

The Hazrate David's authority in Ibne Arabi's acts

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ABSTRACT: We attempt to this inquiry to show the venue of Prophet David on Ibne Arabi works and ideas, by emphasizing on Ibne Arabi' interpretation of Quran. In this study it is tried to discover philosophical and Erfanian concepts via both prophets' ideas specially Quran Ibne Arabi's interpretations.

Keywords: Ibne Arabi, Interpretation, David

In this part we analyze the David's superiority; this part is depending on the previous parts which tried to explain about Ibne Arabi's introduction and in the last part we identified the superiority of Hazrate Soleiman because of this we are going to reply the following questions:

How could hazrate David apply Hekmate Shariat as the base for inside and out side of the object?

Analyzing this point what Hazrate David the first one who constructed the religious state and he mixed Erfan and government together?

In the spiritual status of Hazrate David the complete man is complex inner and existence by God's permission and overcoming the spirituality on existence grades.

In the superiority of Hazrate David it was mended on the bases of Shariat and they advise right votes.

For interpretation of the superiority of Hazrate David in Ibne Arabi's acts we have the book Fosousol Hekam in our attention. The chart 17 completely explained about Hazrate David. Depending on this chapter it will be for explaining the superiority of Hazrate David on Quran Ayat and narrations which they are such "Hazrate David's life", "Critics of David's actions", "The superiority of Hazrate David to Hazrate Adam", "The difference of knowledge and knowing", "The difference of Hazrate David's knowledge and Hazrate Suleiman", Although in all of the dialogue it found this part of thought and the audience understand it but perhaps it can be told the most interesting part of this chapter is the difference between knowledge and knowing in some parts of it we study Ibne Arabi the knowing dedicated to Ahadis which is related to the bests of unique adjectives.

The difference between knowledge and knowing from Ibne Arabi's point

But sometimes the knowledge concern to unity and except of it: In Ibne Arabi's point the axis of knowledge delicate to seven points (Knowledge):

The knowledge of realities, it means knowledge of God's name

The knowledge of Hagh in objects

Knowledge of mentioning Hagh Taala, As he enters by the language of Sharaye, It mean he exempted the elahi insane of: Hand, Foot, etc.

The knowledge of Vojod completion

The man's knowledge to his realizes

The knowledge of dream and knowledge of dreams to Monafes

The knowledge of Amraz and Advije

Ibne Arabi writes in Fase Davoudiye such:

Here there is a point and that is except Amsal by giving the duties of Share's Rasoul. Rasoul's Khalifa is one who explains his duties, or by the authority that he learned, but in our stage there is someone who gives the points from God, in such amount that he gives to prophet.

This personality is in look is the follower because there is not objection, like Christ as comes down (To what the God's prophet order) and like prophet is Quran he says, so this one is like prophet from the Shariats before himself. Therefore from this point we follow the prophet not because he was the beginner of God's Shariate so we call him in current language Khalifatolah but in picture we call him Khalifatol Rasoul, It was because of this we prophet died he had not put anyone in place of himself because he knew in his Omat there is someone who catches Kalifatolah.

Ibne Arabi by concluding in chapter seventeen began the especially of Nabovat chapter and he believed learning does not mean anything and God does not give any one Nabovat as a prize and it's all of Rabubi's secrets. Nabovat is a spiritual specialist and it's made of Mavahebe Hazrate Hagh and it would be donated to one who god knows.

Ibne Arabi in continue express about the God's pleases to Hazrate David, from this he donated to him a name of imparted letters which is indicting him disconnection of world. For instance writing apparent the first prize of God to this prophet.

Also the second God's prize to Hazrate David is harmony of animals and birds and subject to praying God and also God donated Hekmat and power and he is the one prophet who called in Quran by name in opposite Hazrate Adam that doubted about his Khelafat and this point is the relation between chapter one and seventeen. About the same point of chapter one and seventeen the Khelafat task is pointed so it should be think about Khelafat and know its relation with existence.

The reason Inbe Arabi called this chapter Hek,mate Vojodiye it is the reason between the Adam's children Hazrate davoud was selected and the first comprehensive Hagh was burned of him and this is the man value that mixed with man reality.

The pointing grade of Hazrate David beside Ibne Arabi

At the beginning of discussion in Ibne Arabi's view this is right that we investigate his grade in Asmae Elahi. Inbe Arabi knows this part as Almobin.

In Inbne Arani's view the creator' name here is Almobin who creates the skies of world. Heknows this relation as man's soul Abolbashar was posed there and single Flak is than human ...

For explaining this concept in the order of names the Elahi's name which has the twenty eight grades, between the name of «Almobin» and dialogue that Adam and his children concerned to it, there is a relation. And Ibne Arabi knows the destiny and ultimate of the letters lead to David in reading his Zabur. Therefore Inbne Arabi put part 73 from «Fotohat» and the relatives of a stable number. From the other hand the words have a close relation with the moon.

The word "Mobin" in Quran comes from the name of Suleiman. The great God in Aye 16 from Naml source expressed about it.

The come back of David's name and Hazrate Adam

The name of Davoud comes 16 times in Quran and the number of Almobin letters. (Almobin = $16 = 5+1+2+4+3+1$) and the name Suleiman 17 times to the count of its letters in great Quran (Soleiman= $17 = 5+1+4+3+3+1$)

The name of Hazrate David comes 16 times in Quran that the axis of the dialogues is as followings:

The freedom of David of defeating Jalout in Quran (Baghare, 252)

David's position: It has been given sky book to David and he is from prophets Ayat 161 Sore Nesa, Aye 57 Soureh Anbiya

Depending og Aye 57 Soureh Anbiya the birds and mountains were under David's order

Depending on Aye 80 from Anbiya soureh The God made Iron soft for David to make a martial cloth.

Examining David Soureh Sad Aye 16-25

And also in the sourehs Baghre, Nesa, Mayede, Anyam, Asra, Anbiya, Naml, Saba, Sad, he is one of Josh prophets and Yaghob'a sons. He gives him prophet position and Kingdome he was even king and prophet and the God gave him Suleiman.

Ibne Arabi id addition to the letters specifications for example writing apparent the letters of David knows the first goodness God gave him.

And the search is between the name and preposition there is reality. Ibne Arabi pointed to this being apparent he letters is why the name David is from some goodness and what about the letters are in high group.

So after being apparent being connected is difficult so being connected and disconnected is the principle to its main reality.

This identification is the name David is like Adam and this resemblance is insisting on that the name David come from God's names.

Hazrate David's ancestry

David is the Isha's son Ouvayd's boy, from the Yahoday's sons the eshagh's son's ebrahim's son. Ones who follow Torat and Bible explained about and they believed to Yaghob's son concerning to Jush. David is one of prophets who had been after Mousa and the sky book inspired to him.

In Inbe Arabi's boy view there is an important relation between David and Adam. In a Direct Hadis it has been come that Adam had given 60 years from his life to him. In this concern Ibne Arabi insisted between the resemblances the name of Mohammad because that man was one of prophets who had the nice face and the difference with others.

Ibne Arabi ends this part by talking about Iron and melting it by fire and in this part two points are important:

In Inbearabi's view the relation of this sky where the situation of man's insane and soul with fifth sky is clear and obvious. David was active and he made iron cloth of the iron. Inben Arabi sometimes called the fifth sky the place of rituality because the port of this sky is the Khalifa Mosa.

In Ibne Arabi's view Haroun's language was clear and right like David, mixing the names of iron and fire is the symbol of fifth sky.

In pointing Ibne Arabi to fire the base of next step – the eighteenth which with fire is existing with . This course of Ibne Arabi for stepping to the next stage after that express it can be on order.

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The position of David's prophet depending on Ayane Sabete

Ibne Arabi analyze this subject that it create in possibilities without proving it in Ayane Sanete, in the Adam position he dose not order to create it.

Hagh Sobhane Taala do not order to create it by its talents and in Adam position the existence dose not hold the external point. Although it is by God's deviation and it is clear to its resemblance. So being spiritual is not like its Ayan but in Feze Moghadas as holding the first names is in Feize Aghdas and Ibne Arabi's purpose is Ghodso Allah it is that praying is not concerned to worship. So these two are the Elahi's kindness from the names of "Vahab&Javad" and they are not anything else.

And Ibne Arabi explained the prophet position and in Ibne Arabi's "Moheban" school and in "Mahbuban" is not learned and it is a long way to prophet. And the meaning of Kasab Ibne Arabi explain in his documents it may concern to Elahi and Taloghe eradat and it needs that and it would be called Kaab.

So in Ebrahime Khalil told that we gave him Ishagh and Yaghob and to lyoub and knowing Haroun concerning to Mousa called it Mohebate Elahi, thought it could become clear that God choose his action and it turn in to in most of the positions.

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Ibne Arabi in this concern concluding about David such this:

God donated Hekmat and power and he is the one prophet who called in Quran by name in opposite Hazrate Adam that doubted about his Khelafat and this point is the relation between chapter one and seventeen. About the same point of chapter one and seventeen the Khelafat task is pointed so it should be think about Khelafat and know its relation with existence.

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In Ibne Arabi's view because the mountains and the birds are the examples of spiritual and body energies so out side they are like the realities which exist in one's body so the spiritual effects cause this spiritual affect and God's worship and this worship is just for God and The mountains and birds accompany this worship.

But about Hazrate Davoud's Khelafat in front of Hazrate Adam's khelafat, Ibne Arabi confess in this concern such the following:

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Khalifatolah but in picture we call him Khalifatol Rasoul, It was because of this we prophet died he had not put anyone in place of himself because he knew in his Omat there is someone who catches Kalifatolah. Hazrate Adam that doubted about his Khelafat and this point is the relation between chapter one and seventeen. About the same point of chapter one and seventeen the Khelafat task is pointed so it should be think about Khelafat and know its relation with existence.

So these Kholafa do not judge except what is in Share and it is stable and exiting from it is not well.

But here in Ibne Arabi's view talk about the destiny of some Ahkal of the right, as Rasoul understand of right or judgment to understand. Therefore the oliya judge to identify any Molke Edrak or anything that Hagh taala aware from the Shayi Fas. So we call him Khalifatolah, but in obvious we call him Khalifarasoul, though it was such this when prophet died he did not put any one after himself because he knew someone would raise and take his place and they would become Khalifatolah.

The position of Hazrate David and its relation with Hekmate vojodiye

One of the most important affairs about david's position beside Ibne Arabi is the point of relating David to existence. In Ibne Arabi's view ones of Bagha and returning creature after demolishment. In other words the mixture of Quran and existence is Forghan.

So by Ibne Arabi's view Suleiman Quran is unity and David is Forghan olvodod or the unity of Takasor. For this reason Ibne Arabi applied the world Hekmate Soleimanite in place of Hekmate Rahmaniye. Ibne Arabi in Fas David talked about Mashiyate elahi which it means Srshe Zat that Ibne Arabi sometimes introduced it as "Existence" and this another reason for pointing it to Hekmae Vojodiye.

Also this chapter concern to the sky. So the name "Almobin" caused explaining more to the hierarchy of Ahkam and they both concerned to David. It is from the "Almobin" which it shapes David's Forghan. The construction of Beitol Moghadas was seting up from Suleiman.

Now after introduction that Ibne Arabi explained about David, we are going to talk about David's position in Quran and by insisting on his subjective government and then we analyze Fase Daid.

Ibne Arabi's analyze of Hazrate David's position

Such other prophets David Nabi also would put in this group that by personal specifications he was on Khelafat desk. David's role is something that all human kinds generally are in the same, Khelafat from Islam is an ordinary task but in Tasavof it is a especial task that it means man is a selected creature by God and this is the man donated to a huge world and it surrounds two kinds but it is not concrete to anyone specifically. This personality is in look is the follower because there is not objection, like Christ as comes down (To what the God's prophet order) and like prophet is Quran he says, so this one is like prophet from the Shariats before himself. Therefore from this point we follow the prophet not because he was the beginner of God'sShariate so we call him in current language Khalifatolah but in picture we call him Khalifatol Rasoul, It was because of this we prophet died he had not put anyone in place of himself because he knew in his Omat there is someone who catches Kalifatolah.

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