

# Ibn Arab's Views on Human Being: Knowledge, Spirit and Truth

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**Annotation:** This article analyzes the close connection between Ibn Arabi's life and work with the path of Sufism, his biography and the development of Sufi enlightenment, the mystical ideas, concepts of being, truth and man presented in his works.

**Keywords:** Sufism, truth, being, will, philosophy, remembrance, enlightenment, spirituality, value, wisdom, development. Ibn Arabi's life path is literally the path of Sufism.

Such a point of view allows us to pay special attention to his biography and information about the development of his Sufi enlightenment. To do this, it is first necessary to analyze the essence of Sufism and the concepts of truth, existence, and man associated with it. In his work "Ruh-l-qudus fi muhasabati-n-nafs", Ibn Arabi talks about his interactions with many sheikhs. He cites the specific characteristics of Sufi sheikhs. Ibn Arabi recalls a conversation with Abu Ja'far al-Uraybi: "When I went to him, he looked at me and said: "Welcome, good-natured young man. All my children except you pretend to like me and are not happy with my generosity. You know this, it is known to everyone. God willing, you will still remember this." Ibn Arabi gives the following opinion about his teacher's teaching style: "My teacher loved me, but he tried not to show it. The master would leave me alone when he went to meet others, and in meetings he would praise others, point out my shortcomings, and even curse me. Even my close comrades, who had been with me for a long time and were in his service and under his command, would accuse me of lack of will, even though they knew that I was the most talented among them." The Sufi elder Salih al-Aduwi's thoughts on the events in his life are as follows: "He was very attached to us and only thought about how he could benefit us the most. He would tell me about things that I would need in my future life. Then all that he said came true." [1] Ibn Arabi, who considered Abu Abdullah al-Sharafi as his teacher, said that he was very authoritative, and that if he did not speak first, others would not dare to speak: "I asked him to bless me, and he blessed me and sat down to talk with me as before. I learned from him respect and many other manners. It has been of great benefit to me." Among Ibn Arabi's works on general issues of being, we can mention the following: "Risalai wujudiyya" ةلاسرلا فيدوجولا ("Treatise on Existence") - in this treatise, the author cites information from the verses of the Quran and hadiths about tawhid, wahdatul-wujud, that is, the oneness and existence of God, and connects it with mystical ideas. The author begins the work with the following sentences: He explains the meaning of the hadith of the Prophet, peace and blessings of Allah be upon him, "Whoever understands himself, understands his Lord." The Sufi says that the treatise was written for those who have entered the science of the state, those who have understood the essence. Ibn Arabi wrote this treatise not for the masses, but for the elite, or rather for the supporters and followers of his teachings. However, the work is an important source for those interested in the science of philosophy and mysticism. 72 serves. "Risalatul waqt wal an" ("Treatise on times and times"). Ibn Arabi devoted this work to the importance of time and each part of time in fulfilling the requirements of the order and

achieving their goals. “Risalat fi asroriz zatil ilahiyya” (“On the secrets of the Divine Being”). In this work, Ibn Arabi expresses his thoughts on the secrets of the manifestation of the Divine Being. He explains this world as the manifestation of the indescribable “al-hazrat al-ahadiyya” (i.e., the “quality of unity”) of God in the form of “al-hazrat al-wahidiyat” (i.e., the “quality of unity”), which contains names and attributes. We can also cite the following as Ibn Arabi’s works on human existence: “Kitabut tadbirat il-ilahiyya fi islahil malamkatil insoniyya” (“Divine Measures in Reforming the Country of Man”). Ibn Arabi structured this work in a way that differs from his other works in terms of its structure. After the introduction, the chapters do not begin, but in six places he presents his thoughts under the theme “Secrets for the Special Ones”. After that, the chapters begin and are written in the appropriate order in the sequence of seasons. The main purpose of the work is to explain that man is the crown of existence, and in this, the Sufi describes the emergence of man from a divine perspective. The work begins as follows: “He created man from the body of His knowledge, from the same body Praise be to Allah who brought him into existence. Know that He first created a gem and looked at it with His glorious eyes. The gem, shy of His sight, melted and became water. The gems of His knowledge appeared within it. Then He poured a little of the water into the client's branch with a straw. He called this branch a human being and gave it a form. He pierced the eyes and ears of the form. He decreed that everything in the greater universe, the alam al-akbar, would exist in its body. He made its arrangement and determined its quantity” [2]. “Fususul Hikam” (“The Joys of Wisdom”). The work is large in size, and it reveals the divine wisdom in the prophethood of each of the prophets whose names are mentioned in the Quran. This work is very popular and many commentaries have been written on it. In particular, one of our compatriots, Khoja Muhammad Porso, wrote a commentary called Sharhi Fususul Hikam. The second name of the work is Kitabu naqshil fusus (The Pattern on Precious Stones) also appears in sources. By explaining the meanings of the verses about the prophets in the Quran, the work shows what the role and status of each prophet was in the prophetic chain. The general content of this work is the idea that the universe is not outside of a single being, that is, the idea of “wahdatul wujud”. This is called “Divine Wisdom in the Word of Man” In the first topic, we see: “Know that each of the beautiful names of Allah, that is, the Asmaul Husna, requires the existence of the universe with its essence. Allah Almighty created the universe in the form of a complete body and breathed His spirit into Adam, that is, He created the human world with Adam. “And He taught Adam all the names” (Al-Baqarah: 31). Indeed, the Spirit controls the body through the powers in man” [3]. In conclusion, Ibn Arabi’s scientific legacy, his ideas about Sufism, existence, and man, had a profound impact on the science of Sufism. His works, in particular, such as “Risalai wujudiyya”, “Risalatul waqt wal on”, and “Fususul hikam”, have made a great contribution to the development of mystical science and philosophy. Ibn Arabi’s idea of “wahdatul wujud” emphasizes the unity and interconnectedness of the universe, and shows that the essence of man is inseparable from the unity of the divine. In addition, Ibn Arabi’s scientific approach and the use of his teachings help to understand the deep essence of Sufism. 73 Emphasizing his interactions with master sheikhs, his experiences aimed at developing a love for the inner world of man and divine mysteries, he uses them in his works to convey profound information and life lessons Therefore, Ibn Arabi's legacy is essential not only for the study of Sufism, but also for the study of the scientific and philosophical aspects of the human psyche.

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