



İğdır Üniversitesi Sosyal Bilimler Dergisi

e-ISSN: 2147-6152

Yıl 10, Sayı 26, Nisan 2021

Makale Adı /Article Name

Ibn Arabi's Hebrew Symbolism

İbn Arabi'nin Yahudi Sembolizmi

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Yayın Bilgisi

Yayın Türü: Araştırma Makalesi

Gönderim Tarihi: 28.09.2020

Kabul Tarihi: 17.04.2021

Yayın Tarihi: 30.04.2021

Sayfa Aralığı: 485-505

Kaynak Gösterme

Kaval, Musa, (2021). "Ibn Arabi's Hebrew Symbolism", *İğdır Üniversitesi Sosyal Bilimler Dergisi*, S 26, s. 485-505.

(Bu makale, yazar beyanına göre, TR DİZİN tarafından öngörülen "ETİK KURUL ONAYI" gerektirmemektedir.)

ABSTRACT

Sufism is a Islamic interpretation combining visible and invisible knowledge of creation. Sufis mostly uses visible signs and then they try to set light unknown realities under the concrete ones. Sufistic approach is prodomanantly related to this covered spiritual facts. It is clear that there is a unity between visible and invisible religious wisdom. Actually the notion of tawhid is provider of this unity in faith and practices. Ibn Arabi is an ardent advocate of tawhid. His wahdat-i vücud doktrini can be seen all of his books. Visible samples of Hebrew in Quran are used for taking care of invisible humanitarian realities in his interpretation. Parables of children of Israel are the most emphasized telling in the Quran. Ibn Arabi takes these visible lessons in order to uncover egoistic tendency of humanbeing. In his sufistic Quran interpretation he explains what Hebrew symbols mean for. Besides restating literal meaning of the verses he provided muslims to think their own actions and stituations. With his narration religious people can see Paraoh and Moses in his inner world. In the paper we will try to set light the symbol of Hebrew he stated.

Anahtar Kelimeler: Ibn Arabi, Moses, Hebrew, Paraoh, Sufism.

ÖZ

Tasavvuf, görünür ve görünmez yaratılış bilgisini birleştiren İslami bir yorumdur. Sufiler daha çok görünür işaretler kullanırlar ve daha sonra somut olanların ardında bilinmeyen gerçekleri ortaya koymaya çalışırlar. Tasavvufi yaklaşım, bu örtülü ruhsal gerçeklerle büyük ölçüde ilişkilidir. Görünür ve görünmez dini bilgelik arasında bir birlik olduğu açıktır. Aslında tevhid kavramı, inanç ve uygulamalarda bu birliğin sağlayıcısıdır. İbn-i Arabi tevhid'in ateşli bir savunucusudur. Vahdet-i vücud doktrini İbn Arabi'nin bütün kitaplarında yayılmış bir halde görülebilir. Kur'an-ı Kerim'de bulunan İbrani örneklemeleri, İbn Arabi tarafından zâhiren fark edilmeyen insani gerçekliklere dikkat çekilmek üzere kullanılmıştır. Kur'an-ı Kerim'de İsrailoğulları kendileri hakkında anlatıların en yoğun olduğu topluluktur. İbn Arabi, bu söylemleri, insanın sadist eğilimini ortaya çıkarmak için yorumluyor. Tasavvufi Kur'an yorumunda İbranice sembollerin tasavvufi olarak ne anlama geldiğini açıklar. Üstün varlık olan yaratılmış insanın seçkinliğinin kıymetini idrak edememesinin ve bunun sonucunun ne olduğunun örneklendiği İsrailoğulları hikâyeleri aslında insanın için var oluş problemidir. Ayetlerin gerçek anlamını yeniden ifade etmenin yanı sıra, İbn Arabi, kendi eylemlerini ve durumlarını düşünmeleri için Müslümanlara olanak sağlar. Ayrıca onun tasavvufi yorumlarıyla her inançtan insanlar, Hz. Musa'yı ve Firavun'u kendi iç dünyalarında görebilirler. Bu çalışmada onun konu edindiği İbrani sembolizmine ışık tutmaya çalışacağız.

Keywords: İbn Arabi, Hz. Musa, Yahudi, Firavun, Tasavvuf

Introduction

In Quran we read an important amount of previous prophets stories lived together their communities. Nearly one third of Quranic verses are related to previous prophets' religious experiences. Among them Hebrew prophets and their stories have the most noticeable density. In many Quran surah we can Hebrew religious stories. In fact, different from other former religious communities there are a lot of details given. While reading Holy Quran most muslims think why God tells these stories to them, because they are muslims and they have different religion. Actually muslim scholars know that not only the stories but also all letters in Quran

are associated to muslims. Ibn Arabi thinks that there is a direct relationship between the divine breath, letters and words (Uluç, 2015: 194-198). For God says that these stories are sample for the following worshippers to learn thier creation relations.

All the messangers have same main religious responsibilities. For instance they invite people to believe one god, be fair, be honest, help other and something like other good behaviour and virtues. As a messenger all of them were in a community, they lived together and they had to change lifestyle of the community according to loaded revelation. During the Prophet Muhammed's time Hebrew community was an important partner of Medina's society. Therefore Hebrew stories in Quranic verses are also a real life explanation besides spiritual information and revolution for muslims. The first thing that comes to mind like Hebrew, muslims faced serious difficulties in order to live their Abrahamic faith. Also they had to migrate and fight because they exposed to torture. Jews had not shown empathy for Muslims, even though they had suffered similar atrocities for the sake of living their religion. The unification of Abraham in the Khanif religion and the fact that he was a sibling with the Arabs was not comforting and facilitating for Muslims. The fact that Muhammad turned to the same Qibla with them in the early stages of his prophethood was a sign of subsequent disputes (see Kaval, 2016: 106-125).

When we focus on the subject matters, we can see a large variety of extensive information given in the stories. In sufistic viewpoint like all Quranic stories, Hebrew ones have dense and colorful content. Beyond doubt Ibn Arabi is the most powerful commentator of these stories. Because he was an Islamic scholar and sufi wise, so he could get information about the stories between visible and invisiable religious information channels. After his long term sharia and spiritual education, as a gift of God he could interpret religious information in order to present public benefits (Ibn Arabi, 1977). He was the person who attracted attention of others scholar and debated sufis during the time because of his unusual comments. He was also quite productive writers of sufism. In this context he wrote a commentary of Quran in the name of "Tafsir-i Kâbir Te'vilât". In the work he tried to explain invisible meaning of the verses besides considering paralelism of visible first meaning.

Ibn Arabi's main sufistic theory of Wahdat-i Vûcûd is reflected and spread all his works (2015: 9-16). In his commentary book humankind was described as the main reflection of God's creation. All the prophets are not only spiritual but also worldly leader for the society (Ibn Arabi, 2015a: 22-23). Ibn Arabi called them murshid-i kâmil and all the people in the public need them for true and happy life. Prophet Muhammed is the greatest murshid-i kâmil which is over all prophets and over times because of having all part of knowledge (Ibn Arabi, 2015b: 121-134). He was sent for all people without aging. After him the world will not have never seen any prophet and holy book. In Quran there are a large number of Hebrew stories because Jewish faith was the previous religion inspired by God through Gabriel. We know that dozens of prophets were chosen and superior in Hebrew. Jesus was sent to remind Hebrews to Judaism. So it can be easily said that Hebrews are elected and superior community. Even if there are some argue about their faith and ethnic roots and practices, generally all holy books prove that they had an important roles in religion, history, and civilization. Nowadays their effects in all part of life all around the world cannot be ignored. So their religious and societal life in Quranic stories is not a past story, the stories can be real sample for the humanbeing's religious identity transformation process (Kaval 2019a:152-168). In this sense the stories can be described exact prophecy for the believers. Ibn Arabi who opens an inspiration tried to explain these external prophecy in sufistic point of view. Because like all sufis he believed that all the created things have both external and interior messages from the Creator. As stated in the Qur'an, everything in the world is a sign for believers (Al-Jathiya: 45/3). Just only the people who realised both visions would reached humanity and servitude. Under Moses's leadership Hebrews caught upper humanity by overthrowing Pharaoh.

Superiority of Humanbeing

There are many verses about the selection of Hebrew by God in Quran and Jewish holy texts. Before referring them high value of humanbeing given by God should be understood. Because any kind of religious or ethnic identity can only be evaluated in correct after valueing a person. This holy reality is ignored mostly in nowadays because of mass psychology. Most of the time a person or a personality is deleted in the crowded and special relation between a person and God, a person and community can be disrupted. However with the help of modern values and systems

sometimes we can not see this basic humanistic and divine reality. In some ways ignoring a person can be debatable in political context because of different traditions. But in religion the state is different because of its dogmatic structure. Interestingly we do not see dogmatic and strict comment of religions on human value. On contrary we witnessed more submissive and hard thinking and attitudes to support community identity. I think that wrong inverse ratio is an important reason of problem lasting between religions.

Jewish communities had sad deep shakes in the past. There were oppressed and persecuted, driven from their homeland because of their religion and way of living different from bigger and stronger other community. In Quran there are a lot of verses how difficulties and tortures exposed. After all these bad experinces we read the Israelites did same tortures and oppression. In recent years we have seen and heard a lot of news on death of Palestinian. Israil-Palestinian problem is the serious and deep one in the earth. Actually there are relative community and have close traditional ve religious similarities. Although all these likeness, they have lived and shared same mined land, however the land is holy land for muslims and jewish. As I said before all these mutual values without correct individual value can not provide expected religious and political life. It is clear that chaos in the region based but in holy book we read religion is the cause of peaceful life. A person life is the starting point of community life. In this context a verse in Quran shows what the correct ratio among a person-God- community; "On that account: We ordained for the children of Israel that if any one slew a person- unles it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of whole people. Then although there came to them Our Messenger with clear signs, yet, even after that, many of them continued to commit excesses in the land." (Al-Maida: 5/32). So we understood that God warned the Israelites not to slew a person with sending a Messenger and the warning is in their holy text. However we saw killing human without any mischief. Another contradiction is that it is applied even killind a person is equal killing the whole people. It means that a killer takes a sin like killing all people and he does it on behalf of religion. Finally in verse God says that they continued to commit excesses by killing people in the name of religion. Namely the killers claims they are the protectors and survivor of the religion but actually there are only the extremers and actor of chaos.

People who have extreme religious attitudes are in a tendency to provide holy order, and they do not hesitate using force. In previous verse it is stated that killing a person causes mischief and God interdicts it. So order in social life closely related to a person life. But in contrast to divine advice believers beyond their borders tries to found different interrelations. In Quran we read verse about the people like these; “When it is said to them: “Make not mischief on the earth,” they say: “Why, we only want to make peace!” (Al- Baqarah: 2/11). Puritanist do not listen others even sometime God. They can act like God because they can put forward their comment in front of God’s prescriptions. Whenever others remind them God’s saying they insist on their practices like in Quran verse; “ we only want to make peace.”. But God warned the extremist that they are mischiefers and they do not see the reality; “Of a surety, they are the ones who make mischief, but they realize (it) not.” (Al-Baqarah: 2/12).

A feeling of piousness is a good and undeniable humanistic inclination. It is the reason of creation, God states it in all holy book. God created the world and make humanbeing caliph in it. We see this creating principal in some Quran verses. For example; “It is He Who hath created for you all things that are earth; Then He turned to the heavens, and made them into seven firmaments; and all things He hath perfect knowlwdge. Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Al-Baqarah: 2/29-30). In another verse we read that God created all thing under human usage; “And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect.” (Al-Jathiya: 45/13). According to these verses we understand that God created humanbeing superior to other created and made caliph on them. Humanbeing has a capacity to rule the world because of creation. While chosen as a caliph in the earth, angels realised that humanbeing can make mischief and shed blood. Their estimaitons are correct and humanbeing makes mischief not only between themselves but also all the other created things. In reality God creates and made caliph humanbeing in order to realise His reflections. And humanbeing is the perfect reflection in the world. Humanbeing was chosen caliph because of being perfect reflection with his ideal capacity of knowledge. So killing a person is uqual killing the whole people.

Sufism is also a humanistic aspect of Islam besides vertical spiritual rising in divine rules. So it demonstrate true comment of Islam in personal and social life. Ibn Arabi with his murshid-i kâmil theory re-emphasized right wordly thinking and behaviours. As stated before a person is exact value of being religious ones. A person without respect orhers even loving all people can not be a real servant of God in sufism. Because humanbeing is the collector reflector of God. Humanbeing which is the only creator having the capacity of signification of journey to God both visible and invisible during life is the essence of the world (Demirli, 2013: 30-34).

Humanbeing is a creator which is consist of Asmau'l Husna with all the other creation in the world (Ibn Arabi 2017: 28-38). But he is superior for having kinds of knowledge production processes. Because of this capaility he was made caliph in the world. In this sense humanbeing look toward to God with other side he faces other created. Namely humanbeing is between God and the earth (Ibn Arabi, 1321: 114-115). Boty wordly and hereafter happiness is not apart from humanbeing. God started to creation with His Oneness and He reflected by blowing out human spirit (Ibn Arabi, 1977: 157-160). And dead earth became a reflector after humanbeing's living place (Ibn Arabi, 2014: 10). Ibn Arabi represented it with the word of pupil, the word is like a body and humanbeing is the pupil of the body. Without pupil a person is not perfect man. Witt this pupil God look at the created ones (Ibn Arabi, 2014: 10-119. Ibn Arabi uses another symbol to explain importance of humanbeing. He symbolizes humanbeing as a seal God's treasure. The treasure is a reflector of God's names and adjectives in the world. Although coming later humanbeing is the seal of the creation treasure and also the reason of it (Ibn Arabi, 2014: 11).

Ibn Arabi attracted attention on humanbeings dualism of word and spirit. As an essence of world humankind generally is ignored and deep chaotic atmosphere come out. He tried to show real value of humanbeing in order to solve problems. Because most of the time even being extremely religious people can be blocked by their wrong religious ideas. Ibn Arabi describes the situation "blocked by visible curtains". Visible means know or think that you know but in real they supposed. As stated before not knowing the value of a person is the key point of it. Humanbeing is similar to the world in one side, with other inner side he is from God. If he does'nt act other humanbeing in adviced manner, the order of the world will upset. So killing

a person will cause killing the whole humankind. This philosophy is not only a religious advice but also a rule for word life (Ibn Arabi ,1321: 24).

For him, humanbeing especially Makam-ı Mahmud is not a body of flesh, it is the collector of God's names and qualifications. So humanbeing has some invisible spiritual power given by God. (Ibn Arabi, 1321: 24). Humanbeing is combination of God's beauty and grandeur adjectives, so religious people should become aware of human value (Ibn Arabi, 2014: 18). God sent messenger to remind people their own value. Otherwise prophet would not be humankind. Messenger or prophets were the perfect ones to reflect God's names and qualifications. Ibn Arabi said that by sending messengers God recalled people Himself with Himself. Because messengers are the first and superior reflectors. Namely God remind Himself with humankind, so every person is a sign to remind God not only the messengers (Ibn Arabi, 2014: 16). Spiritual meaning of killing only one person is great sin because humankind is a mirror which God's Asma'ul Husna reflection in (Ibn Arabi, 2014: 27). During Pharaoh time human life was worthless and mirrors of God were broken without hesitation. But as a humankind Pharaoh himself had great value even he was called as God. It was another extremism which big contradiction were in. Sending Hebrew messengers God remind people true religion and balance in life in after all.

The Children of Israel

Humanbeing is superior among the all created and messengers are the high people among others. Like these God made certain communities superior to others. For example in Quran Allah states; "O Children of Israel! call to mind the special favor which I bestowed upon you, and that I preferred you to all others." (Al-Baqara: 2/122). In another verse after mentioning of given special favor Allah states their superiority to others; "We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favored them above the nations." (Al- Al-Jathiya: 45/16).

In Hebrew holy text like Quran we read some expressions of Jewish selection. For instance; "For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession." (Deuteronomy: 7/6). In Genesis, we see long narrations of God's choosing Hebrew. Their superiority came from Abraham and his son Isaac. We don't see Abraham's another son Ishmael in the course of national superiority. "I

will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned..."(Genesis: 12/ 2-12).

In part 27 of Genesis from beginning to last we read Isaac, Jakob and Esau. They are granted and blessed by Lord, but no mention on Ishmael (See Genesis: 27/1- 46). Although Ishmael is son of Isaac, Hebrew don't accept his superiority. On the other hand they are in an assertion of being selected nation. There is big contradiction in their claim because of throwing a member of family out and alleging him ordinary even slave. In the same family one son is accepted superior and other one is accepted slavery. In Holy Quran we read that all the son of Isaac and Jakob are blessed and most of the family members were messengers. So Hebrew's idea of a person has been assorted. They believe that they are a superior nation and some other part are not even having the same father.

Although Hebrew's are supposed to be superior for their nationality and ethnicity, religious general terminology points differences. Such as true faith is the basic salvation and liberation for all people. In Abrahamic religions believing Oneness of God is main faith for superiority. Anyway Isaac and Jakob are selected and granted for having belief of One God. We see this reality in Jewish holy texts. The sample is; "For the sake of my servant Jakob, and Israel my chosen, I call you by your name, I name you, though you do not know me. I am the Lord, and there is no other, besides me there is no God; I equip you, though you do not know me, that people may know, from the rising of the sun and from the west, that there is none besides me; I am the Lord, and there is no other." (Isaiah: 45/4-6). As stated their chosen is not apart from believing in One Lord. Additionally we see explanation of Oneness of God in Jeremiah, Psalm and the Creation of the World books.

Similar to their holy books there are verses about them. For instance; “Indeed we gave the children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the “Alemin (mankind and jinns) (Al-Jathiyah: 45/16). Ibn Arabi re-emphasized that children of Israel were exalted because of faith of One Lord. Then he said children of Israel were curtailed by action tawhid which means that they confined to superficial reflections of divine order. Because they had broken their covenants, despite the miracles of Moses, they had not been faithful to their oath, they have suffered God's wrath (Kaval, 2017: 311-312).

They were fond of the material tastes, and that they were caught only superficial adjectival creation of Creator in the accident and destiny plan. They were caught up in the image, but not in deep spiritual realities. Actually we saw their narrow tendency in lack of human value. While they claimed a national and ethnically superiority, they excluded other son of Isaac. In reality they were all granted for faith of tawhid. They interpreted God's action according to their estimations. However, every act of creation that manifests in the world of civilization is not empowered by the manifestation of an attribute of the Creator. The reason of their curtains is their nafs/ego. Ego consist of selfish desires and not act according to divine rules. It always forces others to obey its norms (Bursevi, 2012: III/238-268). The most challenging created god is ego itself even being artificial. Oneness of God is the exact solution for true faith and interrealation between humanbeing and all the other creatures. In Quran, we read that if a person invokes partners besides Allah, they merely follow conjectures and just makes surmises, not reality (Jonah: 10/66). So surmises can create a god of ego. Actually God is remote surmises and real wise believers don't follow surmises. They believe one God, act and live in divine advice and embraces other faith in tawhid (Ibn Arabi, 2016: 19).

Parable of Child of Israel

Ibn Arabi explains his narrative aims paralel with the parables in the Qur'an; “It is not right to limit Allah's words to just one meaning. On the contrary, Almighty Allah reveals some good secrets from the Qur'an to his servants in accordance with his servants and his position. What is important according to Allah's man is the understanding of the parables, examples, wisdoms, and provisions in the Qur'an towards the human being. Because there is a similarity in the inner world of

everything that appears in the outer world. For example, what is the benefit of knowing Adam and Satan, or Moses and Pharaoh, if a sign of all these is not observed in your soul? In this scholarly field, all things I write are not known to the things that occur in the environment. On the contrary, my real jobs to attract the attention of the ghosts to those present in human beings, the immediate soul. For, if there is no relation with your salvation in some way, it will not be useful for you to know things outside of your own self "(Ibn Arabi, I: 15-16).

Ibn Arabi is very productive sufi in using symbolism and metaphorical narration. He gave a special importance to children of Israil in Quran verses because parables related to the are the most extensive ones. He commented the parables with sufistic notions besides first literal meaning. At the very beginning of his commentary Ibn Arabi focused on children of Israel's unity under the tawhid in the light of Surah al-Baqarah. In his expressions, child of Israel reminds us of the struggle that must be carried out against the soul of one's enemies/ego, particularly in the struggle against Pharaoh, in the light of the truths revealed in the past as a special community.

Moses and Pharaoh

Children of Israel were tramped under the tyranny of Pharaoh before Moses. Ibn Arabi, who symbolised Pharaoh with ego, reveals the struggle and his style that must be given against the unfolding breath with the help of the prophets who are mankind. Before we debated that divine messages and prophets were sent not to exceed ego border and torture others. So with the help of parable of Pharaoh Ibn Arabi tried to explain internal message of the verses. In that context he mentioned verses of Ta-Ha; "Go you and your brother with My ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). "And speak to him mildly, perhaps he may accept admonition or fear Allah. "They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." He (Allah) said: "Fear not, verily! I am with you both, hearing and seeing. So go you both to him, and say: "Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace

will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allah, and in His Messengers, etc., and turns away (from the truth and obedience of Allah)] (Tâ'hâ: 20/42-48). He interpreted the verses like that "Take your revelations together with you and your brother. Do not forget to mention me. Go to Pharaoh. Because he was weak. Give him a soft word. Maybe he's on his mind or he's afraid. They said: Our Lord! Indeed, we are worried that he may have acted excessively badly on us, He said: Do not be afraid, for I am with you; hear and see. Go to him, and say: We are the Messengers of thy Lord. Send the children of Israel with us immediately; Do not torture them! We have brought a Sign from your Lord. Salvation is awakening. "This verse relates Ibn Arabi to Tawil; "I have chosen you Rasul for Myself." I made you my own. I made you my servants among the people of the body/city. Because you have the honor to be honorable and to fulfill your caliber. "You and your brother ... go on." ... If you want to be ta'wil with the phrase that starts with this expression and continues until the end of the verse, it can be tried as follows: O Musa of hearts! You and your brother, the reasoning of your "my signs" ... and your explanations, "go ahead ..." do not make anything of yourself, "remember me ..." "Pharaoh ..." Rise up, take over the evil empire that surpasses all the spiritual forces and invades them. "Take a soft word to him." Call him with compassion and altogether, without tempting him, to obey the commandment of the Right, to obey the law of sharia. Maybe be soft, take advice and bow. Moses and his brother encouraged them with promises, such as confirming, helping, guarding, acting, giving up their violent attitudes and traps, and wrecking them, because Pharaoh had become a habit of surrendering. Not to submit Pharaoh and not to obey him, to give him up to enslave her animal forces, to refrain from submitting to her, to turn them into divine retreats, to send them with spiritual and divine light, to take advantage of their true knowledge, to obtain material tastes and earthly ornaments ordered them to persecute them. "We have brought a sign from your Lord." We have brought you necessary evidence to be subject to us. "Salvation ..." has been since the absence, linkage, spiritual apocalypse from the spiritual realm, deluded "awakeners" and divine lighters "(Ibn Arabi, I: 756-757).

Ibn Arabi likens Moses to the heart and likens Pharaoh to city of body. The city of body raised the heart with his hand but he blinded to the qualities of the heart. Because he had earthly power, he was arrogant by thinking that it was his only saving

of matter. It is reported that he will not believe in all miracles even if he is shown to him because of the violence he exhibited in the bully when he is cursed with matter; "I will keep away from the signs those who boast on the earth unjustly. They do not believe in all the miracles they see. If they see the right way, they do not get it. But if they see the path of aggression, they will go away. This is due to their denial of our signs and their being unfit for them "(Al- A'raf: 7/146). Pharaoh, who did not submit to Tawhed and took the gods of the self, and whom Allah (c.c.) astonished himself, sealed his ear and his heart, and curled upon his eyes (Al-Jathiyah: 45/23; Al- Furqan: 23/43), was turned away from truth. The upright headed contemptible ego does not take into account the warnings of sorcerers who obeyed Pharaoh in the face of the miracles. Ibn Arabi brings about the following verses together with story concerning the messages and makes a comment: "I will turn away the faces from the arrogant people without any just and remove the signs from them. Because bragging is one of the attributes of ego. They are veiled by adjectival creation in their delicate authority. Adjectival signs are in the heart. But it is not so for arrogant people against to God. They have been portrayed as the greatness/arrogant in in the position of ruin and miserable. Thus, the greatness of Allah takes place of their greatness. As a matter of fact, Cafer Sadiq answered a person who said to him you have all kinds of virtues but you arrogant "I am not arrogant, but the greatness of Allah has taken the place of my greatness". They built a false trick and a contrived trap but there is no truth in it. This is not the evidence you put forth as they think. Then the sorcerers fell prostrate. Meanwhile, the helpless, imaginary, pretentious, and material forces subjugated. But the contemptible ego continued his pharaoh and his steadfastness, and remained fixed in place. Because he did not make any austerity and his habit was passionate. The fact that he was leading these forces and caused him to maintain his belief that he was in an overbearing position and to remain fixed for discipline "(Ibn Arabi, I: 423-424).

The most notable feature of Pharaoh is arrogance. Because of his arrogance he claimed his Godhead. As studied before if a person doesn't respect others and know their value there will be a chaos in every part of life. And knowing value of other humanbeing and the whole creature is directly related to personal inner knowledge. Because people look around with their own perspective. So all things around a person is just like his inner world and the border is wide only border in personality. Actually, the theme of the parable is the classic message of sufism; " a

person who knows his ego he knows God”, namely if a person knows his inner world he can find God (İbn Arabi, 2017a: 65-66). Otherwise a person can not reach true path of God and be remote his humanity. The self-inflicted wizards did not deny the truth, while the self-inflated by the instigators of the pharaoh's envoys distanced him from unity. Because they knew the limits of the magic science they specialized in, they understood their inability to face the miracle they encountered (Bursevi, 2012: III/217-221): Wizards who know the difference between eye-painting and reality do not mind Pharaoh's torture and death threats; “And the magicians fell down in prostration (to Allah). They said, “We have believed in the Lord of the worlds, The Lord of Moses and Aaron.” Said Pharaoh, “You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all.” They said, “Indeed, to our Lord we will return. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims (in submission to You)” (Al-A’raf: 6/120-128).

Religions are the guide for people to find themselves and God. With sufistic viewpoint a person is educated to recognize himself by removing superficial and rude visible vision of ego like Paraoh had. Or else he can not know himself and value other humanbeing. Although a large amount of miracles were shown, Paraoh couldn't understand the divine reality because of wicked ego. This ego became more than an ego, it claimed to be god. Also the contemptible ego is the leader of chaos in every time and place because of being apart from unity of God and source of multiplicity in creation. In this multi-direction real creation harmony and order is unrecognizable. In that case the wicked ego always sets up systems according to his pleasures every time. But it is not a natural and peaceful order for all creatures. Naturally wicked ego violates the rights of other creatures (see İbn Arabi, 2016b: 76-68). This artificial and egoistic notions and orders can not be long. Paharaoh killed thousands of boy in order to hinder Moses coming and demolishing his cruel order. However he couldn't afford it. Because divine reality is suitable for creation nature more than a destiny. Humanbeing capacity of being caliph pushes to creating order in the world.

Like Ibn Arabi, other famous sufi poet Jaleleddin Rumi states ego's dangerous tendency to make life disordered. He defines contemptible ego idol which is the enemy of spiritual and wordly order (Kaval: 2019b: 208-223). It is more dangerous than dangerous because it is arrogant like Ibn Arabi highlighted before. Rumi judges fleshly pride as a mother of idols. The mother of all idols is our fleshly pride. They're dragons; this, the egg of cockatrice's bride. The flesh is flint and steel; our pride is but its spark. That pride pervades the flesh as fecundation's mark. Can moisture quench the latent spark in flint and steel? Can man be safe while flesh and pride he lives to feel; "In flint and steel we know that fire is still alive. No water's of avail that fire from them to drive. With water we put out a fire when burning bright; The spark in flint and steel is safe from water's might. From flint and steel of flesh what burnings still ensue! Their sparks, the blasphemies of Christian and of Jew! If water in the jug and pitcher come to end, On wellspring we must draw, a fresh supply to send. Our idol is the muddy dregs left in our jug. The flesh the sewer from whence it filters, spite of plug. The graven idol (fed from blackest sewer tide In flesh, its graver), was as fountain by wayside. The inward idol, pride, the filthy jug's black slush; The prurient flesh, the source from which it had its gush. A hundred potters' pitchers one small stone can break; And spill the cooling water drawn our thirst to slake. To smash an idol, too, quite easy may appear; Not easy to root out the flesh; too hard, I fear. Would see the picture of the flesh, inquiring youths? Description read of hell, with seven yawning mouths. From each soul's flesh comes forth a special mode of guile. Each guile, a whirlpool ready Pharaoh's hosts to spoil. In Moses, and in Moses' God, seek refuge then. Abandon not God's faith for Pharaohs and their men. The one true God adore; in Ahmed's faith believe. Thy soul and body save,—from Abû-Dahl retrieve." (Masnawi, I: 772-783).

Forty Nights and Living in the Desert Forty Years

Abrahamic religious strictly advice monotheism because of the reasons explained before. Ego's struggle against God is an undeniable challenge in human history. Main religious notions and obligatory prays and practices are for the foundation of God's oneness and unity. To deny monotheism causes multiplicity of egos. It is a natural and an obligatory tendency of humankind for being created caliph. God knows his potential and sends messengers what people do and how they live. Otherwise ego digresses down, takes pride and finally it claims god. In order

not to cause this bad ending God proves the correct path. Children of Israel is the most talked about community is an ideal one to see divine education. In Moses and Paraoth parables we saw that children of Israel were under the dark curtain of cruel Paraoth's ego. And he evaluated all other people having different religion not a human being like him, and he was in alleged of creator of them. For this extreme belief he didn't hesitate killing thousands of innocent babies. In this parable we understood that because of one cruel ego a great amount of innocent people can die.

Prophets are leaders of their ummah and at the same time they are role model for them. Thus Moses is not only a religious leader for children of Israel but also the guide to teach how to live their faith. Actually life of him is full of miracles. To succeed survival near the Paraoth even killed of thousands of boy and following miracles were enough for Hebrew to obey him. Unfortunately they forgot humanitarian weakness of ego. Having experienced great sufferings and persecutions they forgot Moses's rescuing them. Like Paraoth they didn't take care of Moses's recommendations. Although they saw the wicked ego sample on Paraoth, Moses knew the power of ego's natural tendency. Unfortunately they forgot his advice and did the mistake as Paraoth ego. In Quran verses this process is stated; "And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight. And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong. Even then We did forgive you; there was a chance for you to be grateful. And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.(Al-Baqarah: 2/49-53).

After their failure, Moses says "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker. "Then He turned towards you (in forgiveness): For He is Oft- Returning, Most Merciful." (Al-Baqarah: 2/54). In sufistic terminology we often see the calf a symbol of greedy ego (Masnawi: V/2862-2869). To educate this greedy calf, especially after a great victory of children of Israel, Moses would only pray and chant

to God for forty days and nights. Thus, during that time, he would have pulled off the curtains of course. Because these curtains prevented the heart from using the light mine. Even being a prophet he needed this practices. This application became a sufistic education method used for centuries to recognize searcher him/herself. Because, forty nights correspond to the period of the curtained essence by the existence and creation of the body from the fetus. As a matter of fact, this reality is states by Prophet Muhammad: "God kneaded Adam's dough forty in the morning with his hand." During this time, the curtains were also lifted and the wisdom of the Torah came into his tongue. But while Moses were doing his ascetism and lightening, you admitted your wicked ego god and did an idol of calf. They gave up prayin for only God, they started top ray the gold calf. Gold is accepted as a symbol of power and ornament of wordly life. So golden calf is a product of wicked ego with worldly pleasure. Shortly Children of Israel were tricked by their ego in the absence of Moses (heart). They made a big mistake by putting the calf on the place of God. So they committed the biggest crime.

They were forgiven for the crime with the help of Moses. After coming his back to the community they remembered the value of Moses for him and beg pardon for their crime. In contrast to their egoistic desires Moses/heart can feel the divine vision (Ibn Arabi, I: 70-71). But after some time they were trapped another deception by ego. Contemptible ego always faces worldly life and see only things superficially not deeply, so that it wanted to see God in vision. Their slip is mentione in Quran; "And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," Thereupon ye were dazed with thunderbolt even as ye looked on. Then We raised you up after your death; ye had the chance to be grateful. And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to Us they did no harm, but they harmed their own souls." (Al-Baqarah: 2/55-57). Although they requested an arrogant thing, God forgave and gave delicious food them (Ibn Arabi, I:72).

Then, for all forgiveness they did another ungratefullnes and Moses complained to God: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!". Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people. (Al-Maida: 5/25-26). Ibn Arabi

commented these verse in sufistic viewpoint in addition to literal meaning of the parable. He thought that the verse of “Therefore will the land be out of their reach for forty years: In distraction will they wander through the land” means that they would stay in the desert of egoistic wicked nature. For forty years they would lose their heart and be astonished. They were forbidden to enter the heart because their fleshly ego invaded the whole body with an exact tyranny until the age of forty. Because forty years is the time of real meeting. Age of forty is accepted as a turning point for spiritual maturity. And age of forty is maturity for body and intelligence. So this age is a touchstone for spiritual and worldly life. As a result children of Israel’s journey lasting forty years is comatible with mystic teaching and Ibn Arabi’s theory. During desert adventure of the children of Israel, they were told: They walked in a field of six losers with all their might, all day long. In the evening they realized that they came back to where they started to walk ... they were concerned with finding places where they could escape as cigarettes and satisfying the bodily rages that were limited to six cigarettes. They were not going out of these lines by experiencing. They were standing in the first position because they did not turn to the heart with the request of the physical committees and self-sacrifice from the admiration and purification. When the children of Israel were so astonished, they were descending a column of fire from the night. They were walking in the light of this fire, taking advantage of it. In other words, they were able to reach their minds in the light of this nourishment. According to some, this light came from the fire, because it was a mixed mind and a mental illusion. Otherwise, they could find their way to the heart. “As for the cloud clouding on them, the power of God sent down for their food, and the quail’s meat, we have already explained and explained them. According to the description, “every child born at that time was born with an appropriate dress on the neck, and this dress was also prolonged as the length of the body grows.” Surely Allah knows better than anyone.(Ibn Arabi, I: 306-7).

In his book Ibn Arabi tried to give messages to muslims in the light of the parables of children of Israel, actually they are the readers of the Holy Quran. With the mission of this guide he advices muslims to adapt their situations. So he says “If you want to adapt this chapter to your own self, you must convert Moses as the heart and Aaron as the spirit. For Aaron was the great brother of Moses. Therefore, his tongue is smoother than mine. You can convert the children of Israel into spiritual forces and sacred lands as satisfied and matured personality. And so you can adapt

it to the last self to the end of the trivia. "... Do not be sad ...". Do not take care of their directions, do not be grieved because of the minister they are going to. Because they are out of the way, they are trapped in their forebears, and they are separated from the path of the heart for their sake." (Ibn Arabi, I: 307).

Ibn Arabi described children of Israel as spiritual forces. It is an important resemblance should be taken into consideration. As a muslim sufi and scholar is extraordinary, especially today his idea can be found strange. He defines Hebrew's spiritual capacity like all humanbeings. Unlike them Ibn Arabi resated that everybody has spiritually developed skills. As studied before children of Israil accept that only their nation and people of some chosen family are superior and others are slave. After a long year of slavery life under Paharaoh their humanity notion is engrossing. Because they had unforgettable pain and torture in this process. After the salvation under the Moses leadership and a lot of miracles, devoping a classified humanity understanding and faith is not an easy to explain.

Evaluation

Ibn Arabi is a skilfull commentator besides being a sufi philosopher. Paralel with his sufistic notion we saw mystic symbolism in his Quran commentary book. Unlike other translators and commentator he used parables of children of Israel in order to attract attention on wicked ego. Namely he explained the parables how a muslim should understand them. At first he mentioned on Paraoh period and then coming of Moses. He described their personalitis and roles. During his description we found that they were not in the past, we can see peope like them in nowadays. Again while reading the parables of children of Israel we understood that they are among us. Shortly, like Ibn Arabi alleged the story tells us. At the beginning of his book he resembles Paraoh and children of Israel contemptible ego. And every body is a potential Paraoh. Because God created humanbeing perfectly and he is akin to God, so that humanbeing is the caliph on the earth. Just only humanbeing can reflect God's names totaly in all the creatures. However he can be a pionner rebel to God. With the help of Paraoh and children of Israel he tried to help humanbeing to recognize himself. Bucause having correct knowledge about himself a person can reach spiritual reality and get close to God.

Struggle between Paraoh and Children of Israel is like battle between wicked ego and heart inspired by divine spirit. Mesengers are the leader of the battle both

wordly and spiritually. If a person wants to win the struggle he has to obey the messenger not only spiritually. Children of Israel could afford the salvation by obeying Moses. Moses is the heart of the body. Just like without heart, a community without a divine spirit can not live long in a coordination. From all the parables of children of Israel Ibn Arabi put back sufistic themes for researchers. Along the book we usually witness his mystical guideness. With Paraoh and children of Israel's outer sample he gave readers to discover inner struggle should be given between spirit and fleshly ego.

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Çatışma beyanı: Makalenin yazarı bu çalışma ile ilgili taraf olabilecek herhangi bir kişi ya da finansal ilişkileri bulunmadığını dolayısıyla herhangi bir çıkar çatışmasının olmadığını beyan eder.

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