

Ibn Arabi's Philosophy And Youth Upbringing

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Abstract. The article is an overview of the life and works of Ibn Arabi, a famous religious philosopher and Sufi in the Islamic tradition. It covers his travels, major works, influence on the formation of Sufism and his pantheistic views.

Keywords: Ibn Arabi, Sufism, pantheism, inspiration, rationalism, worldview.

Introduction

Ibn Arabi is a religious philosopher, one of the largest representatives of Sufism, the founder of the teaching of Waḥdat al-wujūd. For his great scientific courage, he was awarded the title of Great Sheikh, a follower of Plato. His scientific activity was shaped by the teachings of Sufism as a result of his travels to the countries of North Africa. In the east, Muslim Sufi scholars deeply studied the works of Kharroz, Hakim Termizi, Mansour al-Hallaj, Abdulhamid Ghazali and others.

In 1200, he went on a pilgrimage to Mecca and stayed here. During the Mecca period, that is, in 1201, he wrote the famous poetry collection "Tarjuman al-ashwak" ("Translator of Love") and treatises on Sufism.

Materials and Methods

During his stay in Mecca, Ibn Arabi wrote a multi-volume work "Futuhot al-Makkiya" ("Inspirations of Mecca"), which is called the "encyclopaedia of Sufism" in the history of Sufism. Ibn Arabi's most famous treatise on Sufism is his work known as Fusus al-Hikma ("Masterpiece of Wisdom"), to which more than 150 commentaries have been written. In general, Ibn Arabi is considered to be the scientist who wrote the largest number of works on the topic of philosophy and the teachings of Sufism. He was a scientist who wrote more than 400 papers, which is more than any other thinker. That is why Ibn Arabi was aware of all the sciences of his time.

Results

He met and corresponded with Ibn Rushd, Suhrawardi, Razi and others. Therefore, it is noticeable that these scientists influenced the formation of the mystical teachings of Ibn Arabi. But it should be noted that in the history of Islamic philosophy, not a single philosopher, Sufi, thought about the prophets, Sharia and their true essence at the level of Ibn al-Arabi.

According to experts, Ibn Arabi's philosophical worldview is pantheistic in nature, he believes that the only basis for everything is a religious substance (soul, idea). Such pantheistic views of Ibn Arabi are sharply criticized by Ibn Taymiyya, Taftazani and Ibn Khaldun.

Ibn Rushd had a strong influence on the formation of the teachings of Ibn Arabi. Ibn Arabi was intimately familiar with Ibn Rushd's 38 books of commentaries on the works of Plato, Aristotle, Farabi and Ibn Sina. Ibn Rushd's major work "Tafohut ul-tahofut" was written against Ghazali's "Tahofut ul-falosifa", in which he defended the progressive traditional aspects of Eastern philosophy. After Ghazali's attacks on science and philosophy in his works Tahafut ul Falasifa and Kitab ulum addin completely refuted the scientific rationalist worldview, Ibn Rushd put forward the

doctrine of "two kinds of truths" following his claims that perception and thinking must be based on religious truth.

Ibn Rushd was the first to contradict the basic views of Islam: hayula (matter) is ancient and eternal. After all, he argued that before the present existence there was and will exist another existence. Since Hayula (matter) is ancient, it means that the universe and forms of existence, movement, space and time are also ancient. God recognized that He did not create the universe out of nothing, but based on the realization of aspects based on Hayula (matter) whenever possible. Ibn al-Arabi also adopted these views of Ibn Rushd when creating his Sufi teachings. According to the philosophical teachings of Ibn Arabi, the Universe consists of five bodies: heavy, light and non-light bodies, that is, spatial bodies that move in a circular shape and appearance. One of these bodies is very heavy, this is the Earth, and the rest are light and revolve around it. It should be noted that the philosophy of Ibn Arabi was influenced by the founder of the philosophy of Ishraq Shihabaddin Suhrawardi. According to Ishraq's philosophy, the only way to understand the truth is through light and intuition in the heart, in this regard the mind does not play any role. The real source of light that comes to the soul is Allah. Therefore, according to Ibn Arabi, truth in Sufism means the achievement of light. The Sufi's desire for truth in the light of the Divine means that the Supreme Soul merges with the light of truth and is freed from the anxieties of the Self.

An important aspect of Ibn Arabi's philosophy is that he brought the concept of "Wahdat" to the level of teaching by the 12th century. In his work Fusus al-Hikmah, he explained Bayezid Bistani's concepts of "love" and "unity" in Greek philosophy on a mystical platform, emphasizing that he was the first thinker to develop the concept of "sukr" (intoxication). raising his Sufi foundations to the level of perfect teaching. Therefore, he commented on the statement that Bayezid planted the tree of monotheism in Sufism.

Speaking about the teachings of Sufism and its social essence, Ibn Arabi recognized the idea of Fariduddin Attar that the path of the scientists of Sufism is the only way to protect the human heart from space and time, from the rebellion of the soul and mind, from its dependence; in fact, it is noticeable that he is did. Because, according to Ibn Arabi, Sufism is a philosophy that shows a person's commitment to theology, not piety. This is why Ibn Arabi states that the human mind has limits, but the Supreme Spirit has no limits.

Abu Bakr Razi's development of the concept of the "average norm" for members of society had a great influence on him in justifying the social nature of the Sufi teachings of Ibn Arabi. Based on this concept, a person's value is determined by how much he brings benefit to society.

An important part of Ibn Arabi's philosophical teaching is the idea of the origin of the Universe. According to Ibn Arabi, the creation of the world is God's manifestation of himself "to see his essence." The reason for this is the "sadness of the world", that God wanted to declare himself, give names, and declared that this was the purpose of creating the universe. Ibn Arabi relies on the famous hadith Qudsi to explain these ideas. "When the prophet David asked God why he created this world, God answered: "I was a treasure and wanted to be known, so I created the world."

Ibn Arabi writes: But Allah does not hide Himself completely, He is hidden between the veil of darkness (physical entities) and the veil of light (exalted souls). Because the Universe consists of gross and subtle matter. (Fusus. p. 54).

A similar reasoning is found in the Hindu Vedas: God closes the curtain of “mayu” over the moment of divine play.

Ibn Arabi in *Fusus* tries to explain why the description of God in women is the most effective and perfect. This observation assumes that object and subject are of different types. “It is impossible to observe Allah directly. Since He is separated from this world (there) by His race, He takes woman, created like Him, as an object for human (that is, man) observation. According to Ibn Arabi, “a woman is an analogue of a man.” As a manifestation of God, if he observes God from a woman's body (ribs), from her creation, then he is actively observing.

Ibn al-Arabi reflects on the death of Mansour al-Hallaj, and the death of Mansour al-Hallaj resembles the Christian interpretation of the death of Jesus. In this sense, Jesus makes a comparative analysis of the execution of the prophet Jesus and Mansour al-Hallaj. According to the Christian interpretation, the fate of Jesus' death was inevitable and inevitable. God was crucified to show that killing Jesus cannot kill his call to leadership. His spirit began to guide humanity.

Mansour al-Hallaj sacrificed himself for the sake of people's faith in God. Because he executed him in the name of Allah in the name of Sharia. He says that the sacrifice was made in the way of God.

Another important aspect of Ibn Arabi's philosophy is that, according to him, it is based on the idea that total change and development of existence and conflict exist in man.

Ibn Arabi was able to convey materiality and spirituality and was able to see that behind the Sharia there is a tariqa. He considered Sharia and Tariqa to be the main means of ensuring the stability of humanity and emphasized that this principle has three foundations. These are: 1. Faith. 2. Confidence. 3. Mind.

So, according to Ibn Arabi, there is no perfect existence higher than a perfect person. In this world, “among people, immature animals are eloquent - they only superficially resemble people.”

Conclusion

In conclusion, the time has come to analyse and study on a large scale the social and philosophical views of the great thinker and philosopher Ibn al-Arabi. Because Ibn Arabi was the first to interpret Sufism and philosophy without separating them from each other. This, in turn, serves as a strong and fair factor in preserving a person's personality in the modern period of spiritual crises, as a product of the spiritual and mystical world of philosophy and mysticism.

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