

The Place Of Intellect, Contemplation And Unveiling In The Thought Of Ibn Al - 'Arabi

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Rational consideration (*tafakkur*) has great importance in daily life/thought life because daily life has its existence through knowledge. However, know doesn't mean just a haphazard mass of information. Knowledge only makes sense through rational consideration. Therefore, in many verses of the Qur'an man is encouraged to give rational consideration¹ and many verses end with a reference to Intellect (*aql*) and Conscience.

... There is the saying of the Prophet that, "An hour of rational consideration is more auspicious than a year's (supererogatory) act of prayer."²

It is rational consideration which pulls at the veil of heedlessness and familiarity, and so gives life to knowledge. Through familiarity and heedlessness people become accustomed to the abnormal and distorted, and come to accept them as the norm. They even start to perceive the most wonderful occasions as banal and simple events. Thus intellect (*aq!*) remains deprived of thought and the spirit remains deprived of sentiment. This is expressed in the yerse, "They have hearts with which they understand not, eyes wherewith they see not, and ears wherewith they hear not."³

Familiarity is a threat when it is confused with knowledge. Because in that case familiarity veils the shining theophanies of the universal names from the eyes, and hinders the appreciation and admiration of the art of God.

To consider rationally by looking at everything in the universe in order to get a warning or a lesson from it is a skill that has to be learned and developed, exactly like an art. For this reason, to be able to speak of rational consideration, it is necessary for there to be mental endeavour and concentration on the thing that is being considered rationally, without any lapse in attention.

Although Ibn al-'Arabi regards the human intellect (*aql*) as limited⁴ despite everything he starts with the intellect and rational consideration. For instance, in the Futuhat he says:

Know that all we speak of is according to the determination (*hukm*) of the intellect.⁵ Ibn al-'Arabi states that rational consideration is a feature which belongs only to man, and does not exist in other creatures⁶, because the ability to think is only given to man. Ibn al-'Arabi says:

...rational consideration is the determination (*hukm*) of material nature. For this reason (non—material) angels don't think, (but) man thinks. Because man came into existence from material nature.⁷

Ibn al-'Arabi says that it is possible to reach the highest truths by means of intellect and human powers, that is to say through rational consideration. According to him, eyes can not apprehend God, but He may be apprehended through intellect and other powers.⁸

Thus according to Ibn al-'Arabi, all creatures can be apprehended by the intellect, every thing, but not that which is beyond its scope. Specifically, the Essence of God can never be known by means of intellect and rational consideration. Ibn al-'Arabi dwells on this and insists that the Essence of God is inconceivable. He declares that God “forbids us to consider rationally on the subject of His Essence”⁹ and that “to know Him can be possible, not through rational consideration, but only through His own definition (*tarif*).¹⁰ Because, “the creature can know the thing that belongs to the Creator Himself (His Essence) only through God's making Himself known to it.^{11,12} Because, ‘Only God Himself can know God.’¹³

Ibn 'Arabi compares the person who has belief by means of evidence that depends on intellect to someone who finds a spring, a source of water, and has the power to use it; and he compares the person who believes, imitating others, to someone who cannot reach the water source, or to someone who has no power to use it when they do reach it.¹⁴ By this he shows the importance he gives to faith backed by understanding.

Here it is worthwhile noting that according to Ibn al-'Arabi, the real way that leads to truth is intuition or unveiling (*kashf*), and the intellect which he considers to be a useful tool in the way of truth is that intellect which accepts the principles of both intuition and faith. Therefore in Ibn al-'Arabi's works, the intellect is praised on the one hand¹⁵ and its field is circumscribed on the other.¹⁶ Consequently he wants to show us that mental knowledge does not lead us to ultimate realities, and it lacks sufficiency.

Ibn al-'Arabi himself relies on information of Divine origin. The most important information of this kind are the inspirations which are put by God Himself into the heart of man. Therefore, the teacher of Ibn al-'Arabi is God.

According to Ibn al-'Arabi, who classifies the ways of gaining knowledge in his *Futuhāt*¹⁷ there are chiefly three ways. The first is hearsay and narration, the second is inspiration, and the third is the authentic information that God brought down.

The first of these represents generally empirical science and some narrated information. The second, the knowledge that depends on inspiration, includes poetry, literature and fine arts. And the last is named as the knowledge of truth,

and consists of knowledge sent by God directly to some men. Although Ibn al-'Arabi benefited from the first two sources, he largely depends upon the information which God was so kind as to give him.¹⁸

Because mysticism (*tasawwuf*) is a wisdom (*al-hikmah*), it is necessary to depend not only on knowledge of intellect, but also on God—given knowledge.¹⁹

Thus Ibn al-'Arabi makes a comparison between the method of philosophy and the method of mysticism (*tasawwuf*). While the philosopher always depends on intellect and rational consideration, Sufis perceive that it is only possible to learn through tasting, enjoyment (*dhawk*). For instance, it is not possible to know how sweet honey is through analysis and proof. Therefore there is no remedy but to learn the sweetness of honey through enjoyment, taste. For this reason Ibn al-'Arabi states that “Sufis do not depend only on rational consideration²⁰ and God puts the correct information into the heart of the knower; therefore someone who is without kashf, intuition, unveiling, won't have the knowledge.”²¹

Ibn al-'Arabi, who states that “a person who wishes to find the way (truth) without any Divine proof in fact wishes an impossible thing,”²² shows the way of truth, saying “God Himself orders us to consider rationally,”²³

From this we understand that Ibn al-'Arabi's starting point is intellect and rational consideration, i.e. the combination of the two. However his aim from intellect and rational consideration is wisdom (*al-hikmah*²⁴) and it is participating in this wisdom that defines the human being.

Thus this sort of rational consideration should only be seen as a starting point, and after this first phase he does not praise the rational consideration which depends on inference, because all the truths have been shown to him as obvious as the sun itself by God.

Ibn al-'Arabi takes the field against those people who hold the opinion that intellect is an endless power.²⁵ in his Futuhat, in a wonderful classification, he states that there are three basic powers or faculties, namely imagination (*muhayyila*), thought (*mufakkira*), and mental powers. The imaginative faculty can only take possession of the things the senses convey to it.

With respect to the faculty of thought: man can meditate on the subject of existing things which he comprehends by means of principles and the senses of the intellect (*aqıl*). As a result of rational consideration, between him and the things he meditates upon, [another subject] a “knowledge” named “a separate relation” occurs. Whereas there is no connection between God and His creatures. Therefore as regards rational consideration it is impossible to know God. For this reason the knower are forbidden to consider rationally on the subject of God's Essence.

As for the mental power, the intellect itself can not comprehend God, because the intellect can only accept what it knows or what rational consideration gives clearly. Consequently those things which cannot be apprehended by rational consideration cannot be apprehended by the intellect.²⁶

While Ibn al-'Arabi was not the first to assert the impossibility of rationally considering the Essence of God, he explained it in a new way.

Ibn al-'Arabi states that the philosophers disagree on the subject of the Essence of God²⁷ points out that there is complete unanimity among prophets and the holy scriptures.²⁸

Ibn al-'Arabi, who says "Yes" to intellect as a starting point, and who also says "No" to it in some metaphysical matters, which it is impossible to comprehend through intellect, asserting its limitations, shows in many parts of the Futuhat that the technique of having knowledge that is particular to himself is contemplation (*mushahada*), disclosure (*mukashafa*) and theophany.

A) The method of contemplation that is used largely²⁹ by Ibn al-'Arabi in order to explain the insufficiency of the knowledge that results from intellect, narration and the senses in reaching truth, and on the other hand to show that the main source of "knowledge of truth" and "high knowledge" is really an interesting "spiritual state". It is the special method of mystical knowledge. As a matter of fact Ibn al-'Arabi, through this, Learns and observes truths that he would not be able to gain through rational consideration. In this respect, "contemplation" is the most important word for the epistemology (the theory of knowledge) of mysticism. In any case, it occupies the ground which separates the theophany which belongs to the field of psychology from the unveiling which belongs to metaphysics.

B) It is by means of the second way of mystical knowledge, that is, disclosure (*mukashafa*), that the meaning of the creature is learned. Ibn al-'Arabi mentions this often.³⁰ He says that the difference between "contemplation" and "disclosure" is that contemplation is for "knowing the Essence" and disclosure is for "comprehending the meaning".³¹

C) Ibn al-'Arabi explains the word "theophany" (*tajalli*) in his Futuhat: Theophany consists that God becomes evident to the person to whom the theophany comes in this place of irradiation. This also is through God's name the Manifest, the Exterior (*al-zahir*).³² He to whose existence every created thing clearly points.

in another place Ibn al-'Arabi states that "theophany is the most esteemed way of obtaining knowledge."³³ If we compare the theophany with contemplation and disclosure, we will see that Theophany in itself is not a straight way of direct knowledge, such as contemplation and disclosure. This

phrase (*tajalli*) means literally the manifestation of God. But the reason for counting it as the most favored way of obtaining knowledge is because of its Divine orientation. In other words, a man himself can reach to wish (*irada*), intuition (*kashf*) and contemplation (*shuhud*), but it is not in his hand to obtain theophany. This is the revelation of God Himself through His name the Manifest, and the knowledge of theophany can only come in this way.

Ibn al-'Arabi, who states that "the theophany comes into existence in just the same way it is realized in a dream or vision"³⁴ says that "intellect doesn't understand this, but it uses intuition, contemplation and enjoyment (*tamasha*)."³⁵ These things that Ibn al-'Arabi put forward on the subject of contemplation, disclosure and theophany, are not just theories, they also reflect the experiences of his personal life.³⁶ Since theophany is not an objective but a subjective state, those people who have not tasted it may reject and deny it in others. Only the people who have reached to that rank can comprehend it. In his Futuhat Ibn al-'Arabi puts this clearly, saying "Not everybody will confirm us in a thing which we claim by virtue of intuition."³⁷ Today we shouldn't be surprised if we see many things written against Ibn al-'Arabi. The Sheikh warned us of this while he was alive. Those people who reject him are not in the state to comprehend that level. Ibn al-'Arabi says by way of confirmation, "There is no competitor (to us) from the people on our way in the thing we speak of."³⁸ In that case, the people who don't confirm him in fact come from among the people who reject intuition, contemplation and theophany. Indeed Ibn al-'Arabi was a man who has been both criticised and praised by other authors in their books. Because, on the one hand, due to his rejection of an absolute authority of intellect, purely the rationalists, and on the other hand, due to his usage of methods and words like intuition, contemplation and theophany, going beyond the text, the dogmatists attack him.

But Ibn al-'Arabi, who is attacked and objected to in this way, and was aware that this would happen, is not a person to seek to avoid confronting these sort of accusations. It is because of this that he wrote his books according to the methods of inspiration, intuition, contemplation and theophany, and always affirmed that he received information from the Divine Effusion

While he was writing his books, unless he was obliged to, he didn't depend on intellectual and narrative knowledge. On the contrary he always relied on the methods called disclosure, contemplation and theophany, because he believed that it was only in this way that the books he wrote could be free of error. Thus he is exposed to the attacks of the rationalists on the one hand and the attacks of dogmatists on the other. But in his writings he always followed a midway between excessive rationalism and deficient dogmatism, and gave due emphasis to both intellect and creed, and while doing this ignored the gossips and the attacks which were made upon him.

In the Kernel of the Kernel we find the verse The covering up of the false has covered up the Absolute Truth, The covering of the Truth has covered himself with Truth which is explained as follows: Oh son, the meaning of this is hidden in the Qur'anic verse: "Your Lord's decree is this, that you worship only him.

Again, Ibn al-'Arabi, says "This is the last state for those who have acquired the feeling of gnosis towards God, who is also the Lord of those who have let themselves be known as creators." That is to say one must worship an Absolute Reality. and he is himself in a very close connection with Haqq (Absolute Reality). He, in connection with the writing of his book named *Fusus al-Hikam* said: Indeed I saw the envoy (S.A.) in a dream of announcement of good news (*mubashshirah*) in the last decan of the month of Muharrem in the year 627 AH in the city of Damascus, and in his (S.A.) hand was a book and he said to me: "This is the book of the *Fusus al—Hikam*. Take it and bring it to the people who will benefit by it." And I said I heard and obeyed God the High and His Envoy and the people of order from among us, as I was ordered. I verified the desire (*ummiyah*) and purified the intention, and abstracted the purpose and himmah to expose the book as it was limited to me by the Envoy (S.A.) himself without increase or decrease.

And after stating he wrote it by the command and himmah of the Prophet he says: And I asked of God that He bring it about for me in this (that is in exposing this book) and all that my fingers write and all that speaks with my tongue and all that is folded in the core of my soul and mind by the irradiation of the praise of God and the blowing (nafas) of the spirit in the chest (ran') of my nafs by the strengthening of holding on, and he tells his direction to and request to God.

Indeed, this is the state which occurred as a result of Ibn al-'Arabi's nearness to God. Because, while he is talking about his works he says that "the permission in the matter of writing my books is really given to me (by God)".⁴⁴ and for his great and magnificent book named *Futuh al—Makkiya*, he says, "I take an oath to God that I wrote even every letter in here by a Divine spelling and a Divine suggestion".⁴⁵ By these words he says that every letter of the *Futuh*, which is around 7,000 normal size pages, 'as dictated to him by God.

Again, in another place where he is speaking of the *Futuh*, he states that he wrote this book by the command of God, and he stopped where he was commanded to stop by God.⁴⁶

These statements by Ibn al-'Arabi are to God's information on Himself to him⁴⁷ i.e. gaining information from a Divine Source through the disappearance of all means in between. Thus he affirms that "intellect is dependent but heart is independent; therefore, heart is beyond intellect, so it is

only possible to really know Haqq by means of the heart.”⁴⁸ and he says that “Rational consideration doesn’t give the correct knowledge. Doubtless only God puts the correct, the true, knowledge into the heart of the knower. This is a Divine Light that God only gives specifically to those servants who are willing to have it, and one who has no unveiling doesn’t have (full) knowledge.”⁴⁹

Ibn al-’Arabi, who states that he is not an author that repeats and imitates the words and opinions of other authors,⁵⁰ informs us that he only writes the things God caused to be written⁵¹ and thus asserts that he depends upon the inspirations God sent as the most principal source of knowledge.

If we look at the things Ibn al-’Arabi tells, God was saving him from wasting time, and difficulties like the matters that could be confused as a result of mental evidences, comparison, affirmation, or lengthy consideration, by revealing things to him in his dream. For example, in one place Ibn al-’Arabi says that he saw God and God talked to him in his dream⁵² and in another place he says, “I saw the Haqq in my dream, He Himself informed me that the things the mental evidence and right thoughts reject depend upon affirmations (isbat)”⁵³

Ibn al-’Arabi also says similar things about some of his poems in his Futuhat, that he was inspired to write them.⁵⁴

Ibn al-’Arabi himself explains the reason of all these as such:

God gave me a blessing of good news. He brought me good news about the thing I had no knowledge of in my previous state. He made me aware of that and (therefore) He forbade me to follow the other sheikhs I met and said, “Only end up by God. Because in the thing you are in anyone you come across has no influence. On the contrary it is (only) God that looks after you through His Kindness.”⁵⁵

In this way it is understood that Ibn al-’Arabi, who spent his youth by benefiting from many sheikhs, and reached maturity with the help of many of them, after reaching this level was forbidden to be connected with any sheikh and was commanded to end up only by God, and to accept His guidance.

Ibn al-’Arabi’s nearness to God, which is through servant hood, and which he comprehended by unveiling, is not limited to his having dreams and receiving things directly from Him.

We have seen previously that he wrote his most famous hook called the Fusus al-Hikam by the command of the Prophet himself. Even in his Futuhat he informs that he dreamt many times that he was taking knowledge from the prophet.⁵⁶

Reports of seeing the Prophet in a dream are also found among sufis apart from Ibn al-’Arabi.

For instance, Ghazali in his famous book called *Ihya-i ulum ad—Din* gives many examples of such things.⁵⁷ Other names that might be mentioned include Shah Veliyyullah ed— Dehlevi⁵⁸, Ebul—Abbas Ahmed Ibn Ali el— Nahshebi⁵⁹ and Hakim et—Tirmizi.⁶⁰

Actually Ibn al-'Arabi through all these wants to tell us that he is the inheritor of the Prophet. He expresses this more clearly in this way:

God, from whom we received all the knowledge's, gives us (everything) in its origin through a heart which is cleansed of rational consideration. And here — whether every truth or Divine truths, or the new truths that composition (ta 'lif) brings into existence, for us it makes no difference — we know them as they are. Our know is from there because our teacher is God, through a prophetic inheritance. Thus we are the tongue by which He addresses you.⁶¹

Ibn al-'Arabi, who introduces himself as 'the tongue of the knower (*alim*) of that time' by this informs us that he has taken the duty giving advice to all human beings, state officials, and sultans. When he reports that he saw God twice in his dreams, saying to him "Advise my servants", he points to the same thing.

Ibn al-'Arabi, who reaffirms that this is his task in many passages of the *Futuh*, says that in one of his dreams he was instructed: "Don't be care because you are charged with advising God's servants."

From these it is understood that Ibn al-'Arabi, who regards giving counsel to human beings not as a personal inclination but as a task he received from God, says that he gives thanks to God for all these and affirms that the Divine Signs and Commands he receives, always come for the purpose of his giving advice to God's servants.

We mentioned previous that Ibn al-'Arabi arrived at all these truths by means of contemplation because, as he says, our knowledge of God (i.e. of the Divine Essence), depends upon contemplation and vision. Nevertheless, this is not through his knowledge of being God and being comprehended, but through a vision. This also depends on two matters, and one of them is 'WEHB (Wahb — God's natural generosity), while the other is rational consideration and inference.'

Consequent in the *Futuh* Ibn al-'Arabi stresses contemplation, disclosure and unveiling as the means of gaining knowledge, and gives many example from his own life.

Contemplation which is a method particular to mystical knowledge, is really an interesting spiritual state. Ibn al-'Arabi states that through it he learns truths that can not be acquired through rational consideration.

Contemplation, which can be defined as a way which leads us to know a visible thing has three separate meanings according to Ibn al-'Arabi.

1) Contemplation of creature in God (*al—Haqq*). And this is God's appearance in objects with the evidences of unification.

2) Contemplation of God (*al—Haqq*) in creatures. Again this is also God's appearance in objects.

3) Contemplation of God (*al—Haqq*) without creatures. However this is doubtless the contemplation of Certainty (*yakin*) i.e. authentic knowledge.

In giving another definition of contemplation, Ibn al—Arabi says that "Contemplation, according to the Sufis, is to see the thing by means of evidences of unification.

As it is understood from these explanations, first of all contemplation is a way or method which leads to knowledge of the seen (*mashud*) i.e. the visible thing. In other words, by means of contemplation the essence of anything is learned.

According to this, contemplation is a mystical word which is the closest to epistemology (theory of knowledge), and by it is meant a sort of secret knowledge, which is visible and real.

Another interesting point that calls our attention in the Futuhat is this:

At the end of a text in which deals at length with the subject of dreams, Ibn al—'Arabi writes, "Thus when He (God) addresses you, He makes you hear His own address. Now, this is the Shuhud—i Sem'i, witnessing in hearing, i.e. contemplation through hearing." pointing out that contemplation is not limited to the eye alone, but also possible through the ear.

Ibn al—'Arabi mentions many instances of this kind which befell him. And it must be remembered that while he was contemplating these he was conscious. That is to say, he was between sleep and wakefulness (in a state of half—consciousness). One example which really draws our attention is his conversation with the Kaaba.

Ibn al—'Arabi was powerfully moved as he stood before the Kaaba, which, since it is called the "house of God", constitutes the centre and pivot of the Islamic world. He was 37 years old when he made the pilgrimage to Mecca for the first time in 598 AH / 1201—1202 AD. The sound of voices coming from the Kaaba reached his ears, and he recited spontaneously a poem for the Kaaba. He heard some sayings which he believed came from God Thereupon; he recited another poem for the Kaaba.

Having recounted this, he continues, saying:

When such a knowledge, that the wisdom by itself can not reach, and he doesn't comprehend himself, was given to me, the Kaaba told me that, "You made me hear a very rare mystery, and came across a strange meaning. I haven't heard it from any friend of God before you. I haven't seen any person like you who had these truths.

Concerning a different occasion, Ibn al—'Arabi tells the following:

While I was in Tunis, and when I entered into this station, I gave out a scream without being aware of my action. It was such that all who were there

who heard it fell to the ground in a dead faint. Women from the neighborhood, who had come to honour us, standing on the upper floor of the building, fainted away. Although some of them fell to the ground from the high platform, nothing happened to them.

I was the first who came to. We had been behind the Imam during the worship before the event. Everyone I saw around me was groaning; soon they also regained consciousness. "What happened to you?" I said. They replied, "What happened so that you screamed and caused this to happen to the congregation?" "By God," I said, "I have no knowledge that I screened.

On another occasion, Ibn al-'Arabi (possible during his childhood) was very ill and the chapter Yasin in the Qur'an appeared to him as a strong and pleasantly—scented human being. He describes this occasion in the Futuhat as follows:

I was sick, so that people thought I was dying. In this state I saw a bad—looking crowd in my dream. They wanted me to waste away. Again I saw a strong and nice—smelling man who took them away. At last he destroyed all of them. I asked him who he was. He said, "I am the chapter Yasin. I am defending you." And I recovered from my faint and came to. And I saw that my father had just read and finished the chapter Yasin over me, and was crying.

All these examples show that Ibn al-'Arabi wrote his books according to the methods of inspiration, intuition, contemplation and unveiling, and always received knowledge from the Divine Effusion.

Even though in his childhood Ibn al-'Arabi learned his belief from his parents, and imitated them without judging by his intellect, later on he started to question his beliefs, and on the other hand he began to see the truths clearly through gaining intellectual insight.

When he is giving a classification of types of knowledge, Ibn al-'Arabi speaks of Certain knowledge (Ilmu'l—Yakin), Certain experience (Aynu 'l—Yakin), and Real Certainty (Haqqu 'l—Yakin). And as explained by him, Certain knowledge is something, i.e. a knowledge, which occurs as a consequence of evidence. Certain Experience is a thing, i.e. a knowledge, which occurs as a result of contemplation and unveiling; and Real Certainty is a thing, i.e. a knowledge, which occurs in the heart.

He tells us that this knowledge occurred in himself:

Know, that when God raised me (to the heavens) in my miraj (Muhammad's ascent to heaven), while I had the angel (Gabriel) within me, and when I reached to this level in order to witness some of the evidence He wishes, I knocked at its door, and I heard someone saying, on the other side of the door, "Who knocks at the door of this unknown stage, which can only be known through being taught by God?" The angel

(Gabriel) said: “it is a servant of this rank, Muhammad the son of the Light (i.e. Ibn al- 'Arabi). Thus the door opened and I entered. God introduced all the things to me here, things that were going happen years later. This contemplation was an indefinable contemplation of images.. .

By looking at all these examples we can understand better the value which is given by Ibn al-'Arabi to “contemplation” and comprehend the place of it in his thought system.

GLOSSARY

Contemplation	Mushahada, Shuhud
Unveiling	Tajalli
Theophany	Tajalli
Rational consideration	Tafakkur, nazar
Intuition	Kashf
Comparison	Qiyas
Affirmation	Isbat
Disclosure	Mukashafa
Unification	Tawheed
Inference/Deduction	Istidlal

NOTES

In this work the book used for quotations from the Futuhat is the Cairo edition, 1269—1274 AH /1853—1858 AD.

1. *Holy Ouran*: 2/22,164,219,266; 3/191; 6/99; 7/57,176; 10/124; 13/3; 14/32; 15/22; 16/11,12,13,69; 30/8,20,25; 45/13

2. el-Acluni, *Kasf al-Hafa*, Beyrut, 1351 A.H.; 1/1004

3. *Holy Ouran*, 7/179

4. For instance, Ibn al-'Arabi states that people who take the intellectual evidence as principle will not accept the Divine Attributes taught by religions. In theology intellectual proofs will be distinct from religious proofs. Intellectual proofs general will be retiring to a distance from religious evidence on the subject of theology. And he also states the necessity of avoiding comparison (qiyas) within knowledge (jīm). Ibn al-'Arabi, *Futuhat*, Cairo, (1269—1274 AH 1853—1858 AD); 2/142,448,562

5. Ibn al-'Arabi, *Futuhat*, 21473

6. Ibn al-'Arabi, *Futuhat*, 2/224

7. Ibn al-'Arabi, *Futuhat*, 2/33

8. Ibn al-'Arabi, *Futuhat*, 1/246

9. Ibn al-'Arabi, *Futuhat*, 3/100

10. Ibn al-'Arabi, *Futuhat*, 4/7

11. Ibn al-'Arabi, *Futuhat*, 1/182

12. For detailed information on this subject see also: *Futuhāt* 1/67,140,244,264,302,371; 2/45,132,236,355,431,432,619,689;3/262,533,570; 4/192,232—233
13. Ibn al-'Arabi, *Futuhāt*, 1/714; 3/25
14. Ibn al-'Arabi, *Futuhāt*, 1/413
15. Ibn al-'Arabi, *Futuhāt*, 1/48
16. Ibn al-'Arabi, *Futuhāt*, 1/175,580; 2/754
17. Ibn al-'Arabi, *Futuhāt*, 1/62; 3/370
18. Ibn al-'Arabi, *Futuhāt*, 1/151; 1/321,322
19. Ibn al-'Arabi, *Futuhāt*, 2/142,448,562
20. Ibn al-'Arabi, *Futuhāt*, 1/140,145,154,157,177,185; 2/96
21. Ibn al-'Arabi, *Futuhāt*, 1/244
22. Ibn al-'Arabi, *Futuhāt*, 1/180
23. Ibn al-'Arabi, *Futuhāt* 1/218
24. Ibn al-'Arabi, *Futuhāt*, 2/266, 296, 297
25. Ibn al-'Arabi, *Futuhāt*, 1/110, 145, 321; 2/1194, 316, 322
26. Ibn al-'Arabi, *Futuhāt*, 1/104
27. Ibn al-'Arabi, *Futuhāt*, 1/244, 264
28. Ibn al-'Arabi, *Futuhāt*, 1/371; 4/232 ,—
29. Ibn al-'Arabi, *Futuhāt*, 1/748; 2/2547, 548
30. Ibn al-'Arabi, *Futuhāt*, 2/548, 550
31. Ibn al-'Arabi, *Futuhāt*, 2/548, 550
32. Ibn al-'Arabi, *Futuhāt*, 1/185
33. Ibn al-'Arabi, *Futuhāt*, 1/185
34. Ibn al-'Arabi, *Futuhāt*, 2/527
35. Ibn al-'Arabi, *Futuhāt*, 1/60
36. Ibn al-'Arabi, *Futuhāt*, 1/90, 168, 2/471, 479, 483, 538, 562, 568, 705; 3/334; 4/83, 136, 178, 526
37. Ibn al-'Arabi, *Futuhāt*, 2/433
38. Ibn al-'Arabi, *Futuhāt*, 1/228
39. Ibn al-'Arabi, *Futuhāt*, 2/433
40. Ismail Hakki Bursevi's translation of Kernel of the Kernel by Muhyiddin İbn Arabi,, p.34, Beshara Publications,
41. *Holy Qur'an*, 17/23
42. Ismail Hakki Bursevi's translation of Kernel of the Kernel by Muhyiddin İbn Arabi, p34
43. Ismail Hakki Bursevi's translation of and commentary on Fusus al—Hikam by Muhyiddin İbn Arabi, (Rendered into English by Bülent Rauf) 1/75,78,81,82, Published by Muhyiddin Ibn Arabi Society, Oxford, 1986
44. Ibn al-'Arabi, *Futuhāt*, 1/64
45. Ibn al-'Arabi, *Futuhāt*, 3/504
46. Ibn al-'Arabi, *Futuhāt*, 1/64

47. Ibn al-'Arabi, *Futuhât*, 1/62; 3/370
48. Ibn al-'Arabi, *Futuhât*, 1/151, 321
49. Ibn al-'Arabi, *Futuhât*, 1/244
50. Ibn al-'Arabi, *Futuhât*,
51. Ibn al-'Arabi, *Futuhât*, 2/479; 3/504
52. Ibn al-'Arabi, *Futuhât*, 2/294
53. Ibn al-'Arabi, *Futuhât*, 2/294
54. Ibn al-'Arabi, *Futuhât*, 1/607, 657, 670; 2/233, 357, 561
55. Ibn al-'Arabi, *Futuhât*, 2/561
56. Ibn al-'Arabi, *Futuhât*, 1/123, 297, 627, 749; 2/239, 281, 469; 3/393; 4/332, 551
57. Ghazali, *Ihya al-Ulum al-Din* 1/258, 286; 2/238; 3/301
58. Huccetullahil—Baliga 1/5
59. Hatib al- Bagdadi, *Tabakat al- Bagdad* 4/306
60. Dr Ahmed Subhi Firat, *Sharkiyat Mecmuasi*, no. 5, p. 9; 1963.
61. Ibn al-'Arabi, *Futuhât*, 1/61
62. Ibn al-'Arabi, *Futuhât*, 3/387
63. Ibn al-'Arabi, *Futuhât*, 1/372
64. For instance, Ibn al-'Arabi, *Futuhât*, 1/689, 742; 21563
65. Ibn al-'Arabi, *Futuhât*, 2/160, 304
66. Ibn al-'Arabi, *Futuhât*, 1/181
67. Ibn al-'Arabi, *Futuhât*, 1/748
68. Ibn al-'Arabi, *Futuhât*, 2/547
69. Ibn al-'Arabi, *Futuhât*, 2/548
70. Ibn al-'Arabi, *Futuhât*, 1/550
71. For these sorts of occasions see; Ibn al-'Arabi, *Futuhât*, 21281, 362, 462; 3/203, 255; 4/360
72. He was told that “he should look at the mystery of Kaaba.” *Futuhât* 1/51
73. Ibn al-'Arabi, *Futuhât*, 1/53. There were some other conversation between Ibn 'Arabi and Kaaba. *Futuhât* 1/698, 733, 734, 735
74. Ibn al-'Arabi, *Futuhât*, 1/193
75. Ibn al-'Arabi, *Futuhât*, 4/552
76. Ibn al-'Arabi, *Futuhât*, 2/634
77. Ibn al-'Arabi, *Futuhât*, 3/381, 384, 385, 386, 387, 388, 389, 390
78. Ibn al-'Arabi, *Futuhât*, 2/691

Özet

İbn Arabi'nin Düşünce Sisteminde Akıl, Müşahede ve Mükāşefe'nin Yeri

Akıl, tefekkür, müşahede ve mükāşefe kavramları İslam düşünce hayatının en temel kavramlarındanıdır. İbn Arabi genel olarak bütün çalışmalarında ama özel olarak ta en büyük eseri olan Fütühat-ı Mekkiyye 'sinde bu kavramları büyük bir titizlikle kullanır. Aklın sınırlarının farkında olan İbn Arabi bu nedenle düşünce sistemini müşahede ve mükāşefe üzerine bina etmiştir.

Ona göre müşahede, mükāşefe ve tecelli vehbidir. Yani her ne kadar beşeri bir gayret olsa da Alla'ın lütfu ve ihsanıdır. Bununla ilgili tecrübelerini de aktaran İbn Arabi böylece müşahede ve mükāşefeye mazhar olduğunu ifade etmektedir.

Anahtar Kelimeler: *İbn Arabi, Akıl, Müşahede, Mükāşefe, Tefekkür, Tecelli, Fütühat-ı Mekkiyye*