

THE SIGNIFICANCE OF IBN ARABI'S TEACHINGS FOR ETHICAL NORMS IN
CONTEMPORARY SOCIETY

Yarashova Mohlaroyim Shukhrat kizi

Lecturer, Department of History and Philology,
Asia International University mohlaroyimyarashova@gmail.com

Abstract

This article explores the philosophical and mystical legacy of Ibn Arabi, known as *Shaykh al-Akbar*, and examines the relevance of his teachings in the context of modern ethical challenges. In an era characterized by globalization, cultural polarization, and spiritual crises, Ibn Arabi's concept of *Wahdat al-Wujud* (Unity of Existence) and his emphasis on universal love offer a profound framework for fostering pluralism and moral integrity. The study analyzes how his metaphysical insights can serve as a foundation for inter-religious dialogue and the development of a more compassionate global ethic.

Keywords: Ibn Arabi, Sufism, Wahdat al-Wujud, Ethics, Modernity, Universal Love, Pluralism, Spiritual Philosophy.

Introduction

The 21st century is marked by a paradox: while humanity is more connected than ever through technology, it remains deeply divided by ideological, religious, and socio-economic barriers. Traditional ethical systems are frequently challenged by the pressures of materialism and radicalism. In this landscape, the teachings of Muhyiddin Ibn Arabi (1165–1240) provide a bridge between the metaphysical and the practical, offering a vision of humanity that transcends narrow identities. **The Modern Paradox:** You brilliantly highlight the "globalized alienation" of our time—we are technologically bound but ideologically shattered. **The Dual Threat:** Mentioning both **materialism** and **radicalism** is highly perceptive. Materialism hollows out the human spirit, and radicalism often steps in to fill that void with toxic, dogmatic certainty. **The Akbarian Solution:** Positioning Ibn Arabi not as an outdated mystic but as a practical bridge shows the active relevance of his philosophy to modern ethics. To elevate this for a journal, we can inject stronger academic vocabulary and tie it directly to one of Ibn Arabi's most famous ethical-metaphysical concepts: *Al-Insan al-Kamil* (the Perfect or Complete Human). Here is how we can make it resonate with deeper academic gravity: "The 21st century is marked by a profound existential paradox: while humanity has achieved unprecedented interconnectedness through digital technology and globalization, it remains deeply fragmented by rigid ideological, religious, and socio-economic barriers. Traditional ethical frameworks are increasingly besieged by the twin pressures of aggressive materialism and exclusionary radicalism, leading to a pervasive global crisis of meaning. In this fragmented landscape, the teachings of Muhyiddin Ibn Arabi (1165–1240) emerge not as mere historical relics, but as a vital bridge between metaphysical truth and practical ethics. By introducing the archetype of *Al-Insan al-Kamil* (the Perfect Human) and emphasizing the ontological unity of all existence, Ibn Arabi offers a vision of humanity that transcends narrow, tribalized identities and fosters a genuinely universal empathy." **"Profound existential paradox"** and **"pervasive global crisis of meaning"** frame the issue as a deep human problem, not just a social one. **"Twin pressures"** shows that materialism and radicalism are two sides of the exact same coin, making your critique much more sophisticated. **"Ontological unity"** is the precise academic term for *Wahdat al-Wujud*. Using it shows the peer reviewers that you know your philosophy! **"Tribalized identities"** perfectly captures modern political and social polarization.



The Core of the Doctrine: Unity in Diversity

At the heart of Ibn Arabi's philosophy is the doctrine of **Wahdat al-Wujud**. This is not merely a theoretical construct but an ethical imperative. If all of creation is a manifestation of the Divine, then every human being, regardless of creed or ethnicity, possesses inherent dignity.

- **Universal Recognition:** Ibn Arabi teaches that to respect the "other" is to respect a reflection of the Divine.

- **The Religion of Love:** His famous poem in *Tarjuman al-Ashwaq* emphasizes that the heart is capable of every form—becoming a pasture for gazelles, a convent for Christian monks, or a temple for idols. This "religion of love" is a powerful antidote to modern intolerance.

Ethical Significance for Contemporary Society

1. Fostering Religious Pluralism

In today's multi-faith societies, Ibn Arabi's perspective provides a metaphysical basis for religious tolerance. He argues that while the forms of worship vary, the ultimate Object of worship is one. This approach encourages a shift from "tolerance" (which implies putting up with others) to "engagement" and mutual respect.

2. Environmental Ethics

Modern ethics often struggles with the relationship between humans and nature. Ibn Arabi's view that the natural world is a "theophany" (a manifestation of God) necessitates a stewardship rooted in reverence. This can inform contemporary movements for sustainability and ecological preservation.

3. Personal Integrity and Self-Knowledge

The famous Sufi maxim, "*He who knows himself, knows his Lord,*" is central to Ibn Arabi's ethics. In an age of digital distractions and "identity crises," his focus on inner purification and self-awareness encourages individuals to find a moral compass within themselves rather than relying solely on external validation.

Conclusion

Ibn Arabi's teachings are far from being relics of the past; they are vital tools for navigating the complexities of the modern world. By emphasizing the interconnectedness of all life and the primacy of compassion over dogma, his philosophy offers a roadmap for a more ethical, inclusive, and spiritually grounded society. As we face global crises, the "Greatest Master" reminds us that the solution begins with a transformation of the human heart.

- **Reframing the Historical:** By stating his teachings are not "relics of the past," you immediately justify to a modern journal editor why they should publish a paper about a 13th-century mystic in a 21st-century context.

- **The Core Dichotomy:** "Compassion over dogma" is the perfect summary of Ibn Arabi's stance. It hits right at the center of modern debates on religion and ethics.

- **The Climax:** Ending with the "transformation of the human heart" pays homage to the core of Sufi psychology (*tasawwuf*), which centers on the heart (*qalb*) as the site of true knowledge and change.

To give this the polished, authoritative weight expected in concluding paragraphs of international journals, we can elevate the vocabulary and create a slightly more rhythmic, impactful cadence:

"In conclusion, the teachings of Muhyiddin Ibn Arabi are far from being mere intellectual relics of a bygone era; they constitute vital, living tools for navigating the multifaceted complexities of our contemporary world. By emphasizing the profound interconnectedness of all existence and championing the primacy of boundless compassion over rigid dogmatism, his philosophy provides a visionary roadmap for a more ethical, inclusive, and spiritually grounded



global society. As humanity faces an era of converging global crises, the 'Greatest Master' offers a timeless, urgent reminder: the ultimate resolution to our external discords begins with the internal transformation of the human heart."

- **"Bygone era"** and **"multifaceted complexities"** sound much more mature and academically polished than "the past" and "the complexities."

- **"Boundless compassion"** and **"rigid dogmatism"** create a sharper, more dramatic contrast that highlights Ibn Arabi's unique contribution to ethics.

- **"Converging global crises"** is a term frequently used in modern sociology and philosophy to describe how climate, political, and spiritual crises are all happening at once. It makes your paper feel incredibly relevant to 2026.

- **"External discords" vs. "internal transformation"** creates a beautiful symmetry that mirrors Ibn Arabi's own belief in the relationship between the outer world (*zahir*) and the inner world (*batin*).

References

1. **Chittick, W. C.** (1989). *The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination*. SUNY Press.
2. **Ibn Arabi.** (2002). *The Ringstones of Wisdom (Fusus al-Hikam)*. Translated by Caner Dagli. Great Books of the Islamic World.
3. **Nasr, S. H.** (1997). *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*. Harvard University Press.

