

The existential thought in mysticism of Ibn Arabi

الفكر الوجودي في تصوف ابن عربي

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Abstract (English): Islamic Sufism passed a long distance where Ibn Arabi began to try to develop the Sufi theory, which focuses most of its attention on true knowledge, But confined to the knowledge of God has been made for man or his existence, in the Supreme is the knowledge of God and achieve perfection, There is no perfection except with the knowledge.

Keywords: Sufism, knowledge, foundations, philosophy, religious.

ملخص باللغة العربية

إن دراسة الفلسفة عند ابن عربي من أهم المقومات الصوفية ذات المركز الاجتماعي والأخلاقي والمعرفي، وتعد هذه الدراسة في دراسة التصوف بعينه، لذا التصوف عند ابن عربي سلوكاً أو موقفاً فلسفياً وفكرياً يختلف التجليات الروحية، انطلاقاً من أن للإسلام أصولاً وأحكاماً معلومة متميزة من التزام الإنسان بها، وإذا أردنا التعرف على فكرة ما فعلينا الاعتماد على مصادرها ونبعها واستقرارها فمن خلال فهم الفكرة القابلة للالتزام والتحقيق، مما قد يؤدي إلى تناقضه كقوله "علمنا مقيد بالكتاب والسنة" ولأن المعرفة في التصوف خارج النفس من الذوق والكشف.

كلمات مفتاحية: الفلسفة؛ التجلي؛ التحقيق؛ التصوف؛ وحدة الوجود.

1-Introduction:

The mental study of meanings and adjudications than the religious foundations come up to the religious Sufism is a branch from philosophy that deals with the religious questions," such as the lord nature and his existence, examining religious experience, vocabulary and religious texts analyses, the relationship between

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science and religion, was found in the oldest manuscripts that deal with the philosophy¹".

The last was known by humanity since" the philosophical thinking didn't go to urging or analyzing religious, secret or God cases, and there is no philosopher addressed such cases neither by proving nor by denial²", in early time, philosophers classified their researches, in "theoretical wisdom"³ to The divinity the absolute existence in the broader meaning in looking for the existing from where he is,⁴ Besides, they studied, in the special meaning, god existence, His unification, His qualities, His acts and all issues that are related with this, was used in the study of the existential thought of **Ibn Arabi** The analytical method

While the existential thought of Ibn Arabi?

2- Development:

1- the religious Sufism and its Acceptability for Ibn Arabi:

Sufism "in Islam was so related with philosophy"⁵, we find that **Ibn Arabi** evolves many cases, books and the most important cultures and philosophies, This was before he declares his method of Sophie, "How could he build such a structured

¹ - ابن عربي ترجمان الاشواق، تص: عبد الرحمن المصطاوي، دار المعرفة، بيروت، 2005، ص112

² - ابن عربي، التجليات، جمعية دائرة المعارف العثمانية، حيدر اباد الدكن، ط1، 1948، 1367، ص60

³ - محمد عبد النعم، عقيدة المسلمين والعقائد الباطلة، المجلس الاعلى، القاهرة، ط 1986، 2.

⁴ - الحنفي عبد المنعم، الموسوعة الفلسفية، دار الرشاد القاهرة، ط1، 1992، ص176

⁵ the mystical philosophy of muhyid din ibenul-arabi.1936.s172

construction that cooperates⁶" between Islamic details and other details in such an integrated unit? Where he tells us about the senses independence in its field and this well-known and clear for the Sophie persons or philosophers, For them, each dominator has its characters, "hence they attribute each perception to its beneficial sense **Ibn Arabi's** philosophical doctrine is based on religious texts interpretation,"⁷

His doctrine includes a rare and a genius philosophy for the cohesion in its subcontractors with the general imposition and its fantastic ability to do so; though he doesn't stop his mockery about philosophy and theoretical thinking, " **Ibn Arabi** confirms that if truth is not valid, there is no world, From here, truth is missed in our world⁸", because for him creation **are** just pictures of truth, Moreover, the creators are missed in truth not in its abstract, but it's better than to be known or seen.

2- The Philosophical Mechanisms of Sufism:

The essence of the idea that **Ibn Arabi** involves intercourse and communication principle, This was not new in "the time of the elder Sheikh where it was clear in the Greek doctrine that was continued and appreciated by the Eastern, and there are signals from the pharaohs times since 3000 BC signify ⁹", that **Ibn Arabi** was the first philosophy in the humans .

⁶ Addas (claude) .ibn arabi ou la qu-été du soufre rouge. Gllimard.paris.1989.p89

⁷ - فيصل بدير عون، التصوف الاسلامي، مكتبة سعيد رأفت، القاهرة، 1983 ص 187.

⁸ - ساعد خميسي، ابن عربي المسافر العائد، الدار العربية للعلوم ناشرون بيروت، منشورات الاختلاف، الجزائر، ط1، 1431.2010.ص75

⁹ William c chittick. The sufipath of knowledge. Albany state university of New York press .1989.p65

Ibn Arabi was different from the Greek philosophy and also **Spinoza, chlynah, Hygle**, who adopted the principle of pantheism, that is automatic and poor from spirituality, emotions and imagination, "**Ibn Arabi** also added the history of the universal doctrines after the theory, Moreover, in the pulp level and it is the truth by itself and nothing else ¹⁰", but it becomes the creation when it is seen in the eyes of the complete possibilities, He says: " truth appears in creations, it is clear in each concept, "because Sufism believes that the world is in the progressive promotion and this includes that it sees Man as a product of transformations because nature develop only to produce a spirit, and since Man is a product of a long and a new development and nothing is more elegant than this development which is a necessary object¹¹".

The way of a scientific knowledge like perceptions limited by" science and mind that contains types in credibility and methodology ¹²", And each type has its way in proving the identified knowledge in its domain to the level of human standards, "He is considered as the founder of the human philosophy that heralds tolerance and cooperation between different human races¹³", the basic principle of Sufism is" that the Islamic teachings indicate the possibility of reaching by personal experience without using mind philosophy that leads to the absolute knowledge¹⁴".

¹⁰ Ibid,p112

¹¹- The mystical philosophy of muhyid din ibenul-arabi.p173.

¹²- ابن عربي، الفتوحات المكية، الهيئة المصرية العامة للكتاب، ط1، ج2، ص213

¹³- Ibid, p119

¹⁴- ابن عربي، التجليات، جمعية دائرة المعارف العثمانية، حيدر اباد الدكن، ط1، 1948، 1367، ص231

this topic occupied a space within the basic cases to guide lives to calling for the spiritual practices in order to reach the absolute knowledge, "in knowing and being interested in Monotheism science and this is the basis of pantheism idea that is considered as the axis of a dialectical sector¹⁵", where **Ibn Arabi** tried to build a Sufism philosophy basing on the previous philosophy, thus.

it helped him to discovy and prove the overflow operation that was derived from Plotin philosophy that proves knowledge as a seen fact in case of self-absence and the theory of the existing order from the one.

If we look in the doctrine of overflow, we find that God, the first doing, the total psychology, the unidentified material and the partial self are the universe levels in the Platonism, and the first is what can be found in the truth too as the first overflow from the divine self, The last produces the other overflows in all existing, The Greek philosophy affects in non-scientific fields: "Jurisprudence, speech and grammar, history and literature"¹⁶ Then, the Arabs were so strong by affected that "they added great developed additions from where they made their own sciences like philosophy is the basis of language between the fungal and the situational, sentences division or speech parts " Noun, verb, a letter..."¹⁷

3- Pantheism as a philosophical theory in Mysticism:

¹⁵- ابن خطيب، روضة التعريف بالحب الشريف، تج: عبد القادر عطا، القاهرة، ط1. ص25

¹⁶- Ibid, p26

¹⁷- ابي بكر محمد بن اسحاق الكلاباذي، التعرف لمذهب اهل التصوف، دار الكتب العلمية، بيروت، ط1، 1413. 1993.

The Sufis quoted the detection and witnesses theory from the updated Platonism that brought the philosophical theories like knowledge of sarcophagi that calls for throwing, "liberation and purification of soul, If we go deeper in **Ibn Arabi's** understanding, we find that he is interrelated with the Ancient Indian Religions in its teaching¹⁸", beliefs and ideas in addition to their worship **Abu Errayhane El Beironi** remarked the similarities in " doctrine "¹⁹ a book dealing with the Hindu philosophy in pantheism " **Ibn Arabi's** ideas were a mixture of the Persian and the Indian heritage, **Dr Mohamed Ibrahim** says: " There is no doubt that rejection and reincarnation, forecasting, call of divinity and the infallible Imam, all these cases are included in **Ibn Arabi's** heritage²⁰, **Abdelkader mahmoud** says: "Pantheism is clear in where he confirms in his theoretical expressions that the human soul are one²¹", but it is not clear for humans because their perception is so narrow that they can't see this union "²² He posed pantheism as a philosophical theory that makes all the existence together as one and this is his focus, hence, it was said about this: " Allah is One in his self and his attributes and doings; therefore, Allah is One who appeared in creatures image when he wanted to know"²³ Here, we can differentiate between nature and unification, between religion and unity religions concept, besides

¹⁸ - احسان إلهي ظهير، التصوف المنشأ والمصدر، ادارة ترجمان السنة، باكستان، ط1، 1406.1987.ص25

¹⁹ - Ibid, 123

²⁰ - Addas (claude). Ibn arabi ou la qu-été du soufre rouge. Gllimard.paris.1989.p52

²¹ - Ibid, 226

²² - عبد القادر احمد عطا، التصوف الاسلامي بين الاصاله والاقتباس، دار الجيل، بيروت، ط1، 1407.1987.ص256

²³ - Ibid,p257

pantheism is a philosophical concept and unification is not against abundance the idea that deceived many people, but it is against Shirk. Thus, if we say: " pantheism, we are certainly denying abundance, but the Brahmins approve the idea of solutions and unity, they say that their existence is nothing and the first existence is concluded in asceticism and thinking to reach unity and solution"²⁴, and the idea of divine transfiguration in objects is clarified by the absolute unification and as I have shown that the doctrine of the Abrahamic religion so clear in pantheism where it is understood that God is one and he founded all the creatures and gave souls to objects, We go back to **Ibn Arabi** who confirms the saying about pantheism as a basis of ethics; as a result, he requires science consideration as pictures and appearances for Allah who is pantheism, from the last idea.

"**Ibn Arabi's** Sufi took from Quran where they took their opinions in ethics and behavior to achieve their doctrine in Sufi life and this is can be confirmed from the trace of the prophet peace be upon him in his asceticism, worship, nisk repentance , striving , trust, love and thanking and".²⁵

The second thing is "some verses from Quran that prove the unification of God and there is nothing like him and sight can't recognize him and he didn't give birth and he was not born and he did not have an efficient one"²⁶ Besides, there are the prophet's sayings that supported these verses, In short, "all this means that one can't

²⁴- نصر ابو زيد، دراسة في تأويل القرآن عند ابن عربي، دار التنوير، بيروت، ط1، 1983.ص56

²⁵ -Ibid,p57

²⁶ - Ibid,p58

be in anything and nothing can be involved him and he is from the companions²⁷, Sufism was based on different spiritual principles since it is a religions movement appeared in the Islamic world at the end of the second century.

This led the companions to asceticism and austerity when they²⁸ had known that this is a spiritual and a religions commitment based on peace, brotherhood and being away from hate and violence, and it called to the divine love and noble values and approaching to Allah and maximizing him In addition to charity that was seen for many that Sufism²⁹; is the endless love which starts by thanking and adoration, and it ends with sleep and wake up in the place of gratitude, The Mystics derived love in Islam from Quran , From the Quran verses we find:

1- " If you love God. Then follow me, and God will love you, and will forgive you your sins." ³⁰

2- " And something else you love: support from God and imminent victory" ³¹

3- " God will bring a people whom he loves and who love him." ³²

²⁷ Hampshire, Stuart, Spinoza, Pelican, Dallas, Pennsylvania, USA, 1953p65

²⁸ أنا ماري شيميل، الأبعاد الصوفية في الإسلام وتاريخ التصوف، تر: محمد اسماعيل السيد، رضا حامد قطب، منشورات الجمل، كولونيا(ألمانيا) بغداد ط1، 2006.ص256

²⁹ أسين بلاثيوس، ابن عربي حياته ومذهبه، تر: عبد الرحمن بدوي، مكتبة الانجلو مصرية، القاهرة، 1965.ص115

³⁰ آل عمران الآية 31

³¹ الصف الآية 13

³² المائدة الآية 54

If we take the philosophical dimensions of religion, we find that just some people were Christians or Jewish³³, but the majority were pagan, The last religion coincides with the boom of the Persian theocracy in the second times,"This is pointing to how much Arabs were affected by the philosophy of the Persian doctrine which makes time as the supreme principle, and it is remarkable that it is endless³⁴".

This is what won the admiration of the Sufism tried to translate and explain freedoms as a free concept from love because it calls for mysticism as a divine love, The Sufism tried to translate and explain freedoms as a free concept from love because it calls for mysticism as a divine love, About this case, Ibn Arabi says: " My heart became available to any picture, a pasture to deers, a religion to monks, among Ethan, a Taif game, Torah tablets and Quran books I follow the religion of love where its likes went because the religions love is my faith." ³⁵

He say: "Pantheism in philosophy and theology blame the theory that claims God is everything and everything is God because universe is not a unique creation from God because one"³⁶ Pantheism is not just a logical view for a philosophical mind³⁷.

³³ ابن عربي، لوازم الحب الالهي، تح: موفق فوزي الجير، دار معد ودار نمير للطباعة والنشر، دمشق سوريا، ط1، 1998، ص78

³⁴ H Corbin tmagination creatrice et priere créatrice.

³⁵ ابن عربي، ماهية القلب، تح: قاسم محمد، دار المدى للثقافة، ط1، 2009، ص25

³⁶ ابن عجيبة عبد الله، معراج التشوق الى حقائق التصوف، تح: عبد المجيد خيالي، مركز التراث الثقافي المغربي، الدار البيضاء، ص196

³⁷ , it is not a point of view based on proofs or mind, but it is a fundamental idea to the philosophy of Sufism especially when it appears as a major source from where unity between God and science stems.

The last discrimination between God and his creatures, "That's why if what is visible or the soles of anything, we find that both are the self-supremacy, its visible side is the world with all its magnificence,"³⁸ If the entrance to Islam is the witness that there is no god but one, so **Ibn Arabi's** entrance to pantheism is his saying "There is only God"³⁹ or only God exists.

From this creed, it is concluded that all creatures are just Allah appearance, **Ibn Arabi** say that the world is the truth by itself and he adds: "Glory be to the creator of things and he is these things by themselves"⁴⁰, he describes the mystic as the knower who sees truth not only in everything, but also in the thing by itself, For him, the certain knowledge about God reaches the stage of witnesses unity who see God as the existing including his capacity and his done, so he reaches the stage monotheism and this is confirmed by El **Ghazali**: "Unity is the character unity that resemble the wise manufacturer is the total perfection because it comes from this wise manufacturer who issues just perfection that surrounds all that he made."⁴¹

4- The existence between Unity and multiplicity in Ibn Arabi's mysticism:

³⁸ Ibid,p197

³⁹ Ibid,198

⁴⁰ احسان إلهي ظهير، دراسات في التصوف، دار الامام مجدد، القاهرة، ط1، 1426، 2005، ص230.

⁴¹ He sees the universe with two eyes, one sees him in the highest sites, kingdom of the single existence that has no other existence, the second one sees him is the kingdom of multiplicity where all creatures can be found and ruled by the right present.

(محمد جواد مغنية، معالم الفلسفة الاسلامية نظرات في التصوف والكرامات، دار مكتبة الهلال، بيروت، ط5،

1406.1986، ص130)

Ibn Arabi confirms the possibility of confirmation the God allah is the One who has no partner; thus, unity is in the manufacturer of this existence, but multiplication is specific to the concrete world and here El **Ghazali** goes to: "the total rise of creatures is not the single kingdom where is no rising after, and rising can be seen only by multiplication and the rising of multiples makes unity real"⁴² This means that unity is a casual case that is not considered by the majority.

In addition to the apparent that indicates the speech in terms of descriptive language in its humanitarian dimension, besides the subcontractor is the deepen level, the level of divine language which doesn't reveal experience and this appears in all existence because existence is the God words that come in Quran; moreover, the existing God words can't be limited or implemented " If the ocean were ink for the words of my lord, the ocean would run out, before the words of my lords run out, even if we were to bring the like of it in addition to it"⁴³ "If all the trees on earth were pens, filled by the ocean, with seven more oceans besides, the words of God would not run out"⁴⁴ So the Quran words that are limited by themselves indicate their ability to run out from the apparent to the sub con.

Tractor and this was confirmed by Ibn Arabi, in the descriptive dimension that resembles the level of the apparent meaning and goes to the divine internal

⁴² كامل مصطفى الشبيبي، صفحات مكثفة من تاريخ التصوف الاسلامي، دار المناهل، لبنان، ط1، 1418، 1997، ص96.

⁴³ الكهف. الاية 18/109

⁴⁴ لقمان. الاية 31/27

significance, "This explains the Sufism issuing to confirm the apparent dimension in its essence to implement the subcontractor dimension⁴⁵".

3-Results and Discussion:

The following results have appeared:

a -The saying in pantheism cancels any trace of worshiping or proximity.

B -This saying cancels the goal of sending messengers and the holy books because the pagan pantheism believes in the unity of the creator and the created, and God is the eye of his slave, and the creator and the eye of the created and customs are just " One "

C -The idea of Islamic abandonment is not pantheism in the end and not pantheism which makes Sufism unique. It is staying in proving the relationships between Allah and the world so that truth stay existing distinctive in itself and the creation stay different and away from Gods not mixed with manhood characteristics and this is the end in Monotheism.

D -The saying in pantheism confirms exit on the Islamic courses and the hereafter sending; moreover, it eliminates the entity of a sent religion that puts religions monuments in their exact true religions sense.

4- Conclusion:

⁴⁵سليمان ابراهيم اتش، تسعة كتب في اصول التصوف والزهد، دائرة المعارف علوم عقلي إسلامي، ط1، 1414، 1993،

The mental consideration is necessary for life, but the gained knowledge by mind is a limited know ledge because mind has limits that can't be passed, we mean by this the self-knowledge of God.

So knowledge has limits that can't be exceeded by mind, besides, knowledge prospects stay limited and humans must try to cooperate with this, Ibn Arabi sees that getting knowledge is by the mystic revelation, he used his Sufi theory in the spiritual heritage.

Imagination played a big role In Ibn Arabi's thinking since imagination (blindness) resembles a wide situation between the absolute self the world (creatures) and he called the field thanks to the previous idea, Ibn Arabi's doctrine stays as an orbit of many philosophers, Sufis and jurists conflict in the Sufi doctrine by itself and he goes deeper in the accurate listing of his definitions and classification, and his effect of the Sufi literature especially poem and the homogeneity in its meaning and construction.

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