teachings, but also in the science of kalam. Sheikh ul-akbar and his followers define the concept of "a'yon sobita" differently. Although these definitions are close in content, they differ from each other in their unique interpretations. In particular, such definitions as "hurufi oliyot"5 (Ibn al-Arabi's definition), "a'yon mumkinot in the state of non-existence"6, "Truths of existence in the science of the Truth"7, "haqoyiqi mumkinot that is fixed in the science of the Truth"8, "the innermost of the outer, whose innermost is eternal"9, "the image of the world fixed in the divine science"10, "meanings existing in the science of the Truth"11, "scientific beings of the Supreme Truth"12, "the image of the names of the divine Being and the Supreme Truth"13, "the image of the truths



of the divine names"¹⁴, "the acceptor of the divine manifestation"¹⁵ indicate that the term "a'yonī sobita" was widely used in the school of Ibn al-Arabi. Ibn al-Arabi explains the relationship between "a'yonī sobita" and beings as follows: "The a'yonī (essence; substance) of beings do not exist because they do not exist. Although they are characterized by the quality of permanence, they are not characterized by existence... The nobles, possessors of a steady absence, did not smell the fragrance of the body. Although the images that appear in existence from them are many and diverse, they will remain eternal in the state of adam (non-existence)"¹⁶. Consequently, existence (or being) is not an attribute of "a'yonī sobita." Because they do not manifest themselves in reality (the universe), but only through signs and properties are they reflected in beings, things, and objects (mumkin ul-vujud) in the external world.

THE MAIN PART

Ibn al-Arabi says in the fourth chapter of "Fusus ul-hikam": "No scent of anything from external existence reaches the nose of a fixed sign." In the above rubai (where is the rubai?) Referring to these words of Ibn al-Arabi, he continues to comment: "The meaning of these words is that in the stream of a fixed being, they are fixed and stable in their inner selves and never appear. For they are characterized by concealment and being inward. And what manifests itself from revelation is not their essence, but the signs and signs that manifest themselves from them in the existence of the body or the Truth"¹⁷.

The theory of "a'yonī sobita" is reminiscent of the ancient Greek philosopher Plato's theory of the "world of ideas." In "Timaeus," Plato asserts that along with things that never change, but exist, there are also things that always change, but never exist.

He calls things that "never change" and at the same time "always change," but in reality "do not exist," "Eidos" - "ideas." Thus, in Plato's theory of the "world of ideas," there is a tradition of dividing existence into immutable (existent) and changing (always striving for "existence"). In Plato's ontological doctrine, "idea" is divided into higher and lower forms. The highest "idea" reflects the concept of "goodness." In Plato's teachings, "the Idea is the beginning, the beginning of all things. Because the view of the idea as existence, the beginning of things, later became the basis of religious views, some religious figures elevated Plato to the rank of a saint, and transformed his theory of the highest, highest idea into a theological doctrine"¹⁸. Plato considered the ontological doctrine of "ideas" from a gnoseological point of view, stating that man "cannot know the highest idea, it can be known by God, perceived by divine reason. Divine reason presupposes divine life, the existence of divine power [6-1]. Therefore, God is not only a divine power, he is the most perfect good. God is goodness itself. It directs things, lower ideas, and existence towards goodness"¹⁹. In short, there are commonalities between "constant principles" and "ideas." For example, the immutability of "ideas," their interconnectedness and the fact that they form a whole, or such concepts as "superior idea" (for comparison: "a'yonī sobita") and "lower idea" (signs and features of "a'yonī sobita") indicate the similarity between these two theories. However, based on these commonalities, they cannot be called the same thing. Otherwise, it would be necessary to call Plato's theory of "ideas" a primitive manifestation of the "a'yonī sobita" theory in Islamic philosophy.

Before Ibn al-Arabi, the Mu'tazilites also thought about "A'yan al-Sabita." However, Ibn al-Arabi's perspective differs from theirs. According to the Mu'tazilites, "a'yonī sobita" itself



manifests itself in the external world in the form of beings and objects. However, Ibn al-Arabi states that things in the external world are not the "a'yonī sobita" itself, but rather its signs, qualities, and effects.

Ibn al-Arabi himself explains the intellectual disagreement that arose between Ash'arite theologians, Mu'tazilites, and "ahlullah muhaqqiq" (who considers himself to belong to the third category) on the issue of "a'yonī sabita" as follows: "According to the Ash'arites, 'mumkin' in the state of non-existence, that is, before creation, did not have any 'identity'. It acquired its identity after being created by the Almighty Truth. According to the Mu'tazilite creed, 'mumkin' had its 'sabit ayn,' which God bestows upon it, before its creation. According to the creed of the researchers of Ahlullah, every thing has a 'a'yan sabita,' and each a'yan has its own subuti qualities. These are the qualities that manifest and exist in the external world"²¹.

A'yonī manifests in the external world with fixed concepts, traces, and signs. This manifestation is an external appearance in relation to the True Being. Just as the Divine Essence plays the role of mabda' (basis, beginning) in the manifestation of a'yan in knowledge, its manifestation in the form of asma also plays the role of a basis in the emergence of traces and signs in a'yan. Thus, the Essence of Truth is the source, and the Supreme One is the object that draws its source and nourishment from this source. There is a closeness and harmony between the base and the object that draws strength from the base. However, this connection is not like the connection between arase (attribute) and arase, between arase and substance, between substance and substance. This closeness and harmony arise from the influence of the source on the recipient. The purpose of this influence is that the Truth encompasses everything in existence and manifests itself in various forms, signs, and forms.

The concept of "Hazarati khams" (five stages), which entered the philosophy of Irfan through Ibn al-Arabi's school of wahdat al-wujūdī, is interpreted in "Sharhi rubaiyat" in the seventeenth and eighteenth rubaiyat and their commentaries in a continuous, orderly, concise and understandable way compared to other topics. This concept, characteristic of Ibn al-Arabi's doctrine of wahdat al-wujūdī, was later introduced by other arifs, in particular, by his followers and commentators, into various chains of Sufism and different schools of Irfan.

After the "obligatory" is revealed from the Supreme Being, one gradually passes through five more levels. The first level is called "the unseen and meanings," and it is the Supreme Being. The one opposite it is called the level of "testimony and feeling," and it is more from the Throne of the Most Merciful than from the world of soil, and all things at this level are forms of things, types, and personalities in the world. The third level is located next to the "ghayb" level, and its revelation is called the "ghost" level. The level that descends (lows downward) from the "sensory" world, that is, the fourth is called the "world of examples and imagination," and the fifth level is the totality of all levels and is the Truth of the Universe²². According to Ibn al-Arabi's creed, God Almighty does not manifest Himself as Supreme to His servants [11-15]. This manifestation emanating from the beauty of Truth can gradually reach Humanity through ranks or levels. Usually, these levels are considered to consist of six stages.

The first degree is called "ghayb al-g'uyub" or the absent G'oyib, the first g'ayb, or the first ta'ayyun ("ta'ayyuni avval"). It is also called the oneness of the Essence. At this level, mulk is not separate from malakut, malakut from jabarut, jabarut from lohut, but rather is a stage where all of them are in the form of Unity.



The second level is "second unseen" and "second certainty." This stage is called "wahidity," "dihood," and "greatness." In it, the essence of things acquires a fixed scientific form, and a scientific multiplicity (plurality) arises. But at this stage, the nobleman cannot have any appearance. Its difference from the first stage is that it acquires a scientific entity or imaginary existence. In the first stage, he was not separated from the Supreme Being and existed in a state far from the possibility of any appearance or manifestation. This stage of wahdat ul-wujud was called "a'yon sabita" by the arifs and "mohiyat" by the philosophers²³.

The third level, the level of "spirituality," is the beginning of the individual manifestation of reason and the ego.

The fourth level is the stage of "example" (imagination) and "absolute imagination." At this stage, objects begin to manifest in the form of imagination and fantasy. Objects appear to possess material properties externally, but they cannot be perceived by all senses.

The fifth level is called "feeling and testimony." At this stage, all things in the world acquire a material form. That is, it manifests itself in the form of a noble body. They have the property of being mixed with each other and separating from each other [16-24].

The sixth level is a summary, or a set, of all levels. This stage is called the Truth of the Perfect Human and embodies the characteristics of all levels.

CONCLUSION

In conclusion, in the teachings of Ibn al-Arabi, the concept of "a'yon sobita" is the state of all beings and things that exist in all existence, which are perceived and known with the help of reason and feeling - created things, which existed in a form that cannot be perceived by human reason and feeling in the knowledge of Allah the Almighty in azal ul-azal (in ancient times, when the world was not yet created, nothing existed except Absolute Ahadiyat, without a beginning). The world of testimony - beings and things that have arisen (created) in existence that has a form - are the materialized signs and attributes of this being. A'yon sobita stands firm and steadfast, hidden in Allah's knowledge, from eternity without beginning to eternity without end. It does not manifest itself in existence, only its signs appear. Therefore, it is not something separate from Allah's Essence, but rather an event belonging to Him. It is not something created, but rather the essence that prompted the creation of things in the external world.

In the teachings of Ibn al-Arabi, the concept of "a'yon sobita" means that all beings and things that exist in all existence, are perceived and known with the help of reason and feeling - the created things, in the eternal past (when the world was not yet created, nothing existed except Absolute Ahadiyat, in ancient times without a beginning) in the knowledge of Allah the Almighty, in a form that cannot be perceived by human reason and feeling.

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