

Ibn-UI-Arabi's Cultural Environment that Influenced Him

Assist. Prof. Dr. Kazım Yıldırım

Sakarya University

Abstract

The cultural environment of Ibn al-Arabi is in Andalusia, Spain today. There, on the one hand, Sufism, on the other hand, thinks like Ibn Bacce (Death.1138), Ibn Tufeyl (Death.1186), Ibn Rushd (Death.1198) and the knowledge and philosophy inherited by scholars, . Ibn al-Arabi (1165-1240), that was the effect of all this; But more mystic (mystic) circles came out of the way. This work, written by Ibn al-Arabi's works (especially Futuhati Mekkiye), also contains a very small number of other relevant sources.

Keywords: Ibnul Arabi, culture, environment

Introduction

Ibn al-Arabi (1165-1240) is one of the building blocks of Turkish-Islamic thought. In this research, especially the works written by him, he focused on the cultural environment which is influential on the thought by exploiting the sources which speak about itself. From the birth of the effected environment, the effects of the family and its immediate surroundings have been examined, and the focus has been on the travel, the countries visited, the people whom they met.

The cultural environment of Ibn al-Arabi is in Andalusia, Spain today. The exit point is mysticism. It has also been exposed to a second effect in the Middle East countries, which are transferred through North Africa. These influences from the works of Gazzali (1058-1111) have been a new inspiration for him. In addition, some orientalist (such as H. Corbin and A.E. Afifi, for example, 30,31- 167-169) claimed that the Turkish philosopher Sühreverdi al-Maktül (1155-1191) was also influenced by Islamic thought system, which reconciles mysticism and philosophy.

He has established a fundamental link between Sufism and philosophy for the purpose of organic unity and has received his works in this respect. It is possible to distinguish the life of a certain circuit by its cultural environment; .

A-The first phase is the family and close environment in which it was born. Ibn'ul Arabi is in the process of acquainting with elite people in the immediate vicinity of the community and learning.

B-The second cycle of your life, m. Between 1193-1200 / 1201 (h., 589-598), Ibn al-Arabi travels in the countries of North Africa and is between the ages of 29-35. In this period, he began to write his works while he was training to mature and complete his thought life on the one hand.

C-The third phase of your life h. 598-602 (m.1201-1206) to be the center of the city of Mecca around him (Jerusalem, Medina, Mosul, etc.) was found. It is in the 36-40 age range.

D-The fourth stage of your life, the first step to Anatolia h. It starts from 602 (m 1205-1206). He went from Mousul to Diyarbakır-Mardin region, Düneysir (Kızıltepe) and advanced to Anatolia (Futu 2/17) especially in cities like Urfa, Erzincan, Sivas and Malatya. He came to Konya on September 1205.

The first two cycles, along with his family's circuit, can be considered as a cycle of learning to develop thought for ibn'ül Arabi, a meeting with the elite (educated) environment, and writing some small works in the meantime. But since the third period of his life, Ibn al-Arabi has been a source of influence as a guiding light. Among the Turks, Anatolian cities, such as Erzincan, Erzurum, Sivas and especially in Konya, the Seljuk sultan İzzeddin Keykaus and the Turkish statesmen were the

protagonists. Prior to the Mongol invasion, Ibn al-Arabi trained Sadreddin Konevi (1206-1274), a Turkish thinker, and inspired the Turkish thinker Mevlana (1210-1273)¹

1.1. Family Environment of Ibn'ul Arabi

The important and the last piece he wrote is the name Muhammad (Mehmet) and his father's name Ali, as understood from the documents in Futûhât. It had a history of 40 thousand years. His father is a cultured person and a distinguished personality in that devolved society. A close friend of Ibn Rushd, a famous thinker who is a Kurtuba (Cordoba) fellow in Andalusia, is also a family friend of Sultan Ibn Meriash (d. Ibn'ul Arabi came to the world on August 7, 1165, in the time of this sultan, in the city of Murcia of Andalusia. One of the clues that he belongs to a noble and cultured family is his uncle Yahya Ibn Yagsan (Yegsen). This person was the sultan of Tlemsen in North Africa (probably the governor). Ibn'ul Arabi, who said that his mother came from the Medinian Ansar, boasts of being a family member rooted by his mother and father (Ibn'ul Arabi, Futuhât/227).

He was first educated in the city of Murissa when he was a child, and later he moved to Isbiliyye (Sevilla) with his family. This city was the scene of many important events in his life, and he was first educated here by famous renowned dignitaries and, when he was 20 years old, officially entered the mystic way. The first teacher on the path to mystic carries the name Ureyini.

He lived as a bachelor until he was eighteen years old, because he hates women; But h. At 578 (1182-1183) these feelings had changed and were possibly married. The woman she married was a member of a family known as Ibn Abdun, and many statesmen from this family had grown up. A daughter named Zeyneb (Zeynep) has come to the world from this tribe that seems to carry the name of Mary. Zeynep says that when you are a daughtr (when you are a child), you speak with a proper language. This girl should probably not be at the beginning of her marriage, but only in the future (after 30 years of Ibn al-Arabi) Because what he tells about it coincides with the 35-year-old queen who first came to Mecca. He lived in Andalusia continuously until the age of 28 (1192), being the center of the Seville (Occupation), and traveled in various cities in Andalusia. Therefore, the first cultural environment to which he is influenced is in Andalusia, today's Spain.

1.2. Cultural Environment in the First Period of Life

In one of the first years of his life (1165-1922) undoubtedly in the most probable case, between 1173-1182, Ibn al-Arabi was interviewed in the city of Kurtuba (Cordoba) with the famous philosopher Ibn Rushd, his father's close friend. In his statement he was at an age when "the face was not furred and the stomach had not come out". But Sevilla (Occupant) city and h. The age of 586 (1190-1191) constitutes the central point of this first phase. As a matter of fact, in this date and in this city, he has benefited from two sheikhs bearing al-Qumi and al-Sedrani. Again, in this city and at the same time, we have witnessed (experimentally) an experiment between a (materialist) philosopher who denied miracles and miracles and the time's saints (sheikhs). Thus, he wanted to show that the laws of nature are not necessary and therefore the impossibility of determinism (Ibn'ul Arabi, Futûhât, 2/413-414; 2/91).

1.3. Culture Environment in the Second Period of Life

The second phase of your life, m. It lived between 1193-1200 / 1201 (h. In these years, Ibn'ul Arabi travels in the countries of North Africa and is between 29-35 years old. In 1193 he was in the town of Sebte (Ceuta): He had hadith lessons from a teacher named al-Hucri. He also met Ibn Ya'mun, the kadi of this city. In the same city, he was found near Ibn Tarif, whom

¹See: A.E.Affifi, Muhyiddin İbn'ül Arabî'nin Tasavvuf Felsefesi, (Terc.: Mehmet Dağ), Ankara Üniv. İlahiyat Fak. Yay., Ankara, 1975; Ahmet Eflaki, Ariflerin Menkabeleri, (Terc.: T.Yazıcı), C: I, M.E.B., İstanbul, 1953; C: II, Hürriyet Yay., İstanbul, 1973; Ahmet Ateş, Muhyiddin Arabi madd., İslâm Ansiklopedisi, 8/553-555, M.E.B. Yay., İstanbul, 1971; İbn'ül Arabî, Fusus, (Fusus'ül Hikem), (Terc.: N.Gençosman), M.E.B. Yay., İstanbul, 1952; İbn'ül Arabî, El Bulga, (El Bulga Fil Hikme), (Felsefede Yeterlik), (Nşr. N.Keklik), Edebiyat Fak. Yay. İstanbul, 1969; İbn'ül Arabî, Risalet'ül Envar, Ayasofya Ktp. No: 2063, İbn'ül Arabî, Kitab el Hakk, Feyzullah Ef. 2119: Keklik, Nihat, İbn'ül Arabî'nin Eserleri, İbn'ül Arabî'nin Eserleri ve Kaynakları İçin Misdak Olarak el Futuhât el-Mekkiyye, İstanbul Üniv. Edeb. Fak. Yay., C: II-A, İstanbul, 1974 ve C: II-B, İstanbul, 1980. Keklik, Nihat, İslâm Mantık Tarihi ve Fârâbi Mantığı, İstanbul Üniv. Edeb. Fak. Yay., C: I-II, İstanbul, 1969-70, Keklik, Nihat, Sadreddin Konevi'nin Felsefesi, Sadreddin Konevi'nin Felsefesinde Allah-Kainat ve İnsan, Edebiyat Fak. Yay., İstanbul, 1967; Keklik, Nihat, Muhyiddin İbn'ül Arabî Hayatı ve Çevresi, Büyük Matbaa, İstanbul, 1966; Keklik, Nihat, Türk-İslâm Filozoflarının Avrupa Kültürüne Etkileri, Felsefe Arkivi, Sayı: 24/1-25, İstanbul, 1984; Keklik, Nihat Mevlana'da Metafor Yoluyla Felsefe, Felsefe Arkivi, 26/19-55, İstanbul, 1987.

he introduced as one of the great sheikhs. Abu Median, the famous sheikh (Sheikh's Sheikh), died in Micah (Baja) of North Africa this year (at 589 / m in 1193), and Ibn al-Arabi, in a very desire, did not meet with him.

Ibn'ul Arabi was in Tlemsen when he was 29-30 years old in 1193-1194, where he met a friend called al-Fizazi. From here (from Tunisia), Jezirei in Andalusia went to Tarif city, met al-Kalafat and listened to his husbands Ibn al-Arif and Ebur-Rebi al-Kefif. Having traveled back to the city of Tlemsen, Ibn'ul Arabi read his Hal'un-Na'leyn from the son of Ibn Kasiyy, the famous western scholar there (in Tunisia).

When he was in Morocco (at the age of 30) he wrote *Risalet'ül Ahlâk* (The Rise of Moral) (At the age of 31) he came to Andalusia at the age of 31 (h. 592 / m 1195-1196) and there he was called Ibn'ul Tufeyh (But not the famous philosopher Ibn al-Tufayl) in his friend's house, to some friends to read his own work, *Al-Irshad*. - Ibn'ul Arabi, again at the age of 32 (1196-1977) . There, in a place called *Bustan Ibn Hayevan*, he spoke with a pole called al-Kabaili, known as *Eşell'ül-Yed* (Colak Kollu), and found the same sheikh in the same parish, al-Hassar. In the name of El-Temini, he read his book called *Kitab al-Müstefad* from his former name, and again listened to the famous sheikh men of Abu al-Abdullah al-Dakkak. The following year, at the age of 33 (h. 594 / m, 1197-1998), he was again in Morocco and probably met for the first time this year with Abdullah al-Habashii. He also continued his scientific studies with the tutor Temini (Ibnu'l Arabi, *Futûhât*, 4/141).

At the age of 34 (595 / m, 1198-1199), he left Morocco and returned to the Andalusian cities and came to the city of Merakkes the same year. In 1198, Ibn Rushd died and participated in his funeral. . He departed from Merakkes and went to the city of Granada in Andalusia where he visited one of the great sheikhs, al-Shekkar (or al-Shekkaz), telling him that he was a great sheikh (teacher)) City, where he writes (about eleven days), *Mevkai's-Nucum* (The Places of Stars). In the same year (1199) he moved to the city of Murcia (Murcia) and from there he reached Kurtuba (Cordoba) and then again to Morocco.

Finally, at the age of 36, in October 1200, in a place called North Africa, called Inhabil, the commander of that division, Vacibin, was visited and respected by Abu Yahya. Ibn'ul Arabi, who spent the night in the house of his clerk, claimed that al-Sulemi (d., 1021), who was one of the famous sophists the same night, witnessed the spirit embodied in his material and said he spoke with this spirit. Thus, the second phase of life h. In 597 (m1200-1201), after having been in Merakkes, he is moving to Morocco and going there, taking al-Hassar, which he had previously identified, into Egypt (Ibnü'l Arabi, *Futûhât* 2/483).

As you can see, on the second stage of his life (between the ages of 28-36) he travels mainly in North Africa and learns from various peoples. In the meantime, he also goes to Andalusia and continues to interact with some of his former coaches

1.4.Culture Environment in the Third Circuit of Life

Which constitutes the third phase of your life h. 598-602 (m. 1201-1206), it is located in the vicinity of Mecca city center (Jerusalem, Medina, Mosul etc.). As a matter of fact, for the first time (36-37 years) he came to Mecca for pilgrimage. Following his last presence in Egypt, he probably went to Jerusalem and stayed with his friend *Abdulbizbar al-Zeki* in the house of his friend and started writing his mystic work called *Constantine-Devair* (Drawing of the Circles) with his friend And took him to Mecca in the same year to complete it. From there he traveled again (for a short time) to Tunisia, returned to Mecca the following year and received hadith lessons from *Cemaleddin al-Abbasi*, whom he referred to as al-Kassar (Ibnu'l Arabi, *Futûhât* 4/34).

In Mecca (this year), he claimed that Ahmad al-Sebti (son of Harun al-Rashid) had asked the soul to appear to him (materially). As a matter of fact, the hadith of a similar case had already passed at the beginning of (1199 AD). There were people like Muhammad al-Qurtubi al-Kabbab (muezzin), *Abdulkirin al-Misri*, *Abd al-Khwab al-Esedi al-Alexandria* and Tunisian *Abdussalam Ibn al-Sadiya* among the sofas met during this time in Mecca (Ibnu'l Arabi, *Futûhât* 4/607).

In this year (h.599 / m, 1202-1203), the person named Muhammad al-Tlemsani, in Makkah, was reading the work of Gazzali's *Ihya'u Ulum'ud-Din* and his extensive knowledge of Gazzali, Before this thing, this was the captain. As you can see, the years 1201-1203 in Mecca (or perhaps permanently) are extremely mobile. Moreover, in these years, very rare natural phenomena have come to fruition. Such as h. 599 (m, 1202-1203) or h. At 600 (m 1203-1204), a comet struck, and at that time the whole sky (at night) filled with sparkling spirals. Again h. 599 years during the months of Recep and Ramadan (m.o., 1202 April-April-May), an outbreak of plague in Taif, and that the city's ahalis has escaped to Mecca (Ibnu'l Arabi, *Futûhât* 2/496).

Ibn'ul Arabi was in his forties between 1204 and 1205 (h. 600) and is located in the city of Mosul in the Middle East, where he has for some time reached his goal; Ahmed Ibn Mas'ud, who is considered to be the closest friend there, was next to al-Mevsi. This city probably came from Medina. Thus, in the third phase of his life - to be regarded as the capital city center - in Medina, Jerusalem and Mosul; He was between the ages of 36-40.

1.5. Culture Environment in the Fourth Period of Life

Finally, the fourth phase of his life, h. It starts at 602 (1205-1206). After going out of Mosul, he went to Diyarbakir-Mardin region, Düneysir (Kızıltepe) and went to Anatolia (Futu 2/17) and then resided in cities like Urfa, Erzincan, Sivas and Malatya. Finally came to Konya on September 1205 (İbn'ül Arabi, Risalet'ul-Envar, Ayasofya Ktp. 2063, vr. 33a).

The following year (1206-1207) he went back to Egypt and was seen in Mecca when he was 43 years old (1208 BC). However, although it is not known where he is in the next three years, we see that he was in Baghdad in 1211-1212, when he was 47 years old. The following year (1213-1214) was in Malatya and he sent a letter to the Seljuk Sultan Izzeddin Keykavus in poetry. At that time, Sadreddin Konevi, son of Mecededdin Ishak, was still in his 3-4 year old age. According to the men, these narrations do not have a true essence - Sadreddin Konevi was orphaned because his father lost his father and Ibn'ul Arabi married his mother. However, the truth of these accounts is controversial. Because the birth date of Mecededdin Ishak, the father of Konevi m. 1219, and therefore Sadreddin Konevi is at least ten years old on this date. Sadreddin Konevi continued to study with him until 1240, the date of his teacher's death. When she lost her husband, she was 30 years old. Ibn'ul Arabi's life after this (48 years) will continue to pass between Anatolian cities and Damascus. H. 627 m. From 1229-1230 - until 1237-1238, he wrote various sections of Futûhât in Damascus from the age of 65 to the age of 73 (Ibnu'l Arabi, Futûhât, 2/418; A. Ateş, Arabi madd., İslâm Ansiklopedisi, 8/553-555).

This is the last date mentioned in the famous work Futûhât (pp. 1237-1238). Ibn al-Arabi was aged and 73 years old in those days. As a matter of fact, after three years (1240), he died in Damascus (Syria) when he was 75 years old according to the county account. He had noticed that he was old and strong, and there were many more works he planned to write. For this reason, he prayed to Allah for the longevity of his life. Moreover, the sections of Futûhât were taken at mixed dates, not according to the order of history. It should be noted that such a mode of operation is in accordance with Ibn'ul Arabi's method (Ibnu'l Arabi, Futûhât, 3/377).

On November 10, 1240, he died on a Saturday in the city of Damascus, and was buried in the graveyard of Cebel-i Kasiyun (a simple sight). The grave was repaired by the Turkish sultan Yavuz Sultan Selim (1467-1520) and restored to its present turbine after 277 years of neglect.

Result

In 1165 BC, he traveled to Andalusia (in the city of Myrstia) and traveled in many countries for many years. He traveled to different countries and cities in three continents and met with different personalities and influenced them to create his philosophy. It belongs to an Andalusian (Spanish) Arab family. An important part of the life of this day in the soil of Turkey; Especially in Mardin, Şanlıurfa, Diyarbakır, Malatya, Erzincan and Konya. It is also necessary to include the Turkish cultural environment in the cultural environment as well. It is a thinker who has seen the patronage of the Turks. The Turkish thinkers were present in Mevlana (1210-1273) and Sadreddin Konevi (1206-1274) in the same era and in the same places (Malatya, Konya); They did science and philosophy. He was influenced by thinkers like Ghazali (1058-1111) and Turkish thinker Sühreverdi al-Maktul (1155-1191), but he did not have very radical views like Ghazali and tolerated all kinds of ideas and opinions with his mystical way of thinking. But it is not an endless force, but on the other hand it should be noted that Ibn'ul Arabi, Mevlana (1210-1273) and Sadreddin Konevi (1206-1274).

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