



Reflections of Ibn Barrajān's Mystical Ideas in Ibn 'Arabi's Thought

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Abstract

The mystical ideas of Ibn Barrajān, known as the “Ghazali of Andalusia,” play a central role in tracing the origins and development of Ibn 'Arabi's mystical worldview. This influence has significantly expanded and deepened Ibn 'Arabi's mystical thoughts. This research, using a descriptive-analytical method, seeks to examine Ibn Barrajān's ideas within Ibn 'Arabi's intellectual framework. In doing so, it reveals profound connections between key concepts and foundational terms used by these two prominent thinkers. Among the findings of this research, the deep reflection of Ibn Barrajān's concept of “al-haqq al-makhluq bihi” (the truth created with it) in Ibn 'Arabi's ideas is noteworthy, through symbolic terms such as “al-‘ama’,” “al-nafs al-rahmani,” and “al-haqiqa al-muhammadiyya,” all emphasizing the manifestation and appearance of God in existence. Furthermore, Ibn Barrajān's influence on Ibn 'Arabi's understanding of “al-insan al-kamil” (the perfect human) is clearly evident through the term “al-‘abd al-kulli” (the universal servant). This highlights Ibn Barrajān's profound impact on Ibn 'Arabi's ontological understanding of humanity. Additionally, Ibn 'Arabi's extensive use of terms related to divine names and attributes, such as “al-takhalluq bi-asma' Allah” (adopting the divine names), is a testament to his intellectual debt to this pioneer of Andalusian mysticism. Moreover, Ibn Barrajān's mystical and philosophical worldview on the nature of the Quran, existence, and humanity is remarkably reflected in Ibn 'Arabi's works. Thus, this research sheds light on the depth and breadth of Ibn Barrajān's influence on Ibn 'Arabi's mysticism and demonstrates the dynamic nature of the spiritual and intellectual heritage of Andalusian mysticism.

Keywords: Ibn Barrajān, Ibn 'Arabi, Influence, al-Haqq al-Makhluq bihi, al-‘Abd al-Kulli.

Introduction

Ibn Barrajān was a Sufi, mystic, hadith scholar, theologian, Quran reciter, and commentator. Ibn 'Arabi spent the early part of his life in Seville, which was also the birthplace and learning center of Ibn Barrajān; however, there is more than a century of temporal distance between the two. Ibn Barrajān's works can be seen as a perfect combination of hadith, philosophy, and mysticism. He employed a unique method for his readers, which was continued and expanded by Muhyiddin Ibn 'Arabi. Were Ibn Barrajān's teachings still available for Ibn 'Arabi to be influenced by? Did he fully agree with Ibn Barrajān's teachings? It is noteworthy that Abd al-Haqq transmitted all of his works in hadith to Ibn 'Arabi, and Ibn 'Arabi even mentioned him as his teacher in “Kitab Mashahid



al-Asrar” and “Al-Futuhāt al-Makkiyya.” Therefore, given the similarity in mystical approaches and some shared themes in the views of these two thinkers, it is possible that Ibn 'Arabi was influenced by Ibn Barrajān. This research, using a descriptive-analytical method, seeks to answer these questions.

Research Findings

This research reveals that Ibn 'Arabi, the great mystic and philosopher of Islamic Sufism, was influenced by the earlier thinker Ibn Barrajān in the formation and expansion of his mystical ideas. This influence is evident in several key areas, including the concepts of “al-haqq al-makhluq bihi,” “al-‘ama’,” “al-nafs al-rahmani,” “al-haqiqa al-muhammadiyya,” “al-insan al-kamil,” and “al-‘abd al-kulli.”

Conclusion

The concept of “al-haqq al-makhluq bihi,” which Ibn Barrajān proposed and emphasizes the manifestation of God in existence, is prominently reflected in Ibn 'Arabi's thoughts. He represents this concept through terms like “al-‘ama’,” “al-nafs al-rahmani,” and “al-haqiqa al-muhammadiyya.” The term “al-‘abd al-kulli,” which was coined by Ibn Barrajān and means the complete and universal human being, emerges in Ibn 'Arabi's thought as “al-insan al-kamil.” This highlights the profound influence of Ibn Barrajān on Ibn 'Arabi's ontological understanding of humanity. In his discussion of divine names and attributes, and how humans embody them, Ibn 'Arabi utilizes terms like “al-takhalluq bi-asma' Allah,” which has roots in Ibn Barrajān's thought. This suggests Ibn 'Arabi's intellectual indebtedness to the pioneer of Andalusian mysticism. Ibn Barrajān's mystical and philosophical worldview regarding the nature of the Quran, existence, and humanity is significantly reflected in Ibn 'Arabi's works, which he presents in his own theoretical framework.

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