

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Extracts from the book “**Ibtal Al-Qawl bi Wahdatil Wujud**” (obliteration of the creed of the unity of existence) of Mulla Ali Al-Qari Al-Hanafi, which is a refutation of ibn ‘Arabi and his book “Fusus Al-Hikam” (seals of wisdom)

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Ibn 'Arabi believes in the pre-existence of the Soul

Ibn Arabi wrote in his « Fusus ul Hikam », chapter of Adam (peace be upon him), as translated by Aisha Bewley:

So he is a human being, both in-time [in his body] and before-time [in his spirit], an eternal and after-time organism

Here ibn 'Arabi describes human being as "Al-Azali" and this constitutes pure Kufr. Mulla Ali Al-Qari in his "Ibtal Al-Qawl bi Wahdatil Wujud" p 83 (obliteration of the creed of Unity of Existence) wrote about this saying of ibn 'Arabi:

"The creed of the pre-existence of the universe (Qadm Al-'Alam) is Kufr (disbelief) by consensus of the scholars opposing the creed of the philosophers, and this speech (of Ibn 'Arabi) contains an obvious contradiction and is clearly incompatible..."

Afterwards Mulla Ali Qari said that the commentators of "Fusus" Al-Qaysari et Al-Jami established the pre-existence of the souls, he said concerning Al-Jami p 84 :

"He affirmed the pre-existence of the souls of complete people (Arwah ul Kamilin) and the creation of the souls of uncompleted people (Arwah un-Naqisin), and he attributed this creed to Shaykh Sadrudin Al-Quwayni."

Sadrudin Al-Quwayni was the major student of ibn 'Arabi, and Al-Jami is a Naqshabandi Sufi expert of the school of thought of ibn 'Arabi. So none can say that ibn 'Arabi did not believe in this or the words of ibn 'Arabi are mysterious and he might not believe in apparent meanings.

The exact words of Al-Jami are such in his "Sharh Fusus Al-Hikam" p 58:

"As for his (human) existence unseen and spiritual (Ar-Ruhi), if he is from complete, he is also Azali because the complete souls are Kulli Azali equivalent to the existence of Al-Aql Al-Awwal (first intellect). As for those souls that are Juzzi this is impossible for them...This is how it was said by Shaykh Al-Kabeer (Al-Quwayni) in some of his epistles"

Mulla Ali Al-Qari further wrote on p 85:

« In conclusion, the different Muslim groups among the scholars, wise and others from Ahlus Sunnah wal Jama'ah, Mu'tazilah and other groups of innovators all agree on the fact that the soul is

created....Only the idiot philosophers affirmed the pre-existence of the universe and they are disbelievers by consensus of the scholars of this community. His words:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ

"**Allâh is the Creator of all things.**" (Ra'd : 16) includes the souls and the bodies. »

Ibn 'Arabi explained his creed about the soul in his "At-Tadbirat al-Ilahiyyah fi islah Al-Mamlakah al-Insaniyyah" translated in English by T. Bayrak under the name "Divine Governance of the Human Kingdom". On p 24-25 of the Eng. Translation, we read:

"May God's pleasure be upon Muhammad Abu Hamid al-Ghazali, who said on the subject of the human soul as the deputy of God: The deputy which God sent as the master of all things is the soul, **and the soul is not created, it is directly from the realm of God's command.** The Sufis have found the proof of Al-Ghazali's words in the Holy Quran, where it is written:

"**They will ask you about the soul. Say: 'The spirit is from the realm of my Lord's command.'**" (Bani Isra'il : 85)

Therefore the soul is under the orders of God. It is within the knowledge of the Lord and is revealed by the Lord...

The Lord of the universe is eternal, the nature of His essence is divine. He is One without any other, the Lord, Unique, Mighty and Glorious. If we believe that the universe is created by Him and governed by Him and that the soul of man is His extension, His command to set and keep order in the universe, the real meaning is learned and understood and no more has to be said."

Ibn Abi 'Izz Al-Hanafi wrote in his "Sharh Al-'Aqidah At-Tahawiyyah" Eng. Translation p 350-351:

"The Ahl as-Sunnah wa al-Jama'ah are all agreed that the spirit is created. Their consensus on this point has been reported by Muhammad Ibn Nasr Al-Marwazi, Ibn Qutaybah and others.

Of the proofs that the spirit is created, one is the verse, "**Allah is the Creator of all things**" [13:16; 39:62]. This is an unqualified, general statement that is not particularized in any fashion. It applies, among other things, to the spirit. One cannot counter it by saying that it should then apply to the divine attributes also, for the attributes of Allah are part of His Being. Allah is Allah, qualified

with all the attributes of perfection. His knowledge, His power, His life, His hearing, His seeing, and all His attributes are part of His Being. His Essence qualified with His attributes is the Creator; all else is created. It is known with certainty that the spirit is neither Allah nor one of His attributes; it is only one of His created things.

Another argument that the spirit is a created being is the verse, "**Has there not been over man a long period of time when he was nothing (not even mentioned)**" [76:1], and the verse which Allah addressed to Zachariah, "**I did indeed create you before when you had been nothing**" [19:9]. Since man is both spirit and body, the address to Zachariah is an address to his body as well as his soul. The spirit is also characterized by death. Further, the spirit has been said to be taken and to be returned. This is another argument that it is a created object.

The view that the spirit is uncreated can derive no support from the verse, "**The spirit is of My Lord's command.**" Amr here does not mean command but a thing commanded (*mamur*). This use of a verbal noun in the sense of object of the verb is quite common in the language.

The other argument, which draws upon the fact that Allah has ascribed the spirit to Himself, is also not valid. Things that have been ascribed to Allah are of two kinds. First is attributes that do not exist by themselves, such as knowledge, power, speech, hearing, seeing and so on. These things are ascribed to Allah as an attribute is ascribed to its subject. Second are objects that exist in themselves separately from Allah, such as house (*bayt*), she-camel (*naqah*), servant ('abd), messenger (*rasul*) and spirit (*ruh*). These things are ascribed to Him as created objects are ascribed to their Creator. The ascription only underscores the importance and honor of the thing ascribed and distinguishes it from other things of its kind."

Ibn 'Arabi considers worship of the calf as noting but worship of Allah

Ibn 'Arabi wrote in "Fusus ul Hikam" (seals of wisdom) in the chapter "The Seal of the Wisdom of the Imam in the Word of Harun (Aaron)" (as translated by Aisha Bewley):

Then Harun said to Musa, "**I was afraid that you would say: You have caused division in the Tribe of Israel,**" (20:94) and you would make me the cause of their division since the worship of the Calf divided them. There were some of them who worshipped it following and imitating the Samiri, and there were some of them who refused to worship it until Musa returned to them so that they might question him regarding it. Harun was afraid that he would have that division between them attributed to him.

Musa knew the matter better than Harun because by his knowledge he knew THE ONE the people of the Calf worshipped since Allah DECREED that only HE would be worshipped. When Allah decrees something, IT MUST OCCUR.

Musa chided his brother Harun since the business consisted of disavowal and inadequacy. **The gnostic is the one who sees Allah in everything, rather he sees Him as the source of everything.** Musa was teaching Harun with the instruction of knowledge even though Musa was younger than him in age"

'AbdurRahman Al-Jami explained in his Sharh on 'Fusus ul Hikam" this by quoting the verse "**Your Lord has done Qadha (decreed) that you should not worship but Him**" and commented as such:

"Because this Qadha (decree) is not restricted on the Hukm Taklifi Ijabi (order) as it has been restricted by people of Zahir (following apparent meanings), until one could say that it does not necessitate that what is decree (must happen), rather it includes the Hukm Taqdiri (the decree)"

AhluSunnah wal Jam'aah say that the decree (Qadha) here is not the universal decree of creation (Qadha Al-Kawni), meaning it is not that Allah has predetermined that He only would be worshiped and nothing else can be worshiped, but here the decree is the religious decree (Qadha Shar'i) meaning that Allah has decreed that He only should be worshiped and He ordered people only to worship Him, and people can refuse to do such, so it does not necessitate that what Allah ordered them to do must happen, and indeed Allah blamed the polytheists for worshiping other than Him and punished them.

The Hukm Taklif Ijabi means the order, Allah makes His worship alone obligatory on the people. The Hukm Taklifi are of five categories: obligatory (Wajib), recommended (mandub), permissible (Mubah), Makruh (disliked) and Haram (forbidden).

So for the Scholars, this verse means Allah ordered that He only should be worshiped, and Ibn 'Arabi and Al-Jami are saying that the meaning is that Allah has decreed and predetermined such a matter, and none can be worshiped but Him, so whoever worshiped the calf did not worship other than Allah, likewise whoever worshiped the idols did only worship Allah. And this is why many scholars such as Imam Az-Zahabi said there is no Kufr greater on earth than what is in "Fusus".

Worship of idols is worship of Allah for ibn 'Arabi

Ibn 'Arabi wrote in his "Fusus Al-Hikam" in the chapter of Nuh (peace be upon him), as translated by Caner Dagli in his "The Ringstones of Wisdom" p45:

"In their deception they said, **Leave not your gods, and leave not Wadd, nor Suwa', Yaguth, Ya'uq, or Nasr**¹. **HAD THEY LEFT THEM, THEY WOULD HAVE BEEN IGNORANT OF THE REAL IN THE MEASURE OF WHAT THEY HAD LEFT**. The real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it. For the Muhammadan, **Thy Lord Hath decreed that ye shall worship only Him**², that is to say, He decided."

Ibn 'Arabi further wrote, as translated by Aisha Bewley:

"**And because of their errors**" which is that which is recorded for them, "**they were drowned**" **IN THE SEAS OF THE KNOWLEDGE OF ALLAH WHICH IS PERPLEXITY AMONG THE MEN OF MUHAMMAD**. When the seas were heated up, "**they were put into a fire**" In the Source of Water, "**and they found no one to help them besides Allah**." (71:25) Allah is the source of their helpers, and so they were destroyed in it for time without end. If He had brought them out to the shore, the shore of nature, He would have brought them down from this high degree. All belongs to Allah and is by Allah, rather it is Allah."

Abdul Ghani An-Nablusi wrote in his commentary of "Fusus Al-Hikam" entitled "Jawahir A-Nusus fi Hall Kalimaat Al-Fusus" vol 1 p 201-202, Dar Al-Kotob Al-Ilmiyah, with in bold the words of ibn 'Arabi:

""**Thy Lord Hath decreed**" from eternity and PREDETERMINED (QADDARA) "**that ye shall worship**" O all Mukalifun (people that have received orders from Allah) "**only Him**" alone "**that is to say, He decided**" and His (Ta'ala) judgment occurs in every case, HOW CAN WORSHIP OF OTHER THAN HIM (TA'ALA) BE CONCEIVED THEN?"

Al-Jami wrote in his commentary of "Fusus Al-Hikam" p 133:

"He (ibn 'Arabi), may Allah be pleased with him, said in (his book) "Al-Futuhah": And the creation worshiped here what they worshiped, but nothing was worshiped except Allah in such a way that they did not know (who they worshiped) and called

¹ 71:23

² 17: 23

their objects of worship Manat, Lat, 'Uzza, and when they die,
the veil is removed from them and they know that they did not worship but Allah."

Al-Jami also commented on p 136 about the polytheists drowning in water, words of ibn 'Arabi in bold:

"In the seas of the knowledge of Allah" they vanished in the witness of his Ahadiyah (Unity)...**"In the source of water"** meaning the source of the water of knowledge and the witness of His Ahadiyah (Unity)"

So for Al-Jami also polytheists will be drowned in ocean of knowledge, and he totally agreed with the Kufr of ibn 'Arabi, leaving no doubt about his intent.

Mulla Ali Al-Qari wrote in his « Ibtal Al-Qawl bi Wahdatul Wujud » p 125 concerning this speech of ibn 'Arabi :

« I saw a quote from the book « Ash-Shifa » (of Qadhi 'Iyad) containing a consensus on declaring Kafir everyone who rejects a clear text of the Book. Al-Allamah Ad-Dallaji said in his explanation of this book (meaning his Sharh of "Ash-Shifa"): "Meaning giving a meaning contrary to the clear meaning like some Sufis interpreted His speech concerning the people of Nuh: **"And because of their errors, they were drowned and they were put into a fire"** as: they were drowned in the love (of Allah) and entered fire with a nonsensical speech, turning the blame of them into the praise of them" (End of Ad-Dallaji's quote)

And it is not hidden that knowledge is an attribute of praise, rather leading to love"

The Sharh of « Ash-Shifa » of Ad-Dallaji is entitled: « Al-Istifa fi Sharh Shifa », as indicated byt Ahmad ibn Ibrahim Al-'Aynayn, the Muhaqiq of the book of "Ibtal Al-Qawl bil Wahdatil Wujud" of Mulla Ali Al-Qari.

So we can clearly see that Mulla Ali Qari considers ibn Arabi's speech regarding the people of Nuh as pure Kufr, as ibn 'Arabi rejected the clear meaning of the text.

Furthermore, this view is clearly affirmed by the followers of ibn 'Arabi. For instance, Al-Jili said p 293 of "Al-Insan Al-Kamil" that worship of stars is worship of Allah:

"As for the philosophers, verily they worshiped Him according to His names (Subhanahu wa Ta'ala), **because the stars are the manifestations (Mazahir) of His names, and He (Ta'ala) is their reality by His essence.**

So the sun is the manifestation of His name "Allah", because it gives its light to all the stars in the same manner as all His names, their realities deriviate from the name "Allah". And the moon is the manifestation (Mazhar) of His name "Ar-Rahman", because it is the best of stars in taking the light of the sun, in the same manner as the name "Ar-Rahman" is in relation to the name "Allah" compared to the others names as it has preceded in its chapter...

So when the souls of the philosophers tasted this in their feeling present by predisposition in them by the divine Fitrah, **they worshiped these stars because of this divine Latifah (subtle reality) present in the stars**, and then when Al-Haqq was the reality of these stars, this necessitate that **He was the worshiped by essence**, so they worshiped Him in this secret. There is none in the creation but he worships Him..."

Isma'il Haqqi Al-Bursevi wrote in his "Kernel of the Kernel" (Lubb Al-Lubbab), translated from Turkish to English by Rauf Bulent, Beshara publication, p 22-25:

"A man who is on the way becomes Man when he reaches the Total Intellect. **This is called the Reality of Muhammed. That which is mentioned in the hadith applies to this: "First of all God created my Intellect."** The man of the Way at this station is colourless and finds Oneness.

The colourless imprisons even the colour:

Moses makes war with Moses.

One who does not enter a colour finds a sweet way.

Moses and Pharoah become friends.

The intellect of the man finds the Total Intellect, his self finds the Total Self, his spirit finds the Holy Spirit. This station is known as Union after Separation. . . **From this moment on he cannot take refuge in any one part of religious belief and cannot subject himself to the regulation of any dogma.** But he must not loiter in this state – it is absolutely essential he must go forward. With the help of God in this station, finding the state of non-existence with God, it is necessary that he reach the universe of subsistence with Him.

Third Journey

This journey starts from Him, but at the same time it is the station of remaining (baqa') with Him. That is to say, it is the journey from the Reality (Haqq) to the Many (khalq). That is to say, having found the Universe of Oneness, he passes into the state of separateness. **The man on this journey is for helping others to know, for clearing a way for**

others with a spiritual descent, and he puts on the cloak of manhood and comes down from his state to among the people and mingles with them. That is the meaning of the hadith that says: "I am also a human being like you all." It is necessary at this state to eat, to drink, to sleep, to marry, but not to fall into excess in any, nor into asceticism. Complete balance and direction is essential.

Neither excess, nor deficiency must there be in him That is the right way in the midst of this,

The person who reaches that state is a person of *iffet* (the quality of being above reproach) and *istiqdamat* (direction). He outwardly agrees with religious laws and he accepts them, but he does not ever get involved with extra ritual other than that which is essential. Both in the Universe of Multitudes and in the Universe of Oneness, he is constantly in a state of prayer (*salat*). His exterior universe is close to the people. His interior universe is conjoined inseparably to God. To understand this person is very difficult because people think and judge a man by his visible devout attitude and his exterior actions, and they think it is the devout man who is evolved. However, the Perfect Man's development cannot be seen with the eye of the senses. To be able to see him, you have to have eyes that have reached him...

In spite of the fact that the state is thus, just as Ibn 'Arabi says, this **person does not question anybody because of the belief he nurtures; he does not meddle with such things and he does not deny their belief, because he has arranged deep in his being all the beliefs.** That is to say, the gnostic has understood an all-inclusive point of view. For this reason, the all-inclusive reality has a face in each sector of belief because what they call an absolute perspective is that gnostic. There is no absolute which has not a relative side. Because of this, whatever is worshipped, the Absolute appears in that face. Whether or not the owner of a belief knows this, this is how it is...

The particulars mentioned above are the established known meaning of this verse from the Quran: "**Your Lord's decree is this that you do not be a servant to any but Him.**" That is to say: Oh Prophet, your Lord's appreciation and decree is this that in love, in praise, and in exaltation, you should know no other than Him, see no other than Him, and be a servant to no other than Him. **In any case, it is absolutely impossible to worship other than Him. Even the worship of an idol results in the worship of God, because the existence of the idol is also of God.** To be able to understand this it is necessary to understand and to know that all existence is of God. These words of ours are a mirror to what has been said before.

Thus the gnostic, after having understood this meaning, neither enters into nor denies anybody else's belief, because he understands there is no other existent but Him and because he saw the All linked together in a chain of order, and understood that he himself is nothing other than an order and a will. Again, the Gnostic sees every person according to the manifestation of a Name, and thereby their beliefs and their behaviour are as they should be."

Christians' mistake is only to limit divinity to Isa (aleyhi salam)

Ibn 'Arabi wrote in the chapter of 'Isa (aleyhi salam) :

"Allah said, **"They are unbelievers who say, 'Allah is the Messiah, the son of Maryam.'"** (Qur'an 5:17, 5:72.) They fell into both error and disbelief at the end of all they said, not because they say that he is Allah nor by calling him the son of Maryam"

Mulla Ali Al-Qari in his "Ibtal Al-Qawl" p 137 quoted the explanation of the Sufi Al-Badlisi from his explanation of "Fusus ul-Hikam":

"The commentators of "Al-Fusus" such as Al-Qaysari, Al-Jundi, Al-Jami all agree that the meaning of the Shaykh (Ibn 'Arabi) by this statement is that they (Christians) did not become disbelievers except by limiting Al-Haqq (Allah) to 'Isa, because He (Ta'ala) is not limited rather he (Subhanahu) is manifested in the whole universe."

So Mulla Ali Al-Qari showed that all Sufis that commented "Al-Fusus" say that Kufr does not occur by saying that 'Isa is Allah, but by combining this saying with the saying that he is the son of Maryam, meaning limiting Allah to 'Isa. If one says that 'Isa is Allah like the rest of the creation, this is correct for ibn 'Arabi.

Al-Jami explained in his "Sharh" p 335 the words of ibn 'Arabi: "Not because they say that he is Allah"

"If we consider that the Ipseity (Huwayiyah) of Al-Haqq (Subhanahu) is individualised and manifested in the form of the Messiah like it is manifested in the form of the entire universe, without restricting this (to the Messiah), then it is the true without doubts. If we take into account the meaning of restriction, then it is disbelief (kufr) and veiling (Satr)."

Al-Jili explained this matter in more details. He wrote in his "Al-Insan Al-Kamil" about the Christians:

This is what made him say: **"If You forgive them, verily You, only You are the AllMighty, the AllWise"** (Maidah: 118)

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And he did not say in his saying: "If You punish them, You are severe in punishment" or similar words, rather he mentioned the forgiveness, seeking it from Al-Haqq for them, **as a judgment from him that they did**

not exit from the truth, because the prophets (may the Salawat of Allah and His salam be upon them) do not ask forgiveness for someone while knowing that they deserve punishment... So Isa asking forgiveness for his people was based on his knowledge that they deserve such, because they were upon the truth in themselves though they were in the reality of the matter upon falsehood, so their being upon the truth according to their creed is that to which their matter will return even if they were upon falsehood, upon which is the reality of their matter.

This is why he said **"If You punish them"** and he used very nice words after, saying: **"they are Your slaves (Ibad)"** meaning they were worshipping You and they were not rejecting (You) nor among those having no Master (Mawla) - because the Kafir have no master- **because in reality they were upon truth as Haqq (Ta'ala) is the reality (Haqiqah) of 'Isa and the reality of his mother and the reality of the holy spirit, rather the reality of everything**, and this is the meaning of 'Isa (aley salam): **"they are Your slaves (Ibad)"** ...

And among the mentioned manifestations (Tajjali), His manifestation in the unity that the people of 'Isa witnessed in 'Isa, in Maryam and in the holy spirit, so they witnessed Haqq in all of these Mazahir (meaning these three), and even if they were right in these manifestations, they erred and went misguided. **As for their error, it consists in restricting this to 'Isa, Maryam and the holy spirit.** As for their misguidance, it is because they believed in absolute Tajseem (anthropomorphism) and restricted resemblance (Tashbeeh) in this unity...

Isma'il Haqqi wrote in his "Kernel of Kernel" p 34:

"He is the One who is called by all the Names, drawn in every picture, called with different names and qualities and qualifications. He descends to every degree, and this descent is also a sign of His ripeness. His descent is explained by this hadith: "I was ill, and you did not visit Me. I was hungry and you fed Me not from your own food." The Reality, in Its qualities, in Its descent and in Its degrees accepts the opposites because from Its point of view there is no such thing as opposite. . . Only those who are more special than special understand this. For the people of gnosis this is a hint and for them it is enough. The following Quranic saying shows the situation very well: **"He is the Beginning and the End, He is the Exterior and the Interior and He knows everything by its own being."**

We have explained as much as possible what is absolute and what is relative. Let it be known that if you condition Him by absoluteness, this absoluteness becomes as if it were relative, whereas it is necessary not to tie Him down to any condition. Because God has encompassed

all degrees. The following is a verse from the Quran which states this: **"Wherever you turn, God has a face of revelation in that direction."** According to this order in every degree there is a face of revelation. Consequently you cannot deny one and accept the other. If you do, you cover up the Truth, and this is considered denial.

For example, an idolator, because he has made his devotion exclusive to an idol, and because he has tied his state to that denies any other belief. Consequently he is considered as one who covers the Truth. **Then if a Muslim denies one of the beings in which God manifests Himself, religion does not consider him as Muslim.**

The covering up of the false has covered up the Absolute Truth. The covering of the Truth has covered himself with Truth.

Oh, son, the meaning of this is hidden in the Quranic verse: **"Your Lord's decree is this, that you worship only Him."**

All creeds are correct for ibn 'Arabi

Ibn Arabi wrote in “Fusus ul Hikam” chapter of Hud (peace be upon him) as translated by Aisha Bewley in her “Seals of Wisdom”:

“Take care lest you be limited by a particular creed and deny what is other than it, so that a great blessing may pass you by. Indeed, knowledge of what the matter is based on may pass you by. Make yourself a vessel for all the forms of belief. Surely Allah is vaster and greater than being contained by one creed rather than another. So Allah says, **“Wherever you turn, the face of Allah is there.”** (2:115)”

Ibn 'Arabi further wrote few lines after in chapter Hud, as translated by Caner Dagli p 116-117 of “The Ringstones of Wisdom”:

“There is nothing but beliefs, and all are right, and he who is right is rewarded, and he who is rewarded is happy, and he who is happy is well-pleased because of it, though he may suffer for a time in the Abode of the Hereafter. The Folk of solicitude, though we know that they are happy, these Folk of the Truth, do become ill and suffer pain in the life of this lower-world. Among the slaves of God are those who will be seized by this suffering in the life of the Hereafter, in the abode called Hell. None amongst the Folk of knowledge, those who unveil the affair as it is, deny that they shall have an enjoyment particular to them in that abode. Either the pain they were experiencing shall be lifted from them, their enjoyment consisting of the relief from the consciousness of that pain, or they shall have a separate and independent enjoyment, such as the enjoyment of the Folk of Paradise within Paradise. And God knows best.”

AbdurRahman Al-Jami mentioned as explanation of this in his “Sharh Fusus Al-Hikam” p 266 the poem of ibn 'Arabi that is in “Futuhat Al-Makkiyah”:

“عَفَدَ الْخَلَائِقُ فِي الْإِلَهِ عَقَائِدًا
وَأَنَا اعْتَقَدْتُ جَمِيعَ مَا اعْتَقَدُوهُ

**The creation held many creeds about Allah,
and I believed all of what they believed”**

Abdul Ghani An-Nablusi wrote in his commentary of “Fusus Al-Hikam” v 1 p 437, words of ibn Arabi in bold:

“**“Take care”** O Salik (wayfarer) , meaning beware **“lest you be limited”** about Allah (Ta'al) **“by a particular creed”** meaning a

creed of the meaning understood by you that it is Allah (Ta'ala) as done by the people of reasoning and imitation of texts **“and deny what is”** meaning any creed **“other than it”** among the creeds of the people like the action of those mentioned before **“so that a great blessing may pass you by”** from the perfection of knowledge **“Indeed, knowledge of what the matter is based on may pass you by”** as it has passed by the predecessors (mutaqaddimun) from one aspect **“Make yourself”** O Salik **“a vessel”** meaning the absolute substance **“for all the forms of belief”** THAT THE PEOPLE FROM ALL NATIONS (MILAL) BELIEVE ABOUT ALLAH (TA'ALA) with your imputing errors to all nations which limit their beliefs to one creed and declare disbelievers those who oppose them in this, they are the ones about whom Allah said: *“Every time a new nation enters, it curses its sister nation (that went before)”* (Al-A'raf : 38) **“Surely Allah is vaster and greater than being contained by one creed”** from the creeds of people **“rather than another”**

Abul Ghani An-Nablusi further wrote in v 1 p 439-440 in commentary of words of ibn 'Arabi in bold:

“There is nothing” meaning in the whereness mentioned **“but beliefs”** from all beliefs of people about Al-Haqq (Ta'ala) **“and all”** meaning all the beliefs of people about Al-Haqq (Ta'ala) with whatever belief they might believe in **“are right”** in their belief in it, because Haqq (Ta'ala) manifested for them in this belief so He created it for them in their perception according to their aptitude, so how could they err in believing in it? And all the beliefs are similar to this, there is no superiority of one above the other, and the ignorant person errs in believing that his belief corresponds to Al-Haqq (Ta'ala) without the belief of others, and indeed every believer believes this about his belief, but no belief among beliefs is corresponding fundamentally (to Al-Haqq) nor rejected for the one who believes in it as well fundamentally. THE KUFRA AND MISGUIDANCE IS ONLY TO RESTRICT AL-HAQQ (TA'ALA) IN THIS BELIEF FROM WHAT HE IS”

Mulla Ali Al-Qari said in his « Ibtal Al-Qawl bi Wahdatul Wujud » p129 concerning this speech of ibn 'Arabi:

« His disbelief is apparent as he claims that the diversified creeds of different groups are all correct, and the belief that they are all corrects is the belief of the heretics, those who make everything permissible, the people of profanity and the people of Wahdatul Wujud (unity of existence)»

Ismail Haqqi wrote in his “Kernel of the Kernel” p 4:

“One of the special matters that Ibn 'Arabi wants to explain in his Futuhat-al-Makkiyah is this: **"If a gnostic (arif) is really a gnostic he cannot stay tied to one form of belief."**

That is to say, if a possessor of knowledge is cognisant of the being in his own ipseity, in all its meanings, he will not remain trapped in one belief. He will not decrease his circle of belief. He is like materia prima (hayula) and will accept whatever form he is presented with. These forms being external, there is no change to the kernel in his interior universe.

The knower of God (arif bi'llah), whatever his origin is, remains like that. He accepts all kinds of beliefs, but does not remain tied to any figurative belief. Whatever his place is in the Divine Knowledge, which is essential knowledge, he remains in that place; knowing the kernel of all belief he sees the interior and not the exterior. He recognises the thing, whose kernel he knows, whatever apparel it puts on, and in this matter his circle is large. Without looking at whatever clothing they appear under in the exterior he reaches into the origin of those beliefs and witnesses them from every possible place.”

Ismail Haqqi wrote in his “Kernel of Kernel” p 19:

“They asked some of the great ones as follows: "According to what is said, the gnostic will not remain tied to any one belief, yet he will appear to the people as if he was in conformity with them because there is a quotation which says: 'Talk to the people according to their intelligence.' Now, if he were to show the people what is in his heart he would be immediately killed. If the situation is such, is not the gnostic a hypocrite?"

The answer is as follows: no. because the hypocrite is he who has a secret belief but shows work in the open according to the current belief and he himself knows that what he does is not proper. What the gnostic shows outwardly as his belief is the same as the truth, and although his interior belief may seem to be in opposition to the belief he shows outwardly, it is not. The frame of the gnostic is large. In him even the two opposing beliefs are united. If these two opposing beliefs appear as opposites to the people outside, for him they are not. The one who knows best is god.”

Ibn 'Arabi's belief in "Khatam ul Awliya"

Ibn 'Arabi wrote in his "Fusus ul Hikam", chapter of Sheth:

"This knowledge only belongs to the Seal of the Messengers and the Seal of the Awliyâ'. The Messengers and Prophets only see it from the niche of the Messenger who is the Seal. The awliyâ' only see it from the niche of the walî who is the Seal. **Even the Messengers only see it to the extent that they see it from the niche of the Seal of the Awliya'**, for Message and Prophethood - by which I mean the Prophethood of bringing the Sharî'a and its message - ceases, but wilâya never ceases. Thus the Messengers, in much as they are awliya', see what we have mentioned only from the niche of the Seal of the Awliya'. How could it be different for other awliyâ'? Although the Seal of the Awliyâ' is subject to the judgement which the Seal of the Messengers brought through the Sharî'a, that does not diminish his station nor does it detract from what we have said, for something which is lower from one point of view can be higher from another.

Confirmation of this occurred in the history of our Sharî'a in the excellence of the judgement of 'Umar regarding the prisoners of Badr (10) and their treatment, and in the story of fertilization of the date-palms.(11) It is not necessary that the perfect have precedence in everything and in every rank. The Rijâl (12) regard precedence as being in the degrees of knowledge of Allah. Here is their goal. As for the things which are in-time, they do not attach their thoughts to them, so realise what we have mentioned!

Al-Khidr said to Musa, "I have knowledge which Allah has taught me, and which you do not know, and you have knowledge which Allah has taught you and which I do not know."(13)

It is like the Prophet, may Allah bless him and grant him peace, in relation to a brick wall which was complete except for one brick,(14) and the Prophet was that one brick although he himself only saw the place for the single brick.

The Seal of the Awliyâ' must also have this sort of vision. He sees the same as the Messenger of Allah, may Allah bless him and grant him peace, saw, **but he sees a place for two bricks in the wall**, and that the bricks are made of gold and silver. He sees that there are two bricks missing in the wall, and he sees that they are a silver brick and a gold brick. He must see himself as being disposed by nature to fill the place of these two bricks. The Seal of the Awliyâ' is these two bricks by which the wall is completed. The necessary reason for which he sees himself as two bricks is that he follows the Shari'a of the Seal of the

Messengers outwardly - which is the place of the silver brick. This means the outward Sharī'a with all that pertains to it of ordinances which are taken from Allah by the secret, according to the outward form which conforms to the secret because he sees the matter for what it really is. He must see the matter in this manner, for it is the place of the golden brick in the inwardly hidden. **It is taken from the source from which the angel brought it, the same angel who brought the revelation to the Messengers.** If you have understood what I have alluded to, then you have indeed acquired useful knowledge!

All the Prophets, from Adam to the last of the Prophets, take their light from the niche of the Seal of the Prophets, may Allah bless him and grant him peace. Even though the existence of his clay was deferred, the last Prophet was nevertheless present in his reality, according to his statement, "I was a Prophet when Adam was between water and clay." (15) Every other Prophet only became a Prophet by being described by divine qualities inasmuch as Allah is described as the Praiseworthy *Wali*.(16)

The Seal of the Messengers, in respect to his *wilâya*, is connected to the Seal of the *Awliyâ'* in the same way in which Prophets and Messengers are connected to it. He is a *walî*, Messenger, and Prophet. **The Seal of the *Awliyâ'* is a *walî* and the heir who takes directly from the source,** contemplating the ranks. He is the most beautiful of the beauties of the Seal of the Messengers, Muhammad, may Allah bless him and grant him peace, the overseer of the community, and the master of the sons of Adam by reason of opening the door of intercession."

Notes of Aisha Bewley on the above portion:

"10. After Badr, Abu Bakr asked the Prophet to either forgive or allow the prisoners to be ransomed. 'Umar said that they should be killed. Eventually, the Muslims reached a consensus that the captives should be ransomed and they were. Later the verse was revealed, "*It is not for a Prophet to take captives...*" (8:67)

11. When the Prophet had been asked about whether palm-trees should be pollinated and then later said, "You have the best knowledge of these things of your world."

12. *Rijal* (sing. *rajul*): The men. Meaning the men of gnosis and illumination. Those who know - that is - who know how-it-is, and not the veiled fantasy experience of so-called ordinary sensory perception which is, as we now know, in direct contradiction to the physical reality of matter according to high-energy physics.

13. cf. Qur'an 18:65.

14. Hadith in al-Bukhari (2815) and Muslim.

15. Hadith in at-Tirmidhi and *Musnad* Ibn Hanbal.

16. Qur'an 42:28, "*It is He who sends down abundant rain after they have lost all hope, and He unfolds His mercy; He is the Praiseworthy, the Wali.*"

Mulla Ali Al-Qari said after quoting this speech of ibn 'Arabi :

«The clear and intelligible Kufr is not hidden in this for the one possessing reason and understanding, because he (Ibn 'Arabi) first claims to know the Unseen by affirming these levels, then he places himself above the possessors of nobility (Prophets), and there is a consensus that the entirety of saints do not reach the level of one Prophet, so he clearly contradicts the Sharia'h with this fruitless and corrupt claim...

He claims that he is independent from the Prophet (saw) about the internal knowledge (Al-Batin) and that the Messengers and their seal are depending upon him, they take from the divine emanation (Faydh) revealed to him...

The way he gave the example of the Prophet (saw) as a brick of clay in the wall of the pure Shari'ah and he his example as two bricks, one of gold and another of silver...and the meaning of the silver brick is the imitation of the Shariah of Muhammad (saw) outwardly, and the meaning of the golden brick is that he takes the internal emanation (Al-Faydh Al-Batini) from the Divine presence, such words amount to Kufr about which none doubts, none among the Jews, Christians, Sabeans, Greek philosophers, Shakhmanistes, atheists, naturists, so what to say about the Muslim groups among the Ahlus Sunnah wal Jama'ah and others Mu'tazilah, Khawarij, Shi'ah and others groups of innovation?"

Also we see that Al-Jami approved the creed of ibn 'Arabi in his "Sharh Fusus Al-Hikam" and he tried to explain why the Prophet (saw) only saw one brick p 101:

«He did not look at this brick with his deep vision in this example...because he was not given the order to reveal the realities and the secrets, as was ordered the seal of the saints, rather he (the Prophet (saw)) was ordered to hide them in the Shari'ah and the detailed laws..."

Also Al-Jami confirmed that the seal of the Prophets takes from the intermediary of the angel while the seal of the saints takes directly from the source from which the angel takes, he wrote p 102:

« He (seal of the saints) takes from him (seal of the Messengers) the law (Shar') outwardly, though internally (Al-Batin) he takes from the source from which the angel takes the revelation (sent) towards the seal of the Messengers.”

Al-Jami tried to defend this creed by saying that the seal of the saints is only a manifestation of the Light of the seal of the Messengers, but this explanation does not remove the fact that the seal of saints, the so-called manifestation of the light of the seal of the Messengers takes directly from the source, while the seal of the Messengers takes via the angel. So this manifestation of the light of the seal of the Messengers has this quality that the seal of the Messengers does not have, and the seal of the Messengers with all other Messengers take from the Batini emanation of this seal of the Messenger.

So the defence of Al-Jami is not a real defence, rather it is confirming the Kufir of ibn 'Arabi.

Takfeer of ibn Arabi

Abu Hayan Al-Andalusi, Ibn Hajar, Sirajudin Al-Balqini, Izz ibn abdisSalam, Ibn Daqiq Al-'Eed, As-Sakhawi, Al-Ayni, Az-Zahabi are famous for doing the Takfir of ibn 'Arabi.

Sa'd At-Taftazani has written a book against ibn Arabi entitled "Ar-Rad 'ala Abateel Kitab Fusus Al-Hikam li ibn Arabi"

He wrote in it: "Rather this Mulhid (ibn Arabi) denied the Lord of the universe, as he claimed that the religion was not completed by Sayid Al-Bashar, sent to all Ajam and arab, rather there was a place of completion left"

Then At-Taftazani declared ibn Arabi to be worse than Musaylamah Al-Kazzab by claiming that Khatam Al-Awliya is superior to Khatam al-Anbiya

At-Taftazani said that 'Adudin Al-Hanafi (AbdurRahman ibn Ahmad Al-Eeji), author of "Al-Mawaqif" also described Fusus and Futuhat As Kufr.

At-Taftazani called ibn Arabi as "Mumit At-Deen" and "La'in" (cursed)

He said about ibn Arabi's stance on Fir'awn: "This is abominable Kufr (Kufr Shani')

He said: "He denied the Quran, he allows contradictions in the speech of the King, cancels the fundamentals of Islam, and became like Pharaoh and his people disbeliever, denier, misguided, may there be upon him and Firawn the curse of Allah, the Angels and the whole of humans"

As-Sakhawi mentioned in his "Al-Qawl Al-Munbi" that ibn Salah also condemned ibn Arabi.

As-Sakhawi said that ibn Marzuq said: "Al-Izz ibn AbdisSalam and ibn Al-Hajib (Al-Maliki) gave Fatwa f his Takfir"

As-Sakhawi quoted from Al-Ayzari that Ameer Al-Itqani was also among those who did Takfir.

Abul Hasan Taqiyudeen Ali ibn Abdil Kafi As-Subki (d 756) said about Ibn 'Arabi in his Sharh of "Manhaj" of An-Nawawi, in the chapter of Wasiyyah:

"As for these late Sufis such as Ibn 'Arabi, ibn Sab'in, Al-Qutb Al-Quwayni, Al-Afeef At-Tilmisani, these are ignorant and misguided people, exiting from the way of Islam (Kharijuna 'an Tariqatil Islam) so what to say about the way of scholars?"

Sources: "Al-Aqd Ath-Thameen" v 2 p 187, "Tanbih Al-Ghabeen" p 143, "Al-Qawl Al-Munabi" of As-Sakhawi (Manuscript), "Mughni Al-Muhtaj" of Ash-Shirbini and others

It is also said on the same page that As-Sakhawi said in his "Al-Qawl Al-Munabbi" that As-Subki has an epistle warning against ibn 'Arabi

And that As-Subki said in his Juzz entitled "Sabab Al-Inkifaf 'an Qairaatil Kashahf: "As for the speech of ibn 'Arabi, it should not be read at all, rather it should be kept in obscurity, and the little good that there is in "Al-Futuhah", other (books) make it sufficient from it, with all the ugly things in it, so there is no need to consider it, and since many days I am writing pages regarding this book and his book "al-Fusus" in order to show his condition to the questions of those who ask (about him)."

It is also said in the same book p 380-381 that As-Sakhawi wrote in his "Al-Qawl Al-Munabi" that he read from "At-Tahzir An-Nabeeh" of Taqi Al-Fasi that the books of ibn 'Arabi would be burned more than one occasion and that Taqiudin as-Subki's son **Abu Hamid Bahaudin Ahmad ibn 'Ali ibn AbdilKafi** would also burn the books of ibn 'Arabi in his Madrasah in Egypt on many occasions.

Al-Baq'a'i in his "Tanbih Al-Ghabi" p 143 also mentioned that Ahmad ibn 'Ali ibn Abdil Kafi would burn the books of ibn 'Arabi.

Taken from the book: "Ibn 'Arabi, Aqidatuhu wa Maqif Al-Ulama minhu" p 367 of Daghash ibn Shabeeb ibn Daghash Al-Ajmi, published by Maktabah Ahlul Athar, Kuwait

May Allah send Salah and Salam on the Prophet (saw), his family and companions!