

THE MUTUAL INFLUENCE BETWEEN "IRFAN AL MASHRIQ
"AND" IRFAN AL ANDALUS"
MAWLÂNÂ JALÂL AL-DÎN RÛMÎ AND MUHYIDDIN IBN 'ARABÎ

Abderrahim ALAMI*

ABSTRACT

The old Moroccan historians had a very famous rule: "Moroccan country produces mystics as the land produces the grass. so if the Islamic orient is the prophets land, the Islamic west is the mystics land".

University of Sidi Mohamed ben Abdellah, Fas This means that the region of Maghrib (which includes Morocco and Andalusia, represented by Fez the scientific, cultural, spiritual and civilizational center) formed the spiritual depth of the west of the Islamic world during the middle ages.

This rule had been confirmed with the Great Master (*al-Sheikh al-Akbar*) Muhyiddin Ibn Arabi, the great mystic and philosopher.

In the other side, Konya formed a suitable space for founding an other spiritual center of Islamic world by embracing Mawlânâ Jalâl al-Dîn Rûmî, the founder of the great Mevlevi school in the Philosophical mystic thought.

Basing on these equation, we can talk about a comparison between the symbolism of *al-Sheikh al-Akbar* and *Mawlânâ* as two poles of theosophy in Islamic east and west, Through their intellectual extensions, and the mutual influence between their schools, Their philosophys, and their strong presence in Islamic thought and occidental thought alike.

Based on this ground, my paper will revolve around the following points:

- 1- The symbolism of the place: centrality of spiritual depth between Andalusia and Islamic east.
- 2- Mutual mystic influence between Andalusia and central Asia and Anatolia through the history.
- 3- Between Ibn Arabî and Mawlânâ Jalâl al-Dîn Rûmî: Irfan al Maghrib, and I'rfan al Mashriq.
- 4- Ibn Arabî in Konya: the question of the target, and the Venue Significance.
- 5- The meeting between Ibn Arabî and Mawlânâ Jalâl al-Dîn Rûmî: spiritual meeting, and physical meeting.
- 6- The Mevlevi school in Morocco and Andalusia.

* Prof. Dr., Universty of Side mohamed ben Abdellah, Fas

7- The common intellectual and spiritual heritage between the Mawlavî and Akbari schools (The Concept of knowledge, Human Love and Divine love , the cosmic, the existence unity , the unity of religions , the symbolism in Literary expression, between poetic experience and Sufi experience, the text delight , between mysticism and philosophy , the horizons of the cosmic attendance in twenty-first century .. etc).

8- Recommendations.

Key Words: Mawlânâ, Mysticism, İslamic mysticism, Fez, Andalusia, Muhyiddin Ibn Arabi.

“İRFAN AL MASHRÎQ” AND İRFAN AL ANDALUS’UN KARŞILIKLI ETKİLENMELERİ: MEVLÂNÂ CELÂLEDDİN RÛMÎ VE MUHYİDDİN ARABÎ

ÖZET

Eski Fas’lı tarihçilerin çok ünlü bir kuralı vardı: “Fas toprakları yeşillikler yetiştirdiği gibi sufiler de yetiştirir, bu yüzden eğer Müslüman doğu peygamberler toprağı ise, Müslüman batı da sufiler yatağıdır.” Bu demektir ki (bilimsel, kültürel ve manevi bir medeniyet merkezi olan Fez şehrinin temsil ettiği Fas ve Endülüs’ü kapsayan) Mağrip bölgesi orta çağlarda İslam dünyasının batısının manevi derinliğini oluşturuyordu. Bu kural büyük sufi mistiği ve filozofu Büyük Üstad (Şeyhü’l-Ekber) Muhyiddin Arabî ile doğrulanmıştır. Diğer yandan, Konya şehri de, felsefi mistik düşünceye dayalı büyük Mevlevî okulunun kurucusu Mevlâna Celâleddîn-i Rûmî’ye kucak açarak İslam dünyasının bir diğer manevi merkezinin kurulması için elverişli bir ortam oluşturmuştur. Bu denklem temelinde, Müslüman doğu ve batıda İslami felsefenin iki kutbunu oluşturan Şeyhü’l-Ekber ve Mevlâna arasında, entelektüel açılımları, ekolleri arasındaki karşılıklı etkilenmeler, felsefeleri ve her ikisinin de İslami düşünce ve doğu düşünce yapısı içindeki güçlü mevcudiyetleri dolayısı ile bir karşılaştırma yapmaya çalışacağız.

Bu bağlamda benim bildirim aşağıdaki konular etrafında olacaktır:

1- Mekânsal sembolizm: Endülüs ve Müslüman doğu arasındaki manevi derinliğin merkeziliği.

2- Endülüs ve Orta Asya ve Anadolu arasında tarih boyunca süren karşılıklı mistik etkilenmeler.

3- İbn-i Arabî ve Mevlâna Celâleddîn-i Rûmî arasında: İrfan el Mağrip ve İrfan el Maşriq.

4- İbn-i Arabî Konya’da: Amaç sorunu ve mekânın önemi.

5- İbn-i Arabî ve Mevlâna Celâleddîn-i Rûmî’nin buluşması: Manevî buluşma ve fiziksel buluşma.

6- Fas ve Endülüs’teki Mevlevî ekolü.

7- Mevlevî ve Akbari ekolleri arasındaki ortak entelektüel ve manevi miras (Bilgi kavramı, İnsani Aşk ve İlahi Aşk, evren ve varlığın birliği, dinlerin birliği, edebi ifadedeki ve şiirsel tecrübe ve sufi tecrübe arasındaki sembolizm, metinsel zevk, mistisizm ve felsefe arasında, Yirmi birinci yüz yılda evrensel katılımın ufukları vs.)

Anahtar Kelimeler: Mevlâna, Tasavvuf, İslam tasavvufu, Fas, Endülüs, Muhyiddin İbn Arabî.

1- As known, Morocco is considered as an essential center in the Muslim world throughout history, to the extent that became a reference in this field.

Morocco is the origin of the Imam Abul-Hassan al-Shazili, the founder of the school widespread in the world, and his Sheikh Abdu Salam Ibn Masheesh, this school stemming out by a large number of ways of Sufism today.

From Morocco came Ahmad Badawi, the founder of the Ahmadi Badawi way in Egypt.

And from Morocco it started the Tijani school, which is one of the largest soufi ways in all the world.

This is in addition to Sheikh Larbi Darqaoui the founder of Darqaoui Shazili way, and Abul-Abbas Ahmed Ibn Ajiba al-Hassani al-Chazili, and Abu l-Hassan al-Chuchtari the famous mystic poet, and the pole Sheikh Abu Madian al-Ghawth al-Tilmasani, and others.

In Morocco, also grew al-Sheikh al-Akbar Muhyiddin Ibn Arabî Alhatmi the great philosopher and mystic, who is the crux of the matter here in this intervention.

These big famous names in the world of the Muslim sufism, and others, which gave the west Islamic countries this major symbolism, and spiritual depth, and inner reference in the history of civilization, and Islamic thought.

For this reason, some old sages said: "If the Est (Mashriq) is the prophets land, then Maghrib is the saints land".

For this reason too, Ibn Qunfood Al-Qusantini in His book: "Unsu Alfaqir wa aizz Alhaqir": (the company of the poor, and the Glory of the miserable) =

أنس الفقير وعز الحقير

said : "In the Mahgreb country saints grow, as forage grows in land".

For clarification, (When the ancient historians talk about Maghrib, they mean of course, the two shores, of northern and southern of the west Mediterranean which includes:

- Andalusia (Spain now),

- al-Maghrib al-Aqsa (the Kingdom of Morocco currently),
- al-Maghrib al-Awsat (Algeria currently),
- al-Maghrib al-Adna (Tunisia now),
- Tripoli (Libya now),
- and Shinkit (Mauritania now).

Among these great names which founded this great symbolism of the West Islamic land, is: Sheikh Muhyiddin Ibn Arabî.

2 - During the past centuries Islamic world - as known - was a spiritual extension starting from the Atlantic to the borders of China.

So Islamic world represented not only one geographic bloc, but it also represented a bloc united at the level of behavior patterns, thought patterns, and expression patterns, and traditions system, and sometimes in some historical stages, and in some quarters, was formed also, political blocs here and there.

This reality lived by the Islamic world, impose a real reality, is that it is difficult to count the manifestations of influence and impact between the edges of Islamic countries, with varying levels of this mutual influence.

It is embodied in general circulation of manuscripts between these countries, which prospered, making us wonder about the level of communication among the Islamic world which we have achieved in our time, in light of the modern possibilities, which facilitates the transfer of Goods, ideas, and cultures and people.

So, for example, in ancient times we can find Persian manuscripts, Spreading in the west Islamic societies, some of which remained in the Qarawiyeen bibliotheque, the royal palace in Rabat bibliotheque, the National bibliotheque... and other Moroccan bibliotheque, as well as Andalusian bibliotheques.

So we find: for example, in the Qarawiyeen bibliotheque books manuscripts of Sadr Ed-din al-Konawi, or Shehabuddin al-Sohrawardi. or others.

In contrast, we can find a number of Moroccan and Andalusian manuscripts, in the bibliotheques of Istanbul, Konya, and others...

In this context, I found Moroccan manuscripts of Ibn al-Hajib in a bibliotheque beyond that, is Tashkend bibliotheque.

This movement was of course a natural result of the intensive movement of scientists, Thinkers, and mystics, between Islamic countries either for seeking knowledge, or trade, or Hajj.

However, the mystic dimension in this movement was stronger than others, because travel was considered for ancient sufis as an essential means of educational background, as a means of reflection in the universe, and as a means for the completion of the spiritual experience, through pilgrimage first, and then look for meeting Professors (Shoyookh), and employing them, and access to their acceptance or scientific and spiritual licence (Ijazaat = الإجازات).

We will discover this strongly when reading books of Moroccan professors catalogs (كتب الفهارس), and serials (المسلسلات), in addition to, the masterpiece of Moroccan trip books, which was wrote in the form of great scientific and Sufi encyclopedias, and still in need of further study and analysis.

We mention, for example the trip of Abu Salim al-Aayyachi, "tables water" (ماء الموائد), and the catalogue of Abdul-Kader Kohen professors named:

(إمداد ذوى الاستعداد لمعالم الرواية والإسناد)

"ready to supply people with novel features and attribution"

where we can find the impact of Moroccan sufi professor series related to Neqshbandi professors series.

In this context, Historic sources tell that a number of Turk and Persians sufis were migrating to the Andalusia country for tourism propose, and then they reside finally there, so that they -although their situation as minority- , they formed a layer, and a distinct phenomenon in the Andalusia community during the Middle Ages, mentioned by Abu Abdullah Ibn Battuta al-Tangi on his famous trip:

(تحفة النظر فى غرائب الأمصار وعجائب الأسفار)

who mentioned the names of some of them, like:

- الحاج ابراهيم القونوى
- الحاج ابو عبد الله السمرقندى
- الحاج أحمد التبريزى
- الحاج حسين الخرسانى
- الحاج عى الهندى
- الحاج رشيد الهندى

And other, as said Ibn Battuta.

And Lissan ad-Din Ibn al-Khatib mentioned them too, in his great historic Granadian encyclopedia:

(الإحاطة فى أخبار غرناطة)

and in another book named:

(نفاضة الجراب فى علالة الاغتراب)

Lissan Din Ibn al-Khatib describes their privileged status in Granada, and for its Sultans Banu al-Ahmar during the eighth century AH / 14 Ad.

This status evidenced by the position they were occupying in the Sultan Board, during the official celebration of the Prophet birthday, inside the Alhambra royal palace of Granada, Within andalusian mystics in front of the king.

In a same context, the historical sources talk about the participation of Mawlavîs in the famous battle "Oued El-Mahkazin" known as: "the battle of the three kings", in which killed the King of Portugal while attempting to invade Morocco in the tenth century A.H / Sixteenth century A.D (986ah / 1578 ad).

I also must Present an essential fact here. Is that we have in Fez - the spiritual and scientific capital of Morocco - a Neqshebandi confrerie, which a few centuries ago, and known today by only a few researchers and specialised historians, but susceptible to damage because of neglect.

This confrerie is supposed to be considered an historic symbol of spiritual relations between Turkey and Morocco.

In other side, we find Ibn Battouta telling that he found a number of Andalusian and Moroccan mystics, in far countries, in Egypt, Sham, Iraq, Persia, and Central Asia, until Maldive.

In this context Ibn Battouta himself, reflected this mystic movement among Islamic countries, because he was himself a mystic, and his travels was a mystic trip in form and content, as mentioned by historical sources, and he was accompanied in his travels by a number of lovers and followers, and was received in all areas, as a sufi sheikh, so people asked him blessings.

In this context too, we can talk about the Sheikh al-Akbar Muhyiddin Ibn Arabî Alhatimi who represented the model of Andalusian mystic immigrant to the Orient, as we shall see later.

3- It is in fact a phenomenon - in my opinion- which calls from researchers a lot of stops to search for its background and objectives, and put a number of fundamental questions:

- How can we interpret the tendency of mystic personality to continuous travel as reflected by their literature?
- Is it a concern of the continuous search for truth and absolute?
- Is it a liberation of the human from limited, and a look forward to the unlimited?
- Is it an aspiration of all metaphysical, after achieving saturation of material and physical of the universe components?
- Or is a tendency to discover the unknown on both visible and sub-contractors?
- Or is an ambitious to get Morals of God as stated in an Hadith-Sharif, through access to:
 - + Absolute ability
 - + Absolute attendance
 - + And Absolute knowledge expressed in mystic terminology as: divine science (العلم اللدنى)?

These questions impose themselves on the researcher, but their importance is not in answering as in posing it, because to answer such

questions is like an intellectual adventure which needs many attention and caution.

And, of course, we find ourselves forced to wonder about the veracity of Ibn Battuta's interpretation, when he said that Turk and Persian preferred stability in Maghrib land (east Andalusia) as it is similar to their countries.

But we tend to interpret it in a manner quite different from what Ibn Battuta represented.

In my opinion, it is biggest than the issue of geographical similarities, but as i said earlier: the completeness of spiritual experience, with combining the privacy of the Orient, and Occident; or in other words:

Irfan al-Mashria and Irfan al-Maghrib.

So, mystic trips from geographical space to another different geographical space, is in my opinion, a search of spiritual specifics in the place, and sometimes of symbolic specifics, leading to spiritual experience added to the original experience.

4- When Muhyiddin Ibn Arabi Alhatimi travels from Mahgrib Land, his spiritual experience has been completed and matured between Murcia/Fez/Telemsan, after learning from a number of scientists and mystics.

So, his experience became a central station and a spiritual model pole of the Maghrebi sufi school, and investigate the concept of: "Whole Pole = القطب الجامع".

In other word, it was the abstract of the maturity of Maghrebi sufi experience, which embodied the spirit of spirits = روح الأرواح, and the Perfect self= الذات المطلقة, which absorbed the full spiritual privacy of Mahgrib land, and where met all mystic, and philosophical tastes, and schools and other (Ibn Massara, Abu-Madian al-Ghawth, Ibn Sab'in, al-Schuchtari, Ibn Dihak, Ibn Kassi... etc.), expressed by Ibn Arabî as:

"Westen Gryphon= عنقاء مغرب"

That is what i prefer to call "Irfan al-Maghrib".

Ibn Arabi was too, an ambitious man, whenever he reaches a spiritual rank, looks beyond, and the more he realized a position, he aspires to know what above.

This ambition will be looked embodied in his book:

“ al-isra Ila al-Maqam al-Asra = الإسرا إلى المقام الأسرى ”

with a wonderful style.

It is, briefly, the overrun logic, and continued looking, and limitless ambitious, means abuse towards the known to unknown.

When Ibn Arabi travelled to the Orient, he carried this whole Maghribi polar self, and Maghribi spiritual heritage, requiring enrichment of Orient privacies.

In other word, he looked forward to an ambitious combination between the Orient spiritual knowledge, and Maghribi spiritual knowledge.

And he succeeded in combining them.

5- But his success beyond that, and became a link point between all forms of mystic knowledge in all religions, cultures and civilizations, from the past to the present day.

Ibn Arabi Says in his famous poem:

“ My heart can take on any form:

A meadow for gazelles,

A cloister for monks,

For the idols, sacred ground,

Kaa'ba for the circling pilgrim,

The tables of the Torah,

The scrolls of the Quran.

My creed is Love;

Wherever its caravan turns along the way,
That is my belief, My faith ''.

لقد صار قلبي قابلا كل صورة
فمرعى لغزلان ودير لرهبان
وبيت لأوثان وكعبة طائف
وألواح توراة ومصحف قرآن
أدين دين الحب أنى توجهت
ركائبه فالحب دينى وإيمانى

It is what is known as the theory of the unity of religions, and universe unity, which known a widespread in Maghrib by the influence of Ibn Arabî, and personified by Abul-Hasan al-Chuchltari in his famous poem = النونية , and Lissan al-Din Ibn al-Khatib in his book:

" kinder garden definition, of sacred love "

روضة التعريف بالحب الشريف

, and then Abu Abdullah Almqari in his famus poem

لمحة العارض فى معارضة تائية ابن الفارض

, and others.

6 - Basing on this principle, perhaps true that we wonder why Ibn Arabî was keen on visit to Konya, this aspiration, which appears to have been present in his spirit of long ago:

- Does he visit it because it is similar to Andalusia - as interpreted Ibn Battuta?

- Or that he was looking for the Perfection in mystic knowledge, and access to one of the whole polar centers in the orient Islamic mysticism?

The city of Konya for the Akbari mystic experience, in my opinion, was not only a new geographical place for discovery, but a spiritual space with many privacies, and a specific symbol for the mystic truck of Ibn Arabî.

In other words, we can talk about the symbolism of place, and spiritual privacy of space, as a whole pole center in Islamic world.

Thus, for the truck of the Akbari mystic experience, perhaps can we talk about the specifics of the place, or place niceties in Konya, but the more important is the privacy of space which includes all the elements of the scene: Location, history, human, and spiritual formations.

We mean by spiritual formations in Konya: spiritual schools, and mystic men who went through the city, and accumulate there a mystic legacy, which led in the end to the formation of Mawlawi school that represents its complete mature.

So, we can not talk about Sufism school in Konya, and Mawlânâ Jalâl al-Dîn Rûmî, except in this spiritual context formed with historic cumulation: Shamsed-ddine Tabreezi; Sadr al-Dîn Konawi; and others...

In other words, Ibn Arabî came with western Gryphon = عنقاء مغرب,

Was his trip to Konya looking for an eastern Gryphon = عنقاء مشرق?

This question assumes a certain value if we take into account the historical sources tale, about the physical meeting between the circle pole of east =

المشرق: مولانا جلال الرومي قطب دائرة

and circle pole of west =

قطب دائرة المغرب : الشيخ الأكبر محي الدين بن عربي

Historical sources say that there was two meetings between them:

1 - the 1 st was in Damascus when Mawlânâ was a little child.

2 - the 2 nd was in Aleppo after.

Historical sources Recounts too that when Ibn Arabî saw the young boy Jalâl al-Din walking behind his father Baha al-Dîn he shouted:

" Subhana LLah! an ocean walking behind a Lake !! ?".

As a signal of sure known about the great spiritual value of this child who will be after some years Mawlânâ Jalâl al-Dîn Rûmî.

Muhyiddin met Mawlânâ physically in Damascus and Aleppo.

But it seems that the meeting was much more than narrated in historical sources.

Especially that, those sources stop in this moment, and remained silent about what happened after.

The meeting between them was as two symbols and two great poles resulted, although the difference of age between them.

So the meeting was not between two persons, but between two schools, or two Irfans: Irfan al Mashriq and Irfan al Maghrib; or between Maghribi cosmic school, and Mashriqi cosmic school, between Murcia/Fez school, and Konya school.

7- In this sense, we can say that the aspiration of Ibn Arabî to the orient, and to its polar centers, Konya on the top, it came in the context of the intellectual and spiritual intersection between the two schools, which is reflected in several components, such as:

- +The concept of knowledge.
- +The concept of Love.
- +The relationship between knowledge and love.
- +The unity of religions.
- + Cosmic.
- + Existence unity.
- + Symbolism and literary expression.
- + Between mystic and poetic experiences.
- + Text delight.
- + Between mysticism and philosophy.

... etec

which we does not have enough time to detail it here.

These concepts expressed by each of Mawlânâ Rûmî, and Ibn Arabi, is what made the two men great symbols of depth in speech, in literature and thought, conscience and communication with the other, with all adversity types, and the depth in reading reference sacred texts:

+ Because The holy Koran is a sacred text, in meaning and words,

+ the Hadith Cherif of the prophet is a sacred text, in meaning,

and thus, the reading needs to get precise mechanisms, and spiritual integration between the reader and the readable on the internal level. and it is not enough the surface reading and the language understanding, means in mystic terminology:

" to read with feeling = الحال".

A process in which Ibn Arabi and Rûmî were conciliators.

Concerning communication, it was required for them together, not within Muslim societies, but also with nations, and other cultures, as in the Koran:

"and made you into nations and tribes for know each other"

" وجعلناكم شعوبا وقبائل لتعارفوا "

But even communication with the non-human creatures: animals and Inanimate

So, Ibn Arabî maintains dialogue with stars, and letters; and Rûmî maintains dialogue with flute, and gives life inside it... Etec

8 - Recommendations

On the approach of Ibn Arabî, Mawlânâ Rûmî founds by his Thought and literature, and his educational and spiritual and emotional method, a great intellectual and civilized project, we did not as Muslims invest it the right investment, despite the passage of centuries.

so, I want to suggest a number of recommendations in this context:

+ The creation of an international network of Mawlânâ Rûmî lovers, and lovers of his literature, and academic researchers in his writings.

+ The creation of Jalâl al-Dîn center establishment for research in networking civilization in Konya, under the auspices of the the Islamic Conference Organization, as a symbol representing the high face of Islam civilized and deep, in its communication with The self, with God, and with other existences.

+ I call for the project of Mawlânâ Rûmî for research and Sufi studies in the modern era.

+ I also suggest the adoption of the Neqshebendi confrery in Fez (the only one in Morocco) as a cultural center of spiritual and cultural radiation of Konya in Morocco.