

## THE PRINCIPLE OF RELIGIOUS MODERATION IN IBNU 'ARABI'S BOOK *FUSHUSH AL HIKAM*

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**Abstract:** *This article argues that there are principles of religious moderation in *Fushush al Hikam* written by Ibnu 'Arabi. The principle is about universal norm that become the core in life with the beginning. *Fushush al hikam* contents is about names of prophet that we find philosophy of life. The explanation in *Fushush* is not too long and not too short. This is the moderation of the writing. Ibnu 'Arabi also explain with moderate explanation in each section. He started with explanation of Adam prophet and Idris. The method of this article is hermeneutic. The author uses subjective interpretation stated by Heidegger. The contribution of this article is to make our consciousness aware that we have to live with moderate vision of Islam.*

**Keywords:** *Hermeneutic, Subjective, Being of Being, Universal Man*

### INTRODUCTION

This article is about moral values on Ibnu 'Arabi's thought concerning religious moderation. This article is focused on *Fushush al Hikam* written by him. Many scholars have researched about Ibnu Arabi. But there is no contribution about religious moderation. Kautzar Azhari Noer has written about debate between panteism and wahdat al wujud according to scholars.<sup>1</sup> He made comparison between many scholar of being and Ibnu Arabi about being. He doesn't agree if Ibnu Arabi's thought concerning being is panteism *an sich*. *Wahdat al wujud* is not same with panteism. *Wahdat al Wujud* is unique idea from Ibn 'Arabi. Besides, Fahmy Farid Purnama has made a research about ontosofi of Ibnu Arabi.<sup>2</sup> But the concern of Purnama's research is not about religious moderation. Muhammad al Fayyadl also explain about Ibnu 'Arabi especially in negative theology.<sup>3</sup> William C. Chittick has written about *The Self Disclosure of God: Principle of Ibn al Arabi's Cosmology*.<sup>4</sup> Aydogan Kars, thinker of Monash University, Melbourne

<sup>1</sup> Kautsar Azhari Noer, *Ibn Al Arabi Wahdat al Wujud dalam Perdebatan*, (Jakarta: Paramadina, 1995).

<sup>2</sup> Fahmy Farid Purnama, *Ontosofi Ibnu 'Arabi*, (Yogyakarta: Cantrik Pustaka, 2018).

<sup>3</sup> Muhammad Al-Fayyadl, *Teologi Negatif Ibn 'Arabi Kritik Metafisika Ketuhanan*, (Yogyakarta: Lkis, 2012).

<sup>4</sup> William C. Chittick, *The Self Disclosure of God: Principle of Ibnu al Arabi's Cosmology*, (New York: State University of New York Press, 1998).



Australia, also made contribution to explain Ibnu Arabi's Negative theology. The title of his book is *Unsayng God: Negative Theology in Medieval Islam*.<sup>5</sup> Mukhtar Ali has written a book under title *Philosophical Sufism*. This book contain of the way to wisdom. Mukhtar Ali conclude that *adab* (ethic) is a way toward God. These universal messages from Ibnu 'Arabi are relevant to all peoples in every time.<sup>6</sup> Besides, Toshihiko Izutsu has written comparative study between Taoism and Sufism of Ibnu 'Arabi. He conclude that there is universal message in both Taoism and Sufism. These are metaphysical phenomena, universal man, beyond real and dream, ect.<sup>7</sup>

Religious moderation is very urgent to understand. This research try to explore about religious moderation with the philosophy of prophets name in *Fushush al Hikam*. The interesting message from *Fushush* is about moderate usage in explanation. Ibnu Arabi in his explanation is not too long and not too short statement. There are twenty seven sub themes in *Fushush*. He started with explanation of Adam Philosophy and end with Muhammad Philosophy. *Fushush al Hikam* is moderate writing of Ibnu 'Arabi not same with *Futuh al Makkiyah* and other book written by him.

Religious moderation was understood as moderate way to eliminate Islamic extremism and radicalism. Moderate Islam also critic Islamic fundamentalism. Abu Hasan al Asy'ari as a leader of Ahl al sunnah wa al Jamaah made contribution of moderation as we could mention: *tawazun* (balance), *tawasuth* (moderation), and *tasamuh* (tolerance). There is theory of Kasb conceived by al Asy'ari to moderate between Jabariah and Qadariah perspective of human action.

The approach of this article is hermeneutic. The author uses subjective hermeneutic stated by Martin Heidegger. This mean that this article has a alot of subjective interpretation to the book of Ibnu 'Arabi in *Fushush al Hikam*. Heidegger stated about self thinking of human before interpretation to the text. Human being is to understand the universe with his own way of life.

### **Balance in Mode of Thought**

Ibnu Arabi in his book explain with mode of balance. Each chapter show us that he combine spiritual strategies to contribute in Islamic studies about understanding. There are many sub themes in *Fushush al Hikam*. He mention about prophets names. We could take a philosophy of life in name of prophets. He started with Adam as he is symbol of life and the mirror of God. God see him for himself in form of Adam. Such as mentioned in Hadits, *khalaqa Allahu Adam min shuratihi*. (God created Adam as His form).

As we know, Ibnu Arabi in his book doesnt mention with many pages. The *Fushush* is a simple way for writing. This show us that his book is moderation between many pages

<sup>5</sup> Aydogan Kars, *Unsayng God: Negative Theology in Medieval Islam*, (London: Oxford University Press, 2019).

<sup>6</sup> Mukhtar H. Ali, *Philosophical Sufism an Introduction to the School of Ibn Al H. Ali, Philosophical Sufism an Introduction to the School of Ibn Al-'Arabi*, (New York: Routledge, 2022), 198.

<sup>7</sup> Toshihiko Izutsu, *Taoisme Konsep-Konsep Filosofis Lao-Tzu dan Chuang-Tzu serta Perbandingannya dengan Sufisme Ibnu Arabi*, (Bandung: Mizan, 2015).



and little page. The balance of his writing is very urgent to understand Ibnu Arabi's thought.

In explanation of *ruhaniyah fi kalimat Ya'qubiyah* he made division of religion. Firstly about religion on Allah, man who understand the Truth, and man who understand man (manifestation of the Truth).<sup>8</sup> Secondly, religion on creatures. Religion in the first phenomena is religion of universal truth that accommodate all of religion. God inform to all prophets that all religion is Islam. Before you die, you have to be "Moslem" (religion on Allah). With this perspective, tolerance and balancing in life was understood.

The philosophy of light in name of Yusuf, we could understand that revelation is from imagination and like a true dream. There is information from Hadits, all human being is sleeping now and then they aware after death. From this message, we could understand that life is about balance and revelation. To understand that we have to seek for our self. The journey is from within without seeking in the outward reality. Revelation is about imagination.

## COMPASSION IN CHARACTER OF LIFE

There is compassion in the message of his writing in *Fushush*. He stated in theme of Zakariyya.<sup>9</sup> Compassion is not only for moslem but also for all human being. God is merciful for human being in the world. There are two method for this: the way of necessary and secondly, the way divine examination to human. The philosophy of Zakariyya name teach us that we have to live in the world with compassion and love. The wisdom of this make us understand that every human could live together without any suspicion. Moslem for Christian could help each other. This is about moderation in humanity and life of wisdom.

In the philosophy of Sulaiman Name as Prophet, there are two messages. Firstly, about compassion that it is necessary being. Secondly, compassion to all being in the universe. God is merciful. It is the message of the Qur'an. Compassion is the wisdom of life. All religion teach us to live together with harmony, love, and compassion. It is like sufism perspective of life.

## THE ALTERNATIVE WAY OF UNDERSTANDING THE OTHERS

Ibnu Arabi stated in *Fushush* with deep understanding of human life, following the prophets name. We could live together with other religion without any suspicious. This is the message of Ibnu Arabi's thought. Such as in Islamic doctrine: *ukhuwah basyariah*, *ukhuwah wathaniyah*, *ukhuwah Islamiyah*, and *ukhuwah insaniyah*. The moderate vision of Islam is also mean like Ibnu 'Arabi think about something. As stated by Toshihiko Izutsu that man is ontological descent and ascent. Ibnu 'Arabi developed the important concept of human being.

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<sup>8</sup> Ibnu Arabi, *Fushush al Hikam*, (Kairo: Syirkah al Quds, 2016), 99.

<sup>9</sup> Ibnu Arabi, *Fushush al Hikam*, (Kairo: Syirkah al Quds, 2016), 182.



In the book of Henry Corbin, he mention about the science of the heart. The way of Ibnu ‘Arabi’s thinking is creative imagination.<sup>10</sup> The heart has capacity to understand reality. In Arabic language we can say *dzaug*. The heart is the component of man to understand the others. Not only reason understand reality but also the heart as the mirror of reality.

## CONCLUSION

Based on the explanation above, it can be concluded that *Fushush al Hikam* contains religious moderation including balance in writing, balance in thinking and alternative ways to be tolerant towards others. Ibnu ‘Arabi was a thinker who has deep understanding of meaning of life.

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<sup>10</sup> Henry Corbin, *Imajinasi Kreatif Sufisme Ibnu ‘Arabi*, (Yogyakarta: Lkis, 2002). 309

