

## CHAPTER III

### DEVIATION OF RELIGIOUS PRACTICES OF IBN 'ARABI AND WILLIAM JAMES'S THOUGHTS

#### A. Path of the Journey

##### 1. Ibn 'Arabi

###### a) Background and His Thinking

In the history of Islamic thought, here are two major figures who have the same name and comes from the same place—Andalusia—are Abu Bakr Muhammad Ibn 'Abd Allah Ibn al-'Arabi al-Ma'afiri (468 M-543 M/1076 H-1148 H), an expert in hadith from Sevilla. He is a former Qadi in this city, but later resigned and devoted his life to education (scientific activities), both teaching and writing, and Muhammad Ibn 'Ali Ibn Muhammad Ibn al-'Arabi al-Ta'i al-Hatimi, a Sufis of Andalusia, which is the object of study here.<sup>1</sup>

He was known as Ibn al-'Arabi (with “al”) in Islamic countries and the West as Ibn 'Arabi (tanpa “al”) in Islamic countries to the East distinguishes himself with al-Qadi Abu Bakr Muhammad bin al-'Arabi al-Ma'arifi (543 M/1148 H), an expert jurists and hadith.<sup>2</sup> He was born on 27 ramadhan 560 H or 1165 AD in Murcia, Southeast Spain.<sup>3</sup> He is expert knowledge that leads into the clergy (*ulama*), a priest current the owner of *mukasyafah* experts in terms of reality.<sup>4</sup>

At the time of his birth, Murcia ruled by a descendant of Christian brilliant commander, Muhammad bin Said bin Mardanis, that rebellious—but were eventually defeated by the people of al-Muhadiyah, one of the conquerors.<sup>5</sup> On the other hand, his birth coincided with year of the

---

<sup>1</sup> Kautsar Azhari Noer, *Ibn 'Arabi: Wahdat al-Wujud dalam Perdebatan* (Jakarta: Paramadina, 1995), p. 17.

<sup>2</sup> Ah. Haris fakhrudi, “Konsep Kebebasan dalam Tasawuf: Perspektif Ibn 'Arabi”, *Teosofi, Jurnal Tasawuf dan Pemikiran Islam*, Vol.2, No.2 (Desember, 2012), p. 250.

<sup>3</sup> Tanggal This date stated at page 675 in the 5624 manuscript (7838) in the library Yusuf Aga in Konya. This manuscript is in the personal library of Ibn 'Arabi was the closest; Shadr al-Din al-Qunawi. See: Ibnu 'arabi, *Sufi-Sufi Andalusia*, terj. M.S Nasrullah (Bandung: Mizan, 1994), p. 17.

<sup>4</sup> Ibn 'Arabi, *Menakar Jiwa yang Suci: Introspeksi Jiwa Ibn 'Arabi*, terj. Muhammad Anshor dan Ahmad Syaefuddin Sholeh, ed. Surgana (Jakarta: Penerbit Hikmah, 2003), p. 231.

<sup>5</sup> Ibnu 'arabi, *Sufi-Sufi Andalusia...*, p. 17-18

death of the great led to speculation that Ibn 'Arabi was born to replace the Shaykh's spiritual status, which is widely known in the Islamic world as a guardian or a "beloved of God".<sup>6</sup>

After the fall of Ibn Mardanis and Murcia occupation by the people of al-Muhadiyah, family of Ibn 'Arabi moved to Seville, the authorities to guarantee shelter under the regime, even 'Ali Ibn 'Arabi drawn to work in government agencies. At the times, Ibn 'Arabi at 8 year old. And in Seville this he began to receive formal education. Under the guidance of the teachers and the knowledge he mastered the traditional sciences, he studied the Quran, Tafsir, Hadith, Law (*Syari'ah*), grammar, and composition of the Arabic language and also many teachers who gave him the license to teach the works of his teacher. Later on he was appointed as secretary by the governor of Seville; these appear to be originated from his diligently and brilliant in learning and showed exceptional talent.<sup>7</sup>

In the same time he married a girl named Mary, daughter of Muhammad ibn 'Abdun, a man of high standing and very influential. Not only from a good family, has she also had the same aspirations with Ibn 'Arabi in the spirituality (sufi path or *thariqah*).<sup>8</sup> This experience is reflected in the similarity of the two paragraphs in the book entitled *Futuhat*.<sup>9</sup>

Of the many teachers who teach and influence of Ibn 'Arabi, including 3 female teacher who is said to members strong influence in his view towards women Yasamin or often referred to as Syams from Marchena and Fathiman from Cordoba; both of whom have aged, and Zaynab al-Qal'iyyah. Even from the women—who admired—he'd ever met, able to spawn a wonderful idea as outlined in his work *Tarjuman al-Asywaq*—which led to allegations that he wrote a love poems by lust driven, then indirectly he defended his work *Dzakha'ir al-A'laq*.<sup>10</sup>

When 30-year-old Ibn 'Arabi's get the journey across the Iberian Peninsula coast. At 590 H/1993 M, he went to Tunis. It was be there for the first time, he investigated and reviewed the book *Khal' al-Na'layn* (Uninstalling two slippers) Ibn Qasyi's creation, the leader of the rebellion against the Sufis Murabithun people in the Algarve. And he wrote a commentary on the

---

<sup>6</sup> Muhammad al-Fayyadl, *Teologi Negatif..*, p. 21

<sup>7</sup> *Ibid..*, p. 19.

<sup>8</sup> *Ibid..*,

<sup>9</sup> See : Ibn 'Arabi, *Futuhat II..*, p. 278, III.., p. 235.

<sup>10</sup> Kautsar Azharie Noer, *Tasawuf Perennial..*, p. 67-68.

work. While he was there, he also visited the al-Mahdawi,<sup>11</sup> one's that delivered *Ruh al-Quds* by Ibn 'Arabi, and also al-Kinani as his teacher al-Mahdawi, which appears on the recommendation of al-Kumi dan Mawruri.<sup>12</sup> In Tunis he is reunited with his mentor Prophet Khidhir—a everlasting guide soul, for the second time. Perhaps due to the social conditions under which a war between the people of al-Muhadiyah with his enemies in North Africa continues, Ibn 'Arabi decided to go back to Andalusia. In several ways he stopped at Tlemcen and met Abu 'Abd Allah al-Tharthusi which angered him for his criticism of Abu Madyan. After crossing the strait on their way to a variety of Seville, he stopped at Tarifa where he met and discussed with al-Qalafat.<sup>13</sup>

During his visit to Tunis he had sufficient time to versify that has never dedicated to others. At the same time anyway, Ibn 'Arabi goes to the holy place Rota, in the coastal area and in the middle of his journey he met the Prophet Khidhir for the third time.<sup>14</sup> In the year 591 H/1194 M he moved to Fez in the Maghrib (now Morocco). While there he had predicted the victory of Ya'qub al-Mansur al-Muhadiyah the Christian forces in Alarcos.<sup>15</sup>

In the year 592 /1195 (Fez), he returned to Seville—place to spend a lot of time to learn and discuss, including learning hadiths of the Prophet with his uncle. At this time its reputation in science and spiritual authority has made a lot of people respect Ibn 'Arabi, so that on one occasion he tried to lighten its rigidity and his formality.<sup>16</sup>

In the year 593 /1196 when he is still in Fez, a center of knowledge and piety, to reflect and learn, as well as to attend the lectures 'Abd al-Karim, priest of al-Azhar mosque, about the saints of the Fez. Ia sering duduk di sana untuk melakukan shalat dan merenung. He often sat there to pray and reflect. Another place he often visited is Ibn Hayyun's park, to meet with

---

<sup>11</sup> Al-Mahdawi is a highly revered Sufi master Ibn 'Arabi because of the depth of his insights about the philosophy and Sufism. Of al-Mahdawi he also studied the works of Ibn Barrajan monumental when it is, *kitab al-Hikmah*. Ibn 'Arabi study the work of Ibn Barrajan. Like al-Qashy, Ibnu Barrajan widely known as a Sufi who likes to rebel against the local authorities. He is in conflict with the ruling al-Murabithun because his teachings are considered misleading. But the depth of his teachings and his persistence in maintaining confidence, keeping him revered as one of the most influential Sufi Andalusia. Muhammad al-Fayyadl, *Teologi Negatif Ibn 'Arabi...*, p. 26.

<sup>12</sup> Ibnu 'arabi. *Sufi-Sufi Andalusia...*, p. 25.

<sup>13</sup> *Ibid.*, p. 26-27.

<sup>14</sup> *Ibid.*,

<sup>15</sup> *Ibid.*, p..29.

<sup>16</sup> *Ibid.*,

people who have the Holy Spirit. Here he met with a *wali Qutb* of the era and during his stay in Fez, his reputation interested many disciples and admirers.<sup>17</sup>

In Fez on 594 /1197 he wrote *kitab al-Isra'*. At 595/1197 he stayed in Cordova, attending the funeral of Ibn Rusyd.<sup>18</sup> After four years of living in Fez and surrounding areas (1194-1198), then with his best friend, Badr al-Habasyi, Ibn 'Arabi started wandering. Before leaving, Ibn 'Arabi returned to Andalusia to say goodbye to his teachers. In his letter to Abu Yahya Ibn Abi Bakr al-Shanhaji, Ibn 'Arabi writes, "It is over a list of everyone I've ever been, and I'm not going to visit anyone as long as I stay here (*la azuru ahadan ba'daha ma maqitu*). From Fez Ibn 'Arabi moved to Alcazquivir, continued to cross towards Algeciras. From there he continued to walk towards Ronda, continued to Sevilla, Cordoba, Granada, up Murcia, his hometown. In the long journey of Ibn 'Arabi met many Sufi, one of them was Abu Madyan, his first teacher. Meeting with teachers first left a deep impression on Ibn 'Arabi that he feels very heavy to leave them. Ibn 'Arabi then went to Almeria by foot. And in this same year he moved to Almeria, where he wrote *Mawaqifi al-Nujum*, a recent essay Ibn 'Arabi wrote before leaving Andalusia. During the two years from 1198 to 1199, Ibn 'Arabi did not note anything about him. Was only in the year 1200, he wrote that he was now in Morocco on the way to Marrakech.<sup>19</sup>

Over the past these routes long journey, Ibn 'Arabi continued a relationship with the Sufis. In Marrakech, he met a Sufi who is less known but has a deep relationship with him named Muhammad al-Marrakusy. According to Ibn 'Arabi, al-Marrakusy is a patient man, he has never seen suffering because of his patience. "He faced disaster with a cheerful heart and calm. He was also much disciplined in worship. He had never met him in person equal this station". But patience was devastated when he had to separate with Ibn 'Arabi; al-Marrakusy very upset over the departure of Ibn 'Arabi.<sup>20</sup>

From Marrakech, Ibn 'Arabi went to Fez back because of a dream that was again experienced at the time, Ibn 'Arabi again met Muhammad al-Hashshar, his old friend in Fez, and asked him to accompany his journey. They went by three with habasyi and al-Hashshar, Ibn 'Arabi then went to Ifriqiya. He stopped off in Tlemcen, then moved past the coast up to Bougie. In

---

<sup>17</sup> Ibn 'Arabi, *Futuh al-I.*, p. 244; II p. 486.

<sup>18</sup> Ibn 'Arabi, *Futuh al-I.*, p. 98-99.

<sup>19</sup> Muhammad al-Fayyadl, *Teologi Negatif Ibn 'Arabi.*, p. 28-29.

<sup>20</sup> *Ibid.*,

last place was Ibn 'Arabi continues to meet with a number of Sufis from different parts of the Maghrib, among others, a *malami* who pretend to be crazy, Abu 'Abd Allah al-'Arabi.<sup>21</sup>

Then after visiting Marrakesy, Fez and Bugia, he returned to Tunis on 598 M/1201 H.<sup>22</sup> in Tunis he lived with his friend he visited al-Mahdawi 8 years ago while there he completed most of his work *Insyā' al-Dawair*.<sup>23</sup> In this year also with Muhammad al-Hashr he continued his journey from Tunis to Egypt, but amid the journey he died, so that Ibn 'Arabi continue his journey alone. Departure Ibn 'Arabi to Makkah ended the first phase of life, which is the phase of preparation and simultaneously forming himself as a Sufi. While his removal to Mecca become a second phase and lasted from 598/1201 until 620/1223. In this second phase he did wanderings in various places in the East.<sup>24</sup>

After being in Makkah, the fame of Ibn 'Arabi was quickly spread, he was greeted with great friendship and hospitality by peling influential families and educated in Makkah. Among them are Abu Syaja Zhahir bin Rustam and his sister were pious and devout. Then he wrote his best poetry collection collected in *Tarjuman Asywaq*, his work is also inspired by Abu Syuja's child who is not only beautiful but also a high knowledge. He reached Makkah at the end of the year 598/ mid 1202.<sup>25</sup>

For Ibn 'Arabi, Mecca is not just a place to doing pilgrim, *tawaf*, and other worship but also as a place to improve the quality of life of mystical. Ka'bah as the cosmic center is a great place to gain spiritual experience, borrow a phrase of H. Corbin it is a pole of the microcosm essence and center of the world. His visits to the ka'bah regularly to pray and meditate produce spiritual experiences. During his stay in Mecca Ibn 'arabi many use the time to learn and write. At that time he also began writing his monumental work entitled *Futuhatul Makkiyah*. He also

---

<sup>21</sup> *Ibid.*, p. 29-30; during his stay in Fez, socially intensity Ibn 'Arabi with the scholars and Sufis of his time is also increasing rapidly. Two figures that have long been his Sufi teachings since in Andalusia are Abu 'Abd Allah Ibn al-Daqqaq and Hirzihim, met directly in this city. Ibn 'Arabi actually never know this unless the two leaders of the verbal narrative of their students. But face to face in Fez, Ibn 'Arabi closer to knowing their teachings directly, in fez, Ibn 'Arabi also met with the scholars of hadith Ibn Qasim Muhammad Ibn' Abd al-Rahman al-Tamimi al-Fasi but Al-Fasi not ordinary scholars of hadith. He was also a mystic who has a high reputation among scholars of Maghrib. During the meeting, al-Fasi submits a *khirqah* to Ibn 'Arabi. *Ibid.*, p. 27.

<sup>22</sup> Ibn 'Arabi, *Futuhat I.*, p. 98-99.

<sup>23</sup> Kautsar Azharie Noer, *Ibn 'Arabi: Wahdat al-Wujud*, p. 19.

<sup>24</sup> *Ibid.*, p. 20.

<sup>25</sup> Ibn 'Arabi, *Sufi-Sufi Andalusia...*, p. 38.

completed four shorter works: *misykat al-Anwar*, *Hilya al-Abdal*, *taj al-Rasail*, and *Ruh al-Quds*.

26

From 601 M/1204 H until 604 M/1207 H the visited town by Ibn 'Arabi are Medina, Yarussalem, Baghdad, Mosul, Konya, Damascus, Hebron, and Cairo. In general, he does not live with a long duration in those cities, except in the city of Mosul for 1 year and Cairo for 1 year anyway. In Mosul he wrote *al-Tanazzulat al-Mawshiliyyah*. In this same city for the third time he was sworn in as the prophet Khidr students to receive divine secrets. In Cairo, he took his time to meet with his Sufi friends. But on the other hand, orthodox clerics in the city condemned his teachings, even threatening his life.<sup>27</sup>

Movement to oppose Ibn 'Arabi likely already reached serious proportions if only at the right time there is no interference by the Ayyubid ruler, al-Malik al-'Adil after receiving letters of appreciation and commendation of the Ibn 'Arabi from a friend, abu al-Hasan from Bugia. He is feeling depressed and suffered by these developments, Ibn 'Arabi leave Egypt in 604/ 1207.<sup>28</sup>

He returned to Mecca in 604/1207, but only stayed one more year and then travel north to Asia Minor, through Aleppo. In the several way he stopped in Aleppo to provide a copy of the certificate on his book *kitab al-tajalliyat*.<sup>29</sup> Arriving in Konya at 607/1210, he was greeted warmly by Raja Kay Kaus and his society. His influence in Konya spread quickly among the Sufis, then spread and become dominant in the history of Sufism in the whole people of the Islamic world. The most instrumental figures in the process is Sadr al-Din al-Qunawi (d.673/1274), the nearest and most important disciple of Ibn 'Arabi. He was the supporter of the teachings of Ibn 'Arabi, and a commentator of his works, even some experts acknowledged that al-Qunawi is a figure who managed to help the integration of the teachings of Ibn al-Arabi in East Sufism. From he proceeded eastward towards Armenia and to the south towards the valley of the Euphrates and arrive Baghdad at 608/1211. There he met with Sufi Syihab al-Din 'Umar al-Sughrawardi, the author of '*Awarif al-Ma'arif*'.<sup>30</sup>

---

<sup>26</sup> Kautsar Azharie Noer, *Ibn 'Arabi: Wahdatul Wujud..*, p. 21.

<sup>27</sup> *Ibid.*, p. 22.

<sup>28</sup> Ibn 'Arabi, *Sufi Andalusia..*, p. 42-43.

<sup>29</sup> *Ibid.*, p. 43.

<sup>30</sup> Kautsar Azharie Noer, *Ibn 'Arabi: Wahdatul Wujud..*, p. 22.

At 611/1214 Ibn 'Arabi return to Mecca. There he wrote *Dzakhir al-Akhlaq*, an apologia for his work *Tarjuman al-Asywaq*, who accused contains an expression of love that is driven by lust. In *Dzakhir al-Akhlaq* he explained the esoteric meaning of the poems. He said that the poem blessings with divine truths in various forms.<sup>31</sup>

At 612/1215 Ibn 'Arabi visited Asia Minor. He met with Kay Kaus in Malatia, where he uses a lot of time during the 4-5 years of teaching and nurturing students. Ibn 'Arabi visited Aleppo, where he was greeted warmly by al-Malik al-Dzahir. A very good relationship with the authorities, especially Kay Kaus and al-malik al-Dzahir, made priest of *kalam* or *fiqh* increasingly angry, because he is the greater influence. Finally he decided to go to Damascus and spent the rest of his life there. Decision to settle in Damascus based on the invitation of Damascus authorities, al-Malik al-'Adil (d. 625/1227) to stay in the city, the king or his son, al-Malik al-Asyraf ad great respect for Ibn 'Arabi. He settled in Damascus at 620/1223 and since it is also the third and final phase of his life. This last phase is the phase of spiritual maturity and intellectual life as a mystic.<sup>32</sup>

During that period he did not hold out a trip to Damascus except Aleppo for a brief visit at 628/1231. He seems to crave the quiet and peaceful life in later years. He devoted much attention to reading, teaching and writing. In that period he completed his famous work *al-Futuh al-Makkiyah*, who has started writing when first settled in Mecca. He also wrote other works relatively somewhat shorter, but no less important, famous and widely read of the other works, *Fushush al-Hikam*. In his confession, Ibn 'Arabi saw the Prophet Muhammad in the latter part of Muharram 627/ December 1229 H in the city of Damascus to bring the book *Fushush al-* told him to spread the book to mankind so that they benefit from it. While other works were written in the same period was *al-Diwan al-Akhbar*, the main collection of mystical poetry 'Anqa' Mughrib and *Muhadarat al-Abrar*.<sup>33</sup>

The period that Ibn 'Arabi involve itself in social and political life in the community. His familiarity with the authorities of Damascus is used to spread the Sufi teachings. He had many disciples, including the ruler. He gave credence to his disciples who considered eligible narrates

---

<sup>31</sup> *Ibid.*, p. 23.

<sup>32</sup> *Ibid.*,

<sup>33</sup> *Ibid.*, p. 24.

his works and spreading his teachings. At 632/1234 he gave diplomas (*ijazah*) to al-malik al-Asyraf Mudzaffar al-Din Musa to teach all of his work.<sup>34</sup>

Ibn 'Arabi died on 22 Rabi'ul Tsani 638/ Nopember 1240 in Damascus. The head of Judge (*qadhi*) Ibn al-Zaki and two his disciples joined his funeral ceremony. He was buried in Salihyyah, in the foothill of Qasiyun in the northern city of Damascus, in a place frequented by the Muslims—a place that is considered the Muslims as a sacred place by all of prophet, especially Prophet Khidhir and since Ibn 'Arabi's burial place is becoming increasingly crowded.<sup>35</sup>

### **b) His Works**

Ibn 'Arabi have good writing skills, Whatever the number, this signifies that Ibn 'Arabi was one of the most prolific, with whose writing that cover a wide range of Islamic thought—from metaphysical doctrine to ritual ablution, cosmology, numerology, and oneirology.<sup>36</sup>

Ibn 'Arabi's works was recorded more than 350 books, ranging from the largest *Futuhat al-Makkiyah* that number pages of the text reach a thousands pages until all of small treatises. The writer list the following works of Ibn 'Arabi is based on what is considered a major work of Ibn' Arabi.<sup>37</sup>

- 1- *Masyahid al-Asrar al-Qudsiyyah* (Contemplation of the Holy Mysteries), written in the year 590/1194 in Andalusia, on his return from his first visit to Tunis, and it is dedicated to student Shaykh Abd al-Aziz al-Mahdawi and his cousin, Ali Ibn al-'Arabi. This book describes about 14 sequences of contemplation in the form of a dialogue with God and the vision of an epiphany.
- 2- *Al-Tadbirat al-Ilahiyyah* (Divine Government), written in about 4 days. This work was probably written before the *Masyahid* but worked back in the future. When staying with

---

<sup>34</sup> *Ibid.*, p. 25

<sup>35</sup> *Ibid.*, p. 24; According to a news that can not be ascertained the truth, Ibn 'Arabi was killed by a group of jurists who opposed his teachings. But none of these stories to justify his biography registrar. Ibn Shama, one of the trusted registrar, wrote that Ibn 'Arabi "well buried". Salihyyah cemetery, north of Damascus continued to visit people until now and is a silent witness to the greatness of Ibn 'Arabi and charismatic. Muhammad al-Fayyadl, *Teologi Negatif Ibn 'Arabi.*, p. 35.

<sup>36</sup> Iskandar Anel, *The Concept of The Perfect Man.*, p. 16.

<sup>37</sup> Stephen Hirtenstein, *The Unlimited Mercifier, The Spiritual life and Thought of Ibn 'Arabi*, terj. Tri Wibowo Budi Santoso (Jakarta: Raja Grafindo Persada, 2001), p. 353-360.

Syaikh al-Mawruri in Moron, e wrote this work as a response to the Syaikh al-Mawruri that he explains the real meaning of secular politics in terms of Sufi explanation of human royal government (that is microcosm that summeries of macrocosm).

- 3- *Kitab al-Isra'* (The Night Journey), One of the most important early works, written after a great vision she had in Fez in 594/1198. It describes the mystical ascent, his meeting with the spiritual reality of the prophet in the seven heavens and the achievement of self-realization in full, in the form of prose.
- 4- *Mawaqi' al-Nujum* (The location of the stars), written in eleven days at Almeria in July 1199 (Ramadan 595), for his companions and, Badr al-Habashi. Is a book that explains what it takes spiritual teachers to teach. This book describes the three degrees, are submission (*Islam*), faith (*Iman*), and true goodness (*Ihsan*), according to three levels of realization. He includes a detailed discussion of how all human faculties and members participate in the divine praise.
- 5- *Anqa Mughrif* (Bird Anqa in the West), a recent work while in Andalusia, written around the year 1199 (595) during his final years in Spain. This work describes the meaning of *maqam Mahdi* and *Closer Wali*, position Muhammadian reality, and is intended as a complete volume for *Tadbirat*.
- 6- *Insyah al-dawa'ir* (Description Includes circle), written in 1201 (598) in Tunisia for Badr al-Habasyi and al-Mahdawi, before leaving the West towards Mecca. It describes the foundation of metaphysical teachings; discuss the existence and non-existence, manifestation and non-manifestation, and the human being in the world, using existing diagrams and tables.
- 7- *Misykat al-Anwar* (Niches Light), compiled during the year 1202/3 (599) in Makkah. This book contains a collection of 101 Hadith Qudsi (Divine Hadith) in three parts: 40 traditions with the complete transmission chain to the Divine, 40 oracles without a chain of transmission, and 21 other words. Work it following the tradition that promotes maintenance 40 hadith to the people.
- 8- *Hilyat al-Abdal* (Watch the Substitute), written in 1203 (599) within 1 hour when visited Ta'if, to Badr al-Habsyi. This books describes the 4 cantilever road; solitude, silence, hunger and waking, how all of this appears in physical terms as a kind of taboo, and how the spiritual reality as a condition of the heart of the servant.

- 9- *Ruh al-Quds* (an Essays of the Holy Spirit), written in 1203 (600) in Mecca to Syaikh al-Mahdawi, one of the best sources of our knowledge about the life of Ibn 'Arabi in Andalusia and the people he known. This work consists of three parts: a complaint about the lack of understanding many people have about the Sufi Way, a series of biographical sketches of about 55 Sufi figures in the West and a discussion of the difficulties and obstacles encountered on the road.
- 10- *Taj al-Rasail* ((Crown of letters), written in 1203 (600) in Mecca, consisting of 8 love letter to the Ka'bah, each dealing with the name of Theophany Divine whose appears in the current implementation of the *Tawaf*.
- 11- *Kitab al-Alif* (Unity), *Kitab al-Ba'*, *Kitab al-Ya'* (Ipseiti), and others. Series works quick, use alphabetical numbering system, starting in Yarussalem year 1204 (601) and arranged for more than 3 years. Book series is about the principles of Divine Different like singularity (*ahadiyyah*), love (*rahman*), and light (*nur*).
- 12- *Tanzulat al-Mawsiliyya* (Revelation decline in Mosul), written in April 1205 (601), describing the esoteric secrets of deeds ablution and prayer, and how each stage of the daily ritual is endowed with meaning.
- 13- *Kitab al-Jalal wa al-Jamal* (The Book of Grace and Beauty), written in the month of April 1205 day (601) in Mosul, discuss various verses of the Qur'an in terms of aspects that seem contradictory, majesty and beauty, offensive The third aspect that integrate both, the balance of Perfection.
- 14- *Kitab Kunh ma la budda li al-Murid minhu* (Essential Things to the Seeker), also written in the month of April 1205 day (601) in Mosul, explaining practices essential for people who started out on the Spiritual path, in terms of rushed to the Unity of God, believe in everything taught by Prophet Muhammad, do *dhikr*, looking for a true spiritual teacher, and so forth.
- 15- *Risalat al-Anwar* (an Essays of the Lights), written in 1205 (602) in Konya to meet the request of a friend that he describes climbing trip to the God Almighty and the journey back to the creature. This paper describes the spiritual issues concerning non-stop ascent through the various levels and the existence of its knowledge, up to the level of human perfection.

- 16- *Isyarat al-Qur'an fi 'alam al-Insan* (Allegory of the Holy Qur'an in the Human World), written in Yarusalem in 1206 (602), is intended to complement of *Tanazzulat al-Maushiliyya*. This is not a simple reflection of Holy Qur'an, but profound reflection on every verse in the Qur'an.
- 17- *Kitab Ayyam al-Sya'n* (Days of God's Work), was composed in or before the year 1207 (603), this work is a mediation on the structure of time and the ways in which hours and days of the week are interrelated. This work was made aware of the verses of the Holy Qur'an, "Every Day the Lord is in busyness."
- 18- *Kitab al-Tajalliyat* (The Theophany Book), ditulis kira-kira sebelum 1209 (606) di Aleppo, written sometime before 1209 (606) in Aleppo, this work describes a series of Theopanic visions on subjects such as Perfection, Generosity, and Kindness, based on deep insights on the verse two of Holy Qur'an. These visions are often shaped dialogue with carers who have died, like al-Hallaj, Junayd, or Sahl al-Tustari. The purpose of this work is to give instructions to seekers about the events that they might encounter on the way.
- 19- *Kitab al-Fana' fi al-Musyadah* (Book of Fana' in contemplation), written in Baghdad, probably in the second transit in 1212 (608). This book is a profound meditation on the letter to 98, described the experience of mystical vision and the difference between real knowledgeable person with the intellect.
- 20- *Tarjuma al-Asywaq* (which Interpreter Burning Desire), composed in 1215 (Ramadan 611) in Mecca, although written in a longer period, with further comments in the same year in Aleppo. This work contains 61 love poems dedicated to personal Nizam, allegorized the real secret of love mystical and prophetic insight.
- 21- *Istilahat al-Shufiyyah* (Sufi technical term), written in 1218 (615) in Malatya in response to demand his best friend. This work consists of 199 brief definitions of the most important expressions that are commonly used among the people of God.
- 22- *Kitab al-Isfar* (Revelation consequences of Journey), year and place of preparation are not known. This is rich meditas the general meaning of the spiritual journey and the journey of the Prophet in particular. It is a journey without end, in this world and the Hereafter, and is described as "a reminder of what is within you and in which you have forgotten yours."

- 23- *Kitab al-Abadillah* (Book of the Servants of God), written before 1229 (626), possibly in Damascus. Consists of 117 sections dedicated to the individuals named Abd Allah, each of which is described as the "son" of a certain Divine names and of a certain prophet. Perhaps this work follows the hadith which says that humans have 117 characters, and describes the realization of these characteristics in terms of the names of God.
- 24- *Fushush al-Hikam* (String Ring of Wisdom), written after the vision of the Prophet in the year 1229 (627) in Damascus, and was written by order of the Prophet. This work is seen as the essence of the spiritual teachings of Ibn 'Arabi, consists of 27 chapters, each dedicated to the spiritual meaning and wisdom of a particular prophet. 27 The prophet that, beginning with Adam and ending with Muhammad, is like a strand of the circular ring that contains gems of wisdom, and represent all mankind different, under the jurisdiction of Muhammad, the Closer.
- 25- *Fihrits al-Mu'allafat* (Catalog Essay), written in the year 1229/1230 (627) in Damascus for Sadruddin al-Qunawi. This catalog compiled by Ibn 'Arabi himself includes 248 works that have been written before this year.
- 26- *Ijaza li al-Malik al-Mudzaffar* (diploma to the King al-Mudzaffar), written in 1234 (632) in Damascus for the city ruler, King Ashraf al-Mudzaffar. In it is mentioned around 290 works and 70 teachers.
- 27- *Kitab Nasab al-Khirqa* (Line Insiani Cloak), date and place of preparation is not known with certainty, but probably around the year 1236 (633) in Damascus. It describes the spiritual affiliation and how he got into the street. Also includes initiation which he gave to others, who called most of them are female.
- 28- *Awrad al-Ushbu'* (supplication for a week), year and place of preparation is unknown, although it may be prepared for more than one year. One of the many prayers that are attributed to Ibn 'Arabi, and is still used to this day the most famous. Contents sorted by the order of the day and night for a week, total number 14, written for private reading and meditation.
- 29- *Al-Diwan al-Kabir* (Great Diwan), written over several years and apparently not completed until the year 1237 (634) in Damascus. The collectivity of this great poetry is perhaps intended to contain all the poems he had written, and can be found in many other texts. Some works, titled *Diwal al-Ma'arif*, includes an introduction that describes the

vision that made him write poetry, and a tribute to Badr al-Habasyi. Print edition, which is based on a different manuscript, apparently a collection is arranged in chronological order by one of his closest friends or family.

30- *Al-Futuh al-Makiyyah* (Opening Mecca), this work is his *magnum opus*, written in Mecca began in 1202 following the vision of Youth, and the first version of 20 volume manuscript was completed in December 1231 (629). The second version there are 37 volumes completed in 1238 (636). This work consists of 560 Chapters in 6 sections, covering the whole period of 560 years from the beginning of the Islamic era until birth. There is a detailed description of every aspect of the spiritual life, including commentary on each letter of the Qur'an, hadith explanation, fiqh, cosmology and metaphysics, and so on.

### c) Dimensions of Spirituality

Not only a Sufi, Ibn 'Arabi was also a philosopher and theorist, who with his intelligence he can formulate a view of God through metaphysics. Among the metaphysical views of God are embodied in his orpus widely talk about the theory *Wahdah al-Wujud Tuhan*.<sup>38</sup> If translated as language *Wahdah al-Wujud* is he Oneness of God Being that is a view which says that:

All of being is in one reality, nothing with Him. Being is not other than the *al-Haqq* because there is nothing in the form besides Him. Nothing appears in the being except *al-Haqq*, because the being is *al-Haqq*, He is one. Being entity is one, although the laws are vary. He is only one in being because all of that may be seen in this circumstance attributed to the absence. All of which may not have a being and there is no contradiction

---

<sup>38</sup> Basically *Wahdat al-* is not a theory that was built by Ibn 'Arabi. This theory had been there before, long before Ibn 'Arabi has the concept of divinity. Among which, Shadr al-Din al-Qunawi (w. 673 M/1274 H) uses the term *Wahdat al-Wujud* at least to two of his work are *Miftah al-Ghayb* and *al-Nafakhat al-Ilahiyah*. But he did not use that term in an independent technical terms. The term of *Wahdat al-Wujud* exists naturally in the discussion of the relationship between the form of God with uniqueness. However, a strong opinion that the term of *Wahdat al-Wujud* was first used by al-Qunawi to show the oneness of God, in accordance with the ideas of Ibn 'Arabi, not prevent diversity in His appearance—although Oneness (*Esa*) in His self or in relationship with His *tanzih*, the appearance's God is vary. See more in Kautsar Azharie Noer, *Ibn 'Arabi: Wahdat al-Wujud...*, p. 36, 145; *Wahdat al-Wujud* is also different from pantheism, because God is the One who is different, can not be equated with anything, including nature—God and nature are two different realities, God is transcendence of everything, including the universe.

in the being, because the being is indeed a reality and something does not contradict himself.<sup>39</sup>

He is also a theologian, even when Ibn 'Arabi does not agree with the theologians who standardize the God concept—the Lord appears in the understanding of the Exclusivity God concept—absolutizing or even be oneness belief to one God and considers these beliefs as the only truth, the blame Another belief— with the view that he believed God is the true God and that in contrast to God who is believed to be a false belief, the God was fals, that in the contemporary language this explanation known as truth claims.

Ibn 'Arabi defined the mankind faith to God into some points, are *Ilah al-Mu'taqad*, *al-Ilah al-Mu'taqad*, *al-Ilah fi al-I'tiqad*, *al-Haqq al-I'tiqadi*, *al-Haqq al-Ladzi fi al-Mu'taqad*, *al-Haqq al-Makhluf fi al-I'tiqad*.<sup>40</sup> While the true God is God as He really is, God as Himself, His attribute, unknown and unknowable to the human mind, are *The Real God (al-Ilah al-Haqq)*, *The Absolute God (al-Ilah al-Muthlaq)*, and *The Unknown God (al-Ilah al-Majhul)*.<sup>41</sup>

Because of his intelligence and the intellectual or spiritual, he earned two degrees are Muhyi al-Din and Syaikh al-Akbar—regardless of religious background of his family; father and three uncles, fathers and mothers are also a Sufi.

As a Sufi, he wrote based on inspiration (*ilham*) which the ideas by ideas radiated into his writing pen—as water flowing from a spring. Simple systematization of work so does not give full justice, because when the work was systematized he will lose the dynamic nature and become works that base on static mystical scholastic.<sup>42</sup>

The style used Ibn 'Arabi on his orpus sometimes difficult to understand by the students, but will be used if the learner is they often learn about it, because in his work he uses standardized terms. After a cursory talking about the intellectual side or the criticism of Ibn 'Arabi, the writer tries to explain further about the spiritual dimension of Ibn' Arabi, it seems very necessary because as the material judgment in this thesis, as the reader know that the writer

---

<sup>39</sup> Kautsar Azharie Noer, *Ibn 'Arabi: Wahdat al-Wujud..*, p. 35.

<sup>40</sup> Kautsar Azharie Noer, *Tasawuf Perennial..*, p. 96.

<sup>41</sup> *Ibid.*, p. 100-102.

<sup>42</sup> An Introduction to the Masakata Takeshita , *Insan Kamil: Pandangan Ibnu 'Arabi*, Terj. Harir Muzakki (Surabaya: Risalah Gusti, 2005), p. Ix.

not talking about the simple figure but non other than the great figure that his explanations get appreciate from civitas academic. Eventhought, ot all person give a good response, such as the Mecca theologian or ortodox priests at that time that claims to Ibn 'Arabi as a heretic and apostate.

In essence, the root of spirituality Ibn 'Arabi has been born since the family descent. He came from the ancient Arabic, his father, Ali Ibn al-'Arabi dignitaries and influential; one of Ibnu Rusyd's friends (Averrous). Probably he is cabinet minister of Ibn Mardanisyy. Besides having the social relations and cultural good, his family also has strong religious tendencies. Among them is his father's brother is on the Sufi path the rest of his age, which is also mentioned in one of the biographical sketches that have been translated, and two brothers of his mother was also a Sufi; Abu Muslim al-Khawlani and Yahya bin Yughan, that both them also referred to in his work *Futuhāt*.<sup>43</sup> Moreover mentioned that his wife was also a Sufi, it is contained in the book of *futuhāt*:<sup>44</sup>

My pious wife, Maryam binti Muhammad bin 'Abdun, say, I have seen in my sleep, someone who has never seen his own figure, but it appears when I was extace. She ask me am i wan to pursue thats road, i say yes, but I do not know what means I could get to him. But I do not know what means I could get to Him. Then she told me that I would be up to Him to five things: trust, confidence, courage, patience, and honesty. That, my wife expressed to me his vision (for my contemplating and then i told her that such was indeed the method adopted by the tribe of God).<sup>45</sup>

I as myself have never seen someone with such a mystical experience. But my wife, Maryam bint Muhammad 'Abdun, once told me that she has seen the one's likes of this and described the situation to me, she recognized him as someone who has that experience. However, my wife does mention certain circumstances a person who suggests his weak power.

---

<sup>43</sup>About al-Khawlani, Ibn 'Arabi tells us that he would beat her with a stick when feeling tired prayers, while Yahya bin Yughan former ruler of Tlemcen city before he met a holy man named Abu 'Abd Allah al-Tunisi. See: Ibnu 'arabi, *Sufi-Sufi Andalusia...*, p. 18.

<sup>44</sup> *Futuhāt*, II, hlm. 278 and III, p. 235.

<sup>45</sup> The clan God is sometimes used as a term for a Sufism.

So that Ibn 'Arabi's acquaintance with Sufism cannot be separated from the religious background of his family. Furthermore his father is a wali who realized the 'dwelling-place of Breaths' (*man tahaqqqa bi al-manzil al-anfis*).<sup>46</sup> At the age of 20 years, Ibn 'Arabi chose the path of Sufism rather than struggling in the politics world, like his father and other relatives; even to step inside the world of politics is possible, because at that time the authorities put great confidence to his father, his father even served for 4 years as cabinet minister. However, Ibn 'Arabi chose repent and leave all of social attributes to become a Sufi.

The night ending my bad friendship I will soon go to sleep because of fatigue after a night dancing (*wa qad ta'ibna min katsrati ma raqashna*). We will promptly into bed and soon dawn (*shubuh*) call to prayer rang out. We then take ritual ablution as soon as possible—that it seems less worth mentioning ablution—and may want to enter the mosque as soon. But, all that we use to think about the possibility to pray at home by reading surah *al-Fatihah* and *al-Kautsar* ... Suddenly, I feel more confident than others, I want to take ablutions and go to the mosque. If upon arriving there the prayer is over, it will not make me worry, but in the contrary... If I arrive on time and could pray in the behind of priest, one of two things will happen. Did I really drown the memory of an amazing night spent with just listening to beautiful songs that sung by music player In this case, I would spend my prayers while continuing repeat the same memories that I do not know what the priests done or the people read at praying, except see them doing something and follow their movements ... or or drowsiness will ambush, and for that I will be watching whether the priest hastily finishing his prayer? Reading long will sound tiring and I started lambasting in the heart: "He should not be read surah *al-Hashr* or *al-Waqi'ah*! Can not he read surah *al-Infithar* or *al-Fajr*? Did not the Prophet himself recommend that does not burden the congregation?"<sup>47</sup>

In an attempt to get closer to God, he considered that there is no other way except esceticism. His attitude is motivated from his meeting with Prophet Isa in the Ibn dreams, in his dream prophet Isa recommends to Ibn 'Arabi to always be ascetic and always purify themselves. And since then, he left the material attributes; select the poor as a way to serve God.<sup>48</sup> But even so, Ibn

---

<sup>46</sup> Ibn 'Arabi, *al-Futuhat I.*, p. 24, 34 and 35.

<sup>47</sup> Muhammad al-Fayyadl, *Teologi Negatif Ibn 'Arabi.*, p. 36-37.

<sup>48</sup> *Ibid.*, p. 39.

'Arabi also ever had a period of *fatrah* that is the interruption of God instuition upon him in some time. He felt that God did not pay attention so that almost despair, but then one night he dreamed of God read one verse of Holy Qur'an to him.<sup>49</sup>

Then he introduction with a several intellectual, interact with scholar, among of theologians, mystics, philosophers without a difference. Everyone he met becomes a teacher in order to increase knowledge and religiosity, I wonder if he has teachers from various schools very much.<sup>50</sup>

According to his own account, Ibn 'Arabi first became a Sufi, in 58011 184" or at the age of twenty.<sup>51</sup> Well as before or after he consecrated the Sufi path, Ibnu 'Arabi learn many mystical sciences, the essential knowledge—as the Sufis call it. Besides, he also learned a lot about metaphysical doctrines of Sufism, cosmology, esoteric interpretation, the stages of the road, etc., and whatever he get in his formal education, applied in practice. He is frequently done *mujahadah* and goes through spiritual experiences, including visions, feelings, communication with people who are still living and the dead and healing powers.<sup>52</sup> Person's ability to absorb linear science course with existing capabilities in him-was with Ibn 'Arabi.

Ibn 'Arabi is also cited as one of the disciples of the prophet Khidhir, it is marked with the day of his birth, which coincided with the death of the Prophet Khidr, which led to speculation that he is a substitute or a bead Prophet Khidr. When in Tunis, also narrated that he met the Prophet Khidr 3 times, of course, this is related with his spirituality.<sup>53</sup> The reason the left Andalusia also towards Fez Fez soial caused by circumstances that were at war continuously, so he want to live in the new place.

But according to Addas,<sup>54</sup> removals Ibn 'Arabi towards Fez is more spiritually, because when it Fez is a gathering place for Sufi teachers in North Africa. In fez, Ibn 'Arabi had a

---

<sup>49</sup> *Ibid.*, p. 41.

<sup>50</sup> *Ibid.*, p. 25.

<sup>51</sup> Ibn 'Arabi, *Futuhah II ...*, p. 425.

<sup>52</sup> Ibnu 'arabi. *Sufi-Sufi Andalusia...*, p. 22.

<sup>53</sup> God perpetuate the name of prophet Khidhir in al-Qur'an Surah al-Kahfi (18): 65-82 together with Musa, al-Khidhr represent esoteric knowledge or gnosis (*'ilmu ladunni*) and the dispensation of Musa as exoteric (*shari'ah*). Even al-Khidhr not seem to have a historical identity, for he is the prototype of the Sufis and guardian (*awliya'*). See: Ibn 'Arabi, *Sufi-Sufi Andalusia...*, p. 194.

<sup>54</sup> Claude Chodkiewicz-Addas is one of the literary authors of Ibn 'Arabi is said to be complete, in his book *Ibn al-'Arabi ou La quete du Soufre Rouge* he examines his life and important events of the history of Ibn 'Arabi.

spiritual moment; for the first time, he reached a spiritual position (*maqam*) that enable it to know what will happen in the future. This feature, Keistimewaan ini, in Sufism termed as *karamah*—that it may Ibn 'Arabi know the socio-political situation of Andalusia at that time without watching with eyes. Similarly in the Fez, Ibn 'Arabi reached the station (*maqam*) of the Light that is a station (*maqam*) which allows to know the nature of the soul and the body; Spiritual attainment is enhanced by a station (*maqam*) of others who are also obtained in Fez, that is *maqam fana'* or station of self annihilation. And at this station (*maqam*) Ibn 'Arabi feel the whole hisself camouflaged by light and annihilation in it.<sup>55</sup>

During his stay in Fez, when he met with al-Fazi, al-Fazi gave a *Khirqah*. *Khirqah* is a special robe or garment worn by a Sufi spiritual to show a certain degree In the tradition of Sufism, *khirqah* inheritance from one another Sufi mystics to indicate that the two men have bonded spiritually in the teacher-student relationship, and this is inherited from al-Fazi to Ibn 'Arabi. Long before in the Fez, actually Ibn 'Arabi ever receive *khirqah* the first of his teacher, Abu al-'Abbas al-'Uryabi is called by *khirqah khadriyyah* because inherited degrees the spiritual of prophet Khidhir, however, the ordination of Ibn 'Arabi with *khirqah* for the umpteenth time in Fez reinforces the spiritual relationship of Ibn' Arabi with many Sufis of his day; Relationship Ibn 'Arabi by the Sufis is actually more of a friendship (*suhbah*) rather than formal hierarchical relationships. Sufis who became his best friend is often not the famous Sufi and have certain spiritual authority within an agency or association Sufi orders. This is evident from Ibn'Arabi friendship with two other Fez Sufi; Abu 'Abd Allah al-Mahdawi dan Ibn Takhmist. Abu 'Abd Allah al-Mahdawi not a Sufi figure who appeared his self in public, he is a *malami*, the Sufi who could perform strange acts in front of people to hide his sufism. Similarly, 'Abd Allah Ibn Takhmist, oth of these Sufis often perform behaviors that are sometimes controversial that sometimes break the rule in the presence of others, in order to disguise their identity as such is a provision sufi. Thus relationship that becomes suplies for Ibn 'Arabi in the way then.<sup>56</sup>

When he is in the Maghrib also get 2 experience, are (a) the spiritual experience that led to a higher level, and a life-changing experience for intrinsic or extrensic. This spiritual success

---

See: Kautsar Azharie Noer, *Ibn 'Arabi: Wahdat al-Wujud..*, p. 11; were then translated in *Mencari Belerang Merah: Kisah Hidup Ibn 'Arabi*, terj. Zainul Am, See more on Muhammad al-Fayyadl, *Teologi Negatif..*, p. 24.

<sup>55</sup> Muhammad al-Fayyadl, *Teologi Negatif..*, p. 27.

<sup>56</sup> *Ibid.*, p. 27-28.

occurred when he was traveling and exile are noble and honorable, affected him personally, (b) the second experience is grand vision in which he was told to meet someone, Muhammad al-Hashar, and held his journey to the East. Together with his new friends Ibn 'Arabi traveled to Bugia (when it was Ramadan, 597), at Bugia he also met with abu' Abd Allah al-'Arabi and some other noble people.<sup>57</sup> They were heading towards Tunis, and when to be there Ibn 'Arabi reach *maqam* other spiritual, he screamed and yelled loud and startling.<sup>58</sup>

I reached this *station* in Tunis. At the time it happened, I screamed in terror without realizing it. However, that just screams caused everyone who heard faint, including women who look down on us (in the mosque) of the houses in the vicinity. Some of them fell into the page, without injury and hurt one bit, despite the high place. I am the first to sober up and regain consciousness. A moment later, they also re-conscious and sober; Earlier, we were praying behind the priest, and the rest are still lying today. A moment later, they also re-awake. I asked them what happened. They ask me and say that I've cried out loud to cause the incident I had told earlier. I say to them that I did not realize that my screams.

Then when Ibn 'Arabi traveled from Cairo-Mecca, he chose the long route. This is based on two reasons: *first*, based on security considerations. Cairo-Makkah, is not entirely safe, he avoids things that are not wanted, so choose the longer route. *Secondly*, the reason is more spiritual; Ibn 'Arabi wants pilgrimage to the tombs of the prophets who ever present in his dream, which is symbolic also describes his spiritual journey; Ibn 'Arabi perform ascension (*mi'raj*) to 7 or skys with his soul. The first sky he met Prophet Adam and conversed with him. The next row in the sky, he met prophet Isa, Yusuf, Idris, Harun, Musa, and finally met with the Prophet Ibrahim in seventh sky. Pilgrimage of Ibn 'Arabi to Ibrahim's tomb in Herbon symbolically mark that he had reached the seventh sky, and from the seventh sky, with the arrival of Ibn 'Arabi to Makkah, meaning he had also arrived in the presence of God. This is the height of spiritual journey; that passed since his youth. Even in Mecca, Ibn 'Arabi has reached the stage of *wushul*, the arrival of a servant in God's presence.<sup>59</sup>

---

<sup>57</sup> Ibn arabi, *Sufi-sufi Andalusia...*, p. 34-37.

<sup>58</sup> See: *Futuhat* I., p. 173.

<sup>59</sup> Muhammad al-Fayyadl, *Teologi Negatif Ibn 'Arabi...*, p. 31-32.

And when in the Mecca—his worship activity in around Ka’bah— He got the first two mystical experiences, *first* he had a vision of ‘eternal youth’ that may is said to represent a mix anything to the contrary, *concidentia oppositorum*, which in its entirety all of the tension can be solved. *Second*, the vision that confirmed that he was closing *Walayah Muhammadiyah*. During his stay in Mecca Ibn 'arabi many use the time to learn and write.<sup>60</sup>

From the umpteenth experience spirituality inherent in Ibn 'Arabi, he has also reached his spiritual experience through vision, premonition, spiritual communication with people who are still alive or dead (telepathy-writer) as well as the healing power. One hunch Ibn 'Arabi occurs when meeting with Ibn Rusy on one occasion. In other factors, his savoir Divine was inspiring Ibn ‘in producing works that are not simple, summed up beautifully. One of them is the book of *kitab Tarjuman al-Asywaq* that tells about the beauty of God as manifested in the woman, even further, departing from his strength spirituality, Ibn ‘Arabi able to observe the women who have high spiritual dimension with the no have. No wonder then if there were some female figures that inspired him in creating beautiful poems, which he had not previously made, or *Fushush al-Hikam* a work which is said to be the work of Ibn 'Arabi's most mature, at which describe aspects of divine wisdom in the context of the life that is reflected in the figures of the prophets.

## **2. William James**

### **a) Background and His Thinking**

William James was born on 1 November 1842 in New York City, and died on 16 August 1910, in Mount Chocura, New Hampshire, United States. In 1861 he entered Harvard University. At first he studied chemistry, then comparative anatomy, biology and physiology and medical school at the same university at 1864. His interest in the psychology of the stronger when he visited Germany at 1867-1868. In Diamond he followed the lectures given by Du Bois Reymond, a famous physiologist and in Heidelberg he was following the lectures given by the Helmholtz and Wundt and then forwarded at Harvard academic. In 1869 received a medical degree, a lecturer at 1872, at 1876 as an assistant professor of physiology, 1880 as an assistant professor of philosophy, professor of philosophy in 1885, professor of psychology in 1889 and again from 1897 to 1907 was professor of philosophy. James also founded one of the first

---

<sup>60</sup> Kautsar Azharie Noer, *Ibn 'Arabi: Wahdatul Wujud.*, p. 21.

laboratories in the world in 1875. His studies major in psychology who wrote the book *Principles of Psychology* (1890) in which the work is to be one of the basis used by Modern Psychology. He was also a pioneer of the American Psychological and often equated with Wundt in Germany.<sup>61</sup>

James has also been trying to explore learning in the arts to the William Morris Hunt, but then he realized that his talent for art not so strong, in contrast to his brother Henry James who was a famous writer in America.<sup>62</sup> In flow psychology, psychologist William James classified as homage functionalism.<sup>63</sup>

William James is a psychologist also prominent philosopher at the turn of the century 19-20, a period which coincides with the time when the cultural upheaval occurred in the United States. Regardless of educational background in general, James stood up and offered his ideas are wrapped in religious psychology entitled *Varieties of Religious Experience* as a solution to solve the problems in the community. And the phenomenal work of James motivated by two other works that bear witness to its transition the culture sector, which *The Age of Energy* karya Howard Mumford Jones and *A Search of Order* works of Rober Wiebe, then James manifests the messages contained in his books.<sup>64</sup>

As a realistic figure that leads to real action he participated in a mass movement to jump on the nervous exhaustion stage and avid intellectual properties. James called reality that occurs in the community as "a life full of bustle"—attempt on his criticism of the phenomena that occur

---

<sup>61</sup> Sarlito Wirawan Sarwoto, *Berkenalan dengan Aliran-aliran dan Tokoh-tokoh Psikologi* (Jakarta: Bulan Bintang, 1978) p. 106-107.

<sup>62</sup> *Ibid.*, p. 20.

<sup>63</sup> Functionalism is a growing stream of psychology in the United States, led by William James. This will be the activities that flow is what happens in a psychological activity and what the objectives of the activity. Not only study the structure of human behavior, this flow but also learn about the function of the behavior or mental processes. And to be able to study the function of human behavior the functionalist develop experimental methods besides using the method of introspection—even the method reaping a lot of criticism, which is known as behavioral observation method, which consists of two methods: Method and Method of Variation Physiologis Conditions. See: Sarlito Wirawan Sarwoto, *Berkenalan dengan Aliran-aliran...*, p.105.

<sup>64</sup>In the book entitled *The Age of Energy* by Howard Mumford Jones, his thoughts on the idea more likely to make the industrial, urban, and so the imperial so the thinkers are in line with the ideas explored a variety of experiments and the solution according to what they hope to progress into a dream . On the other hand, Robert Wiebe who also see the cultural fenemena as motivation to result the work entitled *A Search for Order* which when the Americans try to give name and address of new powers to control energy and define the lives of individuals and their collective . See the introduction Martin E. Marty, *Sebuah Karya Klasik Tentang Agama dan Filsafat on William James, Perjumpaan dengan Tuhan: Ragam Pengalaman Religius Manusia*, Terj. Gunawan Admiranto (Bandung: Mizan, 2004), p. 33.

in the community. And in looking at the phenomenon of "turmoil filled with busy growing the"—a phenomenon called James to the public when it was, James realized that how important it is to be someone who always hold on reality. Moreover, James not only contribute to the community in the form of spirituality but he was also trying to find regularities obtained for his efforts through observation and definition.<sup>65</sup>

This father of American Psychology is living in a time when psychology as a scientific discipline began to be formed by Wilhelm Wundt in Germany and by G. Stanley Hall or contemporary of James at Harvard and Hugo Munsberg in the United States. When it began to grow and Psychology of Religion, James has created a classic work on the psychology of religion, the same time when the great experimentalists such as J. H. Leuba and A.D. Starbuck finish their work. There is no intellectual giant among clergy in the United States at that time, but a variety of new terms such as New Theology, *Social Gospel*, *New Thought*, *Christian Science*) jointly fight, sought to make the church by providing a place for the revivalists to show that social phenomena that can be uploaded on the observed. He is also a member of a generation that builds philosophy in America. The fellow in the same period with him was John Dewey, George Santayana, Josiah Royce and Charles Sander Peirce.<sup>66</sup>

Meanwhile, from his family background, James was born from a family of scholars for a long time to pay attention to religion and matters related to spirituality or spirituality. His grandfather, William James was an immigrant from Ireland who thanks her hard work managed to build a business in the United States and make his family live well. His grandfather, William James was a religious Presbystarian (a hard line in the stream of Christianity that tends to be formal in applying in applying religious principles among the congregation) that authoritarian and assertive.<sup>67</sup>

Instead, Henry James<sup>68</sup>—William James's child, who is also the biological father William James is the subject of the theme here— is a person who love to develop democratic

---

<sup>65</sup> William James, *Perjumpaan dengan Tuhan...*, p. 34-35.

<sup>66</sup> *Ibid.*, p. 36.

<sup>67</sup> Sebuah Pengantar Hanna Djumhana Bastaman, *Sebuah Rintisan Psikologi Agama* dalam William James, *Perjumpaan dengan Tuhan...*, p. 19-20.

<sup>68</sup> Henry James (1811-1882) was the son of the third wife of William James (Grandfather William James that discussed in this study). The view of life Henry James was became the center inspiration of the spiritual life by

attitudes; feel uncomfortable with the concept of life imposed by his father's authoritarian attitude. In religiosity Henry tend to respect and love the unique personal appreciation, the typical and depth than must follow the rules of formal institutional religious paced. He also tried to instill democratic values and religious, even hoped that someday his children through life as a scholar, republican, and cosmopolitan. And it seems that parenting instilled by Henry James greatly affect the personality of William James; William James does not like the rules are completely formal and authoritarian, restrictions are too rigid interdisciplinary-science and the role of religious institutions that call themselves (*truth claim*) as a common thread between the spiritual man and God. <sup>69</sup>

## **b) His Works**

According to the background of thought and his consensus in scholarly study, William James wrote extensively about knowledge based on empirical so if digested his thoughts familiar in everyday life. The important works he wrote among other things:<sup>70</sup>

- 1- Principle of psychology; 2 vols. (1890) Dover Publications 1950
- 2- Psychology (Briefer Course) (1892) University of Notre Dame Press 1985: Dover Publications 2001
- 3- Talks to Teachers on Psychology: and to Students on Some of Life's Ideals (1899), Dover Publications 2001, IndyPublish.com 2005:
- 4- The Will to Believe, and Other Essays in Popular Philosophy (1897)

The Will to Believe and Human Immortality: Two Supposed Objections to the Doctrine (the Ingersoll lecture) (1897)

---

William James, entitled *The Varieties of Religious Eksperience*. See: Pengantar Martin E. Marty dalam William James, *Perjumpaan dengan Tuhan..*, p. 37.

<sup>69</sup> *Ibid.*, p. 20.

<sup>70</sup> William James, *Perjumpaan dengan Tuhan..*, p. 7. See too online, available at%3b referensiKU/william james/William\_james, wikipedia.htm.diakses30-04-13; Karah Rempe and Bryan Sinche, *A William James Bibliography, 1974-2002: Books, Articles and Reviews*, With an introduction by Robert D. pdf.

- The Will to Believe, Human Immortality (1956) Dover Publications,
- 5- The varieties of religious experience: A Study in Human Nature (1902)
  - 6- Pragmaticm and other writings (1907)
  - 7- Pragmatism: A New Name for Some Old Ways of Thinking (1907), Hackett Publishing 1981, Dover 1995
  - 8- The Meaning of Truth: A Sequel to "Pragmatism" (1909) Prometheus Books, 1997
  - 9- A Pluralistic Universe (1909), Hibbert Lectures, University of Nebraska Press 1996
  - 10- Some Problems of Philosophy: A Beginning of an Introduction to Philosophy (1911), University of Nebraska Press 1996
  - 11- Memories and Studies (1911) Reprint Services Corp: 1992
  - 12- Essays in Radical Empiricism (1912) Dover Publications 2003; Critical edition, Frederick Burkhardt and Fredson Bowers, editors. Harvard University Press 1976 (includes commentary, notes, enumerated emendations, appendices with English translation of "La Notion de Conscience")
  - 13- The Works of William James, vol. 1: Pragmatism. Cambridge, MA. Eds. Frederick H. Burkhardt, Fredson Bowers and Ignas K. Skrupskelis. Vol. 1, 1975.
  - 14- The Works of William James: Vol. 5, Essays in Philosophy. Cambridge, MA. Eds. Frederick H. Burkhardt, Fredson Bowers and Ignas K. Skrupskelis. Vol. 5, 1978.
  - 15- Letters of William James, 2 vols. (1920)
  - 16- Collected Essays and Reviews (1920)
- Ralph Barton Perry, The Thought and Character of William James, 2 vols. (1935) Vanderbilt University Press 1996 reprint (contains some 500 letters by William James not found in the earlier edition of the *Letters of William James*)
- 17- William James on Psychological Research (1960)

- 18- The Correspondence of William James, 12 vols. (1992–2004) University of Virginia Press
- 19- The Dilemma of Determinism
- 20- William James: Writings 1878–1899, (1992). Library of America, 1212 p., Psychology: Briefer Course (rev. and condensed Principles of Psychology), The Will to Believe and Other Essays in Popular Philosophy, Talks to Teachers and Students, Essays (nine others)
- 21- William James: Writings 1902–1910, (1987). Library of America, 1379 p., The Varieties of Religious Experience, Pragmatism, A Pluralistic Universe, The Meaning of Truth, Some Problems of Philosophy, Essays
- 22- The Writings of William James: A Comprehensive Edition, (1978). University of Chicago Press, 912 p.,
- 23- Pragmatism, Essays in Radical Empiricism, and A Pluralistic Universe complete; plus selections from other works
- 24- The Works of William James, Harvard University Press began publication of a standard edition (1975)
- 25- Etc.

### **c) Dimensions of Spirituality**

As a scholar James considered independent minded people, do not want to be tied to one particular system or method, it is always free to develop a variety of original ideas and criticism. It is one of characteristic of his thinking is that he tried as close as possible to reality.<sup>71</sup>

In the world of spiritualism, he tried to give legitimacy to the mystic's lives. According to his observations, the mystics do not be passive; in fact they have always lived her life full of hard work. And in his personal life, James has always felt uneasy against institutions which merely emphasize institutional religious practices regardless of personal religious life, such as the personal religious impulse. This why he was not satisfied with the definition is too strict religious rules and restrictions on other scientific disciplines that are too firm.

James religiosity attitude has been formed since he was small, namely religiosity which was built by his father, Henry James. Henry began to feel uneasy about the attitude of the

---

<sup>71</sup> Sarwono Sarlito Wirawan, *Berkenalan dengan Aliran-aliran...*, p. 107.

authority of his father William James as a Presbyterian,<sup>72</sup> he was against the theology that should not be opposed by the teaching faculty and seeks soften—James inherited the father's attitude.<sup>73</sup>

More than that, James is religionists with his consciousness he was able to live the religion that followed. According to him, the experiences of one's religiosity rooted and centered in mystical states of consciousness, with the awareness that it will be filled with supernatural condition and omnipotent that emit shade, holiness, shade, love the thrilling and fascinating. This is he believed to be the presence of the Divine to someone. Someone who gets a religious experience will positively impact the personal life, including emotional reactions. Among them are strengthening faith, optimism, submission, happiness for themselves and for the people nearby, solemn demeanor, and others.<sup>74</sup>

## **B. Religion in the Aesthetic Element and Piety**

Before we are talking about DRP in view of the two figures, the writer assume that both of view in the other religious aspects need to be included, especially about one's aesthetics and piety in religion; which is one of the aspects that influence the both of view. So, the writer hope, the readers know more clearly about both of the character and the attitude toward religious figures, before interpreting their theories.

### **1. Ibn 'Arabi**

#### **a) Aesthetic of Religion**

Be religious in the basis of a deep conviction is mandatory for Sufism, not to mention Ibn 'Arabi. At first time when some one learning about the religious person will first be introduced as a description of heaven and hell as the reward for those who want to "obey" the rules of the *syari'ah* or religiosity and those who mock or ignore the religion.

But not for Ibn 'Arabi or the other gnosticism, it seems mandatory for them to be on the basis of religious belief in themselves and set of individual consciousness, there is no hope and purpose other than to feel the closeness to the Beloved, the object of the turbulent longings

---

<sup>72</sup> Presbyterian is the Christians who claim that church structures should be democratic and led by presbyterium (church council) elected by the members of the congregation (*jemaat*).

<sup>73</sup> William James, *Perjumpaan dengan Tuhan...*, p. 37.

<sup>74</sup> William James, *Perjumpaan dengan Tuhan...*, p. 24,27.

within their heart. On the theory of *Wahdah al-Wujud*, God is Transcendent Unity, the One Almighty, and the only True Reality, Most Beautiful and above Everything. Wherever we are facing then there was located the face of God, “*Fa-ainama tuwallu fa tsamma wajhullah*”.

So, according to Ibn 'Arabi the true religion is a religion based on love,<sup>75</sup> love someone on the master, and lover to the beloved. This love is what is called by one of the religion aesthetic. Ibn 'Arabi divides love into three categories, are natural love, spiritual love and holy love. And love is a holy love of God manifested, eternal love that is the source of all kinds of love. Before any form of modality, Allah Essence of the Almighty God in His scope and His simplicity loves Himself in Himself, so the human need for knowledge and the manifestation of His love which then verbalized to the "creation" or natural. In Himself He loves all of *a'yan* hidden essence and then implemented in something "is loved by men" then being love in a variety of variations. “Love of *a'yan* begins“when a person is still in blindness (*al-A'ma*), when someone first hears the word of God Creation (*Kun fa Yakun*).<sup>76</sup>

With spiritual love, which meant the love of mystical and ultimately the realization of the essential unity of a loving and the Beloved—not the love between man and man, which is referred to by Ibn 'Arabi in the discussion of love is the love between a servant to his Lord by realizing his affinity as a “form” with universal love as a whole. This is the most perfect kind of love according to Ibn 'Arabi, love as the essence of all kinds of love (universal love), and as a "part" form born of the essence. Neither an abstract quality that is added again (superadded) of the essence, nor the relationship between loving and loved but but more likely on a Gnosticism that love knows no special object of love. Nothing loves except the only one that loved that is the Lord—when someone says he loves to “x” essentially he say love to God.<sup>77</sup>

While the natural love (natural) that is the object of love is self-gratification (self-satisfaction), anything loved object. In spiritual love, self and all of desire sacrificed for the sake of a loved one while in the love nature object was sacrificed. Ibn 'Arabi also mentions elemental love (*al-Hubb al-Unsuri*) to the natural love, where all of decoys physical, physiological and

---

<sup>75</sup> In the same concept, the meaning of religion as the love of the lover to the beloved has been around since the time of al-Hallaj, because love is where they managed to find their way to God in the sense that actually based on the pure consciousness of the self.

<sup>76</sup> Ibn 'Arabi, *Futuhat. II.*, p. 437.

<sup>77</sup> *Ibid.*, p. 427-429, 431.

even mechanics include in it, is belief as manifestation of the love of the most holy in the low or rough form.

Furthermore, Ibn 'Arabi added that love is not a final stage in him because love has no intrinsic value. Basic and love is the source of all beauty. Someone loves God because God is the Essence of the Beautiful and he loves all His creations as well as beauty. The beauty of God is the source of all spiritual and intellectual beauty, even within God there is true beauty. God loved beauty is a reflection of wonderful God's as the reflection in His shape. So, for the Gnosticism either abstrac or not, the human have to love God completely.

### **b) Religious Piety**

However the theory proposed by Ibn 'Arabi, all of them refer to al-Qur'an and Hadith are the commandments of God and the Prophet set forth, so what is called by good and bad, pious and not-pious, suitable with what the Islamic law said.

Every being is the locus appearances (*majla, madzhar*) God and Perfect Man is the locus of God's appearances is the most perfect. That is, the God image visible perfect in the perfect human because because it absorbs all the names and attributes of God are perfect and balanced. This view is consistent with the theory of Ibn 'Arabi are summarized in *tafadhul*, a state that some creature most than others. *Tafadhul* shows the hierarchy both in the names of God or the creature as His creation. The intensity of the names of God's appearance on each creature varies according to readiness (*isti'dad*) of each creature to receive the God Vision.<sup>78</sup>

So also with nature, nature is also a mirror of God. At first mirror was opaque, not clear so that it can not reflect the perfection of God and make God can not be known. While the purpose of creation of the universe is that God can be known through nature, are ultimately to be a mirror of God. So it is clear that these goals will not be achieved without human. Then Ibn 'Arabi's view that human beings as a goal (*al-Maqshud*) natural or as a final destination (*al-Ghayah al-Qushwa*) for the creation of nature—human as an intermediate for the realization of the goals that God created the universe, and therefore God is known.<sup>79</sup>

---

<sup>78</sup> Kautsar Azharie Noer, *Tasawuf Perennial..*, p. 120.

<sup>79</sup> *Ibid.*, p. 126.

Vertically, Ibn 'Arabi describes religious piety in accordance with the message of the Qur'an in surah al-Baqarah (2) verse 115 which says that “*wherever ye turn therein lies the face of God*”, in every word and human actions according to the message contained in command, even if humans could potentially do evil, but because they always felt God's watch, they did good things as order by religion that would make *ma'rifat* to Allah, those who receive *tajalli* Allah (gnosticism), His heart is classified as a believer or faithful hearts against all of the decrees of the Holy Qur'an and Sunnah as al-Sunnah meaning physically and spiritually. And as people think, he wanted to use his wits to capture the essence of God, to be critical but not apathetic.<sup>80</sup>

Whereas horizontally, Ibn 'Arabi argued that religious piety in tune with the his concept of *al-takhalluq bi akhlaq Allah* (have a certain morality with the God morality, take the morality of God) or *al-takhalluq bi asma' Allah* (have a certain morality with the names of God, taking names Allah) or its synonym with *al-Tasyabbuh bi akhlaq Allah* (gain likeness to Allah),<sup>81</sup> *al-Tasyabbuh bi al-Ilah* (God's likeness to obtain),<sup>82</sup> and *al-Tasyabbuh bi al-Hadhrat al-Ilahiyah* (gain likeness to God's presence).<sup>83</sup> This concept of morality was given by Ibn 'Arabi refers to the hadith of Prophet *Takhallaqu bi akhlaq Allah* (just do the certain morality with God's moral, take the morality of God).

Here, *Takhalluq* is meant by Ibn 'Arabi is not actively imitate the names of God—apart from human inability in imitating the attribus of God actively, because imitating God will also bring arrogance for imitators as it struggles to compete with the power of God. Here, *Takhalluq* interpreted as denying the properties themselves are offset by affirming the attributes of God that has been there is still a potential in them, also understand that there is no other being besides the being of God, His names and His deeds.<sup>84</sup>

Human obedience to the Shari'ah is evidence of obedience to God, because shariah is a manifestation of His will. Obedience here is servitude (*ubudiyah*) which is absolutely necessary for the human family to draw closer to God. Furthermore, Ibn 'Arabi said that a man's attempt to

---

<sup>80</sup> *Ibid.*, p. 135-137.

<sup>81</sup> Ibn 'Arabi, *Futuhat II.*, p. 385.

<sup>82</sup> *Ibid.*, p. 126.

<sup>83</sup> *Ibid.*, p. 93.

<sup>84</sup> Ibn 'Arabi, *Futuhat III.*, p. 38.

get closer to (*yataqarrub*) with Allah will not succeed except through *ubudiyah*.<sup>85</sup> Ubudiyah a human homeland that should not be leaved, while Divine (*Rububiyah*) is the level that should not be occupied by human.<sup>86</sup>

## 2. William James

### a) Aesthetic of Religion

For James, originally the word of “religion” only describes the name of a collectivity, does not represent a single principle or essence of faith in him. That The impact of religion on the collective will bear the theories, so that the people in it will tend to always do oversimplification the material that gotten from the community lead a absolutism and dogmatism terhadap bahan-bahan yang di dapat dari komunitasnya dan kemudian menyebabkab absolutism dan dogmatism become skewed infecting many philosophies and religions. So that it is visible from the outside is difficult to find the essence of religious clerics, but regardless of these factors essentially interchangeably (the collectivism religious attitude) affect the important role of the adherents. James added that people who have a thorough understanding of the collectivity of those who had at least busied himself in finding a definition that can express the essence of the collectivity.<sup>87</sup>

On the other hand, religious feeling (religious sentiment) is another aspect of institutional religion, more specifically a religious sentiment of personal religious stance obtained by any religounist either in or not in accordance with how much a person inspire his religion. Psychologically there are various religious feelings; religious love, religious fear, religious awe, religious joy, and so forth-all of them are religious emotion that can occur in the religounist. One example, fear and religious happiness is one of the emotions that arise due to the stimulation of the religious concept of heaven and hell, which is where the conception of a person who does good will reap the rewards in the form of heaven, and conversely who do evil will reap the rewards that is hell. Then this conception guide a several religounist to always do good because

---

<sup>85</sup> Ibn ‘Arabi, *Futuhah IV.*, p. 231.

<sup>86</sup> Ibn ‘Arabi, *Futuhah I.*, p. 362.

<sup>87</sup> William James, *Perjumpaan dengan Tuhan.*, p. 86-87. Specifically James argues that religion has two sides, namely personal and institutional or institutionalized. If institutional religion is a religion that is projected on a personal religious institution is the religion that was born from the individual consciousness, but then James also confirmed that if the projected personally it is not appropriate if the so-called "religion" that James suggested this sort of thing is referred to as heart sound or morality, or any designation for us that is worth to be explored.

presence a faith toward reward in other place—the writer assume that “a several religiounist” because it does not deny that some religiounist have managed to imbue their religion on the basis of the individual consciousness of the self is not due to stimulus from the outside, or admiration feelings that appear because mental activity that tries to connect with the supernatural circumstances, and so forth. But there, James not forget about if personal religion is not offset by ritual and theologian then it will prove to contain elements that are not owned by the simple pure morality, because however it is personal religious feelings also appeared on the commendable of theology and religious institutions.

If connected, religion is not merely a mental or psychological nature, but also moral, physical and religious ritual—is the total reaction of human life. And as a state of mind that concrete, which is made up of a feeling plus a specific object, religious emotions is a psychic entity that can be uploaded distinguishable from other concrete emotions, although there is no reason to assume that a simple abstract notion "religious emotion" exist as a predisposition of elementary mental independently—which is always present in every religious experience.<sup>88</sup>

*Parti pris* (prejudice) againt to the existence of religion hould be removed because religion told universally mean—whatever impression one gets from religion, all that exists and is held in the universe is not something vain, calling religion a serious attitude and stop conversations are empty, meaningless along with the idea that trap. Up to a certain extent a person will engage in religious melancholia emotions ultimately requires us to confront the fact that it is for the essentially a person associated with a field experience in which not one single conception that can be made accurately.<sup>89</sup>

The melancholy emotion is a joy beyond all joy biological and momentary pleasure—a difficult thing that defined by the definitive expression. The state of mind that is plain or simple in it to certain extent it is also appears late the opposite; joy that keeps pain in the solemn sweetness—sorrow is something deeply have "understood". In this case some author realize that happiness peaks is the prerogative of religion, forget about the hassle which is defined by the

---

<sup>88</sup> William James, *Perjumpaan dengan Tuhan...*, p. 88, 92, 97.

<sup>89</sup> *Ibid.*, p. 100, 102.

theorists of religion, and religiosity generalize all happiness is have a character religiosity of religion.<sup>90</sup>

In the spirit of religion there is an intense experience which is referred to as the philosophy of religion. The experience came as an experience that comes to mind is more tame, cold, and so we will be pushing reasoning to refer to it as a philosophical religious experience which also includes the different characters (*differentia*).<sup>91</sup> The meaning of religion is not adequately understood in terms of the birth, but also in terms of the spirit have inspired or it, as if literary interpreted only the religionists will only find the vanity and transience of the world. All good deeds is a substitute great empty of happiness that should be the basis of life, but unfortunately because not many people who can do it, due to the fact that religion says that religious adherents ridden by a variety of interests—despite a reward of heaven for those who do good (in scope of theologians). But God is fair to the people, who are "conscious", and God shows mercy and His blessing to those who open their hearts, moral death turns into spiritual life, even a sense of fear when they hear the law of morality became faded and vanished completely.

Although most people tend to intellectual purity and simplification, others believe that the supreme religious needs are a wealth of imagination. When a person tends to this patterna religion would be difficult to meet their individual needs. Inner someone will be in need of something that is both of institutional and complex, majestic in a hierarchical inter-connectedness part.<sup>92</sup>

In this institution, authority levels gradually decreased, in each phase of objects bearing the mystery and happiness. The authority comes from God who is the source and summit of all systems comes from God. Thus, then will make a person feel as if facing a work or a gem-studded golden glorious architecture. He heard the prayers lirtugis very rich, or even a feeling of shaking coming from every direction. In the emotional ups and downs of someone in that

---

<sup>90</sup> *Ibid.*, p. 114.

<sup>91</sup> *Ibid.*, p. 110.

<sup>92</sup> William James, *Perjumpaan dengan Tuhan.*, p. 592.

situation would not interfere with its stability, since any simple condition of a person in such circumstances, in every situation laden with meaning.<sup>93</sup>

This was later proved that the religious aesthetics there is a sense of reality, juice of objective presence, a perception of what we might call "there is something" deeper and more general than any sensing "special and particular" religious emotion that can evoke about the reality. Religion has a high aesthetic in human beings and the environment, as it has been described at length in the above particulars. To borrow a term given by James, the aesthetic to make a person involved and enter a good sense of contraction (shrinkage) and existence (expansion) of their existence.<sup>94</sup>

### **b) Religious Piety**

For some people a feeling of divinity inherent in the heart at birth is not only because the coaching religiosity that built in him, but also did not rule out the possibility that people who are just learning the science of religion can catch the Divine quickly—according to how much his efforts.

One of the descriptions of God quoted by James from Professor Starbuck's collection, based on the story of a 49-year-old man,

"God is more real to me than any thought or thing or person. I feel his presence positively, and the more as I live in closer harmony with his laws as written in my body and mind. I feel him in the sunshine or rain; and awe mingled with a delicious restfulness most nearly describes my feelings. I talk to him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions. Usually a text of Scripture, unfolding some new view of him and his love for me, and care for my safety, I could give hundreds of instances, in school matters, social problems, financial difficulties, etc. That he is mine and I am his never

---

<sup>93</sup> *Ibid.*, p. 125, 592.

<sup>94</sup> *Ibid.*, p. 147.

leaves me, it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste." .<sup>95</sup>

A variety of human ontological imagination posed for their beliefs to The Reality. Emotionally strong as transcendental makes James assumed that experience happened to them almost seem like a hallucination. That's beliefs also determine the attitude of religious life as their feelings to the Essence of the Beloved. Apart from the above description, in the sphere of religious or metaphysical reasoning expressed in words can convince someone when he feels about the unspeakable reality of the experience already get the that leads to the same conclusion. So, in essence intuition and reasoning work together that will be developed in such a way (studies or religious messages).

Piety in religion can be implemented in a various thing, both of psychologically or morally and implementation of the resulting action. Among that's pietys was the antusias and reverence that is an attitude of piety that arise because religious pieces, which is the most distinctive of the second attitude is a kind of instinctive feeling of happiness, the manifestation of absolute surrender to His Reality. Submission to this discussion is the feeling of peace that was due to free themselves and or submits any problems to the Lord as the essence of the problem, but still substantially in the rules or norms "truth" of religion. So that people who initially have a muzzy character (joylessness) or hopeful, tend to emphasize opposite aspects of what they are coping because it has been found religious peace in it. Enjoyment is very sharp in the wake of the conviction of truth will be built and the maximum closeness is felt because of religious feelings. Even more far they will leave everything for the happiness of religious rather than chasing what he considered merely biological happiness, not the eternal happiness.<sup>96</sup> Recollections; feel God's presence continually, sensitive to noises, and others.

Moral goodness, is one of form religious piety other horizontal dimension. Implementation can be moral goodness; doing good for others, among with men, women, children and adult, never getting to loggerheads or looking for enemy, the enemy he is likely to be peaceful and loving, not giving a chance to his tongue to say bad and rude , complain, let

---

<sup>95</sup> William James, *The Varieties of Religious..*, p. 100-101.

<sup>96</sup> William James, *Perjumpaan..*, p. 146-149.

alone booing different people with their flow, and so on.<sup>97</sup> Attitude that violent self congenial heart must be solved for self will automatically build a good attitude and the ability gives the spontaneous impression of an object formed by the power of God.<sup>98</sup> Not be easy to assume everyone else is wrong unless it has been proven by empirical data. Whatsoever on matters of faith beyond himself, he respects, recognizes diversity, even if he gave up in the end the problem of confidence in the individual and God.

Common sense and systematic, which is one manifestation that occurs in religious thinking that is a positive feeling toward all things even in the abstract, it must seen the good as something universal and fundamental. Constructs in this idea is not positive thinking as a way to confront thing but more likely the fruit of the religious. Sure of trust with the consequences that follows override bad thoughts in themselves.

People who are in this state is people have achieved happiness, so as if evil did not have much chance against him in terms of reality. With others it is like a person who closes his eyes, but not too loud to ignore ugliness, the thing that is contrary to human instinct and more optimistic. Able to control careful not to be lulled by the pleasure and grief, do not give yourself leeway but not the discipline may also run in the environment without having to be balanced with forcing spiritly to the brighter aspects and minimize the dark aspects.<sup>99</sup> The development systematic by healthy mind as a religious attitude, will be in line with all the important flow in human nature, and was not without meaning (mainfullness), so the aesthetic world is more prominent, the construct of the world become more beautiful than a poetic fiction, better and cleaner than it is.<sup>100</sup> And so on.

## **C. Deviation of Religious Practices of Ibn ‘Arabi and William James’s thoughts**

### **1. Religious Fanaticism a form of Deviation of Religious Practices According to Ibn ‘Arabi**

Such as a *tauhid* conceptions that offered by other Sufism, every Ibn ‘Arabi’s concepts also refers to the Holy Qur’an and Hadith. Though, One’s perspective on faith or beliefs outside

---

<sup>97</sup> *Ibid.*, p. 158-161.

<sup>98</sup> *Ibid.*, p. 182.

<sup>99</sup> *Ibid.*, p. 162-164.

<sup>100</sup> *Ibid.*, p. 165.

itself affects the understanding—overall the cognition space, the ideas and theories, doctrines, dogmas, prejudices, perceptions, interpretations and even one's inner inclination to understand the world and its contents. Humans must have a perspective on themselves and others, even though they were aware of the mindset of a person and or that can not be articulated. Faith is always rooted in every human thought and action, to determine how a person determines their life. In other words, absolute faith is something in a person that can not be denied because it is part of human existence.<sup>101</sup>

Nothing except that knowing God, however, some people who know the Lord knows that they know God and some of them do not know that they know God. The latter has the knowledge of what they have seen and tested, but they do not know that that is al-Haqq. If you ask the people who like it, "Do you know God?" Then he would answer no. But if you ask him about what he had seen, "announcing what you witnessed in accordance with the fact that it is the purpose of your testimony?" He would declare ya.. So, he's just ignorant about the fact that the name of (the Lord) is applied to the target witnessing.<sup>102</sup>

Everyone has knowledge, beliefs, and assumptions and tied on being although in the practice the belief and knowledge of religion which followed is different. Every belief was representative the subjectivity side of existential circumstances. Belief that a person holds a belief that proves that belief in many cases resulted in huge questions about how such beliefs occur, such of this kind, according to Ibn 'Arabi at the root of the neuroreligions that is fanaticism toward beliefs that follow the one consider himself beyond all belief.

Fanaticism or over belief attitude religious is one of neuroreligion that can not be justified. All of belief is true, because every existence representative of self disclosure from being infinitely. Cosmos in the spatial and temporal extension is which manifests infinite whole territory owned by the entity. God created man to mutually love each other, even in one of the hadith mentioned that "*God will not love the servants who do not love his brother*" so it is not justified if the violence or acts of discrimination committed in the name of religion or belief.

---

<sup>101</sup> William C. Chittick, *Dunia Imajinal Ibn 'Arabi..*, p. 237.

<sup>102</sup> Ibn 'Arabi, *Futuhat III..*, p. 238.

Below the writer list the analysis of Ibn 'Arabi about religious diversity, which is basically the one that is centered on God or Being:<sup>103</sup>

- a. Revelation of religions is different purely caused by Diversity Relations Godhead.
- b. Different of Divine is different purely caused by Diversity Statement.
- c. Different Statement purely caused by semata disebabkan oleh Diversity time.
- d. Different time purely due to the difference in movement
- e. Different movements solely caused by differences Levels Attention
- f. Different levels of attention due to the purely diversity goal
- g. Different purposes due to the purely diversity Self Disclosure (*Tajalli*)
- h. Self disclosures (*tajalli*) differ only due to the diversity of religions of revelation. And so on.

Dalam *Fushush al-Hikam* Ibn 'Arabi warning:

So be careful that you do not bind themselves to certain teachings and other teachings which deny any. Therefore, you will kehilanga so much kindness; actually you will lose the knowledge of what it really is. Therefore, please accept fully all belief, because Allah Ta'ala too broad and too big to be limited in the one teachings without the other teaching. He said, "Wherever you turn, there is the face of God, (Q.S al-Baqarah (2): 115)" without mentioning any specific direction.<sup>104</sup>

According to Ibn 'Arabi, the true knowledge of God is something that is bound by a particular form of belief or certain religion, all of religions, in accordance with the order of creation or the Divine Will are right because it is an appearance of God or Theophany. This belief is based on the paradigm that all religions come from God. So a Gnosticism or *ma'rifat* in Islam has never rejected God in faith, sect, or stream any religion, because of the diversity.

## **2. Sick Soul as Deviation of Religious Practices by William James**

---

<sup>103</sup> William C. Chittick, *Dunia Imajinal Ibn 'Arabi..*, p. 270.

<sup>104</sup> Ibn 'Arabi, *Fushush I..*, p. 113.

The sentiment of reality can indeed attach itself so strongly to our object of belief that our whole life is polarized through and through, so to speak, by its sense of the existence of the thing believed in, and yet that thing, for purpose of definite description, can hardly be said to be present to our mind at all. This absolute determinability of our mind by abstractions is one of the cardinal facts in our human constitution. Polarizing and magnetizing us as they do, we turn towards them and from them, we seek them, hold them, hate them, bless them, just as if they were so many concrete beings. And beings they are, beings as real in the realm which they inhabit as the changing things of sense are in the realm of space.<sup>105</sup>

Religious beliefs are often reinforced by their religious experiences— something abstract appears to be real because it has been proven were correct based on personal experience or perception of the truth as unveiling the true reality of the world. Which is exactly the experience that a person's spiritual life empirical data, which only occurs in those who are able to capture the mysteries of God. When one is not up to the revelation of God, they would still be at the stage of normative theological-religious—no inspire the messages contained therein. Someone who is at this stage quite religious novice and of certain side is needed to help him toward religious piety. But if someone fixated on the belief without the filter and interpret it in many ways, will likely make it on religious fanaticism—overbelieve tend to regard as wrong belief every believe beyond them. That's over that called as grand causal factor of neuroreligion.

The sick soul; is a one of DRP form that opposed to a healthy soul on points pious religious, its direct one's to let bad things enter into the heart. Evil is a disease; and worry over disease is itself an additional form of disease, which only adds to the original complaint. Evil, it says, is emphatically irrational, and NOT to be pinned in, or preserved, or consecrated in any final system of truth. It is a pure abomination to the Lord, an alien unreality, a waste element, to be sloughed off and negated, and the very memory of it, if possible, wiped out and forgotten.<sup>106</sup>

There are people for whom evil means only a mal-adjustment with things, a wrong correspondence of one's life with the environment. Such evil as this is curable, in principle at least, upon the natural plane, for merely by modifying either the self or the things, or both at once, the two terms may be made to fit, and all go merry as a marriage bell again. But there are

---

<sup>105</sup> William James, *The Varieties of...*, p. 80-81.

<sup>106</sup> William James, *The Varieties of...*, p. 180, 187.

others for whom evil is no mere relation of the subject to particular outer things, but something more radical and general, a wrongness or vice in his essential nature, which no alteration of the environment, or any superficial rearrangement of the inner self, can cure, and which requires a supernatural remedy.<sup>107</sup>

Furthermore, James mentioned that DRP in religious attitude are often shaped religious melancholia; whereby a person's emotional highlight turned out to be very emotional for all things related to religious transcendence (divinity). The attitude of which are (a) pessimism; consider the life just as a transition between a vigorous youth with old age filled with gray, life is a pure Naturalism (naturalistic), no matter how enthusiastic at first, will certainly end in sorrow that is a death,<sup>108</sup> (b) *anhedonia*; one of pathology depression one that sometimes form a passive state without joy, or sadness, disappointment, rejection, lack of appetite and passion, and others of which are in essence a person's inability to experience feelings of joy. The most shape than anhedonia is is a real sadness and active, type of neuralgia psychic totally unknown in a healthy life. This anguish can arise in a variety of characters, sometimes more shaped like hatred, anger, or loss of self-confidence and self disappointment, or a suspicion, anxiety, fear, and others. Someone who is in this situation could be a rebel, accusing theirself, accused external forces, and so on,<sup>109</sup> (c) loss of desire—when studying the consequences of conversion or religious revival that occurred in the attitude of self-change is a change in the overall nature from their view—loss of desire will occur when a full sense of meaning of live for a while can be removed and a transformation in the whole expression of reality will done,<sup>110</sup> (d) *fortisme* or semi-hallucination and others who can not mention all by the writer for the breadth of the discussion.<sup>111</sup>

---

<sup>107</sup> *Ibid.*, p. 189.

<sup>108</sup> William James, *Perjumpaan dengan Tuhan..*, p. 224-225.

<sup>109</sup> *Ibid.*, p. 229-232.

<sup>110</sup> *Ibid.*, p. 236.

<sup>111</sup> In assessing some regeneration of religiosity, keep in mind that the religious types are only one type of religiosity that also contain other types. For example, "new birth (spiritual) can be in the displacement of a religious state does not have any faith, or of attitudes follow moral rules are strictly to be free and permissive attitude, or huge market by the emergence of new stimuli or passion in one's life, such as love, ambition, greed, vengeance, patriotism or devotion." as told by James inside John Bunyan, who at first only those who delight in the pleasures of the world, but in the end turned out to be evangelists in English (religious conversion). *Ibid.*, p. 265.