

# Ibrohim Bin Adham As One Of The Representatives Of Asceticism

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**Abstract:** *This article is devoted to the life and work of Ibrohim bin Adham, as well as his psychological views. Ibrohim bin Adham is one of the representatives of asceticism in Sufism. The moral teaching of Haris al-Musahibi is based on meditation, introspection, "friendship" with God, and love. He offers marifat (enlightenment) as one of the means to overcome human weaknesses and sincerely serve God.*

**Keywords —** life and work of Ibrohim bin Adham, meditation, introspection, "friendship" with God, love, marifat, human weaknesses, hidden motives, asceticism.

## INTRODUCTION

Ibrahim bin Adham was rated by Fariduddin Attar as "the best dieter in the world and the most sincere of all times"[4.22]. He was the greatest of the ascetics who completely turned away from worldly goods.

Ibrahim bin Adham, in addition to his predecessors, introduced murakaba (constant introspection), repentance, grief, "friendship" with God and enlightenment (knowledge beyond perception) into the teachings of asceticism. These concepts enriched the teachings of asceticism and contributed to the creation of Sufism in the future. Below we will give a brief overview of the psychological states of his views.

Discussion necessarily requires observation and reasoning. Through self-observation, a person observes the situations happening to the self and considers how these situations pose the person. In general, self-observation opens up great opportunities for self-control. Because without observation and reflection, a person cannot control his mental and physical processes.

The concept of repentance has existed since ancient times. However, Ibrahim bin Adham emphasizes two different aspects of this situation: firstly, the aspect of repentance, i.e. a feeling of regret for a sinful life, and, secondly, making a firm agreement not to sin in the future. These two conditions make repentance perfect. Ibrahim bin Adham pays special attention to the issue of repentance, considering it one of the most important elements of asceticism, without which asceticism is imperfect.

The psychological emotional feeling called grief is an important component of the religious practice called asceticism. Ibrahim bin Adham believes that this sadness arises as a result of the regret of any ascetic about his past sins. It can also be sadness in the form of displeasure with the joys of this world.

Ibrahim bin Adham writes about this: "The door of the state will not open to a person until he removes three veils from his heart: the first is not to be happy, even if he is given everything in this world, if he is happy, then he is dependent

on this world, and the addict is devoid of desire; the second is not to be impressed if he gives him the world and takes it back; third, do not rejoice when praised, do not be sad when insulted" [4.24].

"Friendship" with God is also a necessary element of asceticism. In several verses of the Holy Quran it is written that whoever makes friends with Allah, He will become friends with Him. In fact, according to the ascetic Ibrahim bin Adham, he should consider Allah his friend. Jalaluddin Rumi writes about the psychological mechanism of friendship with God: "What attracts one person to another is not a word, but a fragment of the spiritual unity that exists in both of them. If a person sees a hundred thousand miracles and blessings, but there is not a single piece that is compatible with Wali (Sufi) and Nabi (Prophet), then they will not unite and it will not be beneficial. What connected him with the saint and the prophet and won their love in his heart is unity - a companion piece. If a body does not have a piece in common with the iron, then this body will never move towards the iron, that is, it will not be attracted. The unity between them is something hidden, not visible to the eye" [5.16]. Here His Rumi explains the concept of friendship through metaphors. According to Rumi, the basis of friendship is the concept of magnetism, that is, if the quality of spirituality of one person is present in another person, they are attracted to each other and friendship arises between them. We need a person who embodies his qualities. For example, one of the names of Allah is necessary - a person who embodies His qualities. For example, one of the attributes of God is Malik, that is, royal power. If a man is the ruler of his own spirit, if he controls it, then the quality of dominion over his spiritual property will manifest itself in him, and this quality will give rise to friendship between man and God.

Another quality of asceticism is enlightenment (marifat). Enlightenment is the product of a harmonious, balanced relationship between a person's heart and mind. Ibrahim Adham writes about enlightenment: "Everyone has a sign of a believer, which looks like this: in silence he will think; what he looks at will be an example; he who walks will be obedient" [4.22].

It is noteworthy that Ibrahim Adham constantly observes additional fasting and avoids contact with people. The strange thing is that his withdrawal from the world, constant fasting and God-given wisdom brought him great glory. However, he avoided fame all his life. As a result, his disciples followed him and led the same lifestyle.

Thus, Ibrahim bin Adham is considered one of the main representatives of the first mystical movement in Islam..

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