

**IBN ARABIY: TASAVVUFDA VAHDAT AL-VUJUD NAZARIYASINING
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Annotatsiya. Mazkur maqola tasavvuf ilmining eng mashhur vakillaridan biri, mutasavvif, faylasuf va olim — Muhyiddin Ibn al-‘Arabiy (1165–1240) hayoti, ilmiy va ruhiy merosi, falsafiy qarashlari hamda musulmon ma’naviyatidagi o‘rni haqida batafsil ma’lumot beradi. Ibn Arabiy tomonidan ilgari surilgan “vahdat al-vujud” (borliqning yagonaligi) konsepsiyasi, uning asarlari, diniy va ruhiy tafakkuri, tasavvuf maktablariga bo‘lgan ta’siri keng tahlil qilinadi. Shuningdek, maqolada u bilan zamondosh bo‘lgan olimlar va keyingi asrlardagi ta’siri, uning qarashlariga nisbatan bildirgan e’tirozlar va ular atrofidagi bahs-munozaralar ham yoritiladi.

Kalit so‘zlar: Ibn Arabiy, vahdat al-vujud, tasavvuf, islom falsafasi, Fusus al-Hikam, Futuh al-Makkiyya, Shayx al-Akbar, ruhiy kamolot, tajalliy, irfon, islom ilmlari, tasavvuf maktablari, metafizika, andalus ilmi.

Tasavvuf islom tarixida eng murakkab, ammo bir o‘quvchining yuragiga yo‘l topa oladigan ruhiy-falsafiy yo‘nalishdir. Bu yo‘nalishda yuzlab buyuk allomalar yetishib chiqqan bo‘lsa-da, Ibn Arabiy o‘zining o‘ziga xos ruhiy va falsafiy qarashlari, boy ilmiy merosi bilan alohida o‘rin egallaydi. U musulmon olamida "Shayx al-Akbar" (Buyuk Shayx) degan sharafli unvon bilan tanilgan va u ilgari surgan nazariyalar hozirga qadar ilmiy bahs-munozaralarga sabab bo‘lib kelmoqda.

Ibn Arabiy 1165-yil 28-iyulda Andalusiyaning Mursiya shahrida tug‘ilgan. Tez orada ularning oilasi Sevilyaga ko‘chadi. U yoshlikdan Qur‘on, hadis, fiqh, tafsir, nahv, falsafa va adabiyot ilmlarini o‘rgandi. Ammo uning ilmga qiziqishi faqat zohiriy ilmlar bilangina cheklanmadi — u ruhiy tajriba, tafakkur va dil yuksalishi bilan bog‘liq bo‘lgan tasavvufga chuqur sho‘ng‘idi.

U butun musulmon dunyosi bo‘ylab safar qilgan: Tunis, Fas, Misr, Hijoz, Bag‘dod, Shom va nihoyat Damashqda o‘z hayotini yakunlagan. Uning Damashqdagi qabri bugun ham so‘fiylar ziyorat qiladigan muqaddas joylardan biridir. Ibn Arabiy hayoti davomida 300 dan ortiq asar yozgan deb taxmin qilinadi. Ulardan eng mashhurlari quyidagilar:

1. Futuh al-Makkiyya (Makka ochilishlari)

Bu ensiklopedik asar 37 jildan iborat bo‘lib, unda tasavvuf, falsafa, fiqh, kosmologiya, ruhshunoslik, Qur‘on tafsiri va boshqa ko‘plab sohalar yoritilgan. Asarda Ibn Arabiy o‘zining ruhiy tajribalari, ilohiy ilhomlari va vahiyga asoslangan bilimlarini bayon qiladi.

2. Fusus al-Hikam (Hikmatlar xazinasi)

Bu asarda payg‘ambarlar timsolida turli “hikmat”lar tasniflanadi. Har bir payg‘ambar insoniyat ma’naviyatiga biror ilohiy sifatni olib keluvchi timsol sifatida talqin qilinadi. Masalan, Ibrohim — muhabbat, Iso — ruh, Muhammad — kamol timsoli sifatida bayon etiladi.

Vahdat al-vujud: Ibn Arabiy falsafasining asosi

Ibn Arabiy falsafasining markazida “vahdat al-vujud” — borliqning yagonaligi g‘oyasi turadi. Unga ko‘ra, mavjudot zohirda turlicha ko‘rinsa-da, aslida yagona haqiqat — Allohning tajalliylaridan iboratdir. Ya’ni, har bir mavjudot Allohning zohir bo‘lgan shaklidir. Bu g‘oya Ibn Arabiy tomonidan chuqur falsafiy va ruhiy tahlil etiladi:

- **Tajalliy (zohir bo'lish)** — Alloh o'z jamolini yaratish orqali ko'rsatadi.
- **Insan al-kamil** — mukammal inson g'oyasi, ya'ni Alloh sifatlarining eng to'liq tajalliy etgan shakli insondir.
- **Marotib al-wujud (borliq darajalari)** — mavjudotlar ilohiy haqiqatga yaqinlik darajasiga ko'ra tartiblanadi.

Tanqid va bahslar

Ibn Arabiy qarashlari doimo bahsli bo'lgan. Ayrim islom ulamolari, xususan Ibn Taymiyya, uning g'oyalarini kufr yoki bid'at deb baholagan. Ammo ko'plab olimlar, ayniqsa tasavvuf ahli, Ibn Arabiyga katta ehtirom bilan qarashadi. Hatto Usmonlilar davrida uning asarlari madrasa dasturlariga kiritilgan.

Ta'siri va merosi

Ibn Arabiy g'oyalari turli musulmon tasavvuf maktablariga kuchli ta'sir ko'rsatdi:

- **Jaloliddin Rumiy** — uning asarlarida “vahdat al-vujud” g'oyasi aks etgan.
- **Abdurahmon Jomiy, Imom Rabbani, Shah Valiyyulloh Dahlaviy** kabi mutasavviflar uning ta'sirida bo'lishgan.
- Zamonaviy g'arb falsafasida ham Ibn Arabiyning qarashlari ilgari surilgan, masalan, Henri Corbin, William Chittick kabi tadqiqotchilar u haqda keng yozishgan.

Xulosa

Ibn Arabiy — faqatgina islom ilmining emas, balki butun insoniyat tafakkurining durdonalaridan biridir. Uning qarashlari bugungi kunda ham o'z dolzarbligini yo'qotmagan. U inson qalbining yuksalishi, ilohiy haqiqatni izlash va mukammal ruhiy kamolot sari intilish yo'lida abadiy yo'lchi yulduz bo'lib qolmoqda.

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