

**OPEN ACCESS**

AL-EHSAN

ISSN: 2410-1834

www.alehsan.gcu.edu.pk

PP: 28-34

## **SHEIKH AKBAR MUHY-AL-DIN IBN-AL-ARABI (R.A) AND HIS SPIRITUAL THOUGHTS: A BRIEF OVERVIEW**

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#### **Abstract:**

Muhy-ud-Din Ibn-u-arabi r.a (1165-1240AD) was an Arab Andalusian Muslim scholar, mystic, poet, and philosopher, whose works have grown to be very influential beyond the Muslim world. Out of the 850 works attributed to him, some 700 are authentic while over 400 are still extant. His cosmological teachings became the dominant worldview in many parts of the Islamic world. He is renowned among practitioners of Sufism by the names al-Sheikh al-Akbar ("the Great Sheikh"; from here the Akbariyya or Akbarian school derives its name), Muhy-ud-Din Ibn-u-arabi r.a, and was considered a saint. He was also known as Sheikh-e-Akbar Muhy-ud-Din Ibn-u-arabi r.a throughout the Middle East, here we get brief overview about Sheikh ul Akbar Muhy-ud-Din Ibn u Arabi (r.a) and his spiritual thoughts and make a meaning full research work about his words, spiritual values and parameters etc.

**Keywords:** Name, Title, Tomb, Education, Spiritual, Juristic, Doctrine, Scholar, Thoughts, Arguments.

#### **Introduction**

According to Khair- ud- din Al-zarkali r.a (1396 AH) in his famous book "Al-Aalaam", He wrote:

#### **Name, Title and Proportion**

Muhammad ibn Ali ibn Muhammad ibn al-Arabi Abu Bakr al-Hatami al-Ta'i al-Andalusi, known as Muhyid al-Din ibn Arabi, nicknamed Sheikh al-Akbar. He is a philosopher and one of the imams of speakers in every science.

#### **Birth Date and place**

He was born in Murcia (Andalusia) in 1165AD=560HD and moved to Seville (Ishbilia).

#### **Death Date and Place**

He made a trip, visiting Sham, Rum, Iraq and the Hejaz, but after a long time of journey to different part of the world at last he settled in Damascus, and he died there in 1240AD=638HD.<sup>1</sup>

#### **Tomb**

According to Shahab- ud- din Al-Talmasani r.a (1041 AH) in his famous book “Nafh-ut-Teeb”, He wrote:

He died in Damascus in 638HD, on the night of Friday the twenty-eighth of the month of Rabi` al-Akhir, and was buried by the foothills of Qassiyoun.<sup>2</sup>

#### **Education**

And his tongue almost did not appear until his father pushed him to Abu Bakr bin Khalaf, the dean of jurists, so he recited the Holy Qur’an on him with the seven readings and read Al-Kafi book on him. When he reached the age of ten, he was conversant with the meanings and signs. Then his father handed him over to a group of men of hadith and jurisprudence moved between the countries, and finally he settled in Damascus throughout his life and was one of its flags until his death in 1240 AD.<sup>3</sup>

#### **Spiritual life**

There is no doubt that his innate readiness and upbringing in a religious environment and his reluctance to symbolic schools, all of this had coalesced to show his spiritual side at an early age, and the second decade of his life was not nearly complete until he indulged in the lights of revelation (Al-kashaf) and inspiration (Al-Ilham), and he did not approach the twenty until he announced that he was made walking in the Spiritual way, and he began to see the mysteries of mystical life. And that a number of cosmic mysteries have unfolded in front of him and that his life is a series of continuous search for what achieves perfection for these innate preparations. And he remained alone until

he secured as many secrets as possible. Moreover, when he was still in Cordoba, he had revealed to him from the poles of the ancient ages from the sages of Persia and the Greeks such as Pythagoras, Amethogles, and Plato, and this is the reason for his eagerness to see all the degrees of religions and doctrines through the souls of their real men directly. And he wrote a book *Al-Futuhāt-ul-Makkiyya*, whose sayings can be traced.<sup>4</sup>

#### **Juristic doctrine**

According to Salah- ud- din Al-Sadafi r.a (764 AH) in his famous book “*Al-Wafi-bil-Wafayat*”, He wrote:

He was ostensible in worship acts while having mystical consideration of beliefs.<sup>5</sup>

#### **Forge of lie (Aqeedat-ul-Hulool)**

It is necessary to warn of the slander against the famous Sheikh Muhyiddin bin Arabi, (May Allah is pleased with him). Among the popular words of some claimants of Sufism, Tariqa, Dhikr, and others, this word is “The universe is nothing but the living values.” As for its attribution to Sheikh Abdul-Ghani Al-Nabulsi in his diwan, as well as in the Diwan of Sheikh Mohiuddin bin Arabi, it is pure slander and intrigue, and they are innocent of it and others like it because they are among the great Muwahhideen And Sheikh Al-Shaarani states that Sheikh Mohiuddin bin Arabi says: "He who says the solution (Hulool), his religion is justified, and what he said about the union is only the people of atheism."<sup>6</sup>

#### **His thoughts**

1. A perfect human being (*Al-Insan-ul-Kamil*)
2. Wilayah seal (*Khatm-ul-Wilayat*)
3. Fixed Notables (*Al-Ayan-us-Sabita*)
4. The seven ranks (*Al-Marateb-us-Sabea*)
5. Six Down steps (*Al-Tanazzulat-us-Sitta*).<sup>7</sup>

#### **The sayings of Ibn-e-Arabi (r.a)**

- Sheikh Al-Shaarani r.a(972AH) states in his famous book “*Al-yawaqeeet waljawahir*” that Sheikh Mohiuddin bin Arabi says: Allah Almighty is one unanimously, and the position of one is transcendent is

that something is dissolved in it or is it in something or unite in something.<sup>8</sup>

- He says: Judgment is the result of wisdom, and knowledge is the result of knowledge (Al-Marifat). Whoever has no wisdom has no judgment, and whoever has no knowledge has no knowledge.<sup>9</sup>
- He says: If you hear someone from the people of God say or convey to you that he said the state is higher than the prophecy, then he who does not want that said only what we mentioned. Or he says that the guardian is above the Prophet and the Messenger, so he means this in one person, who is that the Messenger in that he is a guardian is more complete than him in that he is a prophet and a messenger, not that the guardian who is affiliated with him is higher than him.<sup>10</sup>

#### **Views of Scholar (Ulama) about Ibn e Arabi (r.a)**

About Ibn e Arabi (r.a) the sayings of Scholars (ulama) are different, so here we split these scholars in to three groups:

1. Scholars that are support and defending him
2. Scholars that are against him
3. Scholars that are neutral

Now get a view

- **Scholars that are support and defending him**
  1. Jalal-ud-Din Al-Suyyuti r.a (911AH) says: The final say I have in Ibn Arabi is a method that the people of the age group do not accept from those who believe it or who deny it. It is the belief of his mandate, and it is forbidden to look at his books, as he was reported to have said: “We are a people forbidden to look at our books.” And that is that Sufism colluded with the terms they used to say and wanted meanings other than the meanings that are common among the jurists.<sup>11</sup>
  2. Ibn-eHajr Al-Haithami r.a (974AH) says: Sheikh Muhyiddin bin Arabi is one of the saints of Allah who is knowledgeable, and among the working scholars. And that he dreaded the people of his time

and obliged them to the Sunnis, and the greatest of them in Struggle.<sup>12</sup>

3. Ala-ud-din Al-Haskafi Al-Haanfi r.a (1088AH) says: Yes, there are some words in (Fusus ul Hikam) which the law varies, and some of the arrogant people are required to bring them back to the Sharia. However, we are certain that some of the Jews have slandered it against the Sheikh May Allah sanctify his secret, so we must be careful to leave a reading of these words.<sup>13</sup>

- **Scholars that are against Him**

1. Taqi-ud-Din Ibn-e-Themiyah r.a (728AH) says: Ibn Arabi is closest to Islam because there is a lot of good talk in his words and because he does not prove on the union the stability of others, but he is a lot of turmoil in him, but he is standing with his wide imagination in which he imagines the truth at times and other falsehood, and Allah knows best what he died on him.<sup>14</sup>
2. Shams-ud-Din Al-Zahabi r.a (748AH) says: He is permissible to be one of the Awliyaullah who was attracted by the truth to his side at death and sealed it with good manners. As for his words, it is his understanding and knowledge of the federal rules and the science of the people; He combined the parties of their expressions, showing him the right to contradict their saying.<sup>15</sup>
3. Ibn-u-Hajar Al-Asqalani r.a (852AH) says: By God, a Muslim lives ignorant behind the cow, and knows nothing except few surah of the Qur'an and offer prayers and believes in Allah, and the last day, so this is much better for him than this gratitude and these facts, even if he read a hundred books, or made a hundred Kahlwats.<sup>16</sup>

- **Scholars that are neutral**

1. Al-Imam Badr-ud-Din Al-Shaukani r.a (1255AH) says: I now pause in the event of these people and disavow all of their words and deeds in violation of

this clear white law (Al-Shariah), which at night is like its day, and Allah did not serve me as atonement for those who appeared in the apparent matter of the people of Islam.<sup>17</sup>

#### **His most Important and famous books**

1. Tafseer-u-Ibn e Aarabi (r.a)
2. Al-Futuhaat ul Makkiyyah
3. Fusoos-ul-Hikam
4. Tarjuman-ul-Ashwaaq
5. Shajarat-ul-Kawn
6. Al-elaam
7. Kitab-ul-Yaqeen.<sup>18</sup>

#### **Consequences**

1. Sheikh ibn e Arabi r.a is one of the most famous research scholars of Ummah.
2. He is a philosopher and one of the imams of speakers in every science.
3. His spiritual values and measurements were extremely high so that's why most of the people and even the Ulama feel difficulties well explored his words and arguments in a right direction.
4. His teachings lead us towards the love and good feelings for all of the creations.
5. Is life indicates especially a love and peace message for all the human kind.
6. For ulama he shows an idealistic life that how to behave with each and every one in society.
7. His Spiritual life and values gives us a road map and journey tools how to reach towards Allah in light of Quran and Sunnah.

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