

## The Religion of Love Ibn 'Arabi in the Perspective of Psycho-Historical Hermeneutics



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**ABSTRACT:** The religion of love is a term expressed by Ibn 'Arabi in a unity of ideas about the concept of Wahdatul Wujud. As a node that summarizes the overall ideas of Ibn 'Arabi about love and religion, it certainly does not just arise from empty space. There is the influence of the spirit of the era that lies behind the presence of the idea. The presence of the term 'religion of love', expressed by Ibn 'Arabi, will not be separated from the influence of social and cultural backgrounds, the locus of the times in which Ibn 'Arabi lived and gave birth to his thoughts. This becomes an interesting problem to study, about how the concept of the religion of love arises, and how it influences the spirit of the times that surround it. Using the psycho-historical hermeneutics approach, this paper aims to examine the concept of the religion of love, and the influence of the spirit of the times that surround it. The results of the discussion show that the context of the age of Ibn 'Arabi gave a major influence on the birth of Ibn 'Arabi's view of the religion of love, namely in the aspect: the city where Ibn 'Arabi was educated, and the teachers and people whom Ibn 'Arabi met along his intellectual and spiritual odyssey.

**KEYWORDS:** The religion of love, Ibnu 'Arabi, the locus of the times, psycho-historical hermeneutics.

### I. INTRODUCTION

Religion lost love in the post-truth era. An era where truth is no longer emphasized in an essential quest, but in how something appears to be right because it is constantly being echoed for the sake of an interest. In an era like this, religion is a very sellable product to sell, because it becomes a primordial identity that is very easy to invite sympathy as well as sentiment. The Atma Jaya Institute of Public Policy survey explained that as many as 60 percent of urban youth in Jabodetabek, Bandung, and Surabaya consider the quality of democracy in Indonesia to be poor. due to the politicization of religion . Identity politics, with religion as its tool, has lowered the level of humanity to the nadir, and at the same time eliminated the noble side of being a civilized nation.<sup>1</sup>

Religion, which is experiencing a deficit of love, is now man's instrument in satisfying worldly desires and purposes. In politics, politicians use religion to launch campaigns, spreading sara issues to arouse suspicion of political opponents so that they get more votes from the religious community.<sup>2</sup> In economics, a person uses religious attributes as advertising materials so that consumers are interested in buying the products they market. In addition, they often use the label shari'ah<sup>3</sup> To gain the trust and positive impression of the buyer, even though the content of the contract or agreement must actually be further researched. In the socio-cultural aspect, religion is used as a limitation in getting along. There is the term minna-minhum, which is polarization because of different groups, not only between religions, even within one religion.<sup>4</sup>

A religion that loses love, breeds fanaticism. Fanaticism towards religion, or a certain group blindly causes a person to think shallowly and unwilling to open himself to thoughts and truths that come from outside his religion and group. As a result, reconciliation is hard to come by. The Wahid Institute data recorded 274 cases of intolerance in 2012.<sup>5</sup> It therefore takes an open mind and an airy heart to accept peace between two conflicting things. Inter-sect societies are easy to fall out, from disagreements

<sup>1</sup> Budi Kurniawan, "Politisasi Agama di Tahun Politik: Politik Pasca-Kebenaran di Indonesia dan Ancaman Demokrasi", Jurnal Sosiologi Agama, Vol. 12, No. 1, Januari-Juni 2018.

<sup>2</sup> Endang Sari, "Kebangkitan Politik Identitas Islam Pada Arena Pemilihan Gubernur Jakarta", Jurnal Kritis, Jurnal Ilmu Sosial dan Politik Universitas Hasanuddin, Vol. 2 No. 2 Desember 2016.

<sup>3</sup> Berdasarkan data yang dirilis PEW Research Center's Forum on Religion & Public Life, pasar halal global diperkirakan mencapai US\$2,3 triliun hingga akhir 2010. Komposisinya terdiri atas 67 persen untuk produk makanan dan minuman, 22 persen untuk farmasi, serta 11 persen untuk perawatan tubuh dan kosmetika. <https://islamindonesia.id/kolom/di-bawah-bayang-bayang-labelisasi-syariah.htm>

<sup>4</sup> Hefni Zain, "Pendidikan Islam Marhamah Sebagai Basis Harmoni Peradaban", Jurnal Tadris Vol. 9 No. 2 Desember 2014.

<sup>5</sup>[http://wahidinstitute.org/v1/News/Detail/?id=609/hl=id/Fanatisme\\_Agama\\_Dijadikan\\_Komoditas\\_Politik](http://wahidinstitute.org/v1/News/Detail/?id=609/hl=id/Fanatisme_Agama_Dijadikan_Komoditas_Politik).

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to physical-aggressions, quarrels and fights. Similarly to interfaith relations, differences of views can lead to hatred and hostility. Both feel right to each other and others wrong and perverted.<sup>6</sup>

The ego is getting bigger, causing the community member to have a better and higher sense than the rest of the community, so he feels worthy to judge without listening to other opinions. Data from the Setara Institute report in Jakarta, there were 216 cases of attacks on religious minorities in 2010, 244 cases in 2011, and 264 cases in 2012. Wahid Institute data, documenting 92 violations of religious freedom and 184 incidents of religious intolerance in 2011, up from 64 violations and 134 incidents of intolerance in 2010.<sup>7</sup>

Religion should be a bridge for anyone who wants to cross from one place to another, from outside the house back to their hometown. Universal sublime values are ignored and create human beings who are fanatical and indifferent to humanity. The humanity and love they understand is ultimately just a concept for their own people and groups. Respecting only their teachers, their elders, their figures, towards others (minhum), they feel unnecessary. Religious believers pay little attention to the dimension of love for all human beings in each of their scriptures, and instead cultivate their bigoted attitudes.

It is in the context of the religion that lacks love, the thought of Ibn 'Arabi becomes something relevant. The theme of love and religion became an important part of the discussion in Ibn 'Arabi's thought. The relationship between the two is a unified concept with *Wahdatul Wujud* which is the main idea of Ibn 'Arabi.<sup>8</sup> Love in Ibn 'Arabi's thought is not love understood to be limited to the emotions of the soul, or the reality of feelings alone.

Love according to Ibn 'Arabi is drawn to the most basic region of ontology, that is, as the basis for the existence of all things.<sup>9</sup> As an integral part of the concept of *wahdatul wujud*, love becomes the starting point of reality of being, so that it becomes the central point that unites all beings. Love is the reason for the existence of being, and love is the main driver in the *maujud* title.<sup>10</sup>

Religion in the thought of Ibn 'Arabi, is the way back that must be taken by the *maujud* to unite in one unified form.<sup>11</sup> As a way to return, religion became a necessity for every year. Because *maujud* has diversity, the path back from *maujud* to form becomes many and varied. There are many ways back, to be able to be one unified form.<sup>12</sup>

The union of both concepts: love and religion, gave birth to one concept called the religion of love, or rather is the path of love. for every path becomes a vessel for the manifestation of love.<sup>13</sup> Each of those diverse paths, can only move and be moved by the motives of love. With that path, love can go out of potentiality towards actuality. Without a way, love will not be realized and in the end there will also be no will.

Ibn 'Arabi's thought raised the theme of both (love and religion) to be more sublime, pure, and free from interests. Love is not just an ethical and aesthetic discussion, which is often relegated to very profane territory with the term " (sexuality). Love according to Ibn 'Arabi is a paradigm of existence, which composes reality, thus giving birth to knowledge.<sup>14</sup> Because from knowing that, one loves, and from that love too, one's knowledge grows and develops. The actuality of love will also go hand in hand with the desire to know everything. The desire to know, comes from the desire to love.

Religion in the thought of Ibn 'Arabi, freed from his communal cage. Religion is no longer an identity that a person can bring to legitimize his existence, let alone by exercising hegemony over others. Religion is not also the institution that houses a communion, with which they feel proud and different from those that are not their religion. Religion in Ibn 'Arabi's view, is freed from the worldly elements that shackle it, and that reduce it to a low state: *lust*. Something very ironic, that religion, which is

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<sup>6</sup> Imam Hanafi, "Agama dalam Bayang-bayang Fanatisme; Sebuah Upaya Mengelola Konflik", Jurnal TOLERANSI: Media Komunikasi umat Beragama Vol. 10, No. 1, Januari – Juni 2018.

<sup>7</sup> <https://www.qureta.com/post/fanatisme-dan-pelanggaran-ham-atas-nama-agama#>

<sup>8</sup> *Wahdāt al-Wujūd* adalah pendekatan sufi dalam mengekspresikan tauhid, bagi para penganutnya, istilah ini adalah sinonim dengan tauhid yang paling tinggi. Lih. Kautsar Azhari Noer, *Ibn 'Arabi; Wahdāt al-Wujūd Dalam Perdebatan*, (Jakarta:Paramadina,1995), 40. Secara etimologi (bahasa), kata *Wahdāt al-Wujūd* adalah ungkapan yang terdiri dari dua kata yakni *Wahdāt* dan *al-Wujūd*. *Wahdāt* artinya tunggal atau kesatuan, sedangkan *Wujūd* artinya ada, keberadaan atau eksistensi. Lih. Azyumardi Azra dkk, *Ensiklopedi tasawwūf: III*, (Bandung: Angkasa, 2008), 1437.

<sup>9</sup> Tuhan mencipta karena Dia berkehendak untuk dicintai, maka Dia menciptakan makhluk. Lih. Ibnu 'Arabi, *Futuhat al-Makkiyyah Jilid III*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2011), 484.

<sup>10</sup> Konsepsi cinta yang dilandaskan pengatahuan kesatuan wujud, merupakan sesuatu yang revolusioner. Cinta adalah karakter esensial, dan Tuhan yang Pecinta adalah eksistensi dasar keberadaan. Maka, semua wujud adalah pecinta dan digerakkan oleh cinta. Lih. Stephen Hirtenstein, *Dari Keragaman ke Kesatuan Wujud, Ajaran dan Kehidupan Spiritual Syaikh al Akbar Ibnu 'Arabi*, terj. Tri Wibowo (Jakarta : Murai Kencana, 2001), 254

<sup>11</sup> Istilah *Wujūd* yang biasanya diterjemahkan sebagai keberadaan, eksistensi, pada dasarnya berarti menemukan, ditemukan, dengan demikian lebih dinamis dari pada eksistensi biasa. Maka *Wahdāt al-Wujūd* bukan sekedar kesatuan keberadaan, tetapi juga kesatuan eksistensialisasi dan persepsi tindakan itu, istilah ini terkadang menjadi sinonim –semu *Syuhūd* (perenungan, penyaksian). Lih. Annemarie Schimmel, *Dimensi Mistik Dalam Islam*, Terj: Supardi Djoko Damono dkk., (Jakarta:Pustaka Firdaus, 1986), 275.

<sup>12</sup> William C. Chittik, *Dunia Imajinal Ibnu 'Arabi*, terj: Achmad Syahid, (Surabaya: Risalah Gusti, 2001), 270.

<sup>13</sup> Haidar Bagir, *Islam Tuhan Islam Manusia*, (Bandung: Mizan, 2017), 49.

<sup>14</sup> Mukti Ali, *Islam Mazhab Cinta; Cara Sufi Memandang Dunia*, (Bandung: Mizan, 2015),

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supposed to be the way for every maujud to return in one unified being, cleanses every maujud from the turbidity of matter, is instead used to be a vehicle for the maujud in destroying itself. Religion is used as a tool to deter will, to return to form.<sup>15</sup>

The thought of Ibn 'Arabi the concept of love and religion, then combined into one term, called the religion of love, that is, the true path of every desire to return to a single form. Love, which is interpreted ontologically, epistemologically, and axiologically at the same time, becomes a guide to understanding the true way back (religion), which can purify every will, elevating its existence back in the lap of being. The road is also a vehicle for love in carrying out its destiny of its essential function in holding the maujud. Thus, the meaning of the two back and forth, is the unspeakable beauty of the thought of an Ibn 'Arabi, who is perhaps the only one in the historical destiny of the divine spokesmen.<sup>16</sup> As expressed by himself, that he was the last brick, which fulfilled the whole building of divine knowledge, and became the cover (khatam) of his class.<sup>17</sup>

How did an Ibn 'Arabi give birth to such a beautiful and beautiful concept? Because something is not born out of thin air without space and time surrounding it. As the concept of unity of form or the doctrine of the form of Ibn 'Arabi, that there is no coincidence, and an autonomous separation in the maujud. Everything is related and related very neatly, in the fabric of the destiny of the All-Loving Who breathes His ar-Rahman.

Thus, it becomes interesting to see the interconnectedness in the life of Ibn 'Arabi himself, his figure, and how the times nurtured him in the best upbringing, so that a religion of love was born that was able to return religion and love at once, to its true meaning. In order to explore these linkages, the psycho-historical hermeneutics approach is used. An attempt at a 'complete reading' in presenting the figure of Ibn 'Arabi, and the influence of the spirit of the times (the soul of the times), namely internal and external factors (historicity), in shaping the personality of Ibn 'Arabi, and inspiring him in giving birth to brilliant concepts, especially regarding the religion of love.

## II. RESULT AND DISCUSSION

### Religious Terms of Love

The religious term love, expressed explicitly in one of Ibn 'Arabi's poems (diwan).<sup>18</sup> It is this term in the diwan text that is the point of discussion in this paper, and a psycho-histosis hermeneutic approach to it will be used.

The diwan text is part of Turjuman al-Asywaq, in the 11th part, in the last stanzas, as follows<sup>19</sup>:

لقد صار قلبي قابلا كل صورة  
فمرعى لغزلان ودير لرهبان  
وبيت لاثوان وكعبة طائف  
والاواح توراة ومصحف قرآن  
أدين بدين الحب اين توجهت  
ركا نيه فالحب ديني وإيما ني

*Hatiku telah terbuka  
Menerima segala bentuk agama  
Padang rumput bagi rusa  
Rumah bagi berhala-berhala  
Gereja bagi para pendeta  
Ka'bah untuk orang thawaf  
Papan-papan Taurat  
Suhuf-suhuf al-Qur'an  
Aku mereguk agama cinta  
Kemanapun dia menuju  
Cinta kepadanya  
adalah agama dan keyakinananku*

The term love religion gave birth to an idea of the religion of the future, the formulation of which was widely processed by contemporary thinkers, both from the West and the East. Whether there is any authorship between their thinking and the thought

<sup>15</sup> Budi Kurniawan, "Politisasi Agama di Tahun Politik: Politik Pasca-Kebenaran di Indonesia dan Ancaman Demokrasi", Jurnal Sosiologi Agama, Vol. 12, No. 1, Januari-Juni 2018.

<sup>16</sup> Hanna al-Fakhuri dan Khalil al-Jurr, *Riwayat Filsafat Arab*, terj: Irwan Kurniawan, (Jakarta: Sadra Press, 2014), 367.

<sup>17</sup> Tri Wibowo BS, *Akulah Debu di Jalan-Mu; Jejak-jejak Auliya Allah*, (Jakarta: Prenada Media Grup, 2015), 363.

<sup>18</sup> Istilah ini disebutkan secara eksplisit, dalam salah satu sajaknya, "Aku mengikuti agama cinta ke manapun karavannya pergi; cinta adalah keimananku yang sejati". Dikutip dalam Sayyid Yahya Yatsribi, *Agama dan Irfan; Wahdat Al-Wujud dalam Ontologi dan Antropologi, serta Bahasa Agama*, terj: Muhammad Syamsul Arif, (Jakarta: The Islamic College Jakarta (Sadra International Institut), 2012).

<sup>19</sup> Ibnu 'Arabi, *Tarjuman al-Asywaq*, Ed. R.A. Nicholson, London: Royal Asiatic Society, 1911), 19.

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of Ibn 'Arabi, of course, is quite possible. But whether Ibn 'Arabi was also influenced by his contemporaries or earlier thinkers, both from Sufis and philosophers regarding the discussion of love, this is what needs to be explained more deeply.

Sufis in the scholarly history of Sufism, can never escape the concept of love. A number of names are popular and famous for the idea of love, for example Rabi'ah, Abu Yazid al Busthami, Dzun Nun al Mishri, Ibn Farid, and Jalaluddin Rumi. These Sufis put forward the idea of love in their own peculiarities. The idea of love in the thought of Ibn 'Arabi, is entirely another. Love in the view of Ibn 'Arabi is discussed in a philosophical discourse, in contrast to Sufis who are more mystical in nature and use literary means in their expression. Ibn 'Arabi, explains, theorizes, and formats the discussion of love in the construction of philosophical reason and thick intellectual language. There are indeed rhymes in between discussions, but they are only complementary and expressions of overflowing feelings, after the philosophical narrative has been elaborated.<sup>20</sup> This is the advantage of Ibn 'Arabi over other Sufis in explaining love. Even the Sufis express love in their very practical purpose (axiological side), as a sincere and passionate expression of servitude. Ibn 'Arabi's discussion brings the concept of love to the ontological region and draws it from the triviality of mere feelings, though it is also something sublime. Related to the term love, it is necessary to discuss the unity of concepts, in the context of Ibn 'Arabi's reasoning, in matters of form, time, creation, macrocosm and microcosm, as well as kamil people. In summary as follows:

The form in the sense of Ibn 'Arabi is the absolute existence that is the source of all existence, that is, a Reality whose existence is identical to its Essence, or a form whose existence is necessary (*Obligatory Form li Dzatihi*).<sup>21</sup>

Meanwhile, it is not a unit of duration that is usually measured in the context before and after, but rather a movement of the Being that is always in continuous creation. A temporal locus of the Being.<sup>22</sup> Creation itself is a process of timing or the way Reality manifests, which in this case is associated with love. That is, the process of creation begins with the will to be loved. Creating is the same as loving. This school of nafs ar-rahman (breath of love) forms the title of the universe called the macrocosm<sup>23</sup> and the culmination of the whole creation was a creature named man called the microcosm. The human being who attains the divine consciousness perfectly, who succeeds in becoming a divine image, this is the so-called kamil person.<sup>24</sup>

The kamil human being is a perfect manifestation, in relation to when God (Being) wills to 'see' Him, as a result of a very sublime primordial love.<sup>25</sup> It is in this kamil person that God loves perfectly, and the kamil person himself becomes the ultimate manifestation (the reason for love).<sup>26</sup>

Man's efforts in gaining divine consciousness, which is also driven by love (love is the basis of all forms of worship), give birth to religions, which although diverse, yet are essentially one whole (derived from the same impulse, towards something in common).<sup>27</sup> This is the superiority of Ibn 'Arabi's conception of love with other Sufis.

Thus, the term religion of love as a philosophical concept becomes something authentic, typical of Ibn 'Arabi. It is this religion of love that will be explored, how it relates to the locus of the times, where Ibn 'Arabi grew up, underwent education, and carried out his wanderings, met figures, divine figures who inspired him to give birth to a thought.

### 1. Hermeneutika Psiko-Historis

Etymologically, the word "hermeneutic" comes from the Greek *hermeneuein* meaning "to interpret" or to interpret. This term refers to a mythological figure named Hermes, who is a messenger who has the task of conveying the message of a god to humans. From that mythology, Hermes became a symbol for science in interpreting. Therefore, Hermeneutics is defined as the process of changing a state or situation of ignorance into understanding. This general sense became the starting point, both hermeneutics in the classical view and in the modern view.<sup>28</sup>

The term hermeneutic includes two things, namely art and theories about the understanding and interpretation of symbols both linguistic and non-linguistic. Originally hermeneutics was used to interpret old literary works and scriptures, and symbolic

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<sup>20</sup> Doktrin wahdat al-wujūd Ibnu Arabî sendiri, jika dibandingkan dengan objek lain seperti mahabbah, ma'rifah, hulûl, dan ittihād, maka ia bersifat luas dan universal yang mencakup seluruh realitas yang ada. Sedangkan yang lain bersifat individual atau pemikiran yang berasal dari pengalaman mistis pribadi ketika berhubungan dengan Tuhan. Ketika paham lain hanya bisa dirasakan dan dipahami sendiri oleh sang mistikus tanpa dapat dipahami orang lain dengan akal sehat, konsep Ibnu 'Arabi dapat ditelusuri dengan cara berfikir yang logis bahkan mampu menawarkan pandangan yang tajam untuk memahami realitas. Lih. Faiz, "Eksistensialisme Sadra", Jurnal Teosofi, Vol III, 2013.

<sup>21</sup> A. E. Afifi, *Filsafat Mistis Ibnu 'Arabi*, Terj: Sjahrir Mawi dan Nanda Rahman, (Jakarta: Gaya Media Pratama, 1989), 18.

<sup>22</sup> Fahmy Farid Purnama, *Ontosofi Ibnu 'Arabi*, (Yogyakarta: Aurora, 2018), 226.

<sup>23</sup> "Dengan cinta terjadilah hembusan nafas, dan nafas Sang Pengasih memunculkan semesta guna meluruhkan formula cinta." Mahmud al-Ghurab, *Semesta Cinta Ibnu 'Arabi*, Terj: Agung Irawan, (Surabaya: Nusantara Press, 2015), 9.

<sup>24</sup> Haidar Bagir, *Semesta Cinta: Pengantar Kepada Pemikiran Ibnu 'Arabi*, (Bandung: Noura Books, 2015), 210-211.

<sup>25</sup> "Ketika Realitas ingin melihat esensi Nama-nama-Nya yang indah atau, dengan kata lain, ingin melihat Esensi-Nya dalam sebuah objek inklusif yang meliputi seluruh Perintah-Nya, yang didasarkan pada eksistensi, Ia akan memperlihatkan rahasia Diri-Nya kepada-Nya." Ibnu 'Arabi, *Fushus al Hikam*, Terj: Ahmad Sahidah (Yogyakarta: Islamika, 2004), 63.

<sup>26</sup> Hadits Qudsi, "*Laulaka laulaka lamma khalakuk aflak*", Lih. Agus Haryo Sudarmojo, *Nur Muhammad*, (Yogyakarta: Benteng Pustaka, 2017), 102.

<sup>27</sup> A. E. Afifi, *Filsafat Mistis...*, 207.

<sup>28</sup> E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat* (Yogyakarta: Kanisius, 1996), 23.

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forms of communication, but hermeneutics later developed its work area to become more fundamental, namely human life and its existence.<sup>29</sup>

Hermeneutics as a method has a long history. Various thoughts about hermeneutics gave birth to a school of hermeneutics that originated from different paradigms, so that it was different in operational ways. Each hermeneutic figure has its own pressure point, and therefore the discussion of hermeneutics will be a long and complicated discussion, which is certainly not the main purpose of this discussion. In summary, there are at least three categories of hermeneutics, relating to the relationship between the reader (interpreter), the text, and the initiator: first, theoretical hermeneutics; second, philosophical hermeneutics; The third, critical hermeneutics.<sup>30</sup>

Theoretical hermeneutics focuses on the problem of understanding, how to get an objective meaning from the text. The objective meaning in question is the meaning desired by the author or initiator of the text. In an effort to understand the meaning intended by the initiator, the reader (interpreter) must equate his position and experience with the initiator. The reader or interpreter must enter the life history of the initiator by empathizing (psychologically) with the person of the initiator. This hermeneutics is also known as romantic hermeneutics. These hermeneutic figures are Schleiermacher, Wilhelm Dilthey, and Emilia Betty.<sup>31</sup>

Philosophical hermeneutics, has a pressing point on the 'act of understanding', not how to understand the text objectively. Philosophical hermeneutics assumes that it is impossible to obtain an objective and definitive understanding of a text, as intended by the initiator. This hermeneutics seeks to combine the so-called horizon of the text with the horizon of the reader (interpreter), so as to obtain a meaning that is valuable to the life of the reader, not to the initiator.<sup>32</sup> The figure of this hermeneutics is Hans Georg Gadamer.

Critical hermeneutics aims to reveal the existence of veiled interests behind the text. Those interests are the ideology of the interpreter and the ideology of the text (which relates to the ideology of the initiator). This hermeneutics assumes that the text is a medium for domination and power, therefore, it is necessary to suspect or be aware of, the interests behind the text.<sup>33</sup> The characters are Jurgen Habermas and Paul Ricoeur.

In the context of the discussion in this paper, the hermeneutics used as a perspective is the hermeneutics intended by Komarudin Hidayat in his book, *Understanding the Language of Religion; A Hermeneutic Study*. Komarudin Hidayat is of the view that in relation to understanding the meaning of a text, a psychological and historical understanding of its author or initiator is needed.<sup>34</sup> Psychological understanding or so-called internal factors, is useful to know how the personality internalized in an initiator affects the birth of an idea which is then written down in the text. Historical understanding, which is an external factor, is useful to know how historical conditions and the social conditions that surround the life of an initiator affect the birth of a text. This is the so-called psycho-historical hermeneutics.

Apart from the various schools of hermeneutics and their pressing points, psycho-historical hermeneutics takes the practical side of the various schools in hermeneutics, and formulates them in two pressing points: the study of psychological internal aspects, and the study of historical external aspects. This is affirmed by Dr. Abdul Muhayya, M.A., that historical psycho-hermeneutics is a study of hermeneutics that reveals the psychological side of the author's personality combined with aspects of the socio-historical conditions of the times that surround it, which influenced him in giving birth to a thought.

The operational technicalities are thus, as follows: first, it examines internal factors or psychological aspects consisting of curriculum vitae, family background, and education pursued by a thinker or initiator; Second, it examines socio-historical conditions, which are external factors, consisting of the social, political, and cultural conditions that surround life in the age in which a thinker lived and gave birth to his thoughts. These two aspects are then included in every analysis and discussion (converging) with the thoughts that are the theme in the discussion.

Hermeneutics asserts that authentic human beings are always seen in the context of space and time in which man himself experiences or internalizes them. To understand *Das Sein*, we cannot escape the context, because if it is out of context, we will see only artificial pseudo-humans or only man-made. An authentic human being can only be understood or understood in the exact space and time exactly where he is. In other words, each individual is always in a state of disposition and can only be truly understood in his or her situation.<sup>35</sup>

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<sup>29</sup> E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat*, 63-64.

<sup>30</sup> Edi Susanto, *Studi Hermenutika; Kajian Pengantar*, (Depok: Kencana, 2016), 28.

<sup>31</sup> Josef Bleicher, *Contemporary Hermeneutics; Hermeneutics as method, philosophy and critique*, (New York: Routledge, 1993), 13-14.

<sup>32</sup> Richard E. Palmer, *Hermeneutics*, (Northwestern University Press, 1969), 185

<sup>33</sup> John. B. Thomson, *Critical Hermeneutics; A Study in The Thought Of Paul Ricoeur and Jurgen Habermas*, (Cambridge University Press, 1981), .

<sup>34</sup> Komarudin Hidayat, *Memahami Bahasa Agama; Sebuah Kajian Hermeneutik*, (Jakarta: Paramadina, 1996), 128-129.

<sup>35</sup> E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat*, 31.

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### 2. The figure of Ibn 'Arabi

The figure of Ibn 'Arabi is a very complex figure. In addition to his fame as a Sufi, Ibn 'Arabi is also widely known in his capacity as a highly prolific author and poet. This popularity of Ibn 'Arabi can be understood given his unique life and controversial thoughts. Ibn 'Arabi's influence seemed to be so widespread that he was accepted by almost all circles, both Sunni and Shi'a. The character of his teachings that have their own uniqueness and originality gives another dimension to his thinking.

Ibn 'Arabi was born on 17 Ramadan 560 H, or July 28, 1165 AD, in Mursia, southeastern Spain. The year of his birth which coincided with the year of the death of the great Sufi Sheikh 'Abd al-Qadir al-Jilani gave rise to speculation that Ibn 'Arabi was indeed born to replace his spiritual position.<sup>36</sup>

His full name is Muhammad Ibn Ali ibn Muhammad Ibn 'Arabi al Tha'i al Hatimi. Many writers generally refer to him as Ibn 'Arabi. This abbreviated name has long been used by Western writers, some perhaps imitating the style of Turkish and Iranian authors, but this abbreviation also serves to distinguish itself from one of the other famous Andalusian figures, namely Abu Bakr Muhammad Ibn 'Arabi (1076-1148), chief judge (Qadi) of Seville; later Ibn 'Arabi studied with the cousin of this figure.<sup>37</sup>

Ibn 'Arabi had titles, among others: Muhyi-Din (Religious Living) and Shaikh al Akbar (Doctor Maximus). Then many writers combined the two titles into: Shaikh al Akbar Muhyidin Ibn al'Arabi. In many writings, this character is often shortened only to Ibn al'Arabi (with Al), Ibn'Arabi (without al) or Ibn'Arabi alone.<sup>38</sup> he also received the title as Ibn Aflatun (Son of Plato) or the Platonic.<sup>39</sup>

### 3. Works of Ibn 'Arabi

There is no exact number yet agreed upon by researchers on the works of Ibn 'Arabi. Various figures have been mentioned by scholars. L. Massignon, a French orientalist posits, Ibn 'Arabi wrote about 300 works. While C. Brockelmann recorded no less than 239 works. Osman Yahya in his French-language bibliographic work, mentions 846 titles and concludes that only about 700 are original and only 400 are extant. Ibn 'Arabi himself in the *Diploma li al Malik al Muzaffar* mentions 289 titles.<sup>40</sup>

According to Stephen Hirtenstein, Ibn 'Arabi wrote no less than 350 books. Stephen mentions 30 major works, including the master piece *Futūḥāt al Makkīyah and the magnum opus Fushūsh al Ḥikam*.<sup>41</sup>

*Futūḥāt al Makkīyah* (opening of Makkah) is a work of Ibn 'Arabi which became contentious in the Egyptian parliament. It contains the spiritual life of Sufis and their teachings, metaphysical principles, and religious sciences such as interpretations of the Qur'an, hadith and fiqh. According to Ibn 'Arabi's confession, this work is the result of dictation from God through His angels. It began to be composed in Makkah in 1202 (598 H) after Ibn 'Arabi received a vision of youth and completed in 1231 (629 H) for the first version and in 1238 (636 H) for the second version.<sup>42</sup>

The second monumental work is *Fushūsh al Hikam* (strands of wisdom gems). Admittedly Ibn'Arabi, this work was written on the command of the Prophet saw to be taught to mankind. Consisting of 27 chapters, each chapter teaches about the wisdom that each prophet has, starting with the prophet Adam and closing with the Prophet Muhammad. Overall presenting the wisdom of different people towards the universal wisdom covered by the prophethood of Muhammad. This work is considered the quintessence of the teachings of Ibn 'Arabi, written in 1229 (627 A.D.) in Damascus, about 10 years before he died.<sup>43</sup>

In addition to these two main works, here are his works that are gathered in several categories. There are three works on metaphysics and cosmology, namely *Insha'al Dawair* (a circle that includes) *Uqlah al Mustawfiz* and *Tadbirah al Ilahiyyah* (ilahiyah government). A collection of Ibn 'Arabi's works containing spiritual experiences and abstract and practical instructions for ruhani pathfinders, incorporated in the *Rasa'il Ibn al Arabi*.<sup>44</sup>

### 4. Locus of the Time of Ibn 'Arabi

Ibn 'Arabi was born on 17 Ramadan 560 H, coinciding with July 28, 1165 AD, in Mursia, southeastern Spain. At the time of his birth Mursia was ruled by Muhammad Ibn Sa'id Ibn Mardanisy. As the first and only child, his birth is definitely a great happiness for his parents. The first seven years of his life seemed to be spent amid local conflicts and tensions. His father served as an army of Ibn Mardanisy, the local ruler who founded a small kingdom for himself with the help of Christian mercenaries. In the tradition of Rodrigo Diaz (El Cid), his famous ancestor in the XI century, Ibn Mardanisy dwelt in Mursia and Valencia and by Christians was nicknamed the "King of Wolves". He allied himself with the kings of Castile and Aragon and for 25 years defended his kingdom against the new forces of Al Muwahidun, although his rule receded further when Ibn 'Arabi was born.<sup>45</sup>

<sup>36</sup> Muhammad al-Fayyadl, *Teologi Negative Ibn 'Arabī: Kritik Metafisika Ketuhanan*, (Yogyakarta: LKiS, 2012), 34.

<sup>37</sup> Stephen Hirtenstein, *Dari Keragaman*, 43.

<sup>38</sup> Stephen Hirtenstein, *Dari Keragaman*, 43.

<sup>39</sup> Henry Corbin, *Imajinasi Kreatif Sufisme Ibn 'Arabī*, Terj: M. Khozim dan Suhadi, (Yogyakarta: LKiS 2002), 39.

<sup>40</sup> Kautsar Azhari Noer, *Ibn Al'Arabi*, 25.

<sup>41</sup> Stephen Hirtenstein, *Dari Keragaman*, 353-360.

<sup>42</sup> Kautsar Azhari Noer, *Ibn Al'Arabi*, 25.

<sup>43</sup> Kautsar Azhari Noer, *Ibn Al'Arabi*, 25.

<sup>44</sup> Stephen Hirtenstein, *Dari Keragaman*, 353-360.

<sup>45</sup> Musyrifah Sunanto. *Sejarah Islam Klasik* (Jakarta: Kencana, 2011), 129.

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The Al Muwahidun dynasty originated from the Berber tribes of the Atlas mountains of Morocco. A follower of the religious leader Ibn Tumart, and appeared first in 1145. By 1163 they invaded North Africa as far away as Tripoli. Throughout the 20 years before the birth of Ibn 'Arabi, Al Muwahidin had resurrected and reconsolidated muslim unity in Andalusia, building fortifications to counter interference from Christians in the north. They made Sevilla the local capital and built stability throughout North Africa.<sup>46</sup>

In 1172 Ibn Mardanisyy died, and the resistance to Al Muwahidin's rule ended. Ibn'Arabi's father, together with a prominent entourage of Ibn 'Mardanisyy's followers, apparently turned his loyalty to the sultan of Al Muwahidin, Abu Ya'qub Yusuf I, and became one of his military advisors.<sup>47</sup> In that same year all his family moved to Seville, the bustling and prosperous cosmopolite center, and became the capital of the kingdom of Al Muwahidin in Spain. New development programs financed by the sultan; such as restoring the Ancient Roman water system, making Seville the main city in the country. The city became a rallying point between different races, and cultures where singers and poets mingled with philosophers and theologians, and saints coexisted with sinners.<sup>48</sup>

So, from the age of 7 Ibn 'Arabi grew up in an environment full of important ideas of the time, science, religion and philosophy. When mass communication as we know it today there is no such environment becomes an important element in its development. The twelfth-century Seville at the time of Ibn 'Arabi was young can be likened to the combination of the cities of London, Paris and New York today a remarkable mix of people, buildings and events.

### 5. Education and Career of Ibn 'Arabi

Much of his early life was spent as usual for youngsters who were just growing up. His education was standard education for a good Muslim family, although it seems that he did not study at an official school, he almost certainly got private lessons at home. He was taught the Qur'an by one of his tetanganya, Abu Abdallah Muhammad al Khayyat, whom he later loved deeply and remained his close friend for many years. Since settling in Seville when he was eight years old, Ibn began his formal education. In the central city of science, under the guidance of famous scholars studied the Qur'an and its interpretations, hadith, fiqh, theology, and scholastic philosophy. Seville was an important sufism centre as well, with a number of prominent Sufi masters living there.<sup>49</sup>

Ibn 'Arabi studied with many scholars, such as Abu Bakr bin Muhammad ibn Khalaf al-Lakhmy, Abul Qasim asy-Syarrath, and Ahmad ibn Hamzah for his Qur'an and Qira'ah studies, as well as to Ali ibn Muhammad Ibnul Haq al-Isybili, Ibn Zarqun al-Anshari and Abdul Mun'im al-Khazraji, for the issue of fiqh and hadith of the schools of Imam Malik and Ibn Hazm Adz-Dzahiry, Ibn Araby had absolutely no regard for them. In fact, he himself strongly rejected taklid. Ibn 'Arabi constructed an original methodology in interpreting the Qur'an and As-Sunnah that differed from the methods adopted by his predecessors. Almost all of his interpretations are colored by very brilliant theosophical interpretations.<sup>50</sup>

Ibn 'Arabi also had female Sufi teachers. One of the most famous and memorable in her heart was the figure of the holy woman, Fathimah of Cordoba. This figure, who is referred to as his spiritual mother, was very influential on the development of Ibn 'Arabi's ruhani. Ibn 'Arabi preached to Fathimah, who, despite being 90 years old, still looked young and beautiful, as a caromah of his spiritual power. Ibn 'Arabi built a cottage for her spiritual mother, with both hands, and it was in that cottage that the Sufi woman spent the days with worship and khalwat to Allah.<sup>51</sup>

### 6. Ibn 'Arabi's Intellectual and Spiritual Odysseys

During his stay in Seville, the young Ibn 'Arabi often traveled to various places in Spain and North Africa. The opportunity was used by him to visit leading Sufis and scholars. One of his most memorable visits was when he met Ibn Rusyd (d 595 / 1198) in Kordova. Ibn 'Arabi's conversation with this great philosopher proved a remarkable brilliance in spiritual and intellectual insight. The conversation explains the differences and conflicts between the path of logical reason and the path of gnostic imagination which then divides Islamic thought as a whole into two branches. The fact that young Sufis defeated the peripathetic philosopher in the exchange of thoughts aptly shows the buhul point of Ibn 'Arabi's philosophical thought and mystical experience, which shows how mysticism and philosophy relate to each other in his metaphysical consciousness.<sup>52</sup>

At a relatively young age, it may be 16 years old. He underwent self-exile (khalwat). According to a story written more than 150 years after his death, it is told that Ibn 'Arabi once participated in a feast with his friends and as was customary in Andalusia, after a meat dish was then served wine. Just as he was about to start drinking a glass of wine, he suddenly heard an exclamation, "O Muhammad, it is not for this that thou art created!" Frightened to hear this stern voice, he ran to a cemetery

<sup>46</sup> Dudung Abdurrahman, *Sejarah Peradaban Islam* (Yogyakarta: LESFI 2004), 228.

<sup>47</sup> Claude Addas, *Mencari Belerang Merah : Kisah Hidup Ibnu 'Arabi*, terj. Zaimul Am (Jakarta : Serambi, 2004), 412-413.

<sup>48</sup> Ahmad Isa, *Tokoh-tokoh Sufi, Tauladan dan Kehidupan yang Shaleh*. (Jakarta : PT Raja Grafindo Persaada, 2000), 203.

<sup>49</sup> Henry Corbin. *Imajinasi Kreatif Sufisme.*, 31.

<sup>50</sup> M. Fudoli Zaini, *Sepintas Sastra Sufi Tokoh dan Pemikirannya*. (Surabaya : Risalah Gusti, 2000), 101

<sup>51</sup> Sayyed Husein Nasr, *Three Muslim Sages* (Cambridge: Harvard University Press, 1969), 92.

<sup>52</sup> Henry Corbin. *Imajinasi Kreatif Sufisme.*, 44-45.

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outside the city of Seville. There he found ruins that looked like a cave. For four days he remained there alone doing khalwat, doing zikir and only going out during prayers.<sup>53</sup>

In 590 H (1193) when his thoughts had crystallized he wandered around Andalusia. He went to the city of Murur, to meet Sheikh Abu Muhammad al Maururi. Next he continued his travels to Cordova and Granada, After being satisfied with enjoying his travels to various cities in Andalusia he wanted to cross the sea and head for another land. He then went to Bejayah (Bugia) Algeria to visit Sheikh Abu Madyan, a founder of the Sufism tradition, who was perhaps the most prominent Sheikh of his time. Abu Madyan was a very influential person in the person of Ibn'Arabi. This can be seen from the stories he wrote himself about the spiritual figures of his time. Although his desire to meet Abu Madyan physically was never achieved even Abu Madyan's teachings were obtained only from his students who were nota bene his teachers, such as A Mawruri, Al Kumi, and Al Sadrani – Ibn believed that Abu Madyan knew him and had even met him many times spiritually.<sup>54</sup>

From Bugia Ibn 'Arabi continued his travels to Tunisia. There he examined the work of a Sufi politician Abu al Qasim Ibn Qushai, Khal'an Na'lain (removing both sandals). It was this figure who famously defected to the Al Murabithun dynasty in Western Andalusia. In addition to studying the work in the same year Ibn visited several disciples of Abu Madyan such as Abd al Aziz al Mahdawi and Abu Muhammad Abdallah al Kinani. It is said that during his time in Tunisia, Ibn Arabi met the prophet Khidir. The meeting then took place again when at the end of 1194 Ibn returned to Andalusia. Thus three times Ibn 'Arabi has been encountered by Khidir, in a physically existing degree. The first meeting took place on the mainland, on a city street during the day, where he emphasized outward submission to the worldly teacher. The second takes place in the water, a private gathering under the light of a full moon. And the three Khidir showed above the air. It appears that there was a stage of Khidir's teachings in a "special language" to lead Ibn into the knowledge of the mysteries of God and encourage him to reflect on the quality of the education.<sup>55</sup>

From then on he started writing activities, pouring the inspiration or inspiration he received into writing so that his friends could read. In late 1194 after returning to Andalusia he wrote one of his great works, Mashashid al Asrar (contemplation of mysteries) for the companions of the Mahdawi. And around the same year he composed the Tadbirat al Ilahiyah (divine reign) for al Mawruri.<sup>56</sup>

In the ten-year period since his resignation from Al Muwahidin's reign and entering the spiritual path, Ibn 'Arabi made a journey that marked a period of instruction in prophetic wisdom. He started as Isawi, then became Musawi, and after meeting with Hud and all the prophets, he finally came to the legacy of Muhammad. Sometimes this process is under the guidance of spiritual teachers, sometimes through the direct intervention of the prophets themselves. Ibn 'Arabi clearly saw the whole process of spiritual development and guardianship in terms of the special wisdom of the prophets and apostles. For him those wisdoms were nothing but intergral expressions and unifying the wisdom of Muhammad. This prophetic legacy formed the real basis of all his writings. He began as a follower of 'Isa, emphasizing withdrawal, and then in the spiritual path of Moses, when the light of revelation was lowered. After going through the places of revelation represented by each of the prophets, he finally came to the perfect inheritance of Muhammad.<sup>57</sup>

When his father passed away, followed by his mother a few months later, Ibn accepted the fact that he had to take care of his two sisters, so he had to leave his spiritual life. Worldly urges also arose, when there was political tension between Al Muwahidin in Seville and King Alfonso VIII of Castile. Ibn 'Arabi got a job offer in the sultan's guard army. Remembering the words of Salih al Adawi, Ibn 'Arabi refused the offer. Then he left Sevilla taking his two sisters to Fez and lived there for a few years. After her two younger siblings had gained a husband, her worldly responsibilities were completed and she again devoted herself to the spiritual path.<sup>58</sup>

Fez seems to mark a period of great happiness in his life, where he can devote himself fully to spiritual activities and associate with like-minded people who share his aspirations. Not only did he meet the saints who were the heirs of Muhammad he himself also went further and further into this legacy. At the Al Azhar Mosque in Fez he entered a new level of vision in the form of light this vision of light is a kind of preliminary taste of his great journey. In the following year, at the age of thirty-three, he experienced a remarkable journey of all, namely the ascent (mi'raj) reflecting the night journey of the famous Prophet Muhammad. This journey is then contained in the book of Al Isra (The Book of the First Journey).<sup>59</sup>

After being endowed with the brightest vision of his destiny, Ibn returned to the Liberian peninsula for the last time in 1198. In December of that year he was in Kordova at the funeral of Ibn Rusyd. Then from Kordova, with his close friend Al Habasyi they headed to Granada and again met Abdallah al Mawrauri. In January 1199 in Granada Ibn 'Arabi got a vision that

<sup>53</sup> Claude Addas, *Mencari Belerang Merah..*, 62-63.

<sup>54</sup> Muhammad Yunus Masrukhin, *Biografi Ibnu 'Arabi*, (Depok: Kiera Publishing, 2015), 194-195.

<sup>55</sup> Henry Corbin, *Imajinasi Kreatif Sufisme..*, 69-70.

<sup>56</sup> Claude Addas, *Mencari Belerang Merah..*, 192.

<sup>57</sup> Muhammad al-Fayyad, *Teologi Negatif*, 42.

<sup>58</sup> Muhammad al-Fayyad, *Teologi Negatif*, 42

<sup>59</sup> Claude Addas, *Mencari Belerang Merah..*, 223-225.



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reinforced the meaning of the closing of the saints. From Granada they headed for Murcia. After two years in this country of birth, they went to Marakesy. In early 1201 (597) from this city they headed for Bugia again, after which they ventured to Tripoli, Tunisia, Egypt and then to Makkah.<sup>60</sup>

At the end of his long journey from the west, Ibn 'Arabi finally arrived in Makkah in mid-1202. In this city his name sticks out, even figures and scientists often meet him. Among them was Abu Syuja' al Imam al Muwakkil who had a beautiful and intelligent daughter named Nizam. This girl inspired Ibn 'Arabi so that his work *Turjumān al Asywāq* was born.

“When I lived in Makkah in 599 A.D., there I met many very respectable, civilized, and pious men and women. None of them boasted of themselves even though they had various virtues and glory ; people like Abu Shaja' Zahir bin Rustam bin Abu Raja al Isfahani and his sister, binti Rustam, an old woman alim, a brilliant example among women.... This Shaikh had a daughter, a virgin who captivated the attention of the beholder, whose presence illuminated the encounters with brilliant rays, which dazzled and amazed all who were with him and captivated the consciousness of all who looked at him. His name is Nizam (harmony) and his nickname is 'Ayn al Shams (the eye of the sun). He was very religious, alim, zuhud, a wise man among the wise men of the Holy Land.”<sup>61</sup>

According to Ibn 'Arabi in the preamble of his work, outwardly the work is a strand of his love poems to the beautiful girl, but in fact the work is an expression of his love for the Creator.<sup>62</sup>

During his two years in Makkah (1202-1204), Ibn was busy writing. His works in this period are : Misykātul Anwār, Hīlyatul Abdāl, Ruhul Quds, and Tājul Rāsail. But his most monumental work is Al Futūhātul Makkiyyah, which he claims is the result of education directly from God. The writing of the book, which became his masterpiece, began with the events of his time in the Kaaba, where he met a mysterious young figure who gave him knowledge of the isoteric meaning of the Qur'an. In addition, a vision of the prophet Muhammad completes his spiritual journey to the top, namely as a finale to guardianship. In this period of Makkah there was also a meeting between him and Shaikh Majduddin Ishaq ibn Yusuf of Anatolia (Rum region). This Shaikh was an important spiritual figure who became an advisor to the king in the Seljuk Palace, who would one day become the father of Sadruddin al Qunawi, one of the key figures among the disciples of Shaikh al Akbar.<sup>63</sup>

In 1204 (601 A.D.) Ibn 'Arabi left Makkah for Baghdad and stayed for 12 days, then proceeded to Mosul. Living in Mosul for one month, Ibn met Abdallah ibn Jami who gave him the consecration of al Khidr for the third time. During his stay here he successfully completed three works, namely Tarazzulah al Maushiliyyah, Kitab Al Jalāl wal Jamāl, and the book kunh mā lā Budda lil murīd minhu. From Mosul, during 1205 (602 A.D.) they (Ibn 'Arabi and Habasyi) set out for the village via Dyarbakir, and Malatya reached Konya. In this year Ibn composed the Treatise al Anwār (Treatise of Light). And for the first time in contact with Ahaduddin Hamid al Kirmani a spiritual teacher from Iran.<sup>64</sup>

In 1206 Ibn 'Arabi headed to Yerussalem and then Hebron (here successfully wrote the Kitab Al Yaqin) and performed the Hajj in Makkah in July 1206. By 1207 they were again in Cairo, gathering with Ibn 'Arabi's old friends from Andalusia namely Al Khayyat and Al Mawruri. But unfortunately the neighborhood in Cairo was not sympathetic to Ibn'Arabi, because his teachings were considered deviant and accused of heresy. They were distressed by this situation, at the end of 1207 Ibn returned to Makkah to continue studying the Hadith and also visited the family of Abu Syuja'bin Rustam. After living in Makkah for about a year and then walking again north towards Asia Minor. Arrived in Konya in 1210 (607 H) and was welcomed by the ruler Kay Kaus and the people there.<sup>65</sup>

In 1212 (609 A.D.) Ibn 'Arabi again visited Baghdad. There he met the famous Sufi master Shihabuddin Umar al Suhrawardi, author of the book of Awarif al Ma'arif.<sup>66</sup>

In the period between 1213 – 1221 Ibn again ventured to Aleppo, Makkah, Anatolia, Malatya and Aleppo again. While living in Malatya Ibn 'Arabi had written Istilāhāt al Shufiyyah. In 1221 in Aleppo, Majduddin Ishaq died, and Ibn took on the task of raising and educating Majduddin's son Sadruddin Qunawi who was about 7 years old at the time. It wasn't long before his best friend Al Habasyi also died.<sup>67</sup>

In 1223 (620 A.D.) Ibn remained in Damascus until the end of his life, except for a brief visit to Aleppo in 1231. The long journey, the extraordinary work, the infamy and poverty that became his calling in life, have all eaten away at his health. Now he is very famous and respected everywhere. Damascus ruler Al Malik al 'Adl offered him to stay at the Palace. Here Ibn 'Arabi completed his great work Futūhātul al Makkiyyah and also Fushūsul Hikam as an overview of his teachings. In addition to

<sup>60</sup> Muhammad al-Fayyad, *Teologi Negatif*, 41.

<sup>61</sup> Claude Addas, *Mencari Belerang Merah*, 301.

<sup>62</sup> Claude Addas, *Mencari Belerang Merah..*, 302.

<sup>63</sup> Muhammad al-Fayyad, *Teologi Negatif*, 45.

<sup>64</sup> Henry Corbin. *Imajinasi Kreatif Sufisme..*,70.

<sup>65</sup> Muhammad al-Fayyad, *Teologi Negatif*, 45.

<sup>66</sup> Seyyed Hossein Nasr, *Tiga Mazhab Utama Filsafat Islam*, Terj: Ach. Maimun Syamsuddin, (Yogyakarta: IRCiSoD, 2014), 175.

<sup>67</sup> Muhammad al-Fayyad, *Teologi Negatif*, 34

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interrupting his poem *Al Diwan al Akbar*.<sup>64</sup> As for Sadruddin al Qunawi, who he had raised and educated, he always accompanied him faithfully, along with Awhaduddin Kirmani, Ibn 'Arabi's friend and Qunawi's teacher.<sup>68</sup>

Ibn 'Arabi died in Damascus on 16 November 1240 (28 Rabi'al Tsani 638 H) aged 76. Qadhi the chief in Damascus and 2 disciples of Ibn 'Arabi performed his funeral service.<sup>69</sup>

### 7. The Religion of Love and the Influences That Surround It

Ibn 'Arabi's very prolific life in his work, as well as his vast wanderings, meeting great Sufi masters, and the whole ruhani events experienced by Ibn 'Arabi formed an interweaving of influences with one another, and formed a knot of views on the religion of love.

Ibn 'Arabi was born in an atmosphere of conflict. The transition of power from the very strict Murabithun dynasty to the relatively freedom-giving Muwahhidun dynasty, became the main factor, which was behind the idea of a love religion. Ibn 'Arabi grew up in a rigid and very singular religious atmosphere. No other ideas should grow and develop apart from those set by the ruler. It was on that theological restraint that influenced the personality of an Ibn 'Arabi to seek a true religious format, which provided inner peace. It prompted Ibn 'Arabi to live a life of ruhani, taking the path of salik. Thus, the meeting between spiritual talents and the circumstances of the times that encourage the search for a more true and calming religion.

His early life showed political instability that caused Ibn 'Arabi's family to move to the city of Seville. The move, apparently, was a blessing for an Ibn 'Arabi. As a city that became the center of civilization of the Muslims in Andalusia, Seville was fertile ground for the development of the superior seeds of spirituality and intellectuality of Ibn 'Arabi.<sup>70</sup> The sociological condition of Seville, which is a cosmopolitan city, with cultural diversity, influences the view of reality of an Ibn 'Arabi.

The unity of form, which became the main thought of Ibn 'Arabi, was also influenced by the reality of life in Seville, which was very diverse and diverse, but formed a glorious landscape of civilization. Of course, Ibn 'Arabi's spiritual vision played a role in producing his thoughts. However, the influence of spiritual and intellectual teachers, as well as the cultural climate in Seville, played a major role in shaping his thinking. His spiritual talents became very developed, for Ibn 'Arabi himself was very assiduous, and intersected with the great Sufis. Ibn 'Arabi was also diligent in undergoing various kinds of sufistic practices, from a young age. From a young age, already undergoing khalwat practice and with his extraordinary talent, Ibn 'Arabi had attained a high spiritual status even before he reached the age of 20.<sup>71</sup>

Ibn 'Arabi's odyssey, was the next factor, which was very influential in his conclusions regarding the religion of love. Ibn 'Arabi visited many regions with diverse cultures as well as various sociological phenomena. Therefore, he can see the diversity of reality from the series of his journeys, especially when he walks the footsteps of the prophets that ended in the Prophet Muhammad saw. The series of journeys is not just a matter of gathering information, but rather a real spiritual practice and experience. From his wanderings, Ibn 'Arabi learned many valuable lessons about a salik's path to God.<sup>72</sup>

There are various paths that allow a person to meet God. The number of roads is, even as many as the number of creatures. Although it is diverse, but in essence, what moves is one. Such an awareness arises from a reading of the reality that Ibn 'Arabi calls for, which is strongly combined with his ruhani vision. This kind of awareness is inseparable from the atmosphere and nuances of such a cosmopolite age, which allows diverse thoughts to grow and develop.

Next, the biggest factor that prompted the term religion of love to emerge, was the event of his meeting with abu Syuja's daughter, whom he referred to as 'Ain As-Shams, the Nizam, which made Ibn 'Arabi fall in love. This wonderful feeling of love, combining the whole dimension of love, both sacred and profane, is joined all in one figure, Nizam.<sup>73</sup> This is what prompted him to compose heavenly rhymes, which were so vulgar and made Ibn 'Arabi the target of criticism. However, Ibn 'Arabi explained that what he wrote, was really just an expression to God, through his extraordinarily beautiful manifestations.<sup>74</sup> And that extremely mesmerizing beauty comes in the figure of the Nizam. The event of this meeting, presumably something very special and imprinted in an Ibn 'Arabi. This event further strengthened Ibn 'Arabi's view of love as the principle of creation, the basic essence, and the driving force of all things.<sup>75</sup> What he felt in his heart, in the form of a bubbling feeling of love, combined with his spiritual views that he had learned, made Ibn 'Arabi so attached to love.

<sup>68</sup> Claude Addas, *Mencari Belerang Merah...*, 370.

<sup>69</sup> Henry Corbin, *Imajinasi Kreatif Sufisme...*, 84.

<sup>70</sup> Claude Addas, *Mencari Belerang Merah...*, 52-53.

<sup>71</sup> Haidar Bagir, *Semesta Cinta...*, 91.

<sup>72</sup> Muhammad Yunus Masrukhin, *Biografi Ibnu 'Arabi*, 13.

<sup>73</sup> Bukti paling nyata adalah terciptanya syair-syair teofanik, *Tarjuman al-Asywaq* yang menjadikan sosok Nizham sebagai inspirasi utama dalam 'penglihatannya' terhadap Realitas Tuhan yang paling jelas, dimana figur arketip Tuhan hanya bisa direnungkan dalam figur konkret yang indrawi atau yang teimajenasi. Henry Corbin, *Imajinasi Kreatif Sufisme...*, 182.

<sup>74</sup> "penatapannya akan Realitas pada wanita lebih lengkap dan sempurna karena dalam cara ini, dia menatap Allah dalam cara aktif dan pasfi.." Ibnu 'Arabi, *Fushus al Hikam*, 401.

<sup>75</sup> Mahmud al-Ghurab, *Semesta Cinta Ibnu 'Arabi*, 11.

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Ibn 'Arabi's relationship with women was a typical one. Ibn 'Arabi was educated by a female Sufi, not one, but several female Sufis.<sup>76</sup> Of course this shaped Ibn 'Arabi's view of women as divine beauty, or the most tangible manifestation of love.

Thus, the thoughts of Ibn 'Arabi, were much influenced by the conditions of the times, especially the place where he visited, and the events he experienced. The religious concept of love, being a thing that is also the result of the authorship of the conditions, space and time in which Ibn 'Arabi lived.

### CONCLUSIONS

A person will never be separated from the age in which he existed. The existence of a person, depends on the existence of the times that surround him. Ibn 'Arabi with his concept of the religion of love, is essentially the result of his very intense intellectual and spiritual journey. There was an influence from his female Sufi teachers, and the biggest was the event of Ibn 'Arabi's fall in love with the Nizam. The figure of the Nizam became Ibn 'Arabi's greatest inspiration in giving birth to his views on the religion of love. This is because he has experienced for himself how great it is to fall in love and how it becomes the true essence of religion.

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<sup>76</sup> Muhammad Yunus Masrukhin, *Biografi Ibnu 'Arabi*, 66, dan 69.

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