

THE GENIUS WHO CHANGED FAXRUDDIN ROZI'S WORLDVIEW

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Annotation. *This article examines the letter of the great mystic, scholar and sufi Muhyiddin ibn Arabi, who lived and worked in the XII-XIII centuries, to Fakhruddin Razi, the great scholar of kalam, sharia and tafsir(explanation of Qur'an) at that time, urging him to acquire the divine sciences.*

Keywords: *Ibn Arabi, Fakhruddin Razi, letter, teachings, sharia, kalam, sufi, mystic, philosophy, verse, hadith, enlightenment, truth.*

Introduction. Muhyiddin Abu Abdullah Muhammad ibn Ali al-Khatimi al-Ta'i Ibn Arabi (1165-1240) and Abu Abdullah Muhammad ibn Umar ibn al-Husayn ibn al-Hasan ibn Ali at-Taymi al-Bakri at-Tabaristani Fakhruddin Razi (1149-1210), two great representatives of the early Middle Ages, incomparable thinkers and left an indelible mark on human history. The correspondence between these great scholars was a remarkable spiritual-historic event.

Ibn Arabi was born and raised in Mursia, Andalusia, in what is now Spain. His father, Ali ibn Muhammad ibn Arabi, held high positions in the Murabit state, and his two uncles were Sufis with very high positions in the sect. His ancestors are descended from the famous Hotam Toi, who lived in the 6th century.

Although Ibn Arabi undoubtedly gained great scientific, religious and mystical potential among his relatives, he later perfected it by studying from the mature scholars of his time and being in their conversations.

Fakhruddin Razi was born in the city of Ray in present-day Iraq and raised in an educated family like Ibn Arabi. His father, Ziyouddin 'Umar ibn Husayn Tabaristani, was one of the great scholars of the Shafi'i school of and a khatib (preacher). In this regard, Razi was also called Ibn Khatib. From a young age, he mastered the religious and philosophical sciences, and later became a sophisticated scholar of his time, especially as a unique scholar in the science of tafsir. He also mastered the sciences of Sufism and eventually chose this path.

Ibn Arabi, on the other hand, was interested in sufism from a young age under the influence of his uncles. His great uncle was called "Tajul Awliya" ("Crown on the heads of awliyas"). It is probable that Ibn Arabi wrote more than five hundred works during his lifetime, all of which were devoted to mysticism.

Ibn Arabi's letter to Fakhruddin Razi is famous and is included in several works. The earliest of these works is Ibn Arabi's "Futuhoti Makkiya". This is mentioned in Chapter 560 of the work, and the writing of the letter is said to be 590 AH (1194) [1]. Ibn Arabi's letters and pamphlets were gathered in dozens of works like "Rasailu Ibn Arabi"[2], "Kashkuli Bahrani" [3], "Safiyinat al-Bihar"[4] and others. It is clear from this that the attention paid to this letter did not diminish even after Ibn Arabi.

Ibn Arabi's letter to Fakhruddin Razi was undoubtedly caused by a conceptual conflict between the two. These two great personalities of their age, one a mutasavvif and the other a mutakallim, had a great reputation and followers among the people, and were well acquainted with each other's works.

According to Ahmad Farid al-Mazidi's book, "النور الأبهري في الدفاع عن الشيخ الأكبر" (The Light that Dazzles in Defense of Sheikh Akbar), the reason for Ibn Arabi's letter to Fakhriddin al-Razi is described in the work of Abul Hasan Ali ibn Ibrokhim Kori Baghdadi (d. 1418) who was a trailblazer and the author of the work about Ibn Arab's path toward the rank of waliy Allah. He says in his work "رسالة الدر الثمين في مناقب الشيخ محي الدين" (A valuable treatise on the virtues of Sheikh Muhyiddin): "Fakhruddin Razi was guided by Ibn Arabi and he was separated from the people and separated from all creatures. An incident caused this to happen. One day, Fakhruddin Razi was sitting among his friends and particular company. Suddenly he burst into tears. He wept so loudly that those around him were all frightened and terrified. Finally, he stopped crying. Then his companions asked him why he was crying so hard. He said: For thirty years I have believed that I know the right solution to a problem. Now I have found evidence that the conclusion I have believed for so many years is wrong. That's why I cried" [5]. (This and subsequent translations from Arabic are ours: A. Boltayev).

This event was conveyed to Muhyiddin Ibn Arabi. Ibn Arabi contemplated the incident and became aware of Fakhruddin Razi's condition and psyche. He feels the need for instruction and counsel that will encourage him spiritually, guide him to the right path, and reveal the truth of his condition. This is the reason why this letter sees the world.

Although the letter is not large in size, it is extensive in content. It is clear that Ibn Arabi was a great thinker, a scholar of theology and haal. Undoubtedly, he felt that Fakhruddin Razi will be inclined to the sect because of this letter and will choose the path of mysticism.

The letter began on the basis of the tradition of that time, that is, praise to Allah, salawat to the Prophet (peace and blessings of Allah be upon him) and after quoting the full name of Fakhruddin Razi and praising his honor:

وقال رسول الله صلى الله عليه وسلم إذا أحب أحدكم أخاه فليعلمه إياه وأنا أحبك ويقول الله تعالى وتواصوا بالحق وتواصوا بالصبر وقد وقفت على بعض تأليفك وما رزقك الله من القوة المتخيلة وما تتخيله من الفكر الجيد ومتى ما تغذت النفس كسب يدها فإنها لا تجد حلاوة الجود والوهاب وتكون ممن أكل من تحت رجله والرجل من أكل من فوقه كما قال تعالى ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم لأكلوا من فوقهم ومن تحت أرجلهم وليعلم ولي الله وفقه الله تعالى ان الوراثة الكاملة هي التي تكون من جميع الوجوه لا من بعضها والعلماء ورثة الأنبياء عليهم الصلاة والسلام فينبغي للعاقل أن يجتهد لأن يكون وارثاً من جميع الوجوه ولا يكون ناقص المهمة

The Prophet (peace and blessings of Allah be upon him) said: "If any of you likes another of you, let him know". I like you too. Allah says: "Call one another to the truth and call to patience" (indication to Asr: 3 and Balad: 17). I am familiar with some of the works you have written. In this way, I became aware of your imagination and good thoughts that Allah Almighty has given you as blessing.

When a person's nafs achieves what he desires, he will not be able to attain the pleasure of generosity and benevolence, and he will only be able to see the blessings under that person's feet. Real sufis can also see the blessings on top of their heads. Allah says: "And if they had followed the Torah and the Gospel and that which was revealed to them from their Lord, they would surely have eaten from above them and from beneath their feet." (Al-Ma'idah:66). One who is a friend of Allah should know that the inheritance of the knowledge of the Prophet (peace and blessings of Allah be upon him) will be complete, not with partial knowledge. It is said that scholars are the inheritors of

the prophets. Therefore, every wise person should strive to be a complete heir so that he does not become imperfect"[6: 19].

It is clear from the preface of Ibn Arabi's letter that he does not consider the status of Fakhruddin Razi in the acquisition of religious knowledge complete. According to him, a person who possesses only Shari'ah knowledge cannot be a true heir of a prophet. He must also master the mystical sciences. Ibn Arabi cites a verse in Surat al-Ma'ida as the basis for this opinion. The blessing "under their feet" is the knowledge of the Shari'ah, while the blessing "above them" is the mystical sciences. Ibn Arabi calls this knowledge "divine enlightenment." This science is one of the divine sciences and it cannot be understood and mastered by the mind. He explains this to Fakhruddin Razi:

وقد علم ولى الله وفقه الله تعالى ان حسن اللطيفة الإنسانية إنما تكون بما تحمله من المعارف الإلهية وقبحها بصد ذلك
"He who is a friend of Allah knows for sure that the beauty of human delicacy is with the divine enlightenment he possesses, and if he does not have the divine enlightenment, it is the opposite, that is, ugly" [6: 19].

Supporting his views Ibn Arabi continues to exhort Fakhruddin Razi. He explains that the way to attain "divine enlightenment" is not to waste one's time thinking about this material being:

وينبغي للعالي الهمة ان لا يقطع عمره في معرفة المحدثات وتفصيلها فيفوته حظه من ربه وينبغي له أيضاً أن يسرح
نفسه من سلطان فكره فإن الفكر يعلم مأخذه والحق المطلوب ليس ذلك وأن العلم بالله سبحانه وتعالى خلاف العلم بوجود الله تعالى
سبحانه فالعقول تعرف الله تعالى من حيث كونه موجوداً أو من حيث السلب لا من حيث الإثبات وهذا خلاف لجماعة من العقلاء
والمتكلمين إلا سيدنا أبا حامد فإنه معنا في هذه القضية

"A man of great generosity will not be cut off from his Lord by spending his precious life in vain things and events. For this he will have to free himself from the domination of vain thoughts. Because every thought knows where its source comes from. Truly required "divine enlightenment" is not the same. The science of understanding Allah is the opposite of the science of existence that He has created. Minds recognize Allah as existing only out of their own existence, or interpret Him negatively without being able to prove it. Many sages and theologians disagree with us on this point. However, our leader Abu Hamid al-Ghazali agrees with us" [6: 20].

Through the above considerations, Ibn Arabi emphasizes the impossibility of attaining divine enlightenment with the mind. He claims that Abu Hamid al-Ghazali agrees with his conclusion, deliberately calling him a "leader." Why is he portraying Ghazali as his proponent and not anyone else? In our opinion, as Fakhruddin Razi was the leader of theology, Ibn Arabi chose Abu Hamid al-Ghazali, who is recognized among both the scholars of theology and mystics as "Hujjatul Islam" ("Document of Islam"). Undoubtedly, all of al-Ghazali's works have been read with great interest, respect and recognition among the people of the Shari'ah and the sect. This is the place in Ibn Arabi's letter that could have greatly influenced Fakhruddin Razi, and the fact that Ghazali belonged to a group of people who believed that divine enlightenment could not be understood through reason and thought was an indisputable proof to Fakhruddin Razi.

Ibn Arabi then writes in his letter that the mystical sciences are very different from the philosophical or Shari'ah sciences based on reason. He writes that wise people should have encourage to study the second way as well, that is, the sciences that are not understood by the mind, and tries to instill in Fakhruddin Razi an interest and belief in this science.

The letter is more than 1,200 words in size and is two pages long compared to current sizes. It was on these two pages that he was able to make a strong, well-founded call, opinion and reflection that would persuade the great scholar of Ibn Arabi's time, Fakhruddin Razi, to enter the path of the sect.

Another influential point of the letter is its conclusion. After Ibn Arabi reveals the essence of the sect with his extraordinarily powerful rhetoric, finally asserts a call to the sect that shakes Fakhruddin Razi's faith. He writes:

فينبغي للعاقل الكشف من هذين بطريق الرياضة والمجاهدة والخلوة على الطريقة المشروطة وكنت اريد أن أذكر الخلوة وشروطها وما تجلي فيها على الترتيب شيئاً بعد شيء ولكن منع من ذلك الوقت وأعني بالوقت علماء السوء الذي أنكروا ما جهلوا وقيدهم التعصب وحب الظهور والرياسة عن الإذعام للحق والتسليم إن لم يكن الإيمان به

“A wise person should discover both of these paths in solitude by undergoing difficulty, struggling, and following the conditions of the sect. I want to write down the conditions of solitude one by one, in order of what happens in it, but the present does not allow it, that is, it is forbidden by the bad scholars of the time who deny what they do not understand, intolerance that prevents from obedience to Allah captured them, worldly passion is dominant and they are eager to high rank and do not believe in Allah” [6: 20].

Obviously, this urge pays off. Historical sources testify that Fakhruddin Razi entered the path of the sect. Thanks to this fortunate letter, the Islamic world has been enriched with another great person who is invaluable in both Shari'a and sect.

In addition to finding answers to many mystical questions in the content of this letter, we also witness in part the peculiarities of the period in which Ibn Arabi lived and the experiences undergone by the great mystics and sufis.

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