

Traces Of Mysticism In ibn Sina's Thought

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Abstract: *This article aims to analyze the dimension of mysticism in Ibn Sina's system of thought-an Islamic rationalist thinker who in several of his works shows deep spiritual-mystical tendencies. Using the approach of falsafi Sufism and a qualitative method based on literature study, this article examines major works such as Al-Isharat wa al-Tanbihat, Hayy Ibn Yaqzan, Risalah fi Mahiyyah al-Shalat and Risalah fi Mahiyyah al-Ishq. The results show that although Ibn Sina was not a Sufi in the traditional sense, his thought contains traces and elements of typical philosophical mysticism, such as the doctrine of divine love, gnostic (al-arif), human connection with God (al-wushul), the doctrine of happiness, and so on. In conclusion, Ibn Sina's system of thought is a harmonious synthesis between rationality and spirituality, between logic and intuition. Hence, these findings open a new space for dialogue between philosophy and Sufism in the Islamic intellectual tradition.*

Keywords: al-'Arif, al-Awqat, Falsafi Sufism, Ma'rifat, Ibn Sina, Islamic Philosophy, Philosophical Mysticism, al-Wushul

A. Introduction

So far, Ibn Sina is known as a Paripathetic scientist-philosopher who has a tendency towards logical-rational thinking. However, through the various books and treatises he wrote - such as *Al-Isharat wa al-Tanbihat*, *Hayy Ibn Yaqzan*, and *Risalah fi Mahiyyah al-Ishq*, and the like - it shows a very deep spiritual-mystical dimension. Among many scholars, a debate has emerged that gives rise to two different main poles; one pole considers that in Ibn Sina's system of thought there is a synthesis between philosophy and Sufism, while the other pole considers that the mysticism formulated by Ibn Sina deviates from the Sufi tradition - in fact, they say, Ibn Sina's mysticism is influenced by the tradition of Zoroastrianism.

Regardless, this study is certainly important because this discourse offers us a new reading of Ibn Sina, that he has a position not only as a philosopher, but also as a thinker who has a depth of spirituality. This article aims to show intellectual traces that in Ibn Sina's system of thought there is a synthesis between rationality and spirituality, between logic and intuition, which bridges two scientific traditions in Islam, namely philosophy and mysticism. Ibn Sina has

successfully laid the foundation for an integrative model of thought that combines reason and intuition as the human path to God.

B. Methodology

This research is a library study, where the entire discussion is based on literature sources that are relevant to the problems that have been formulated. In other words, this research can also be categorized as a document study, because it focuses on reviewing and analyzing documents and written texts related to the topic under study. Furthermore, this research is qualitative in nature. The data sources in this research include primary and secondary data sources. The primary data sources that the author will use are books written by Ibn Sina, such as *Al-Syifa*, *Al-Najat*, *Al-Isyarat wa al-Tanbihat*, and *Risalah fi Mahiyyah al-'Isyq*. Furthermore, other sources, by the author will be used as secondary supporting data as an analytical tool in making this article. The data collection technique used in this research is documentation technique, namely every literature related to this research is collected and then classified, determined, investigated, and compared between one part and another. The collected data is then processed through analytical and comparative description methods. In this method, researchers will analyze and compare one statement with another statement or one theory with another theory to be assembled into a complete and comprehensive set of understanding. This research uses the Philosophical Mysticism Approach. In this approach, the teachings of Sufism as a path or hard spiritual practice (*al-riyadah*) - which aims to achieve purity and happiness of the soul - are explained by using rational philosophical arguments.¹

C. Result and Discussion

Tracing the Traces of Mysticism in Ibn Sina's Thought

The discussion of the relationship between philosophy and mysticism in Ibn Sina's thought has been an interesting topic and sparked much debate among academics. This shows that Ibn Sina's thought is not only relevant in the context of philosophy alone but also has a deep spiritual dimension. Parviz Morewedge mentions that one of the most controversial academic discourses and themes in contemporary scholarship about Ibn Sina is about the relationship between his philosophy and mysticism.² He classifies it into at least five groups of opinions. First, those who consider that there is a connection and similarity between Ibn Sina's philosophy and mysticism because both are based on Islamic values. In this case, many scholars argue that there is a meeting point between Ibn Sina's philosophical system and mysticism, especially about the doctrine of the relationship between humans and God, which is specifically known as the concept of unity or the doctrine of the unity of Being (*wahdat al-wujud*). Both Ibn Sina and the Sufis in general also tried to explain the concept of unity between man and God. So, if this hypothesis can be

¹ Abdul Aziz Dahlan, "Tasawuf Sunni Dan Tasawuf Falsafi; Tinjauan Filosofis," in *Dunia Tasawuf: Refleksi Cendekiawan Lintas Generasi Seputar Mistisisme Islam* (Bandung: Segi Arsy, 2016), 195–212.

² P Morewedge, "The Logic of Emanationism and Şūfism in the Philosophy of Ibn Sina (Avicenna), Part I," *Journal of the American Oriental Society* 91, no. 4 (1971): 467.

explained properly, there are findings of closeness and points of similarity between the doctrines of Ibn Sina and the Sufis, both of which are part of the same treasury of Islamic teaching values. Even if differences are found between Ibn Sina and the Sufis, then in this case it is only limited to differences in terms of explanatory methodology, not objectives. Given that philosophers use a logical-rational approach based on intellect, while Sufis in expressing their spiritual experiences use figurative methods based on intuitive knowledge.

Second, those who argue that Ibn Sina's philosophy and mysticism are different from the general understanding of Islamic mysticism. Morewedge mentions that J. J. Houben is one of the scholars who has conducted a careful investigation into Ibn Sina's doctrine of mysticism. Although he recognized Ibn Sina's achievements as a renowned philosopher, Houben was very critical of Ibn Sina's mystical doctrine. In his comments, the doctrine of mysticism that Ibn Sina has built is different from some Sufis in general and different from the doctrine of orthodox Islamic teachings.³

Third, those who hold the view that Ibn Sina's doctrine is religious non-mystical philosophy. This view is expressed by some Christian scholars. They consider that Ibn Sina's mysticism is nothing more than the doctrine of divine philosophy (*al-Ilahiyyat*) based on rational explanation with a special methodology, especially in terms of explaining the doctrine of Necessary Existent (*Al-Wajib al-Wujud*). Goichon said that Ibn Sina could hardly reach a higher height than as a philosopher, because of his doctrine that states that love and intelligence are the basis of Ibn Sina's monotheistic divine system.⁴ Fourth, is the group that considers that Ibn Sina's doctrine of mysticism is philosophical mysticism. This group finds and believes in the expression of a solid and harmonious relationship between Ibn Sina's philosophical system and the doctrine of Islamic mysticism in general. Although Ibn Sina himself is not considered by many to be a Sufi, G. C. Anawati argues that many Sufis borrowed the doctrines of the system of philosophy and mysticism built by Ibn Sina.

Fifth, the group that considers that Ibn Sina's mysticism is identical to or influenced by Zoroastrianism. Morewedge mentions the arguments of several scholars who mention the influence of Zoroastrianism on Ibn Sina's mysticism: 1). In the work on Suhrawardi entitled *Les Motifs Zoroastriens dans la Philosophie de Sohraward* it is mentioned that Corbin has singled out several Sufis who came after Ibn Sina, who were aware of Zoroastrian themes and gave expression to these themes in their works. Now, if the theological works of Zoroaster, written for the most part at least a century before Ibn Sina's birth, were still being widely used by philosophers a century after Ibn Sina's death, then it seems likely that these texts were also available to Ibn Sina who spent his entire life in Persia. 2). There is an affinity between Ibn Sina's philosophical doctrines and those of the various Zoroastrian sects. In some of Ibn Sina's works on metaphysics

³ Morewedge, "The Logic of Emanationism and Šūfism in the Philosophy of Ibn Sina (Avicenna), Part I.", 469.

⁴ A M Goichon, "L'unité de La Pensée Avicennienne," *Archives Internationales d'Histoire Des Sciences* 20 (1952): 290.

(*al-Ilahiyyat*) there are terminological terms in Persian. If this opinion is correct, it must be understood as a 'causal' influence because Ibn Sina's life horizon was in the Persian region which would automatically influence the construct of his thoughts and works. Soheil M. Afnan reinforces the opinion of this group by mentioning that what is known to us as Sufism is basically a distinctive contribution from the Persian tradition of thought.⁵

In the conclusion of his second paper, Morewedge mentions that there are points of similarity between some of Ibn Sina's ideas that point to the tradition of mysticism by identifying the nature of mysticism and analyzing some of the texts contained in his treatises. The main theme of interest is the theory of emanation (*al-faidl*). Morewedge admits that he is not of the school that claims that Ibn Sina offered a middle ground between Aristotelian philosophy and Islam through his theory of emanation. For them, Ibn Sina wanted to build a bridge to harmonize philosophy and religion. For Morewedge, Ibn Sina's doctrine of emanation is theoretically compatible with the tradition of mysticism - and perhaps even with mysticism in the pre-Islamic Zoroastrian tradition. Morewedge also gives considerations regarding the connection between Ibn Sina's philosophy and mysticism, namely: 1). In the aspect of life, a Sufi usually experiences a bitter and suffering life experience, such as al-Hallaj and Suhrawardi who ended tragically in the rest of their lives, both of whom were killed. Even with Ibn Sina, his life journey was full of suffering;⁶ 2). Ibn Sina's views were attacked by Al-Ghazali and other Muslim theologians for being anti-Islam;⁷ 3). That in the tradition of mysticism at least two parts are divided, natural mysticism and religious mysticism: 4). The concept of unity of being between creatures and God is usually the basic concept of mysticism.⁸

Syihabul Furqon explained that mysticism in Ibn Sina's system of thought had developed long before the emergence of Sufism in formal forms such as *tariqah*. Therefore, Ibn Sina's

⁵ S M Afnan, *Avicenna: His Life and Works* (London: George Allen & Unwin Ltd., 1958), 188.

⁶ In his introduction, Ali Abdullah illustrates that many people may not be aware of the upheavals and shocks in Ibn Sina's life. Despite his extraordinary intellectual capacity and medical expertise, many were envious and spiteful of him. He was often confronted with the misguided tactics of his rivals. By the rulers of his day, such as Mahmud Ghaznawi, he was hunted down to the remote corners of Persia, walking for seasons through the storms and heat of the Khawaran sahara. Whoever could capture Ibn Sina alive would be rewarded with 5,000 pieces of gold. Ibn Sina was often in and out of prison as a political prisoner. In Hamadan, he was thrown into a prison known as the Seven Layer Fort. Ali Abdullah said that history had wronged him. But after his death, Ibn Sina was glorified, his works were read by the world and influenced and contributed to the development of science in many aspects or multidimensions. H Fattahi, *Ibnu Sina: Tawanan Benteng Lapis Tujuh* (Jakarta: Zaman, 2011).

⁷ Ibn Sina was sensitive to the accusations of being irreligious or anti-Islamic by some leading exorcist theologians. Regarding Ibn Sina's belief in his religious aspect, he wrote: "It is not too easy and trivial to call me a heretic. No religious faith is stronger than mine. I am a special person in the world, and if I am a heretic, then there is not a single Muslim in the whole world." Nasr said that when Ibn Sina was having difficulties in dealing with scientific and philosophical problems, he immediately went to the Mosque to pray and pray for Allah's help so that his problems could be solved. Sayyed Hossein Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi* (New York: Caravan Books, 1976), 41.

⁸ Parviz Morewedge, "The Logic of Emanationism and Şufism in the Philosophy of Ibn Sina (Avicenna), Part II," *Journal of the American Oriental Society* 92, no. 1 (1972): 14-17.

mysticism is doctrinal or known as falsafi *tasawwuf*. Unlike Ibn 'Arabi's doctrinal Sufism, Ibn Sina's mystical approach still shows a strong influence from peripateticism. However, compared to its peripatetic side, Ibn Sina's mysticism is richer in meaning and has a great influence on the history of Islamic philosophy and spirituality. Thus, just as Mulla Shadra's hikmah muta'aliyah and Suhrawardi al-Maqtul's hikmah isyraqiyyah are widely recognized as philosophical systems with a mystical character, Ibn Sina's doctrine of *hikmah masyriqiyyah* should be regarded as a mystical teaching that not only stands alone but also appears earlier than various forms of integration between philosophy and mysticism in Islam.⁹

Another comment on Ibn Sina's mysticism in *Al-Isharat wa al-Tanbihat* was made by Sham Inati. According to him, like Plato, Plotinus, and al-Farabi, the mysticism projected by Ibn Sina is theoretical and philosophical, which is distinguished from the imaginative, practical, and non-philosophical style of mysticism of al-Ghazali, Ibn Arabi, and Rumi. Although methodologically different from the tradition of Islamic mysticism in general, if we use the approach of the method used by Ibn Sina, he has succeeded in describing in detail stage by stage how a human being with his racial intelligence can know and become one with God. Thus, we can assume that he has experienced mystical phenomena and can certainly be called a Sufi or mystic. Ibn Sina's system of mysticism philosophy contains great values that have influenced later figures, both among philosophers and Sufis. One of those influenced by Ibn Sina's mystical ideas is Ibn Tufail with his masterpiece entitled *Hayy ibn Yaqzan*.¹⁰

Ibn Tufail himself wrote a brief introduction to his romance, in which he briefly discusses some of the views expressed by several philosophical-mystical figures, namely, al-Farabi, Ibn Sina, and al-Ghazali. In the English translation, however, the introduction is omitted-or deliberately omitted, which Simon Ockley cites as one reason for not being of general interest. In this work, he combines his comprehensive knowledge of various disciplines in an all-encompassing view that results in his intellectual work and culminates in science-based mysticism.¹¹

Long before Ibn Tufail wrote his romance, Ibn Sina had already written a book with the same title; *Hayy ibn Yaqzan*. Ibn Sina wrote the book forty days after he was released from Fardajan prison, a fortress that was very famous throughout the Hamdan region. Husayn Fattahi describes the book as a mystical spiritual journey that attempts to describe the journey of the

⁹ S Furqon, "Doktrin Mistisisme Filosofis Ibn Sina" (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2024), 257-258.

¹⁰ Sham Inati, *Ibn Sina and Mysticism: Remarks and Admonitions Part Four* (London: Kegan Paul International, 1996), 62-66.

¹¹ Ibn Tufail's *Hayy Ibn Yaqhzan* tells the story of a young boy who lived alone, isolated from social life. There was no one to keep him company except for a deer. After being tossed around in the ocean for a relatively long time, Hayy came to the shore of a small island. Then a deer took care of him until he grew up. Although the means to gain knowledge were limited, with his intellectual and spiritual intelligence, Hayy was able to know the truth and reach perfection. Ibn Tufail wants to tell the story of how the human process seeks the Truth and moves towards the true purpose of life, namely God. Ibn Tufail tried to affirm that humans have the potential to find and recognize God. Luis Marnisah and others, "Dari Kisah Hayy Bin Yaqzhan Sampai Moralitas Ekonomi; Pemikiran Ekonomi Ibn Thufail," *Salam: Jurnal Sosial & Budaya Syar'i* 6, no. 4 (2019): 346.

human spirit to the peak of enlightenment and freedom.¹² Regarding the similarity in the titles of the two works, some argue that Ibn Tufail adopted the ideas of Ibn Sina, while others argue the opposite. In his investigation, Sami S Hawi concluded that Ibn Tufail's romances are original in the sense that the story is not an elaboration of the ideas and ideas of previous figures, including Ibn Sina. To convey his ideas, Ibn Tufail's writing style was not like Ibn Sina's which was oriented towards those with above-average intelligence, Ibn Tufail's was not so, because the dramatic media he chose to express his ideas were intended for all levels; from those with above-average intelligence to ordinary people.¹³ Hence, Ibn Sina's *Hayy ibn Yaqzan* is far less famous than Ibn Tufail's *Hayy ibn Yaqzan*.

Thus, the discourse on the relationship between philosophy and mysticism in Ibn Sina's thought cannot be simplified into a single perspective but must be understood as a complex field involving historical, cultural, and methodological dimensions. The various perspectives put forward by scholars, from those emphasizing continuity with Islamic mystical traditions to those suspecting the influence of Zoroastrianism, show that Ibn Sina's thought opens a wide and dynamic space for interpretation. Whether in the theoretical-philosophical dimension as illustrated in the concepts of emanation and unity of being, or in the mystical narrative implied in works such as *Hayy ibn Yaqzan*, Ibn Sina appears not only as a great philosopher, but also as a complex spiritual figure, whose thoughts continue to evoke discussion across time and civilizations.

Traces of Ibn Sina's Mystical Works

In the Islamic intellectual treasury, Ibn Sina is not only known as a great philosopher and scientist, but also as a mystic whose works reflect extraordinary spiritual and metaphysical depth. Through treatises such as *Al-Isharat wa al-Tanbihat*, *Hayy ibn Yaqzan*, and *Risalah fi Mahiyyah al-'Ishq*, Ibn Sina combined rational logic with spiritual intuition in a distinctive and symbolic approach. The following are some of Ibn Sina's works that can be categorized into the set of works of mysticism:

1. *Al-Isharat wa al-Tanbihat*, the last philosophical treatise written by Ibn Sina between 1030-1034 CE, at the end of his life in the city of Isfahan. Although the structure of its presentation still follows the pattern of previous works, this treatise reflects Ibn Sina's intellectual maturity and spiritual depth. The work consists of four volumes, each of which includes ten chapters, arranged in thematic order: logic, physics, metaphysics, and mysticism or Sufism. In this treatise, Ibn Sina's attempt to take the reader beyond the level of rational thought to higher spiritual contemplation is evident. He combines the sharpness of philosophical analysis with guidance towards inner enlightenment. His writing style adopts a concise and meaningful method of indications (*isyarat*), inviting

¹² Fattahi, *Ibnu Sina: Tawanan Benteng Lapis Tujuh*. trans. (Jakarta: Zaman, 2011), p. 251.

¹³ Sami S Hawi, "Ibn Tufayl's Appraisal of His Predecessors and Their Influence on His Thought," *International Journal of Middle East Studies* 7, no. 1 (1976): 121.

the reader to contemplate and uncover the hidden meanings behind his expressions. The logical section is referred to as the path or method (*nahj*), signifying the beginning of the intellectual journey. Meanwhile, the following sections are referred to as *namat*-the subject matter organized in the form of short but profound expositions, leading the mind and heart towards metaphysical awareness and spiritual unity with the Absolute.¹⁴

2. *Hayy ibn Yaqzan*, a philosophical genre that depicts the intellectual and spiritual journey of an individual in search of truth. In this story, the protagonist meets Hayy Ibn Yaqzan-a figure who represents pure intelligence-and through deep conversations, he learns various principles of philosophy, including the relationship between matter and form, the process of perfecting the mind, and the importance of self-control. The work emphasizes that through knowledge and wisdom, one can achieve true enlightenment and closeness to the Creator. This allegory reflects the search for the meaning of life and the recognition of God within the framework of philosophy and spirituality.¹⁵ This treatise is one of the themes of a trilogy written by Ibn Sina, the other two themes being the Treatise *al-Tair* and *Salaman wa Abshal*.
3. *Risalah al-Tayr*. After successfully escaping from the shackles of deceit, the flock of birds embarked on a journey towards a mountain that symbolized the pinnacle of wisdom and perfection. On the way, they faced many difficult obstacles, but thanks to their determination and patience, they finally reached their destination. The Treatise of *al-Tayr* is a philosophical allegory depicting man's struggle on the path to inner freedom and true perfection, symbolizing a deep spiritual quest and self-transcendence towards the ultimate truth.
4. *Salaman wa Absal*, a treatise attributed to Ibn Sina, is a philosophical-mystical allegory that describes the soul's journey in overcoming physical and sensory forces towards spiritual and intellectual perfection. The story is interpreted as symbolizing the stages of purification of the soul and its attainment of divine truth, in line with the discussion of *maqamat al-'arifin* in *al-Isharat wa al-Tanbihat*. Although the original text is not intact and has only been passed down in abridged form by Nasiruddin Tusi, this treatise is still considered to reflect the esoteric dimension of Avicenna's thought, which is often seen as a bridge between philosophical rationalism and mystical intuition. Its existence strengthens Avicenna's position in the *ahl al-'irfan* tradition in the Islamic world and shows how symbolic works were used to convey profound metaphysical ideas in symbolic-narrative form.¹⁶

¹⁴ D Gutas, *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*, 2nd ed. (Leiden: Brill, 2014), 159.

¹⁵ Fattahi, *Ibnu Sina: Tawanan Benteng Lapis Tujuh*, 251.

¹⁶ Henry Corbin, *Avicenna and the Visionary Recital* (Princeton, NJ: Princeton University Press, 2014), 204–5.

5. *Fi 'Ilm al-Akhlaq*, a treatise that explores the refinement of the soul through the development of moral values. In this work, Ibn Sina explains the existence of two main powers in human beings: the theoretical power that is honed through knowledge, and the practical power that appears through four main virtues, namely purity of soul, courage, wisdom, and justice. These four values reflect the noble morals that must be realized in daily life. This book not only serves as an ethical guide, but also as a means of self-reflection in the process towards perfection of the soul and true happiness.
6. *Al-'Ilm al-Ladunni*, a treatise that discusses the aspect of divine knowledge that is obtained not through the normal learning process, but through direct enlightenment from God. This book discusses the concept of laduni knowledge-a knowledge that is often debated among scholars and Sufism experts-with the view that this knowledge has a higher degree than formal knowledge because it comes from the supernatural dimension and the realm of malakut that affects the human soul. In his treatise, Ibn Sina presented theological and philosophical arguments that emphasized the primacy of laduni knowledge as a spiritual guide. He distinguishes between knowledge gained through human rational effort and knowledge given directly by God and emphasizes the importance of purity of soul as a prerequisite for receiving revelation. The book also discusses the relationship between revelation, inspiration, and the role of prophets and saints in guiding humanity towards spiritual understanding and the core of life.
7. *Mi'raj Nama*, which is one of the early works that discusses the *Isra Mi'raj* event with a philosophical, theological, and mystical approach. It was written by Abu 'Ali Ibn Sina while serving 'Ala' al-Dawla Kakuyid in Isfahan. Through the narration of the Prophet Muhammad's spiritual journey, Ibn Sina explores the relationship between human reason and cosmic intelligence and describes humanity's connection to the spiritual realm using allegorical symbols of a philosophical nature. He describes how the *Mi'raj* experience contains profound meanings regarding the ultimate spiritual reality, culminating in the understanding of God as the Necessary Existent.
8. *Mantiq al-Mashriqiyyin*, an esoteric and mystical work, is part of the *Hikmah al-Mashriqiyyin*. Unfortunately, most of the contents of this master book are believed to have been lost or have not been found until now. In his introduction, Ibn Sina explicitly states that this treatise was intended for a select group of people who had reached a high level of understanding - truth-seekers from among the spiritual and intellectual elite. This makes it significantly different from earlier works such as *al-Shifa'*, which were exoteric and written for a general audience. It reflects the Eastern approach to thinking, which is more intuitive and inner than the rational-formal approach typical of the West. Ibn Sina here presents logic not only as a tool for thinking, but as a path to the revelation of the deepest truth - a *mantiq* that unveils the veil of metaphysical reality and leads the soul to

- the light of the essence. Thus, *Mantiq al-Mashriqiyyin* is not just a book of logic, but also a guide for those who tread the spiritual path to spiritual enlightenment.
9. *Risalah fi Mahiyyah al-'Ishq*, a profound treatise that elaborates on the ontological and existential nature of love in the universal order. In this work, Ibn Sina discusses love not merely as a human emotion or relationship, but as a universal force that animates all levels of being. Through this treatise, Ibn Sina shows that love is the driving principle of the universe, a force that connects everything to its original source, the All-Perfect. Love, according to Ibn Sina, is not only a psychological reality, but also a spiritual path that elevates the soul towards union with the Divine. Therefore, many scholars consider that his thought in this treatise has a distinctive mystical depth, making love the pivot in the spiritual journey towards perfection and immortality.
 10. *Risalah fi Mahiyyah al-Salat*. In this book, Ibn Sina takes us on a deep spiritual journey, revealing the layers of meaning hidden behind the act of prayer. Prayer is often seen as just a daily obligation, but Ibn Sina shows that it is a way to establish a direct and loving relationship with the Creator; to be in touch with Him (*al-munajat*). Ibn Sina combines spiritual and rational approaches to provide a complete understanding, interpreting prayer not just as a physical act, but also as a union of mind, soul and heart in the presence of God.
 11. *Risalah fi al-Shifa min Khauf al-Maut*, a treatise that discusses the cure for the fear of death. In the initial discussion of this treatise, Ibn Sina states that death is something that is very feared by most humans, and this is a natural thing. Ibn Sina then states the reason why death is so feared by humans? Ibn Sina states that the fear of death occurs only in humans who do not know where their souls will return after death, and he thinks that when the body is destroyed after death, the soul will also be gone. On the contrary, Ibn Sina said, nature will continue to exist whether when he is alive or after his death. From him the soul will continue to exist even if it is no longer in the human body, this is because the soul is a non-physical substance, not an accident. The soul, said Ibn Sina, will not accept extinction.
 12. *Fi Mahiyyah al-Huzn* is a short treatise that explores Ibn Sina's view on the nature of grief. He defines sadness as a form of inner suffering that arises when someone loses something loved or fails to achieve what is expected. According to Ibn Sina, sadness is an integral part of human life, as every individual must experience loss or disappointment. The root of this sadness lies in attachment to the transient world. To avoid being caught up in sadness, Ibn Sina urged people to realize the transience of the world and turn their attention to things that are eternal - intellectual and spiritual values that are not erased by time.
 13. *Qasidah al-'Ainiyyah fi al-Nafs* is an allegorical poem by Ibn Sina that describes the existential journey of the human soul. In this poem, love is depicted as the force that

guides the soul to recognize its origins. The soul was initially in a state of perfection, but that perfection began to diminish when it united with the physical body. In the narrative of this poem, the soul is cast down by God from a high place into the material world. During its life, some souls find comfort in remaining within the body, while others strive to break free to regain a higher perfection.¹⁷

We can draw a common thread from the traces of some of Ibn Sina's mystical works that have been described above, which show an intellectual and spiritual journey that is closely intertwined within the framework of deep Islamic philosophy. As a philosopher - who also experienced inner turmoil in the search for the essence of divinity - Ibn Sina not only presented the conceptual framework of metaphysics rationally with the approach of the Paripatetic tradition, but also that he involved esoteric dimensions and spiritual experiences in each of his works. From *Al-Isharat wa al-Tanbihat*, which combines logic and contemplation, *Mi'raj Nama*, *Hayy ibn Yaqzan*, *Risalah al-Tayr*, *Salman wa Absal*, which uses allegory to describe the soul's journey towards divine truth, to *Risalah fi Mahiyyah al-'Ishq* and *Risalah fi Mahiyyah al-Salat*, which emphasize love and worship as the path to union with God, all represent Ibn Sina's subtle yet profound mystical orientation. Through his treatises on morals, sorrow (*al-huzn*) and death (*al-maut*), he also shows that purification of the soul and detachment from worldly attachments is the key to relieving suffering and the way humans tread the path to spiritual perfection. These works, then, are not merely scholarly expressions, but inner maps that lead man from rational knowledge to a spiritual experience that leads to God as the Ultimate Being.

The Path of the 'Arif: Spirituality Toward God

The path to God (*al-Wajib al-Wujud*) can be traveled in many ways. In the tradition of mysticism or Sufism, it is called a position or station (*al-maqamat*). Ibn Sina divided *maqamat* into three parts, namely: ascetic (*zahid*), servant (*'abid*), and gnostic (*'arif*). First ascetic (*zahid*), which is a person who turns himself away from the adornment of the world and the goodness inherent in it. In the tradition of Sufism, this attitude is called *zuhud*. He deliberately avoids worldly things - especially material things - just for the sake of focusing himself only on Allah. Second, the servant (*'abid*), who draws closer to Allah through various kinds of formal worship, such as prayer, fasting, and so on. Worship for the *'abid* group has a special purpose, namely to recognize and know God through the depths of a pure heart, pure heart and soul. And third, gnostic (*'arif*), which is a person who mobilizes all his thinking abilities to the sanctity of the soul realm (*'alam al-quds*) continuously so that the Light of Truth (*Nur al-Haqq*) shines into him.¹⁸

¹⁷ Ibn Sina, "Qasidah Al-'Ainiyyah Fi Al-Nafs," in *Faidl Al-Khatir*, ed. Ahmad Amin, vol. IX (London: Hindawi Foundation CIC, 2012), 183–88. The English translation of the poem, titled *Poem of The Soul*, can be found in Arthur J. Arberry's book, *Avicenna on Theology*, (London: Butler & Tanner, 1951), 77.

¹⁸ Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, ed. Sulaiman Dunya, vol. IV (Beirut: Muassasah Nu'man li al-Taba'ah wa al-Nashr wa al-Tawzi', 1993), 57-58.

In the Sufi tradition, 'arif means master of ma'rifat, although theologians do not distinguish between knowledge (*'ilm*) and ma'rifat, except when they say that God can be called the Knower (*'Alim*), but not master of ma'rifat (*'arif*), because the latter title does not contain divine grace. Sufi masters, however, give the name ma'rifat to any knowledge related to practices (*religion*) and feelings (*hal*), and the one who knows about what shows his feelings. And for this reason, the one who knows is called *'arif*. On the other hand, they give the name *'ilm* to any knowledge that is devoid of spiritual meaning and religious practice, and the one who has such knowledge, they call *'alim*.

Then, the one who knows the meaning and essence of something is called ma'rifat expert (*'arif*), and the one who only knows verbal expressions and remembers them without grasping their spiritual essence is called *'alim*. For this reason, whenever Sufis want to mock their opponents, they call them knowledge (*danisyman*). To the layman, this seems unacceptable. But the Sufis, instead of reproaching the person for gaining knowledge, they reproach him for neglecting the religious rituals, because the *'alim* depends on himself, but the *'arif* depends on his Lord.¹⁹

Acetic attitude (*al-zuhd*) which is not accompanied by a gnostic position (*al-'arif*), said Ibn Sina, is only limited to orienting to the *ukhrawi* dimension alone. He has been able to exchange the pleasures of the world for the pleasures that exist in the hereafter, later. Then, those who often always worship without being accompanied by deep knowledge of the First Truth (*al-Haqq al-Awwal*) as if they want to be rewarded for what they have done in the world. According to Ibn Sina, the attitude of *zuhud* is like someone who is making a transaction - bartering the pleasures of the world with the pleasures of the hereafter. Whereas the attitude of an *'abid* is as if the relationship between man and God is like a 'boss' and an 'employee' - where the boss must give a decent wage for what the employee has done.²⁰

Unlike the *zahid* and *'abid*, the position of gnostic (*'arif*), said Ibn Sina, is the top position for a person to be able to reach Absolute Perfection (*al-Kamal al-Mutlaq*) and get the highest happiness. A gnostic (*'arif*) does not have an orientation to the transaction of pleasure or reward for work, but he only wants to know and ascend to the highest and holy realm, because it is believed to be the pinnacle of pleasure. However, this does not mean that the *'arif* does not need asceticism and ritual worship, both of which can help the *'arif* - that is, as a means of spiritual training - so that he can easily ascend to the highest and holiest realm. Within the *'arif* is the perfection of knowledge and charity - which in this context is a way to purify the soul (*tazkiyyat al-nafs*) to know God as the First Reality. Ibn Sina explains:

"Man should know the existence of God (*al-Wajib al-Wujud*), His attributes of majesty or perfection, and His purity from all forms of likeness, His compassion for creatures, and the

¹⁹ Abu Hasan 'Ali ibn 'Utsman al-Hujwiri, *Kashf Al-Mahjub*, vol. II (Kairo: Al-Majlis al-A'la al-Tsaqafah, 2007), 626.

²⁰ Sina, *Al-Isharat Wa Al-Tanbihat*, 59.

breadth of His knowledge which covers the entirety of existence and his unlimited power. He should know that his existence starts from Him and goes to the spiritual substances, the souls of the spiritual and physical material phalaxes that include simplicity or complexity such as mining objects, plants, and animals. Furthermore, he must image the substance of the human soul as well as its attributes, that it is neither physical nor corporeal, and that it is eternal after the destruction of the body; it may attain favor or misery.

The truth of knowledge, whether global or detailed, is a measure that if achieved by man will bring happiness, as we have explained earlier, namely the happiness of the group of *al-sabiqun*. Similarly, if the level of knowledge and deeds decreases, then the level of closeness of that person to the presence of Allah SWT also decreases. Meanwhile, those who fall below this group in terms of perfection of knowledge and charity are the intermediate group, namely those who are sometimes perfect in charity but not perfect in knowledge, or vice versa. They are blocked from the highest realm for a certain time because they are veiled by the characteristics of darkness due to the bad deeds they have done in this world. However, little by little, they try to reach the nature of light, so that they tread into the realm of purity and cleanliness and then join the group of *al-sabiqun*. Those who are perfect in knowledge without charity are the religious scholars who purify themselves, do righteous deeds, believe in Allah and the Last Day, and follow the prophets of Allah by obeying His commands and avoiding His prohibitions. However, they do not acquire the gift of the essence of knowledge, and do not recognize the secrets of Allah's revelation or its interpretation.

If they are liberated from the body, they will be taken to the souls of the heavenly bodies (*falak*), then ascend to the heavens and witness what was told to them in the world about the attributes of heaven in the glory of dignity therein. They are dressed in fine or thick silk. On them are bracelets made of silver. In it they sit on couches, they feel neither the scorching sun nor the bitter cold. But they are not offered the option of ascending to the realm of divine Reason and creativity so that they can experience true pleasure that is impossible to describe or express in words.

If they reach that level and can uncover the secrets therein - which have blinded the minds of most people and made them oblivious to their true selves or attitudes - then we will leave it at this.”²¹

The above statement illustrates the concept of gnosticism in Ibn Sina's philosophy, where a gnostic (*'arif*) occupies the highest spiritual position compared to ascetics (*zahid*) and worshipers (*'abid*). For Ibn Sina, true happiness and Absolute Perfection can only be achieved through the sincere union of knowledge and charity, not out of expectation of reward or fear of punishment. An *'arif* directs his soul to understand God as the First Reality, through purification of the soul (*tazkiyat al-nafs*), deepening of metaphysics, and awareness of the origin and purpose

²¹ Ibn Sina, *Ahwal Al-Nafs*, ed. Ahmad Fu'ad Ahwani (Paris, 2007). 191-192.

of human existence. While worship and asceticism remain important, they are only a means of spiritual training to reach the holy realm. Ibn Sina differentiated levels of happiness based on the perfection of knowledge and charity, with the former group (*al-sabiqun*) being at the top, while the others experienced spiritual delay due to the darkness of bad deeds. Even religious scholars who are knowledgeable but devoid of charity or vice versa will only attain a sensory paradise, not the highest divine pleasure. Through this narrative, Ibn Sina emphasizes that ultimate truth and closeness to God can only be achieved by those who are able to harmonize knowledge, charity, and deep inner witness.

Furthermore, someone who will take the gnostic path (*al-'arif*) will pass through several phases, namely the first phase where he will make active movements (*al-harakat al-fi'l*) consisting of:

1. Self-Will (*al-Iradat*)

Al-Iradat is a conscious desire or strong commitment that grows from within himself (*al-iradat*). Iradat can also be interpreted as a movement of the soul towards perfection with all its virtues. Iradat is present in a person with strong conviction or awareness (*al-yaqin al-burhani*). Someone who has entered this phase is called a murid; someone who is traveling the spiritual or Sufism path.

2. Spiritual Exercise (*al-Riyadah*)

Spiritual exercise (*al-riyadah*) is carried out to purify the soul before it enters into a pure and high realm. Ibn Sina mentions three orientations of riyadah, namely: first, getting rid of all forms of anything other than the Truth (*al-Haqq*); second, subduing the soul of anger (*al-nafs al-amarah*) towards a calm soul (*al-nafs al-mutmainnah*); and finally, softening the ego within (*tatlif al-sir*). The three orientations above can only be done by gnostics (*al-'arif*), so that when combined with an ascetic attitude it will give birth to a true ascetic attitude (*al-zuhd al-haqiqi*). When combined with ritual worship, the worship performed is based on the awareness that arises from within himself (*al-'ibadat al-mashfu'at bi al-fikrah*).²²

In another treatise, Ibn Sina mentions that the main orientation of worship is to know and recognize God through the depth of a pure heart, and a pure soul. Prayer, for example, by Ibn Sina is not only interpreted as an obligatory-formal ritual of worship, but more than that, prayer is one of the media to be able to know God. "The essence of prayer is to know God by His oneness, the necessity of His existence and the purity of His essence," said Ibn Sina. Prayer can also be interpreted as a spiritual exercise (*riyadah*) performed by humans with the aim of removing everything other than the Truth, replacing the soul of anger with a calm soul, and refining thoughts and feelings. So that in such a state of soul, all forms of knowledge about truth, goodness, and perfection can easily enter the deepest human being.

Humans who long for a meeting between themselves and the Most Perfect God can be done through prayer, if they must be able to present a pure heart and a clean soul. Ibn Sina named this

²² Sina, *Al-Isharat Wa Al-Tanbihat*. 76-81.

with the term *al-salat al-bathin al-haqiqi* where prayer is not only interpreted as a ritual involving certain movements and utterances but also presents a spiritual aspect in it. Through prayer, said Ibn Sina, humans will discover the secret and arrive at the intended achievement, namely the opening of the veil of the secret of divinity; holy light from the sky will be emitted to every human soul who prays. Ibn Sina explained:

“As for the second part, namely the essential prayer (*al-batin al-haqiqi*). Prayer in this sense is a direct experience of the Truth (*mushahadah al-Haqq*) with a clear heart and a clean soul that is free from all forms of empty wishful thinking (*al-amani*). Prayer in this sense is certainly not the same as physical prayer counts and sensory pillars, but rather in line with holy reflections and eternal souls. The Prophet was always busy with contemplation and true capture (*al-idrak al-haqiqi*), so his prayer lasted continuously and prolonged. The intellect is included and presented in prayer. This is what is meant by the Prophet’s words: *the one who prays is in communication with his Lord*.

A person of sound mind knows that communicating with God cannot be done through physical organs or the sensory tongue. Sensory communication is only possible with something that is bound in time and space. The Sole (*al-Wahid*) and Holy One is the One who is not bound by time and space and is dimensionless. How then can this finite, shaped human being relate directly to Him through his senses and all the potentials he possesses? God - in the dimension of the sensory realm - is unseen. He is invisible and does not occupy space. Habitually, the human body cannot possibly commune with God except with something that it can see and point to. Something that cannot be seen is considered as something unseen and distant. So it is impossible for him to communicate with Him.

If it is not possible for objects and senses to come close to the Absolute Being, communicating with Him outwardly as an imaginary appearance is even more impossible. Hence, the Prophet said: *the one who prays means he is communicating with his Lord*, this falls under the category of ‘irfani knowledge performed by rational souls (*al-nufus al-natiqah*) who are free and empty of the novelty of space and time. They (who pray) witness to God with intellectual witnessing (*mushahadah ‘aqliyyah*), and they see God with spiritual sight; not sight through the physical senses.

It is clear, then, that true prayer is the witnessing of divinity (*al-mushahadah al-rabbaniyyah*), and pure worship is divine love and spiritual vision. Thus, prayer is divided into two parts; outward prayer as a form of spiritual exercise (*al-riyadi*), which is related to individual movements in a certain pattern and order. This kind of prayer is a manifestation of the yearning, submission and groaning of this limited and inferior body towards the planet Moon, which through its active mind, operates in our realm of birth and death.

Here he prays with his biological tongue (*lisan al-bashariyyah*) to the Sustainer of all that exists and the Ruler of all beings that the Active Intellect continue to guard and maintain the state of the individual who is submitting and praying. By his servitude and likeness - to

these eternal-transcendental substances - he expects himself to be preserved throughout his life in this realm from all the disturbances of the passage of time.

As for the spirituality of prayer in essence (*al-batin al-haqiqi*), it is free from all forms of circumstances and free from all forms of change; this kind of prayer is a form of submission of the rational soul that is knowledgeable (*'alimah*) and knows (*al-'arifah*) to the Oneness of God, which is not related to the dimension of direction (*jihat*) or relationship with the physical element. This is the invitation of the Absolute Being to perfect the soul by witnessing Him and to elevate the soul's happiness by knowing Him through its intellect and knowledge. Intellectual direction and divine radiance descend from the world of reason (*al-sama al-'aqli*) to the rational soul through the medium of this kind of prayer..²³

Thus, true prayer (*al-salat al-batin al-haqiqi*) is not merely a physical movement or verbal utterance, but an intellectual and spiritual experience that involves deep contemplation, clarity of heart, and the connection of the rational soul with God that is not bound by time and space. In this perspective, prayer is a medium of witnessing to the Truth (*mushahadah al-Haqq*), in which the soul that has been freed from worldly illusions receives the radiance of divine light from the realm of reason. Ibn Sina emphasized that true communication with God is not possible through the physical senses, but through the enlightened intellect and the pure soul, so prayer becomes the path to achieving divine love, perfection of the soul, and ultimate happiness in knowing the Absolute Being.

Apart from prayer, another spiritual practice exemplified by Ibn Sina to purify the soul from the shackles of anything other than Allah, is *dhikr* - the state of constant remembrance of Allah and the removal of anything in the heart and mind other than Him. In a short treatise entitled *Hiss al-Dzikr*, Ibn Sina explains:

"Indeed, whoever strives to attain the dignity of *al-wasailin*, let him use the weapon of *dhikrullah* to break the shackles of lust and awaken his heart from the drowsiness of the ignorant. Then, he should include thought with the *dhikr* to purify the intention of the *dhikr* from the habits of liars. Likewise, he should apply the weapon of remembrance to his mind, to crush all the imaginations of those who are distracted from Allah. Let him disengage (i.e. not depend) from the spiritual state (*ahwal*) of his remembrance and the power of his mind, by, returning (to depend) on the Lord of all worlds. All of this is included in His words: *And those who strive earnestly to fulfill the will of Our religion, surely, we will lead them to Our ways. Allah is with those who strive to improve their deeds.* The way of purification is to forget the creatures, by being immersed in the remembrance of God (*dhikrullah*).

Know that the remembrance of God will never release from forgetfulness (of the creature), if the senses are released (unrestrained) to all the impulses of desire. So, let him censure it

²³ Ibn Sina, "Fi Sirr Al-Ṣalāt," in *Al-Taḥṣīr Al-Qur'ānī Wa Al-Lughah Al-Ṣūfiyyah Fī Falsafah Ibn Sīnā*, ed. Hasan 'Asi (Beirut: al-Mu'assasah al-Jāmi'iyyah, 1983), 214–18.

(the overreaching of the senses). The remembrance will never be pure if it is with the fetters of lust, so it must be preserved (from those fetters). If the words of the heart are served and attended to, then it is obligatory that they be watched over. The remembrance will never taste sweet - while the inner self (*sirr*) is still turning towards other than the One who is being remembered, it is necessary that it be kept away (from other than Him). If all these conditions are present in the remembrance, even for a short time, the (true) remembrance will grow in the *sirr*, its roots will emerge in the heart, and its branches will emerge from nothingness (*al-gha'ib*), then it will yield all kinds of knowledge. Then, its roots and branches will grow in the tongue, hearing, sight, hands, and feet.

Eventually, he will be victorious as Allah says, “*indeed We will lead them to Our ways*. This is the extent of his sufficiency (remembrance), and the place of victory and His care. The servant also comes out of his own care, and is in the care and protection of Allah, as He says: *Verily, Allah is with those who strive to improve their deeds*. Therefore, he should start with the remembrance of the tongue, through the means of upholding it - i.e. his *mujahadah* (guarding it from vile words and filling it with remembrance). Undoubtedly, Allah will open his heart to *dhikr*, and (ease the affairs of) his heart’s *muraqabah* and *mujahadah*. Then, he will begin to drown in his remembrance and look forward to the *tajalli* of Him who is remembered and (look forward to) *mushahadah* (witnessing Him). At each degree of *mujahadah*, there is bound to be one type of *mushahadah*.”²⁴

Second, passive movement (*al-harakat al-infi'āl*) which consists of: Momentum (*al-awqat*) and Continuity (*al-wushul*).

The explanation is as follows:

1. Momentum (*al-Awqat*)

Momentum (*al-Awqat*) is the time when someone who has perfected in iradat and riyadat at a certain level, then the light of truth (*nur al-haqq*) comes to him. The light of truth is a form of pleasure (*ladhidhah*) that is beyond measure; like a flash of light that comes suddenly. The light shines so brightly that it dazzles the eyes. The light comes only for a moment, and then from his sight, the light disappears.²⁵ Momentum (*al-Awqat*), as al-Hujwiri explains, is divided into two parts; one part is in the state of loss (*faqd*), the other part is in the state of gain (*wajd*). One time in the place of separation and the other in the place of union. At both times, a Sufi is overpowered (*maqhur*), because his separation and union are brought about by God without any active will or effort on his part. Al-Hujwiri then tells the story of one Sufi who has gained momentum, as follows:

²⁴ Ibn Sina, “Hiss Al-Dzikr,” in *Al-Tafsir Al-Qur'an Wa Al-Lughah Al-Sufiyyah Fi Falsafah Ibn Sina*, ed. H'Asi (al-Muassasah al-Jam'iyyah, n.d.), 312–13.

²⁵ Sina, *Al-Isharat Wa Al-Tanbihat*, 86.

“Junayd said: I saw a Darwish in the desert sitting under a mimosa tree in a harsh and unpleasant place and asked him what made him sit so quietly there. He replied: I had time and lost it here. Now I sit and am sad. I asked him how long he had been there. He replied: Twelve years. Won't the shaikh make a prayer on my behalf, so that I can get my time back? Junayd then left him, performed the Hajj and prayed for him. My prayer was answered. When I returned, I found him (the Darwish) still sitting in the same place. He replied: O shaikh, I have become tranquil in this quiet place, and here too I have lost capital. Is it right for me to leave the place where I have found my capital again and where I enjoy life with God? Please go in peace shaikh, for I will mix my dust with the dust of this place, so that I may rise on the Day of Resurrection from this dust which is my place of pleasure.”²⁶

Momentum (*al-Awqat*) causes a person to become free from the anxiety of the past and the fear of facing the future. He who has found momentum feels calm, peaceful, and gets pleasure with God. The moment of unity and separation is a rare momentum that is purely given by God to whoever He wants. No one can achieve that momentum by will, because *awqat* is something that is beyond the scope of human effort or endeavor.

2. Reconnection (*al-wushul*)

Reconnection (*al-wushul*) is the moment when the process of spiritual practice (*al-riyadah*) has really reached its peak, he will feel a form of calm within himself - even when the flash of light comes back to him real and blazing. The flash of light is illustrated by Ibn Sina with the term *shihab bayyinan* - a real, blazing light. Then, when he has gone beyond the process of spiritual practice (*al-riyadah*) then he will reach the phase of 'attainment' (*al-nail*). The implication is that his soul becomes like a clear glass that reflects half the truth (*shatr al-haqq*), so that to him comes a form of supreme pleasure (*al-ladhat al-'ali*), his soul becomes calm because of the traces of truth that have previously settled in him. Between himself and the truth see each other and pay attention to each other. God as the Unseen Essence but becomes the Essence that is Present and dwells (*muqiman*) in him. And this condition occurs repeatedly.²⁷

The connection between the wise and God, as described by Rumi: “*al-ma'rifat li al-'arif marat idza nazara fiha tajalli lahu maulah*” - between the discerner and God facing each other like a mirror in a clear glass. This is approximately the phase of the connection (*al-wushul*) of a mystical pathfinder (disciple) according to Ibn Sina in the fourth volume of *al-Isharat wa al-Tanbihat*.

When an 'arif is spiritually connected to God, his divine attributes will shine through. His morals are a manifestation of the morals of God Himself. In the expression of Dhu al-Nun al-Mishri, this condition is called *takhalluq bi akhlaq Allah*, i.e. putting on the morals of God. Therefore, being friends with an 'arif is like being friends with the Highest God. A 'arif treats his

²⁶ Abu Hasan 'Ali ibn 'Utsman al-Hujwiri, *Kashf Al-Mahjub* (Kairo: Al-Majlis al-A'la al-Tsaqafah, 2007). p. 613-614.

²⁷ Sina, *Al-Isharat Wa Al-Tanbihat*., 93.

fellow human beings with gentleness and always shows kindness, so his attitude reflects the moral qualities of God. Ibn Sina describes the characteristics inherent in a person who has reached the gnostic position (*maqam al-'arif*) as follows: He is always smiling to others; he humbly and graciously respects all people, both those of high and low rank, so that he becomes an egalitarian person. He is not easily swayed by external sights or whispers of the senses, nor is he carried away by anger when witnessing evil, just as he does not dissolve in excessive compassion, because he has been shown the Divine secret in destiny (*al-qadar*). When he enjoined the good, he did so with gentleness and exhortation, not with violence or blame. However, if the good he brings is widespread, it is not uncommon for him to encounter opposition from those who do not understand him. An *'arif* is also known for his courage, as he is free from the fear of death. He is a forgiving person, because his soul is greater than those who hurt him. He tends to ignore the malcontents, as his attention is focused only on the One True. And he is generous, because he has detached himself from the love of false worldly things.

Furthermore, it has been explained earlier that the *'arif* will continue and always move towards the Supreme Perfection (*al-kamal al-'ali*) that exists in the realm of purity (*'alam al-quds*). Because only when he can connect (*al-wushul*) with that Supreme Perfection, then that condition is the peak of happiness that he wants to get. Happiness for the *'arif* is when the essence of the Supreme Perfection is manifestly present within him. In the condition of connection between the *'arif* and the Supreme Perfection, according to Ibn Sina it is called True Love (*al-'Ishq al-haqiqi*).

“When enjoyment is achieved through understanding the First Principle (*al-Mabda' al-Awwal*) and what is understood or perceived from it - whether through the intellect or the soul - it diverts attention from everything else and from all directions. However, from that understanding comes something lower in level, namely the longing to resemble Him as far as possible, which in turn prompts the search through motion, not in terms of motion itself, but in terms we have explained. This longing is the result of love and the pleasure that comes from it, and this refinement arises from that longing.”²⁸

In the tradition of Sufism, between love and *ma'rifat* is an inseparable unity, although in its hierarchy, sometimes Sufis consider that *ma'rifat* is more important than love, and vice versa. Ibn Sina states that love cannot survive without friendship; friendship is formed through habit, and habit can only be created through prolonged association.²⁹ Along the same lines, al-Ghazali asserts that love comes based on recognition (*al-idrak*) and *ma'rifat*. Hence, most of them agree that there is no love without *ma'rifat*.³⁰

²⁸ Ibn Sina, *Kitab Al-Najat: Filsafat Logika, Fisika, Dan Metafisika*, ed. and trans. Dani Ramdani (Tangerang Selatan: Fata Institute – Fins, 2024). 496.

²⁹ D Ramdani, *Sophia: Mutiara Hikmah Ibn Sina* (Perkumpulan Fata Institute – Fins, 2022). 60.

³⁰ al-Imam al-Ghazali, *Iḥyā' 'Ulūm Al-Dīn*, vol. 8 (Jeddah: Dār al-Minhāj, 2011). 373.

D. Conclusion

Ibn Sina's system of philosophical thought certainly does not merely stand on the foundation of paripathetic Aristotelian rationality but also contains a deep and structured mystical-spiritual dimension. Although Ibn Sina is not known as a Sufi in the traditional-conventional sense, he has succeeded in formulating a spiritual path that is rooted in philosophical logic but leads to a unique spiritual-transcendental experience. Through mystical works and spiritual concepts such as *iradah*, *riyadlah*, *ma'rifat*, *ishq*, gnostic, *awqat*, and *wushul*, Ibn Sina managed to formulate a system that integrated reason and intuition, philosophy and Sufism. This shows that Ibn Sina's thought has an important contribution in building bridges between two domains that are often considered contradictory: philosophy and mysticism. His thought not only stirred scientific discourse but also enriched the understanding of the spiritual dimension in the Islamic intellectual tradition.

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