

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Sufism of Archipelago: History, Thought,
and Movement**

Syaifan Nur and Dudung Abdurahman

**The Face of Mountainous Islam: The Dynamic
of Islam in the Dieng Mountains Wonosobo,
Central Java, Indonesia**

*Ahmad Salehudin, Moch. Nur Ichwan
dan Dicky Sofjan*

**The Doctrine of Logos Within Ibn 'Arabi
Mystical Philosophy**

Muzairi, Novian Widiadharna

**تنوع معاني اللباس في القرآن
(دراسة التفسير الموضوعي)**

صوفريانسدا

**Models of Land Ownership in Islam:
Analysis on Hadis *Iḥyā' al-Mawāt***

Ahmad Suhendra

**Religion, Radicalism and National Character:
In Perspective of South Sulawesi Local Wisdom**

Mahmuddin

**Exclusive Islam from The Perspective of Ibn
Taymiyah**

*Siti Mahmudah Noorhayati
and Ahmad Khoirul Fata*

**The Role of Traditional Islamic Boarding
School-Based Islamic Studies as Radicalism
and Intolerance Flow's Blocking Agent**

Suryadi and M. Mansur

Esensia Terindeks:



ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Vol 18, No. 2, Oktober 2017

Editor-In-Chief

Muhammad Alfatih Suryadilaga, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia

Managing Editor

Saifuddin Zuhri, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Abdul Mustaqim, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia

Editors

Muhammad Amin Abdullah, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Sahiron Syamsuddin, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Jajang A Rahmana, Sunan Gunung Djati State Islamic University of Bandung Indonesia, Indonesia
Iqbal Ahnaf, CRCS Gajahmada University, Indonesia
Samsul Ma'arif, CRCS Gajahmada University, Indonesia
Aksin Wijaya, IAIN Ponorogo, Indonesia
Umma Faridah, IAIN Kudus, Indonesia

International Editors Board

Mun'im Sirry, Notre Dame University
Ronald Lukens-Bull, Professor of Anthropology and Religious Studies Department of Sociology,
Anthropology, and Social Work University of North Florida, United States

The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** was launched in February, 2000 by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. This journal was once accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No. 52/DIKTI/Kep/2002.

Currently, The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2017, the **Esensia: Jurnal Ilmu-Ilmu Ushuluddin** was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

DAFTAR ISI

Sufism of Archipelago: History, Thought, and Movement <i>Syaifan Nur and Dudung Abdurahman</i>	123
The Face of Mountainous Islam: The Dynamic of Islam in the Dieng Mountains Wonosobo, Central Java, Indonesia <i>Ahmad Salehudin, Moch. Nur Ichwan dan Dicky Sofjan</i>	135
The Doctrine of <i>Logos</i> Within Ibn ‘Arabi Mystical Philosophy <i>Muzairi, Novian Widiadharna</i>	155
(دراسة التفسير الموضوعي) تنوع معاني اللباس في القرآن صوفريانسد	173
Models of Land Ownership in Islam: Analysis on Hadis <i>Ihyā’ al-Mawāt</i> <i>Ahmad Suhendra</i>	189
Religion, Radicalism and National Character: In Perspective of South Sulawesi Local Wisdom <i>Mahmuddin</i>	201
Exclusive Islam From The Perspective of Ibn Taymiyah <i>Siti Mahmudah Noorhayati and Ahmad Khoirul Fata</i>	213
The Role of Traditional Islamic Boarding School-Based Islamic Studies as Radicalism and Intolerance Flow’s Blocking Agent <i>Suryadi and M. Mansur</i>	225

The Doctrine of *Logos* Within Ibn 'Arabi Mystical Philosophy

Muzairi, Novian Widiadharna

State Islamic University Sunan Kalijaga Yogyakarta
muzairi@uin-suka.ac.id , novian.widiadharna@uin-suka.ac.id

Abstract

There are no less than twenty-two terms which Ibn 'Arabi uses to designate what one might call a Mohammedan Logos. References to these terms, with explanations, will be given later. The reason, why we find Ibn 'Arabi using such a large collection of terms for one thing, is twofold. In the first place, it is due to the fact that he derived his material from so many divergent sources, preserving, so far as possible, the terminology of each source. Here, e.g., he is using terms borrowed from Sufis, scholastic theologians, Neo-platonists, the Qur'an and so on. Secondly, his pantheism enables him to use the name of anything for the One Reality which is the ultimate ground of all things. The terms to below refer to different aspects of the One Reality which is now regarded as the Logos.

Key words: logos, mystics, Ibn 'Arabi, philosophy.

Abstrak

Tidak kurang dari sekitar 22 istilah yang digunakan oleh Ibn 'Arabi untuk merujuk apa yang disebut sebagai "logos Muhammad". Beberapa referensi bagi istilah tersebut dengan penjelasannya akan dijelaskan berikutnya. Terdapat dua alasan utama yang menjadikan Ibn 'Arabi menggunakan puluhan istilah untuk menyebut hal yang sama. Pertama, dikarenakan adanya fakta bahwa ia mengambil seluruh material dari berbagai macam sumber dan sebisa mungkin mempertahankan istilah dari masing-masing sumber. Dalam hal ini, ia meminjam istilah dari kelompok sufi, teolog skolastik, neo-platonis, al-Qur'an dan yang lainnya. Kedua, panteisme-nya memungkinkan untuk memakai beragam nama sesuatu bagi satu realitas yang menjadi pusat dari segala sesuatu. Istilah-istilah yang begitu banyak merupakan aspek-aspek yang berbeda dari Realitas Yang Satu yang kini dipandang sebagai Logos.

Kata Kunci: logos, mistik, Ibn Arabi, filsafat.

Introduction

The Ideas from Asin-Palacios et al that Ibn 'Arabi's theory could be retraced in certain schools of Greek tradition are not taken seriously by the experts.¹ The certain thing is much of what Ibn 'Arabi said have root in its own mystical intuition, or using its terminology, disclosure (*kasyf*) and open (*fath*, *futûh*). Therefore it is clear that he is very familiar to fundamental sources of Islamic tradition and intellectual

schools of its era, especially wisdom tradition. Most of part from what he said presented as interpretation of Quranic verses or hadith. He used terminologies from tasawuf, falsafah, kalam, fiqh, grammar and other sciences.²

In the other side, the mystical philosophical thought of Ibn 'Arabi is a natural result of typical Islamic thought with small part of Hellenistic elements especially Neoplatonism. That doctrine is an adaptation of Asharite

¹ S. H. Nasr dan Olive Leaman, *Ensiklopedia Tematis Filsafat Islam* (Bandung: Mizan, 2003), 618-619.

² S. H. Nasr dan Olive Leaman, *Ensiklopedia Tematis*.

theory of external world as being that in its essence one substance with infinite attributes or conditions that cannot be changed. All of these gives formal aspects to Ibn 'Arabi's doctrine of Reality as a whole; the only differences the two doctrines, as stated by Ibn 'Arabi himself that the Asharite named it essence that underlying all phenomena as a substance and he named that substance God or the One.³

We also see, in the other way, that Ibn 'Arabi pantheistic doctrine is an illegal extension of Islamic doctrine of Tauhid. However the doctrine is also not identical to this doctrine and also dissimilar to Asharite doctrine of substance and attributes, and dissimilar to Neoplatonic doctrine of the One,⁴ that will we observe. Because of this reason so it can be said that Ibn 'Arabi has a reasonable right to stated the authenticity of his doctrine, although this doctrine, as well as another doctrines, has a very eclectic dispositions.

One formal aspect to Ibn 'Arabi doctrine of reality is the doctrine of *Logos*⁵ that being equaled to *Mohammedan* reality or *al-Haqiqah al-Muhammadiyah*. Meanwhile A.E. Affifi said it to *Mohammedan Logos*⁶. No less than 22 terms that being used by Ibn 'Arabi to describe *Logos* or *Mohammedan Logos*. According to A.E. Affifi Ibn 'Arabi utilized so many terms to describe *logos*; because of "its pantheism". He articulates "his pantheism enables him to use the name of anything for the One Reality which is the

ultimate ground of all things".⁷

In Logos doctrine of Ibn 'Arabi thought, so many terms is the different aspects of the Reality of the One that now regarded as *Logos*.⁸ *Logos* itself in philosophical world as well as in mysticism (*Sufism*) have many interpretations, however, Ibn 'Arabi has *logos* understanding that perceived from many perspectives.

There is no information from complete Ibn 'Arabi doctrine of *logos* that did not consider his perception to Perfect Human—because this will explain the practical aspects of his *logos*: its relation to and its manifestation in human self. Therefore, the theories of *Logos*, when it describe in its complete figure, has elements such as: (1) *Logos* as Reality of All Reality: metaphysical aspects; (2) *Logos* as Reality of Muhammad: mystical aspects; and (3) *Logos* as Perfect Human: human aspect.

Finally this writing will try to underline some basic Ibn 'Arabi thought of Logos. However the writer recognize that to underline some of that basic thought, historically or phenomenologically, will not produce something that will satisfied everybodies, it is easily to miss some side and to overcover the other side. Meanwhile the amount of printed literatures and the manuscripts one are uncountable, so that in this one the complete discussion will never be achieved and the undoable task. However, this writing will still have its purpose.

Ibn 'Arabi

The effort that the most bave and radical to express the mystical version of reality in Neo-Platonic terms⁹ it is no one than the effort of Ibn 'Arabi. Born in Murcia (Spain) in 1165 CE,

³ A.E. Affifi, *The Mystical Philosophy of Muhyid Din Ibnul 'Arabi* (Cambridge: Cambridge University Press, 1939), 59-60.

⁴ A.E. Affifi, *The Mystical Philosophy*, 59-60.

⁵ One meaning of Logos in Dictionary of Philosophy, Logos (Gk., "speech", "discourse", "thought", "reason", "word", "meaning", "study of", "the account of", "the science of", "the underlying reasons for why a thing is what it is", "the principles and methods used to explain phenomena I a particular discipline", "those features in a thing that make it intelligible to us", "the rationale of a thing"). In Greek religion, Logos referred to the divine Word of a God or gods that provided spiritual inspiration, wisdom, and guidance. A prophet (prophetes) was one whose speech (logos) communicated that divine Word.

⁶ A.E. Affifi, *The Mystical Philosophy*, 54-55.

⁷ A.E. Affifi, *The Mystical Philosophy*, 54-55.

⁸ A.E. Affifi, *The Mystical Philosophy*, 54-55. His description of pantheism or *Wahdatul Wujūd*, see Kautsar Azhari Noer, *Ibnu Arabi; Wahdat al-Wujūd dalam Perdebatan* (Jakarta: Paramadina, 1995).

⁹ Majid Fakhry, *Sejarah Filsafat Islam* (Jakarta, Pustaka Jaya, 1987), 348.

he travelled to all parts of Spain, North Afrika and Near East and finally settled in Damascus, where he passed away in 1230 CE. His contact to *Sufism* seems started in Almeira, where Ibn Masarraah school (d. 931), a philosopher and *Sufi*, developed well. Beside Ibn Masarraah, its predecessors are such as al-Tirmidzî (d. 898 CE), al-Wâsiti (d. 942 CE), and Ibn al-‘Ârif (d. 1141 CE).¹⁰

He was ordered in a vision to accomplish a pilgrim to the East, and that way he go to Mecca in 1201 CE. In that place, he was “ordered” to write his magnum opus, *al-Futûḥât al-Makkiyyah* (Mecca revelations), and met a young woman that would become his wife, a Persian *sufi*. From Mecca he trailed his journey to Near East; visiting Mosul, Konya, Baghdad, Cairo, and the last one Damascus, when he established his residence in 1223 CE and he spend the last years of his life.¹¹

According to existing experts, no more than 864 works are regarded came from Ibn ‘Arabi, 550 of them arrived in our hand. From this numerous quantities almost 400 works seemed original. In the most of that works Ibn ‘Arabi stated explicitly that when wrote that works he received whisper from God or an order from the Prophet. We already saw, in the case of al-Ḥallâj, the need of God use mysticus as a messenger or His-instrument.¹²

Ibn ‘Arabi doctrine, such as revealed in his three magnum opus, *al-Futûḥât al-Makkiyyah* and *Fuṣûs al-Ḥikam* (Pearl of Wisdom) and *Tarjumân al-Asyiwâq*,¹³ it is centred in concept of the unity of being (*wahdat al-wujûd*). However, his starting point speculation is the theory concerning Logos. According to him,

every prophet could be equalled to a reality that he mentioned it as a Logos (*kalimah*) and that as a unique aspect of Divine Being. But because of self manifestation the *Ilah* in *logos* or epiphany that being started from Adam and achieved its culmination in this Muhammad’s self, therefore essence (hakikat) Ultimate Being will be always unrevealed. As an origin of all reality, this Being essentially could not be devided, eternal, and unchanged. Ibn ‘Arabi distinguished between this hidden aspect of Being, that could not be known dan explained and that as a united aspect (*aḥadiyyah*), to divine aspect (*rubûbiyyah*), by where God gain relation to the world dan become an object of worship, as Lord and Creator. In the first aspect there is no diversity or conflict and there is no single condition. Because of that in this thing God is stated as pure light, pure goodness, merely Blidness (*al-‘amâ*). In the second aspect there is diversity and distinction, so far God as Creator and also the diversities of objects that being created.¹⁴

God became diversity only through His-quality or modification. Regarded from Himself, He is the Real (*al-Ḥaqq*). Regarded from its relation to His-quality that manifest to the diversity of possible entities, He is creation (*al-Khalq*). However, this duality—one and many, and the first and the last, the eternal and the temporal, the necessity and the possibly—in the essence is the one and the same reality.¹⁵

Creation in the earlier were in the God thought, as a serie of archetype, it was called by Ibn ‘Arabi as “proper entities” (*a’yân tsâbitah*). However God that still hidden, want to manifest Himself, could be said, visually, and feel necessary to fullfill this whole creature through His divine condition (*al-amr*), that for Him it is similar to a mirror to the shadows of the figure, and the number to the unit. The God purpose in creating the world from the nothingness is

¹⁰ R.W.J. Austin, *Ibn Al Arabi the Bezels of Wisdom* (New York, Paul St Press, 1980), 1-5.

¹¹ Henri Corbin, *Creative Imagination in the Sufism of Ibn ‘Arabi* (Princeton: Princeton University Press, 1969), 80.

¹² Majid Fakhry, *Sejarah Filsafat Islam*, 348.

¹³ Karya *Tarjumân al-Asyiwâq* translated and edited in English in the tittle *The Tarjumân al-Asyiwâq; a Collection of Mystivcal Odes*, London, Rajel Asiatic Society, 1911.

¹⁴ Ibnu ‘Arabi, *Fuṣûs al-Ḥikam*, 38-39.

¹⁵ A.E. Affifi, *The Mystical Philosophy of Muhyid Din Ibnu ‘Arabi* (Cambridge, at the University Press, 1939).

love, like it was stated in the Hadith, "I am the hidden treasure and I want to be known".¹⁶

Manifestation or God epiphany that the most ultimate is human prototype, that equalled by Ibn 'Arabi to Adam and it is called Logos Adami or perfect human. Actually, this perfect human is the real purpose from world preservation and *raison d'être* of its existence. Between the Sufis that is being claim as "pantheist", Ibn 'Arabi, seems exactly considered as a catalyst gnosis *par excellence* in Islam, that his position could be compare to the position of Shankara in Hinduism. Because of his achievements that he created, he regarded by Arberry as "*the greatest mystical genius of the Arab*".¹⁷

To read Ibn 'Arabi thoughts movement from beginning until the end, excluded from what it offered in this paper, epistemologically there is a change. In the earlier, Ibn 'Arabi tend to be Peripathetic-Aristotelian, when stated that existence is "criterion" of everything. However later it changes to be Plotinus, with its opinion that being actually is not a thing that seems real and concrete but to the transcendent, that is God. Lastly, change again became the synthesis between Plotinus and Aristotelian, i.e. reality is combination between the transcendent and the real (*wahdat al-wujūd*).¹⁸

"Shifting paradigm" –if correctly it named– it is not show his inconsistency in thinking, also is not to undermine tawhid as it was accused by the orthodox Muslim, however because it is a result of deep contemplation in tassawuf and his genius in philosophy, a Theosophist Sufi figure as well as an "idealist" figure that reconcile primordial Islamic dogmas to contemporaries thoughts. The result of his synthesis, Islamic esoteric concepts that seems could not be

¹⁶ A.E. Affifi, *The Mystical Philosophy*, 48-49, 75-76, see Harun Nasution, *Filsafat dan Mistisisme dalam Islam* (Jakarta: Bulan Bintang).

¹⁷ Uraian tentang panteisme dan *Wahdat al-Wujūd*, lihat Kautsar Azhari Noer, *Ibnu al-Arabi Wahdat al-Wujud dalam Pendekatan* (Jakarta: Paramadina, 1995), 17-29, 34-41.

¹⁸ Kautsar Azhari Noer, *Ibnu al-Arabi*,

understood by rationality, has changed by Ibn 'Arabi become the concepts that have rational understanding, friendly, and inclusive, and it is not exact, rigid, or firm anymore. In this aspect it is the biggest contribution of Ibn 'Arabi to Islamic scientific world. Therefore it is not an exaggeration if by some people he was claimed as the only figure that successfully reconcile the polemic between al-Ghazali and Ibn Rushd.

Logos

Human thought that what is called the truth is come from the Presence of that Lost. In many things human some be identified the presence to thought, cogito, God self, being. Presence is assumed as something that permanence and not changes. Descartes through cogito ergo sum¹⁹ believe that the only ontology that give certainty is certainty. Metaphysics is not move away from presence that assumed as the centre of that truth. Almost all history of metaphysics,²⁰ history of ontology full of assumption that there is a center that is stable. This inclination is that is called as logocentrism²¹ believe about the logos that the universal, constant, surpass the change²². The question is, what is logos?

Logos is a concept especially in Christianity. The word *Logos* in Hebrew called *Davar*, very close relation to creation, Christology, soteriology, and theology. The Christ figure sometimes identified to logos or God's word that became a backbone in Christian Theology.

Logos came from Greek that has multi interpretation. *Logos* is a kind of noun that

¹⁹ *I think therefore I am*

²⁰ Frederick Sontag, *Problem of Metaphysic* (Pennsylvania: Candler Publishing Company, 1970) 1-5. Lihat Peter A. Angeles, *Dictionary of Philosophy* (London, Barnes & Noble Books, 1977), 169-170.

²¹ The conception of logocentrism is related to traditional philosophy position that focusing subject as origin of reality or at least as who understanding the reality rationally; subject creates reality or at least knows it. Mohammed Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru* (Jakarta: INIS, Jilid XXI, 1994), 23-24.

²² Arkoun, *Nalar Islami*, 23-24

related to logos as verb i.e. *lego* (to say), and in plural form of *logos* is *logoi*. *Logos* in its meaning is a word (*kalam*, statement, definition, rasio, explanation, reason or reason skill) (*Faculty of reason*).²³ In reality the term of logos is used in many fields for example pre Socratic philosophers discussed of a shifting paradigm from myth to logos (*from mythos to logos*),²⁴ it means i.e. related to the universe that full of myth such as tale, story, *hugon tugon*, connected to certain object, therefore critically change to direction of logos, i.e. based on reason or scientific explanation to explain the formations or orders of this universe.

Justin Martyr identified Jesus as a Logos such as wise men philosophers as well (*Jesus as the Logos that wise men including philosophers*). Plotinus said in theodicea, "*The origin [of events in the world] is logos and all things are logos*", even if they seem to be irrational or evil to our limited view.²⁵ Logos in Latin translated as *Verbum*, *Sermo*, *Ratio*, and this *Verbum* that seems as a correct understanding i.e. God's word.²⁶ In Christian Theology it is differentiated between *Verbum Dei Incarnatum* and *Verbum Dei Scriptum*. In Islamic Theology, it is discussed seriously concerning *kalam* of Allah between Mu'tazilite dan Ash'arite, whether al-Qur'an is *qadim* or new.²⁷ Because of this problem in history of *kalam* appeared what is called as *Mihnah* or *inquisition*.

Logos has another meaning that behind the reality is God's creative word and equivalent to

²³ G.B. Kerferd, "Logos" dalam *The Encyclopedia of Philosophy* (New York: Mac Millan Inc., 1967), vol. 56, 83-86. Lihat Daniel W. Graham, "Logos" dalam *The Encyclopedia of Philosophy* (New York: Thompson Gale, 2006), 567-570.

²⁴ Kerferd, "Logos", vol. 56, 83-86, Graham, "Logos", 567-570.

²⁵ Kerferd, "Logos", vol. 56, 83-86, Graham, "Logos", 567-570.

²⁶ W.R. Inge, "Logos" dalam *Encyclopedia of Religion and Ethics* (New York: Edinburgh, 1963), Vol. VII, 130-138.

²⁷ For this discussion see H.A. Wolfson, *The Philosophy of Kalam*, bab II, *The Created Koran* (London: Harvard University Press, 1976), 263-269. Harun Nasution, *Teologi Islam* (Jakarta: UI Press, 2010), 62-66.

Sophia (wisdom) i.e. messenger between God and His creation. In later development logos regarded from language tools' instrument i.e. the complete sentence, in logics a proposition based on reality and speech rethoric that structured precisely. Philo of Alexandria Greek philosopher has an argument that *logos* is a divine task. He differentiated between *logos spermatikos* i.e. logos that give meaning principles to this universe. *Logos ediathetos* i.e. pointing to human has a reason, and *logos proporikos* human ability to speak same as *homo sapien*.²⁸

Philo of Alexandria that combining between Jewish thinkers and Plotinus said that *logos as an image of the invisible God, and human beings as created in the image of the logos. God also acts by his word, for "His word is his deed"*.²⁹ Heraclitus is the first man that uses logos as term. Heraclitus lived in Ephesos, Asia Minor. He is a friend of Pythagoras and Xenophanes, however younger than them³⁰. According to his opinion, *logos* or rasio, Logos is a law that rule everything. Human personally—especially his soul—also take part in *logos*. Although logos has divine character, it cannot be interpreted that *logos* as God or God as a person³¹.

In this 21st century, *logos* is extended to logocentrism. Logosentrisme that for centuries occupied Western thinking and create a metaphysical system that based on presence. Hegel identified this *logos* as Absolut Mind, that he conceptualized it as a consciousness to itself³². According to Derrida Western thinking or traditional Western philosophy are occupied by logocentrism.

By logocentrism—literally: centrality to "logos"—or logocentric tradition Derrida means tradition that based on certain assumption

²⁸ Graham, "Logos" 567-170.

²⁹ Graham, "Logos" 567-170.

³⁰ Ali Mudhofir, *Kamus Filsafat Barat* (Yogyakarta: Pustaka Pelajar, 2001), 132-133.

³¹ Mudhofir, *Kamus Filsafat Barat*, 132-133.

³² Muhammad Al Fayyadl, *Derrida* (Yogyakarta: LKIS, 2012), xxiv-xxv.

of “being” that become Heidegger central attention.³³ Logosentrism based on assumption that “being” is (equal to) presence and that the truth is that real presence. By referring to de Saussure and semiotics, Derrida also formulate basic logocentrism as presumption, that could be mentioned as a consequence from that first assumption, that theory, text, and proposition show or refer (as sign) being that “real”, i.e. presence and that the “real” (as sign) is more early and genuine to that signifier. Because of this assumption, traditional philosophy is also called by Derrida as “philosophy of presence”³⁴.

According to Derrida, logocentric conception is related to traditional philosophical approach that has preference to subject as the origin of reality or at least as whom understanding reality rationally: subject creates reality or at least recognizes³⁵, understand, and therefore recreate reality rationally. This attitude of preference to subject is also rejected by Derrida and here we remembered to Foucault’s position toward subject. Both philosopher underlined human as thinker or the author is not freely act or has autonomy because very dependent to the text and the whole text that mutually related and influenced—as Derrida stressed—or to certain episteme and discourse—as Foucault stressed.³⁶

Among all meaning of *Logos* in Classical Greek, there is one that been used by philosophy during its rich history: i.e. the meaning of reason-speech. In Arabic equated precisely this multi valued entities with *nutq* or revealed speech, therefore speech that exposed. The relation between speech and reason articulated

³³ Heidegger question is *what is being*, that question approaching the problem how that *being* achieved. According to Heidegger *the question How can being be reached? Therefore, the answer to the question about the meaning of being will lead us automatically to the question of what man is*. Joseph Kockll Mans, *Introduction Heidegger a First Instruction to this Philosophy* (Pittsburgh: Dognesne University Press, 1985), 12-20.

³⁴ Arkoun, *Nalar Islami*, 23-24.

³⁵ Arkoun, *Nalar Islami*, 23-24.

³⁶ Arkoun, *Nalar Islami*, 23-24.

by *mantiq*, logics or reason discourse chant and by *natiq* (figure) who reason-speak³⁷.

For that reason all early difficulty from revealing (speaker), from receiving (receiver) and from meaning searching (thinking subject), centered in *logos/nutq*. Aristoteles since long past had contemplated this difficulties that become guidance to all philosophical way. “By [it], *logos*³⁸ there is not prophetic anymore, the result of human art and trade instrument among human, *logos*³⁹ to be given as dialectical discourse, by the most ultime certainly teaching discourse⁴⁰ (discourse that the most dismissed, although not completely, receiver attitude). From understanging above concerning various interpretation of *logos*, the question is how the doctrine of *logos* according to Ibn ‘Arabi?

The Doctrine of Logos in Ibn ‘Arabi’s thought

No more than 22 terms that used by Ibn ‘Arabi to describe Mohammedan *Logos*. There is two reason why Ibn ‘Arabi used so many terms collection to describe one thing, first because of reality that he received his material from many different sources, then foster it carefully this terminology from its sources, for example he used term that borrowed from Qur’an, Sufi, scholastic theologian, and Neo-Platonism.

Second “his-pantheism” made him able to utilize whatever names for reality of the One that the final foundation of everything. The terms that being quoted; it mentions different aspects from reality of the One, that regarded

³⁷ Arkoun, *Nalar Islami*, 75-76.

³⁸ S.H. Nasr stated that *Logos* similar to *intellect universal*, or revelation itself. S.H. Nasr, *Ensiklopedia Islam Tematik* (Bandung: Mizan, 2003), 46-47.

³⁹ *Logos* by R.A. Nicholson is identified to prophet Muhammad, this is not true. In mystical philosophy of Ibn ‘Arabi that *Logos* identified to *Nur Muhammad* certainly will differ from prophet Muhammad. The first refers to metaphysical system, and the last refers to person of Prophet that is personal. This could be seen in R.A. Nicholson’s work, *The Mystic of Islam* (London: G. Bell and Sons, Ltd., 1914), 82.

⁴⁰ Discourse = logosentrism in center speech in Western Philosophy understanding.

as logos.⁴¹

The examples of terms that referred as Logos: Nur Muhammad (*al-Ḥaqqīqah al-Muhammadiyah*), reality of all reality (*Ḥaqqīqatul Haqqâ'iq*), ruh Muhammad, First intellect (*al-Aql al-Awwal = Nous* from Plotinus), throne (*al-'Arasy*), the Great Soul (*al-Rûh al-A'zam*), the Great Pen (*al-Qalam al-A'zam*), al-Khalifah, Perfect Human (*al-Insân al-Kâmil*), Origin from Nature (*Aşl al-'âlam*), Real Adam (*Adam al-Ḥaqqîqî*), Middle Realm (*al-Barzakh*), Circle of Life (*Falaq al-Hayâh*), the Real that Creator's Instrument (*al-Haqq al-Makhlûqu bihî*), *al-Hayûla* atau Main Matter, Rûh (*Spirit*), Polar (*al-Quṭb*), Slave of the One (*Abd al-Jâmi'*) etc.

Mohammedan Logos as understood by Ibn 'Arabi could be regarded from many perspectives. As a pure metaphysical category, it is mentioned as First Intellect: *Nous* of Plotinus⁴² or Universal Cause from Stoics. Ibn 'Arabi in many things is more as naturalistic monistic as Stoics. His Logos is not a transcendent God aspect (*transendet Deity*) that situated above dan outside the nature, but more an immanent Rational Principle in the nature. From mystical side, he named the same Logos to Mohammed Reality "Seal Spirit" (Closing Spirit), Qutb (perfect human), etc, by regarded it as active principle in all holy knowledge and esoteric.

And in related to Human, Ibn 'Arabi identified this Logos to Adam and Human Reality⁴³, etc., and in related to nature as a whole, he named it "Reality of all Reality" (*Ḥaqqīqatul Haqqâ'iq*). As a place to note from all (thing) he named it the Book (*al-Kitâb*) and the Exalted Pen (*al-Qalam al-A'lâ*) etc.⁴⁴ Therefore according to Ibn 'Arabi concerning logos, we have certain view, although based on and originated from the older theories of Logos,⁴⁵ that unique and

has character— a view that try to calculate many aspects of Reality as a whole that he used.

That Reality is essentially one, whether that Realitas of all Reality or Reality of Human or Reality of Muhammad, and the effort to understand Ibn 'Arabi doctrine of Logos or the other doctrines—the greatest danger is to forget that he is an extreme/radical pantheist⁴⁶, and regarding all this terms as a thing that directed to different beings rather than different aspects of the One Being.⁴⁷ For that it will discussed many aspects of Logos i.e. metaphysical aspect, mystical aspect, and human aspect.

Logos as the Reality of all Reality: Metaphysical aspect

The Reality of all Reality is perfectly manifested in the world that "reflected" its positive being. It is perfect, and the nature that manifests its perfection is perfect. Meanwhile nature manifests this perfection analytically; Human itself (Perfect Man⁴⁸, not Animal Man) makes its manifestation synthetically.

Yunani Klasik, Heraklitos lah orang yang pertama membuka wacana logos sebagai prinsip metafisika. Nous di alam pikiran Plotinus kedudukannya ada di tengah-tengah sama dengan logos, sementara Yang Esa atau The One tidak berforma mengatasi kategori-kategori sebagai *via negativa*, karena itu nous sama dengan logos atau sama dengan *Demiurgos* (perantara). Giorgio Tonelli, "Plotinus", vol. V-VI, 351-359.

⁴⁶ For the problem whether Ibn 'Arabi a pantheist could be seen in Kausal Ashari Nur's work, *Ibn al-Arabî Wahdatul Wujûd dalam Perdebatan* (Jakarta: Paramadina, 1995).

⁴⁷ Reality of the One (*al-ḥaqq*).

⁴⁸ One of the pillars of Ibn Arabi's system is the veneration of Muhammad, who assumes, in his theories, the role of the Perfect Man. He is the total theophany of the divine names, the whole of the universe in its oneness as seen by the divine essence. Muhammad is the prototype of the universe as well as of man, since he is like mirror in which each sees the other. The Perfect man is necessary to God as the medium through which He is known and manifested. He is "like the pupil in the eye of 'humanity'". The Muhammadan reality, *ḥaqqīqah muhammadiyah*, bears in itself the divine word that reveals itself in its particulars in the different prophets and messengers until it reaches, once more its fullness in the Prophet of Islam. Annemarie Schimmel, *Mystical Dimensions*, 272.

⁴¹ A.E. Affifi, *The Philosophy*, 66-72.

⁴² Giorgio Tonelli, "Plotinus" *the Encyclopedia of Philosophy*, vol. V-VI, 351-359.

⁴³ A.E. Affifi, *The Philosophy*, 66-72.

⁴⁴ A.E. Affifi, *The Philosophy*, 66-72.

⁴⁵ Istilah logos yang lebih tua dalam alam pikiran

Ibn 'Arabi attributed to Reality of Reality to this First Intellect, etc., a creation activity that very analog to desire activity (*valitional activity*) of human, but see what he means with the creation of God as Creator⁴⁹. He, to be said has equal relation to latent reality of all things (*al-a'yân al-tsâbitah*) as many as what in our mind to their volitional conditions. Besides this creational activity, Ibn 'Arabi give attributes of rationality to the Reality of all Reality itself. We have already seen that through that God became conscious of Him-self. Similar to Plotinus, Ibn 'Arabi believe that "thinking of itself including Thinking (*Mind*) (here is *Ḥaqîqatul Ḥaqâ'iq*) is not the One".

This Consciousness has reached its highest culmination in Perfect Man where the object and that creation realized—i.e., God's will to be recognized; and in that Perfect Man God recognized Him-self completely⁵⁰.

The Reality of all Reality signs the first step where the absolute to be shift from absoluteness as a process of downing (to our knowledge). This is the First God warning where God speaks to Him-self, as Hadith said: "I do not create creature that more I loved than you with you I give and with you I take and with I punish etc.

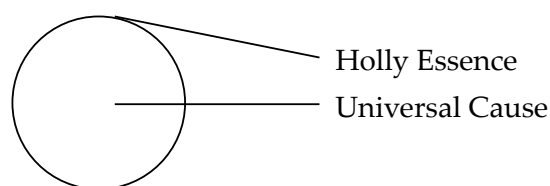
Logos as the Reality of Muhammad: Mystical aspect

Mystical aspect from Ibn 'Arabi Logos, connects himself to Muhammad as the chief of Sufi hierarchy, and their "house" of "esoteric" knowledge. However he is not Muhammad the prophet, i.e. is not the form of Muhammad that

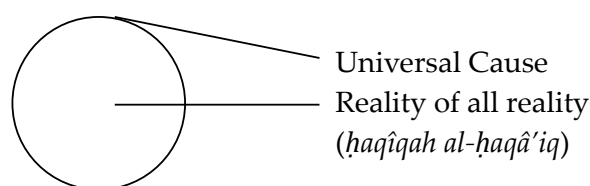
identified to Logos.⁵¹ He is the Reality (*ḥaqîqa*) of Muhammad that is the active principle in all holy and esoteric knowledge.

The identification to this principle has been done far before Ibn 'Arabi by the other Sufis, such as Hallaj, but this thing has not expressed to the philosophical form such as we find here. Muhammad – Reality of Muhammad – that been meant in Ibn 'Arabi's doctrine is the First Intellect, the principle of Universal Rational that completely could be found in the class of people according Ibn 'Arabi category of Perfect Man.⁵² Therefore it will describe the picture that show the Holy essence with the rational principle of nature, universal cause with *ḥaqîqatu al-ḥaqîqah*, Reality of Reality with Man, Reality of all Reality with world of phenomena. Holy Essence is only has one aspect to all being in the world of phenomena.

Holly Essence with rational principle of nature



1) Universal Cause with *ḥaqîqatu'l ḥaqâ'iq*



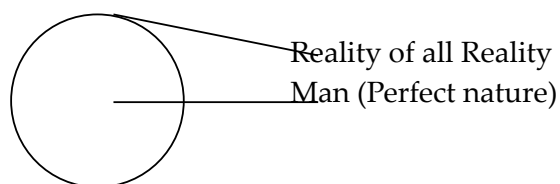
⁴⁹ In Sufism tradition and philosophy related the theory of creation they have guidance that the creation is *ex-Nihilo Nihil Fit* (Nothing comes from nothing) not *Creatio ex-Nihilo* (Creation from Nothing).

⁵⁰ In Greek thought especially Aristotle, the perfection of God meaning is certainly because God thinks about Himself and for Himself. God is: *its thinking is thinking, on thinking*, God is thinking that thinks its thinking. Joko Siswanto, *Sistem-sistem Metafisika Barat* (Jakarta: Pustaka Pelajar, 1998), 17.

⁵¹ Logos frequently equated to Adam in Ibn 'Arabi's thought. However the exact relation between *Logos* and heavenly Adam is still vague. In one side, he (Adam) is identified to *Logos*. In the other side, *Logos* is God image, and ideal man (heavenly Adam) is *Logos* image, i.e. image of God image. Masataka Takeshita, *Insan Kamil dalam pandangan Ibn 'Arabi* (Surabaya: Risalah Gusti, 2005), 6.

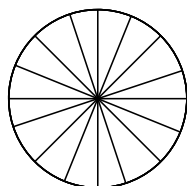
⁵² Annemarie Schimmel, *Mystical Dimensions*, 272.

2) Reality of Reality with Man



3) Reality of all Reality with world of phenomena

Reality of All Reality
Man (perfect nature)



Ibn 'Arabi's book, *Fuṣūṣ al-Ḥikam* and create its core theme. Every Prophet in *Fuṣūṣ* being named (a) "logos" not *the* "Logos" – this last term being available to "Chief" of hierarchy, i.e. Muhammad. Ibn 'Arabi names every that object (thing) a logos because its partisipation in the universal principle of Cause and Life, i.e. every that object benda (thing) is a "word" (*kalimah*) from God, but prophets and Saint (Santa, Saints) is given special sign because the reality that they manifested their activities and perfections from universal Mohammedan Logos with perfect degree. The different between Muhammad (Soul or Reality of Muhammad) with the other prophets and saints is rather similar to difference between the whole and its parts⁵³.

He united in himself what exist in them separately, but the difference between he and Adam especially is the difference between inner aspect and outer aspect of one being. In this world Muhammad is an inner aspect of Adam (Man). In the other world (Supranatural world) Adam will become inner aspect and Muhammad becomes outer aspect (i.e. the form of Muhammad = Adam = Man = *Nasûṭ*, whereas the Reality of Muhammad = Real Adam = *Lahûṭ*).

The reason why Prophets are called "logoi" (*kalimat*), a quite interesting term⁵⁴ that used

⁵³ A.E. Affifi, *The Philosophy*, 72-73.

⁵⁴ Lihat R.W.J. Austin, *Ibnu al-Arabi the Bezels of Wisdom*, 57-58.

in Qur'an towards Christ, perhaps like this: That Muslim writers borrow that term from Neoplatonist from Alexandria and Jewish philosophers, maybe quite reasonable, or that this is a special case where they use causative "be" (*kun*) for "then be" (*creation being*), i.e. that this is a special case from what Arabic grammar expert called *isti'mâl al-sabab makân al-musabbab*.

Logoi (*kalimat*) or *verba Dei* all of them united in the one Universal principle that been done through all rational being by Ibn 'Arabi been identified as Soul or Reality of Muhammad. This is an active principle in all revelation and inspiration. Through this that holy knowledge is transmitted to all Prophets and Saints, even to (Prophet) Muhammad himself. Only to that *Rûh* Muhammad been given *Jawâmi' al-kalim*, Muhammad is a Messenger when Adam existed between water and clay. His Soul has already manifested himself since Prophet Adam to the next prophets and the Saints⁵⁵.

This is a kind of main object in Ibn 'Arabi's *Fuṣūṣ al-Ḥikam* to show how the different Prophets and Saints acquired knowledge (that he called it wisdom) from the "closing" soul (Muhammad), and how each of them have knowledge like that is created by God's Name with the influenced of that Names. Muhammad⁵⁶ himself is under the influenced of all God's Names or the name "Allah" that included all other Names.

⁵⁵ A.E. Affifi, *The Philosophy*, 73-74.

⁵⁶ If Prophet Muhammad in Islam considered as Prophet or the Last Sign, therefore Ibn 'Arabi himself claimed already have a dream claim that he is the sign of Muhammad's Saintness. For understanding the meaning of this term, someone should firstly understands that the word "Muhammad", Ibn 'Arabi completely did not mean what related to special worldly mission of prophet Muhammad, however seems more to the Soul of Muhammad or the Light of Muhammad, that he paralleled it to the principle of prophecy, that considered already completely manifested to the prophet Muhammad.

Logos as Perfect Human: the Human Aspect

Ibn 'Arabi used term perfect in the unique meaning. With perfection he means have positive existence, and by that caused including some ethical imperfections or the others. Something is perfect in its existence degrees proportion— or, in Ibn 'Arabi's words, in proportion towards Holy Attributes quantities that manifested or that able to manifest. The most perfect existence is the Perfect Man—a term where Ibn 'Arabi is the first man that use in this understanding.

There is no information from Ibn 'Arabi's doctrine about Logos completely that not considering his view of the Perfect Man⁵⁷ – because this explains the practical aspects of his Logos. Similar to Stoics and Philo, Ibn 'Arabi makes the difference between the Cause that not potentially manifested – “*Logos Endiathetos*” – and the manifested Cause– “*Logos Prophorikos*” that to identified by him as the Reality of all Realities⁵⁸ (also the Reality of Muhammad or *Qutb*) and the Perfect Man. The Principle of immanent universal Cause in every something and that consist of holy Consciousness or sub-consciousness that until today to be identified as the Reality of all Reality and the Reality of Muhammad does not exist in all existence with the same degree. The Man is is the only existence that in this principle to be manifested with the very high degree so that he is worth to be called “God Deputy” (*al-khalîfah*) and “Image” of God (*al-sûrah*) and Microcosmos (*al-kawn al-jâmi'*) or the Mirror that reflected all God's perfections and Attributes – or even God himself⁵⁹.

According to Ibn 'Arabi, there is only two existence that has a right to declare theirself God: God himself that called Himself Allah in His Book, and the Perfect Man (*al-'abd al-kâmil*) like Bayazid; and “When God, all praise to Him, in relation to His Names that the most beautiful that infinite, has intention to see their *a'yân*, or

when you like you may say His'ayan..... in a kind of universal existence (*kawn jami'*) that consist of all material (creation) because bring all existential aspect, and through that existence God's mystery manifested to Him Self for your vision to an object, see that object with using that object is not the same with an object that see itself in the other object through vision to an object, seeing that object with using that object is not equivalent with an object that seeing itself in the other object that function as mirror to itself”. Adam is basic '*ayn* from “polished result” of this mirror and the soul from this form (where God manifested HimSelf, i.e. Man), and Angels are some “power” of that ‘form’, i.e. nature, that by the Sufis called “Great Man” (*al-Insân al-Kabîr*)”. This is what Ibn 'Arabi meant to the Perfect Man that in him existed all that could be seen in nature. He is the “soul of nature” ... cause and its circle (*aflak*) and its conditions (*maqamat*) and its movements.

This is not “animal” creature (*al-insân al-hayawânî*) but “rational” creature, the Perfect Man in the rigid meaning where all Prophets and Saints included in it or “Gnostics” in the full meaning. Everything reflects universal Rational Principle in comparable to its capacity size. Even what is called unsouled existence manifests this hidden rationality because they obey their inner rule that Ibn 'Arabi called it rational. All that creation is rational structure from the lowest mineral to the ultimate human type (the Perfect Man) that holds the high position because its unique nature dan there is nothing equalled it. “No one”, said Ibn Arabi, “understand the greatness of man and his place in nature except they who know how to contemplate God perfectly”. He is the only creature that in his power has the possibility to “know” God absolutely. In reality through it God know Himself, because he is a God's consciousness that manifested, because the phenomena's objects are only His Attributes.

⁵⁷ A.E. Affifi, *The Philosophy*, 73-74.

⁵⁸ A.E. Affifi, *The Philosophy*, 77.

⁵⁹ A.E. Affifi, *The Philosophy*, 73-74

Their knowledge are not complete and perfect compare to human that pile up in himself all God's attributes. Even the knowledge of Angels about God is not perfect also.

They know God as transcendent reality that has no relation to the phenomenon world. Man himself knows God as the Real (*Haqq*) and as well as the Phenomena (*Khalq*), because Man himself (the Perfect Man) is real and phenomena, internal and external, eternal and temporal. The Heart of the Perfect Man is manifestation from universal Logos (the Reality of all Reality or reality of Muhammad, etc.), and in himself the activities of this Logos find their complete expression. That Perfect Man is directly related to the Reality and through it the essential and particular unity of nature to be aware.

Now there is a question: Where is the Perfect Man perfection really existed? Ibn 'Arabi and also al-Jili that become his follower in this subject, seems confusing two different aspects: philosophical and mystical aspects. Metaphysical theory said that Man (human being) is the most perfect body of the God's attributes, and because of that in only that Perfect Man⁶⁰ therefore God's perfections revealed, and combined with the mystical theories that a *certain class* of man that included to "the Perfect Man" category, that under certain conditions aware their essential unity with the Single Reality and that through awareness like that their knowledge about themselves and God become perfect. For that reason, whether the Perfect Man perfect in its *wujûd* or perfect in its existence or perfect in its knowledge or in its

⁶⁰ Perfection *insân kâmil* is essentially caused because to him God does *tajallî* perfectly through the essence of Muhammad (*al-ḥaqîqah al-Muḥammadiyah*). The Light of Muhammad (*nûr Muhammad*) is a perfect God *tajallî* vessel and it is the first creature that created by God. He is already existed before the creation of Adam a.s. Because of that, Ibn 'Arabi is also called it as the "a first intellect" (*al-'aql al-awwal*) or the "exalted pen" (*al-qalam al-a'lâ*). He is that become the creation's cause of the universe and the cause of its maintained. Yansrin Ali, *Manusia Citra Ilahi* (Jakarta: Paramadina, 1997), 56.

both? Whether he is perfect in its manifestation said Ibn 'Arabi, towards holy unity (*al-jam'iyyah al-ilâhiyyah*), i.e. all attributes related to Holy Awareness (*al-janab al-ilâhi*) and the Reality of All Reality and Natural World? Therefore, whether the Perfect Man is called so because he is a perfect manifestation of God, or because based on his awareness, through his mystical experience, related to fundamental meaning of its essential unity with God⁶¹? Ibn 'Arabi is very clearly meant it both, however he does not make clear differences between that two problems. A Perfect Man is not perfect according his theory, except if he aware its essential unity with God. This is that different every man from a Perfect Man.⁶²

Every man is a microcosmos according to this understanding, however only *potentially*. The Perfect Man is an actual microcosmos, because of he *actually manifested* all God attributes and perfections, and manifestation like that is not perfect without completely aware of its essential unity with God. As a result that every Perfect Man is exactly a mystic, according to Ibn 'Arabi understanding, hence only in mysticism this awareness could be attained.

Similar to universal logos that manifested by the Perfect Man, that perfect man is named by Ibn 'Arabi as middle stage (*barzakh*), not in an understanding an "entity" between God and nature, the Holy and man, but in a mean become the only creature that united and manifested perfectly.

The Origin of Ibn 'Arabi Doctrine of Logos

In history of human thought whether in philosophy, theology, or mysticism there is

⁶¹ A.E. Affifi, *The Mystical*, 82-83.

⁶² The concept of the Perfect Man is criticized by the Western scholars (the orientalist), according to them "the doctrine of the Perfect Man seemed, to some orientalist, extremely dangerous for Islamic anthropology – no less dangerous than the allegedly humiliating role of man as "slave of God". Annemarie Schemmel, *Mystical Dimensions*, 187.

no evidence that the emerging of an idea is ahistorically, so that Ibn 'Arabi in developing his system of thinking especially the doctrine logos is not apart from the external influences. For this purpose it will discuss in general the origin of Ibn 'Arabi doctrine of logos.

Ibn 'Arabi is the first man that introduced synthetic and systematic theory from some theories that cited from many sources, therefore there is a reason for people to be called the First Muslim Logos Doctrine. He is not only the first person who explained the Doctrine of Logos but also the last person who created the very important of Logos doctrine. The later person after him produces ideas in many forms. Indeed the doctrine of logos in kalam as *Verbum Dei* get attention in history of kalam thought⁶³.

Al-Ḥallâj a person that reference related to other parts of Ibn 'Arabi philosophy and this is one of his teacher of logos. Ḥallâj had begin to open the way for the doctrine of logos of Ibn 'Arabi, he is the first sufi that sign a kind of Islamic Logos and affirmed the position of Muhammad and stated his immortality and his pre-existence⁶⁴.

According to Ḥallâj, Muhammad existence had existed even before the non existence and his name is also before "Pen". He is already known before substances and events and even before the reality that before and after. He came from a "tribe" that neither East nor West. For Ḥallâj, Muhammad is Light that will never go out that always illuminate the sufis hearts. All prophets and Saints get their "light" from the Light of Muhammad (knowledge). "Its light is brighter and more 'eternal' (*aqdam*) than the Light of Pen".

There is no important no more after the appearance of al-Ghazali until Ibn Arabi come.⁶⁵ He got simple theme from al-Ḥallâj

and developed it to a system of metaphysics generally. Al-Jilli, after him developed a specific aspect of his doctrine in the classical form to his theory of *Insân Kâmil* (the Perfect Man) that is in essential is Ibn 'Arabi's theory.

All this pictures are applied as good as to the Reality of Muhammad and the Perfect Man in Ibn 'Arabi's doctrine. However, even in reality Muhammad (the Reality of Muhammad) get the position that rather the same in Ibn 'Arabi's theory to the position of Christ in Christian Logos doctrine, but the difference between this two theories is still fundamental.

Ibn 'Arabi's view of Muhammad as *Qutb*⁶⁶ that is a rational principle that stated within (*indwelling*) all Prophets and Saints, has some similarity to Macarius view (following Methodius) about "the Unity of Logos (Christ) to the holy souls. In every souls Christ is born". However Ibn 'Arabi acts more far from this view in stated the universality of the Reality of Muhammad as a rational principle that stay in every things.

The sources that stated above are from Greek and Hellenistic thoughts but there are sources from Isma'iliyyah⁶⁷ philosophy to Ibn Arabi in relation to the theory of *Qutb* i.e. mystical aspect of Logos. The Ideas of *Qutb* is as old as to Sufism. The early Sufis believe that the general source of inspiration and revelation and identified this source to Muhammad and his heirs. However it had not before Ibn 'Arabi, Muhammad (Light or Soul or Reality of Muhammad) so steady regarded as an identical to universal principle of animation, creation, and inspiration, or even to God Himself. Ibn 'Arabi does not defend the conception of *Qutb* anymore like what we see in typical Sufis writings. *Qutb* of Ibn 'Arabi is not Saint nor Prophet but it is a cosmic principle. The

⁶³ H.A. Wolfson, *The Philosophy*, 263-269.

⁶⁴ A.E. Affifi, *The Mystical*, 85-87.

⁶⁵ Majid Fakhry, "Sintesis dan Sistematis Al-Ghazali dan Ibn Arabi", in *Sejarah Filsafat Islam*, 243-247.

⁶⁶ See explanation *al-qutb* in A.E. Affifi, *The Mystical Philosophy*, 67, 71, 72, 75-7, 78, 88, 89, 91, 188.

⁶⁷ For information Shi'ah and Isma'iliyah philosophy see S.H. Nasr dan Oliver Leman, *Ensiklopedi Tematis Filsafat Islam*, 146-170, 179-184.

Imam that never been Wrong from Ismailiyyah and Qarmitah is the most close to the principle that we could found in Islamic literature.

Another influenced from Philo⁶⁸ a Greek philosopher of Logos to Ibn 'Arabi's doctrine is the most clearly presented by the similarity between their terminologies. Double meanings where Ibn 'Arabi use terms Logos (*kalimah*), i.e. that have mean eternal wisdom (as original meaning according to Greek philosophy) and have mean "Kata" (or spell according to Hebrew), is Philonia type. Those terms are used by Ibn 'Arabi and Philo perhaps could show similarity.⁶⁹

is *logoi*. Logos in sense is as *kalam*, statement, synthesis, definition, ratio, explanation, reason, or reason capability (*faculty of reason*). In reality the term of logos is used in many fields, for example pre-Socratic classical philosophers i.e. discuss of paradigm shift from mythos to logos however different to the Sophists that a myth could be used as an expression of logos. Justin Martyr identified Jesus as Logos like wise men philosopher (*Jesus as the Logos that wise men including philosophers*). Plotinus said *proclaims in a theodicy, "The origin [of events in the world] is logos and all things are logos", even if they seem to be irrational or evil to our limited view.*

What Philo called Logos	What Ibn 'Arabi called logos
1. High Priest	1. Imam or <i>Qutb</i>
2. <i>Intercessor</i> or <i>Paraclete</i> (mesengger)	2. <i>Al-Şafi</i>
3. Glorious God	3. <i>Insânu 'Aynil Ḥaqq</i>
4. Dark or God Shade	4. <i>Al-Huba'</i> or <i>Sûratul Ḥaqq</i>
5. Idea of all Ideas or Genuine Idea	5. <i>Ḥaqîqat al-Ḥaqâ'iq</i>
6. Stage between God and nature	6. <i>Al-Barzakh</i>
7. Revelation Principle	7. Reality of Muhammad Light
8. First born God Son	8. <i>Al-Ta'ayyun al-awwal</i> (First Epiphany, First Creature Being, First Intellect, etc.
9. Head Angel	9. <i>Rûh</i>
10. Vice Angel	10. Khalifah
11. Anthropos Theou teu aidiou logos	11. "Kata" Perfect Man, Soul and cause from nature, etc.

Finally whether Philo and Ibn 'Arabi seemed still stayed between (a) consider Logos as God himself that regarded as universal cause, and (b) as mere aspect of man or even as universal soul, i.e. as "refelection of Eternal Light that should not be used as comparison".

Conclusion

Logos came from Greek has multi interpretation. Logos is a noun that related to verb i.e. *legein* (*say*) and in plural form of logos

The most brave and radical effort to express mystical version about reality in Neo-Platonic terms is no one but the effort of Ibn 'Arabi. Ibn 'Arabi doctrines, such as found in his two magnum opus, *al-Futûḥât al-Makkiyah* and *Fuṣuṣ al-Ḥikam* (Pearl of Wisdom), centered around the concept of unity existence (*waḥdat al-wujûd*). Even so his speculation starting point is the theory of Logos. According to him, every prophet could be identified as a reality that he called a Logos (*kalimah*) and that is a one aspect of the unique Divine Existence. However

⁶⁸ Peter A. Angeles, *Dictionary of Philosophy*, 275.

⁶⁹ A.E. Affifi, *The Mystical Philosophy of Ibn Arabi*, 90-91.

because of self manifestation of God in Logos or prophety epiphany, that started from Adam and achieve it culmination in this Muhammad self, therefore the quality (essence) of Ultimate Existence will still hide forever.

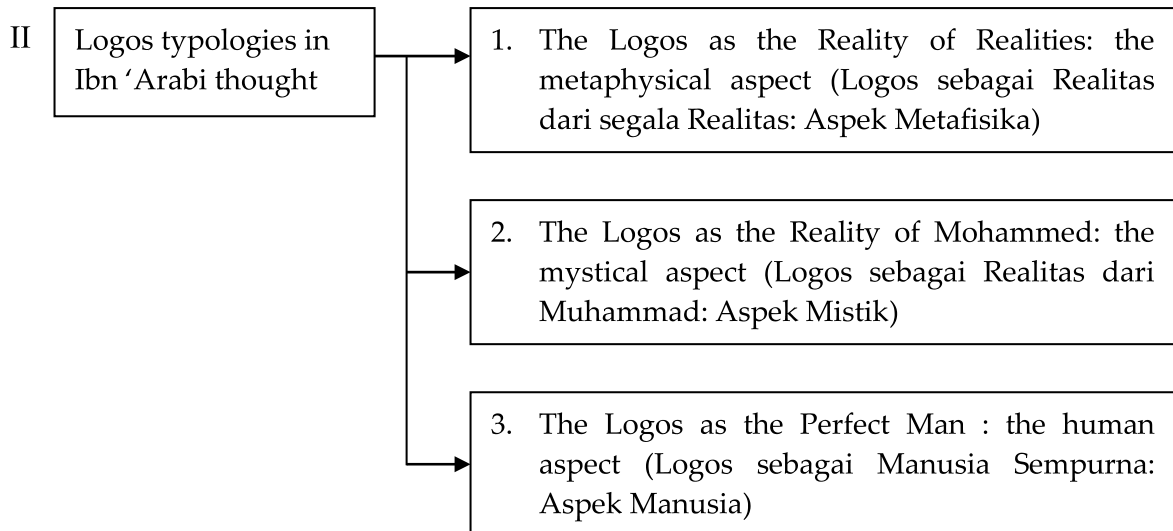
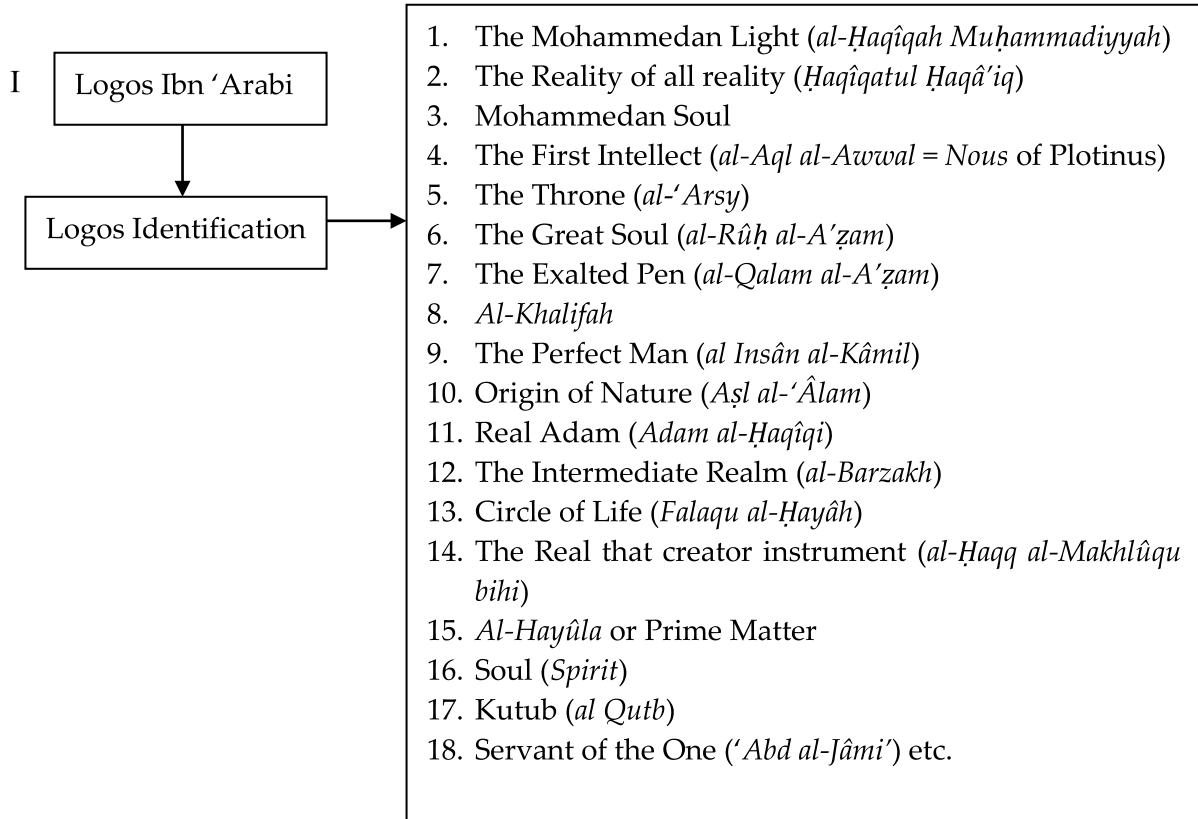
As a source of all realities, this existence in reality could not be devided, eternal, and unchanged. Ibn 'Arabi differentiated between this Existence hidden aspect, that cannot be known and be described and that is unity aspect (*aḥadiyyah*), and devine aspect (*rubûbiyah*), where God relate relation to the world dan become an object of worship, as the Lord and the Creator. In first aspect there is no plurality or conflict dan there is no any conditions. Because of that God is to be said as pure light, pure good, dan merely blindness (*al-'amâ*). In second aspect there is plurality and distinction, as far as God as the Creator and also the plurality of object that be created.

No less than twenty-two terms that Ibn 'Arabi used to describe Logos Muhammad. There is two reasons why Ibn 'Arabi used so many terms collection to describe one thing, first because of the reality that he found the material from many different sources, then maintain

it as well as the term from each sources, for instance ia use the term that he borrowed from sufi, scholastic theologian, neo-platonism, and Qur'an. Secondly, "his pantheism" makes him able to use any names for reality of the One that is the ultimate foundation of all things. The terms that been cited stated different aspect of realities of the One is regarded as logos.

Logos Muhammad as understood by Ibn 'Arabi could be regarded from many perspectives. As a pure metaphysical category it called it the First Intellect: *Nous* of Plotinus or Univeral Cause of Stoics. Ibn 'Arabi in many things is more a naturalistic monist as Stoics. His Logos is one aspect of transendent Deity that stayed above and outside nature, however more an immanent Rational Principle within nature. From mystical side, he called it Logos that equalled to the Reality of Muhammad "Seal Soul" (Closing soul), *Qutb* (perfect man), etc., with regarded it as active principle in all holy and esoteric knowledge. And in relation to Man, Ibn 'Arabi identified this Logos to Adam and the Reality of Man, etc., and in relation to nature as a whole, he named it "Reality of all Realities" (*Ḥaqîqat al-Ḥaqâ'iq*).

IBN 'ARABI'S DOCTRINE OF LOGOS



Bibliographies

- Affifi, A.E. *The Mystical Philosophy of Muhyid Din Ibnu 'Arabi*. Cambridge: at the University Press, 1939.
- Al-Fayyadl, Muhammad. *Derrida*, Yogyakarta: LKIS, 2012.
- Ali, Yansrin. *Manusia Citra Ilahi*. Jakarta: Paramadina, 1997.
- Almond, Philip C. *Mystical Experience and Religious Doctrine*. New York: Wakter de Grueter and co, 1992.
- Angeles, Peter A. *Dictionary of Philosophy*. London: Barnes & Noble Books, 1977.
- Arberry, A.J. *Sufism*. London: George Allen Ltd., Tt.
- Arkoun, Mohammed. *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*, Jakarta: INIS, Jilid XXI, 1994.
- Austin, R.W.J. *Ibn Al Arabi the Bezels of Wisdom*. New York: Paul St Press, 1980.
- Chittick, William C. *The Sufi Path of Knowledge, Ibn al-Arabi's Metaphysics of Imagination*. New York: State University of New York, 1989.
- Corbin, Henry. *Creative Imagination in the Sufism of Ibn 'Arabi*, translated by Ralph Manheim. Princeton: 1969.
- Fakhry, Majid. *Sejarah Filsafat Islam*. Jakarta: Pustaka Jaya, 1987.
- Gazur-ilahi, Shayk Ibrahim. *The Secret of Ana Al Haqq*. Jakarta: Raja Frafindo, 1995.
- Graham, Daniel W. "Logos". Dalam *The Encyclopedia of Philosophy*. New York: Thompson Gale, 2006.
- Ḥallāj, Husain al-Manṣūr, al-. *Ana Al-Haqq Reconsidered*, translated by Gilani Kamran. New Delhi: Kitab Bavana, 1994.
- Ḥallāj, Husain al-Manṣūr, al-. *Tawasin*, terj. A. Rahman. Yogyakarta: Pustaka Sufi, 2002.
- Inge, W.R. "Logos" dalam *Encyclopedia of Religion and Ethics*, Vol. VII. New York: Edinburgh, 1963.
- James, William. *The Varieties of Religious Experience*. Tt, a mental Book, Tt.
- Kerferd, G.B. "Logos". Dalam *The Encyclopedia Philosophy Vol. 56*. New York: Mac Millan Inc., 1967.
- Khan, K. Sahib Khaja. *Studies in Tasawwuf*. New Delhi: Idarah Adabiyah, 1978.
- Mans, Joseph Kockll. *Introduction Heidegger a First Instruction to this Philosophy*. Pittsburgh: Dognesne University Press, 1985.
- Masataka Takeshita, *Insan Kamil dalam pandangan Ibn Arabi*. Surabaya: Risalah Gusti, 2005.
- Massignon, Louis *Al-Hallaj: Sang Sufi Syahid*. Yogyakarta: Fajar Pustaka Baru, 2000.
- Mudhofir, Ali. *Kamus Filsafat Barat*. Yogyakarta: Pustaka Pelajar, 2001.
- Nasr, S.H. dan Oliver Leaman. *Ensiklopedia Tematis Filsafat Islam*. Bandung: Mizan, 2003.
- Nasution, Harun. *Filsafat dan Mistisisme dalam Islam*. Jakarta: Bulan Bintang, 1983.
- Nasution, Harun. *Teologi Islam*. Jakarta: UI Press, 2010.
- Nicholson, R.A. *The Mystic of Islam*. London: G. Bell and Sons, Ltd., 1914.
- Nur, Kautsar Ashari. *Ibn al Arabi; Wahdatul Wujud Dalam Perdebatan*. Jakarta: Paramadina, 1995.
- Otto, Rudolf. *Mysticism East and West, a Comparative Analysis of the Nature of Mysticism*. New York: Macmillan Publishing Co. Inc. Tt.
- Schimmel, Annemarie. *Mystical Dimensions of Islam*. Chapel Hill: The University of Nort Carolina Press, 1981.
- Siswanto, Joko. *Sistem-Sistem Metafisika Barat*. Jakarta: Pustaka Pelajar, 1998.
- Sokolowski, Robert. "Philosophy as Linguistic Analysis", in John K Ryan, *Twentieth Century Thinkers*. New York: Alba House, Tt.
- Sontag, Frederick. *Problem of Metaphysic*. Pennsylvania: Candler Publishing Company, 1970.

- Tonelli, Giorgio "Plotinus" in *The Encyclopedia of Philosophy*, vol. V-VI.
- Wolfson, H.A. *Studies in the History of Philosophy and Religion*. Cambridge: Harvard University Press, 1973.
- Wolfson, H.A. *The Philosophy of Kalam*. London: Harvard University Press, 1976.
- Woods, Richard ed. *Understanding Mysticism*. London: The Atholone Press, 1991.

INDEKS ARTIKEL

Esensia, Vol. 18, 2017

No	Judul	Penulis	Halaman
1.	Struggle for Identity and Social Image of Haji: Study on Life History of Social Construction of Haji in Sasak Community, Lombok, NTB	Moh Soehadha	1
2.	Scientific Paradigm Towards <i>World-Class University</i> : Comparative Study on UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang	Sekar Ayu Aryani, Sunarsih, Kurnia Rahman Abadi	13
3.	Claiming Abrogation of Pre-Islamic Religions; Contesting the Idea of Islam's Abrogation to Previous Religions	Sa'dullah Affandy	29
4.	Understanding Hadith of The Prophet: The Image and Variety of Muslims' Awareness in the Region of Gowa	Tasmin Tangngareng	39
5.	Zakaria Ouzon's Thought on Hadith	Muhammad Rikza Muqtada	59
6.	Religious Freedom In Indonesia: An Islamic Human Right Perspective	Linda Evirianti	71
7.	نشر دعوة التصوف الإجتماعي لمكافحة الإرهاب والتطرف	Rizqa Ahmadi	81
8.	Research Method for Exploring Discourse on the Rights for Religion for Transgender	Rr. Siti Kurnia Widiastuti	105
9.	Sufism of Archipelago: History, Thought, and Movement	Syaifan Nur and Dudung Abdurahman	123
10.	The Face of Mountainous Islam: The Dynamic of Islam in the Dieng Mountains Wonosobo, Central Java, Indonesia	Ahmad Salehudin, Moch. Nur Ichwan and Dicky Sofjan	135
11.	The Doctrine of Logos Within Ibn 'Arabi Mystical Philosophy	Muzairi, Novian Widiadharna	155
12.	تنوع معاني اللباس في القرآن (دراسة التفسير الموضوعي)	صوفريانسدا	173
13.	Models of Land Ownership in Islam: Analysis on Hadis <i>Ihyā' al-Mawāt</i>	Ahmad Suhendra	189
14.	Religion, Radicalism and National Character: In Perspective of South Sulawesi Local Wisdom	Mahmuddin	201
15.	Exclusive Islam From The Perspective of Ibn Taymiyah	Siti Mahmudah Noorhayati and Ahmad Khoirul Fata	213
16.	The Role of Traditional Islamic Boarding School-Based Islamic Studies as Radicalism and Intolerance Flow's Blocking Agent	Suryadi and M. Mansur	225

Call For Papers

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* is an independent academic journal focusing on the sciences of the *ushuluddin* (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of *ushuluddin*, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

Submission:

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/Ui/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2016, the *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

Author Guidelines

We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/Ui/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
6. Muhammad Irfan Helmy, "Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Pengetahuan", *Disertasi*, Pascasarjana UIN Sunan Kalijaga, 2014.
7. Azyumardi Azra, "Kaum Syiah di Asia Tenggara: Menuju Pemulihan Hubungan dan Kerjasama" dalam Dicky Sofjan (ed.), *Sejarah & Budaya Syiah di Asia Tenggara* (Yogyakarta: ICRS, 2013), 5.

Example of Bibliography Journal

Faiz, Fahrudin. "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15. <https://doi.org/10.14421/esensia.v17i1.1274>.

Suryadilaga, Muhammad Alfatih. "Komik Hadis Nasihat Perempuan : Pemahaman Informatif dan Performatif." *Jurnal Living Hadis* 2, no. 2 (15 Maret 2018). <https://doi.org/10.14421/livinghadis.2017.1333>.

Books:

Barazangi, Nimat Hafiz. *Women's Identity and Rethinking The Hadith*. England: Asghate Publishing Limited, 2015.

Suryadilaga, Muhamamd Alfatih. *Metodologi Syarah Hadis: Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*. Yogyakarta: Kalimedia, 2017.

Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi* fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

Helmy, Muhamamd Irfan. Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Penegtauhan, *Disertasi* Pascasarjana UIN Sunan Kalijaga, 2014.

Website:

al-Ghāmīdī, Muḥammad Sālīḥ. *Manāḥij al-Muḥaddisīn*, diakses tanggal 4 Nopember 2014 dalam <http://uqu.edu.sa/page/ar/161561>

Newspaper:

Nasaruddin Umar, "Puasa Perspektif Syari'at, Tariqat dan Hakikat", *Republika*, 2 Nopember 2014.



ISSN 1411-3775 (P)



E-ISSN 2548-4729 (online)



The **ESSENSIA** : Jurnal Ilmu-Ilmu Ushuluddin is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

E-ISSN: 1411-3775(P)



9 771411 377005

E-ISSN: 2548-4727(online)



9 772548 472007