

**THE SCIENCE OF SUFISM: THE IMPORTANCE OF WISDOM AND KNOWLEDGE IN IBN ARABIY'S TEACHINGS**

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**Annotation:** *This article analyzes the unique aspects of Sufism in Ibn Arabiy's sufistical teachings, focusing on the theoretical and practical roles of the concepts of Sharia, Tariqa, and Haqiqa. Ibn Arabiy explored the essence of Sufism, as well as his views on truth, existence, and humanity, based on various wisdoms, and explains Sharia, Tariqa, and Haqiqa as an interconnected whole. The article examines Ibn Arabiy's approach to fiqh, ijihad, and philosophy, as well as the relationship between Sufis and jurists. Ibn Arabiy considered philosophy to be superior to the science of theology, emphasizing the necessity of thinking based on both religious and natural sciences. This article provides a comprehensive analysis of Ibn Arabiy's teachings, deeply exploring his views on Sufism, fiqh, and philosophy.*

**Key words:** *sufism, sharia, philosophy, knowledge, humanity, judgment, wisdom, religion, jurisprudence.*

In his sufistical teachings, Ibn Arabi aimed to reveal the unique aspects of Sufism, such as its relationship with self and others, and how the concepts of Shariah, Tariqah, and Haqiqat occupy a central place in its theory and practice.

In his discussions on the development of sufistical knowledge, he analyzed the essence of Sufism and concepts such as truth, existence, and humanity based on various wisdoms. Ibn Arabi said, "Judgment is the result of wisdom. Knowledge is the result of gnosis. Whoever lacks wisdom, lacks judgment, and whoever lacks gnosis, lacks knowledge".

The sufi sometimes approached religious, sufistical, and philosophical problems based on his personal perspective. In such a theory, the sufi applied an analytical solution in two ways:

- By analyzing the religious-sufistical heritage of past jurists, philosophers, theologians, and sufis in a religious-sufistical context and expressing his stance on the issue;
- By drawing personal, emotional, and experiential conclusions.

Ibn Arabi analyzed his relationship with Islamic jurisprudence as follows: "In order for the people of religion to understand the basis of what they believe in, the explanation of religious methods is carried out through the application of reason and tradition" [1].

Ibn Arabi evaluated the level of jurists, calling their highest level "ijihad". Jurists who reach this level are capable of issuing rulings on any religious issue that others cannot resolve, without the help of others. They derive rulings not through external knowledge, but through the inner science of inspiration. Sufis also engage with this knowledge.

Therefore, the sufi urged not to object to the style of rulings issued by jurists and mujtahids, as their methods of judgment differ from those of the sufis [2].

Ijtihad (Arabic: striving, effort) refers to the exertion of all knowledge and effort by a jurist to derive a religious ruling. Ijtihad is performed to determine the religious ruling of an issue that does not have a clear ruling, by applying special rules and identifying the appropriate ruling. During the lifetime of the Prophet (PBUH), no one other than him engaged in ijtihad, as it was not possible. Ijtihad emerged in the late 7<sup>th</sup> century, when differences in reports about the actions and words of the Prophet Muhammad (PBUH) arose among the companions. Additionally, as the lifestyle of the Muslim community began to change, many legal issues arose. Therefore, the primary goal of ijtihad was to identify and resolve issues that had not been settled by the Prophet or his companions, based on and in support of Islam.

Ibn Arabiy understood “ijtihad” as the process of accepting the divine grace that is specific to the Prophets, through the development of inner abilities. In Ibn al-Arabi’s view, Allah has granted high ranks to the scholars of the Muhammadan Sharia: “The scholars of the Ummah, who are the protectors and guardians of the Muhammadan Sharia, will be with the prophets on the Day of Judgment, not with the ordinary nations”.

Ibn Arabiy explained to the Sufis how they should relate to the rulings of jurists (faqihs) and emphasizes that most jurists possess the correct worldview. He advised that the relationship between the representatives of traditional jurisprudence and the seeker (solik) of the Sufi path should be as follows: “Do not carry out their rulings, do not go beyond the boundaries of Sharia. If one forbids something and another permits it, do not follow them nor oppose them. Perform the tasks assigned to you (that is, the practices of Sufism), and you will remain safe. Focus on yourself, strive to be with the “ahlul-ijma” (people of consensus), and if you cannot find them, be with the “ahlul-ahadis” (people of hadith), and listen to them. For the questions you cannot answer, present them to these groups” [2].

If we focus on the essence of Ibn Arabiy’s teachings, it can be said that he aimed to protect the Sufis from the attacks of false, uneducated Sharia leaders and jurists. The sufi correctly interpreted the fate of Mansur Hallaj. He understood well that the elites of the state and government were also under the influence of Sharia leaders, and that in any situation, they would begin a harsh struggle against the Sufis. Therefore, the “Shaykh al-Akbar” calls on his followers to act in cooperation with the times.

The sufi openly wrote that some jurists consider religion to be their own, choosing this path for worldly interests, and that such jurists, whom he called “ibnu-l-waqt” (“children of time”), are harshly persecuting the Sufis [3]. Thus, the relationship between the people of Sharia and Tariqah, in both outward and inward forms, has been continuous.

In the field of Fiqh, the sufi highly appreciated the activities of Mujtahid Sufis. They do not make the mistakes that ordinary jurists might make. He concluded that those who reach the level of Ijtihad should be followed by both jurists and Sufis.

Ibn Arabiy also analyzed philosophical sciences. “Philosophy is a specialized science. Whoever it is granted to, that person is wise and intelligent. This science is detailed (comprehensive) and practical. The wise person correctly accepts all situations and all things in their state. This is only found in the class of those with knowledge” [4].

Ibn Arabiy responded to philosophical science from the perspective of Sufism, emphasizing that it can truly be found in the teachings of the Sufis within the realm of knowledge.

Ibn Arabiy placed philosophy above the science of Kalam. He explained that the reason for this is that philosophy encompasses religious, natural sciences, mathematics, and logic. The sufi stated, “A theologian does not know these sciences. He is merely a theologian. A philosopher, on the other hand, is someone in whom religious, natural, mathematical, and logical sciences are embodied. Apart from these four sciences, there is no other science”.

Ibn Arabiy, in evaluating philosophers, adopted a critical approach in which he asserts that philosophers are incapable of solving certain problems and can only address general riddles in existence. The sufi concluded, “A wise person is a philosopher. However, his wisdom is naked”.

In conclusion, Ibn Arabiy’s sufistical teachings shed light on significant aspects of the theory and practice of Sufism, the interconnectedness of the concepts of Sharia, Tariqa, and Haqiqa, and the religious-scientific analyses of the Sufis. He did not limit Sufism to religious requirements but advances it through esoteric knowledge and sufistical practices. Ibn Arabiy analyzed the views of Sufis and jurists in a distinctive way, emphasizing the interconnection between ijtiḥad and esoteric knowledge. In his view, Sufis strive to apply an esoteric approach in practice according to ijtiḥad, aiming to make correct judgments. Understanding the uniqueness of this knowledge ensures adherence to the essential principles of Sharia and Tariqa.

In explaining the relationship between Sufis and jurists, Ibn Arabiy highlighted the differences in their methods of knowledge and judgment. He emphasized that Sufism should not merely follow the dictates of Sharia, but rather be developed through deep sufistical practices. Philosophical teachings also hold an important place for Ibn Arabiy, as he placed philosophy above theology, recognizing that it encompasses a broad spectrum of knowledge.

Additionally, Ibn Arabiy paid great attention to the method of judgment followed by Sufis, the scholarly approach of jurists, and the necessity of living in harmony with the times. He asserted the crucial role of preserving Sufism and understanding its true essence, affirming this through historical and scholarly approaches. Thus, in Ibn Arabiy’s teachings, the harmony between Sharia, Tariqa, and Haqiqa leads to a deeper understanding of Sufism and its practical application.

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