



THE CONCEPT OF KNOWLEDGE IN FAZL IBN AHMAD S TREATISE IDDAT AL UQUL

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ABSTRACT

This article examines the philosophical analysis of the concept of knowledge in Fazl ibn Ahmad's treatise Iddat al-'Uqul. The treatise discusses the place and significance of knowledge within the existence of the universe. In the process of building New Uzbekistan, the ideas of al-Farabi and especially those of Fazl ibn Ahmad remain highly relevant for educating young people to become spiritually mature and morally developed individuals in today's complex world. The effective use of Fazl ibn Ahmad's Iddat al-'Uqul contributes to social progress, public welfare, and the fulfillment of human needs.

Science, by its very nature, knows no boundaries. The pursuit of such boundless knowledge represents an activity directed from ignorance toward understanding, and from understanding toward perfection. Moreover, one of the most significant aspects of philosophy is that the more deeply it is comprehended, the more new and complex questions it raises. Each solution found in philosophy becomes the prelude to a new problem, demonstrating the infinite nature of intellectual inquiry.

Philosophy is both a national and universal human value. This value, which began the day humankind recognized itself as a self-aware being, has continued to develop, deepen, and become increasingly sophisticated, scientific, and humanistic. The content of philosophical knowledge integrates sound reasoning, seeking to identify the most essential causes of phenomena and apply this understanding in daily practical activity.

In his treatise "*Marātib 'Ulūm al-Wahb*" (مراتب علوم الوهب, *The Degrees of Divinely Granted Knowledge*), Ibn 'Arabī divides knowledge into two categories: that which is acquired through an intermediary and that which is attained without mediation. He writes:

"O seeker of lofty spirituality and noble aspiration, know that although the sciences are divided into various classes according to the knowledge they provide, they all ultimately return to two foundations:

First, that which is obtained through an intermediary;

Second, that which is acquired without an intermediary.

The very essence of knowledge is connected to the Sacred Being — this knowledge lies beyond perception, cannot be encompassed by thought, and transcends the grasp of reason"¹.

¹ Болтаев А.А. Мухйиддин Ибн Арабийнинг ижтимоий-фалсафий қарашлари. Бухоро, 2023. – Б.56.

Ibn ‘Arabī supports his conclusions with verses from the Qur’an and the sayings of the Prophet (ḥadīth), emphasizing that the highest form of knowledge is a divine gift rather than a product of rational inquiry alone.

Cognition is a complex and dialectical process that occurs at various levels and in different forms. Its initial stage is sensory cognition — the understanding that occurs through human sense organs. At this stage, information is gathered about the external properties and relations of objects and phenomena — those aspects that are directly manifested and perceptible through the senses.

Faḍl ibn Aḥmad, when asked about the relationship between sensory and intellectual pleasures — *“What is the ratio between sensory pleasures and intellectual pleasures, and is it possible for a living being, whose sensory pleasures are powerful, to experience a similar delight in intellectual perception?”* — replies as follows:

اگر پرسند که نسبت لذات حسی از لذات عقلی چگونه است؟ و کی ممکن باشد حیوان را که قوی تر است از لذات حسی لذتی تواند یافتن؟ در جواب گفته شود که معلوم محقق است که وصول حواس جسمیت به مدرکات محسوسه بواسطه جسم می باشد و این لذات حسی که می یابد به ادراک محسوسات می آید. چنانکه لذت آکل و شرب و جماع و غیر آن از مبصرات و مسموعات و مشمومات و ملموسات. و لذات حسی ازین اقسام بیرون نباشد.²

The meaning is as follows: A certain and established truth is that sensory pleasures arise due to the connection between the sense organs and the physical body. Sensory perceptions are experienced through the medium of the body, and sensory pleasures are generated accordingly. For instance, pleasures derived from eating, drinking, sexual relations, as well as from seeing, hearing, smelling, and touching, all belong to this category. Therefore, sensory pleasures do not extend beyond these specified types.

Thus, there exist several fundamental distinctions between “sensory pleasures” and “intellectual pleasures.” Sensory pleasures originate from impressions received through the physical sense organs of humans or animals. These pleasures are based on bodily sensations and are generally associated with the physical state of the organism. Every living being experiences similar types of sensory pleasures — seeing, hearing, smelling, and so on — but the degree of these pleasures may differ depending on the sensitivity or physical condition of the being experiencing them.

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