



THE CONCEPT OF MAN IN ARAB-MUSLIM PHILOSOPHY

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ABOUT ARTICLE

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Abstract: In this article, the author presented his research results on the place of antropology philosophy in Islam. Islam is a science, a philosophy, and a religion at the same time. This is a monolithic, powerful worldview system that determines the entire life path of a person from beginning to end. It does not exist outside of Islam.

INTRODUCTION

Three main stages can be distinguished in the development of Islamic philosophy:

classical or medieval (VIII-XV centuries);

Late Middle Ages (XVI-XIX centuries);

modernity (the second half of the XIX-XXI centuries).

The concept of Allah (God) in Islam is significantly different from previous religious systems with the idea of oneness (tawheed) consistently implemented. The Muslim reformer Muhammad Shibli believed that monotheism is inherent in every religion, but his pre-Islamic statement was either incomplete or the explanation was too vague.

The Soronian concept of God is entirely focused on affirming His unity, oneness, existence, and absolute perfection. A.V. Smirnov and E.A. Frolova emphasize that such an Absolute God, incomprehensible and unimaginable to the ordinary mind, almost excluded the possibility of saying something definite about him. In fact, Muslim traditionalists preferred to describe God only as described in the Qur'an and Sunnah.

THE MAIN FINDINGS AND RESULTS

Based on the hadith narrated by Abu Hurairah: "Allah has 99 names... one who knows 99 names will enter paradise", explained its essence for believers and created a certain register of divine attributes (as-sifat). Some of the names are taken from the Qur'an, some from the Sunnah of the Prophet, and some are the result of the agreement (ijma) of the jurists. Moreover, if this number is officially recognized, then in fact there are about a thousand of them.

The Qur'an itself calls for the use of God's beautiful names in prayer (7:179; 17:110; 20:8; 59:24), and many hadiths emphasize that it is very beneficial to meditate on their inner meaning. As a result of their unique interpretation of this call, the Sufis took upon themselves the possibility of attaining the state of enlightenment and seeing the eyes of the heart of Almighty Allah through the repetition of dhikr - the divine names.

If we analyze the terms used to describe God in the Holy Book of Muslims, we can distinguish three specific characteristics. The first is, of course, the above-mentioned "monotheism": "Indeed, your God is One" (37:4), "And your God is One God, there is no God but Him, the Merciful and the Compassionate" (2). :163), "I was told that your God is one" (41:5), "Say: He is the only God" (2:1). This statement is undoubtedly the most important. According to commentators, the essence of this unity can be explained from a distance by observing the interconnectedness and inseparable order that pervades the entire universe.

The second important attribute to note is Allah's Merciful and Merciful. Only one of the 114 suras - the ninth - is not preceded by the formula "Bismillahi-r-Rahmanir-r-Rahim" and even then, because it was originally joined with the eighth to form one verse. one whole with him.

After the basic statements about unity and mercy, we should highlight the most common descriptions of God as Creator and Creator. This numerous group reveals the essence of God's relationship with the created world: the Creator, the Generous, the Protector, the Guarantor, the Forgiving, the Best of Judgments, the Compassionate, the Merciful, the Creator of the Universe, the Resurrecter, the Sustainer, the Giver and the Forgiver. the ruler, who punishes with all severity and rewards with justice.

Thus, the names of God are conditionally divided into those that belong to him, regardless of the world he created - the only, the only, the present, the true, the wise, the omniscient, the powerful and the revealing. its relationship with the created world and man.

In the duality of God's nature, on the one hand, self-sufficient and possessing all the fullness of perfection, and on the other hand, understood only through his incarnation in the world, there is a contradiction that Muslim thinkers sought to eliminate. . It meant knowing God by uncovering the original binary relationship: God is the world.

CONCLUSION

The process of God's creation of the world is described in the Qur'an with two specific terms - "ibdah" and "halq". L. Gardet believes that the first of them refers to the creation of the whole world, and the second directly refers to the creation of man. This division shows the difference in God's attitude towards the two hypostases of existence.

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