



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
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كلية الآداب

التصوف الإسلامي بين قراءتي المستشرقين والباحثين العرب

ابن عربي أنموذجاً

إطروحة تقدم بها الطالب

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إلى مجلس كلية الآداب – الجامعة المستنصرية

وهي جزء من متطلبات نيل درجة دكتوراه فلسفة في الفلسفة

بإشراف

الأستاذ الدكتور

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Abstract

The researcher , raising this issue , doesn't aim to state strong and weak points in this reading or that reading , but he is looking forward to find out common human aspects , that he believes that mysticism represents a global attitude which has no limits and no ontological and epistemological differences between west and east . Mysticism in the west is the same as in the east in spite of the difference in the machineries of each experience . Both of them have the same aim . In the west , mysticism tries to construct superman , and in the east , it tries to bring out the potential energy inside man to be perfect man .

The question of the arising of mysticism is put forward time after time because of the importance of this epistemological field , which is the most influential religious and cultural field upon other epistemological fields such as philosophy , theology , ethics , poetry and art . For this relation , the interest in mysticism increased that it contained arts , culture and humanities . The growing interest in mysticism led to raise the question about its sources but in many ways , different in forms and the same in content , which claimed that mysticism was extraneous in Islam and that the Arabs quoted it from other nations .

There was a prominent figure in Islamic Gnosticism and spirituals , which was paid attention by the orientalist because his writings were wonderful , unusual and unique . He was Al-Sheikh Al-Akbar (the Grand Master) Ibn Arabi . They studied carefully his mystical and philosophical texts so as to know the sources that influenced in his doctrine . They tried to find out what may establish the western spirituals represented by Christianity . Their reading of Ibn Arabi's texts were various . Some of them

, like Asin Palacios , thought that he was influenced by Christian spiritual tendency . Other orientalist , like Henry Corbin , thought that Quran and Prophetic Tradition played important role in forming Ibn Arabi's transfiguration doctrine which represented concept of (creative imagination) .

The Arab researchers had large share in reading Ibn Arabi . One of the most famous of them was (Abu Al-Ula Afifi Afifi) who introduced Ibn Arabi's doctrine by collect thousands pages from his writings . Another one was (Nasr Hamid Abu Zaid) who read Ibn Arabi through concept of " interpretation " and introduced him as " the greatest interpreter " in Islamic Gnosticism.

This study is divided into three sections , each one has two chapters . The first section deals with the oriental and Arabic readings of arise of Islamic mysticism . The second section studies the orientalist's reading of Ibn Arabi , represented by " Palacios " who read him Christian reading , and " Henry Corbin " who read him phenomenological reading . The third section studies the Arabic reading of Ibn Arabi represented by " Abu Al-Ula Afifi " whose reading was ontological and ending in " Pantheism " . In addition to " Nasr Hamid Abu Zaid " whose reading was interpretational , and he thought that Ibn Arabi began from an acute dualism between God and world , and man is an isthmus between them .

The method which adopted in this study is the descriptive method . In some parts the comparative method is employed .