

PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF SPACE IN THE TEACHINGS OF FAZL IBN AHMAD

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: This article explores the philosophical analysis of the ontological significance of space in the works of Fazl ibn Ahmad. In his treatises Iddat al-'Uqul and Umdat al-Ma'qul, Fazl ibn Ahmad presents ideas about the role of space in human existence. Farabi—and especially the ideas of Fazl ibn Ahmad—plays an important role in nurturing spiritually mature and morally developed youth amid today's complex Umdat al-Ma'qul contributes significantly to social progress, public welfare, and

Аннотация: Мазкур мақолада Фазл ибн Аҳмаднинг маконнинг онтологик аҳамиятининг фалсафий таҳлили ҳақида маълумотлар берилган. Иддат ул уқул ва умдат ул маъқул рисоласида маконнинг инсон борлиғидаги ўрни ҳақида ҳақида фикрлар келтирилган. Янги Ўзбекистонни барпо этишда Фаробий таълимоти, айниқса, Фазл ибн Аҳмад ғоялари билан бугунги мураккаб замонда ёшларни руҳий баркамол инсонлар этиб тарбиялаш, маънавий жиҳатдан юксалтириш муҳим вазифа бўлиб қолмоқда. Бугунги кунда Фазл ибн Аҳмаднинг Иддат ул уқул ва маъқул рисоласидан самарали фойдаланиш ижтимоий тараққиётда, жамият фаровонлигида ва инсон эҳтиёжларини қондирилишида устуворлиги ёритилган.

Калит сўзлар: Ислом, макон, замон, ижтимоий илм тараққиёт, диалектик, синергетик, детерминистик, маънавий миллий ва умуминсоний манфаатлар, прогрессив тараққиёт, ахлоқий қадриятлар, эстетик, сиёсий, ҳуқуқий, демократик.

The life of a human being is transient and limited. It takes place between birth and death. Therefore, the concept of eternity, inherent in material and spiritual existence, cannot be applied to a human. The measures of the universe cannot be used to define human existence. Human existence is limited in space. Although the natural and social conditions of life seem important to a person, their specific working environment, lifestyle, individuality, mood, and emotional experiences

are even more significant. Fazl ibn Ahmad, in his treatise devoted to the problems of existence, presents ten important arguments.

التاسع التغير و التبدل المستولى على جبلة موجودات العالم كلها حتى لا ثبات لشيء منها لحظة، فقد ظهر للمجرب الباحث عن حقائق ذات المحسوسات تبدل كل منها و انتقاله ساعة فساعة مما هو عليه الى حال اخرى، إما مقابلة الأولى وإما مناوبة، و يطرد حكم هذا التغير في الكل ثم من المحال أزلية ما يغيره الزمان. ومعنى التغير عدم حال و تعقب حال اخرى و عدم الأولى المستمر الوجود ثابتة محال يضطر الى ازلي يغير و لا يتغير و يبذل ولا يتبدل.¹

Meaning: The ninth argument concerns the change and transformation that dominate the nature of all beings in the world. Thus, none of them remains unchanged even for a moment. An experienced observer, studying the realities of tangible things, perceives that each object changes from one state to another hour by hour — sometimes opposite to the previous state, sometimes different from it. This law of change applies to everything. Therefore, the eternity of things altered by time is impossible. The essence of change lies in the disappearance of one state and the emergence of another; it is impossible to imagine the first state as permanently existing. Hence, there must exist an Eternal Being who changes all things but does not change Himself, who replaces everything but is not replaced.

If we consider any change as movement, it occurs within a specific space and time.

The Arab philosopher al-Kindi divided movement into six types:

1. Coming into being;
2. Perishing;
3. Expansion;
4. Contraction;
5. Transformation;
6. Displacement².

Thus, the existence of being is determined by the changes within it. If there were no change, the existence or nonexistence of being would remain unknown³. Any change can be understood as the manifestation of an object in motion. We have emphasized that changes are characteristic not only of material but also of spiritual and ideological objects. Therefore, the existence of any (material or

¹ فضل بن احمد بن خلف بخاري. عدة العقول و عمدة المعقول في ايضاح مباني الاصول. مشهد، چاپ موسسه چاپ و انتشارات آستان قدس رضوى. 1371هـ.ش-1993م. ص97

² Болтаев А. Мухйиддин Ибн Арабийнинг ижтимоий-фалсафий қарашлари. Фалсафа фанлари доктори (DSc) илмий даражасини олиш учун ёзилган диссертация. – Бухоро, 2023. – Б.95.

³ Тўраев Б. Борлик: моҳияти, шакллари, хусусияти. Рисола. – Тошкент.: Фалсафа ва ҳуқуқ институти, 2011. – Б. 26.

ideational) object manifests through its motion and transformation. This leads us to the conclusion that movement is the fundamental mode of existence⁴.

In conclusion, Fazl ibn Ahmad, in his treatise “Iddat al-‘Uqul wa ‘Umdat al-Ma‘qul”, analyzed the Oneness and existence of the Creator, His purity from the attributes and features of created beings, and presented ten arguments. He emphasized that everything in the universe is in constant change and motion, and such transformations do not always require a specific space or time.

The mutakallims, in addressing the issues of the finiteness or infiniteness of the world, its structural principles, and its nature of change, analyzed the philosophers’ views from a pantheistic standpoint, arguing that if the universe is finite and bounded, its existence must be governed by an Eternal Creator who has no beginning and is untouched by nonexistence.

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⁴ Ўша жойда. – Б. 28.