

THE MECCAN REVELATIONS

المسرة الزة او جبر الاشبا عن نجرم وعرمة

by the Greatest Master
Muhyiddin Ibn al-Arabi
(volume 1 of 37)

translation & commentary by
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THE MECCAN REVELATIONS

Muhyiddin Ibn al-Arabi

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Introduction to this Volume One of the Meccan Revelations

In the Name of Allah the Merciful and the Compassionate, and the mercy of Allah be upon our master the Prophet Muhammad. Oh my God, I give up my power and strength, and I resort to Your Power and Your Strength. With the help of Allah, the Powerful and the Generous, I start this translation of the Meccan Revelations (*al-Futûhât al-Makkiyyah*) by Abu Abdullah Muhammad bin Ali bin al-Árabî al-Hâtimiy aṭ-Ṭâiy, may Allah be pleased with him.

In this introduction, I shall explain the translation policy and give some important notes for the reader in order to make the understanding of this highly demanding and extremely complex work possible, in addition to giving some background and historical information about the original text and its author.

DRAFT

The First Volume of the Meccan Revelation

DRAFT

The First Part of the Meccan Revelations

By our master, the Sheikh of Islam, the elite of people, the leader of the (spiritual) nation, the model for all leaders, the sultan of the realizing, the inheritor of prophets and messengers, and the reviver of religion, Abu Abdullah Muḥammad bin ʿAlī bin al-ʿArabī aṭ-Ṭāyī al-Ḥātimīy, may Allah be pleased with him and please him with Him.

This part and the rest of this book (of the Meccan Revelations) was conveyed from his writer and originator Sheikh al-Islam -may he be endorsed by Allah the Exalted for his effective deeds- to his servant and son: (Ṣadr ud-Dīn), Muḥammad bin Isaac (al-Qūnawīy), may Allah forgive him and his parents ...

1. (Foreword)

In the Name of Allah the Merciful and the Compassionate, and the mercy of Allah be upon our master the Prophet Muhammed.

2. (The reality of existence)

Praise is to Allah who created things *after* (their) nonexistence (*án ádam*)¹ and His (/its)² nonexistence, and He made their existence subject to the orientation (*tawajjuh*) of His Words (/Command), in order that we realize the secret of their occurrence (*hudûth*) and oldness (*qidam*) with respect to His Oldness, and we understand, by this realization, the meaning of what He has told us about the authenticity (/constancy) of His Foot;³ thus He, the Exalted, manifested (*dhahara*), (then) overpowered (*dhahara*) and empowered (*âdhhara*),⁴ and He did never go away

¹ This simply means that the world “was not” and then “it is”, and this is different from “creation from void, or out of void” (*min ádam*) which is intellectually impossible and Ibn al-Árabî denies it, because void is null and nothing may ever come out of it. But also it is not that the world had existed *after* nonexistence alone, which is its first introduction and it needs another introduction as Ibn al-Árabî always stresses that nothing may ever come out from the one alone as we shall see shortly; thus he adds “and His (/its) nonexistence” (see the following note), which is the second introduction. This issue was greatly misunderstood by Ibn al-Árabî’s opponents and they have used it to accuse him of disbelief and heretic. For more details about Ibn al-Árabî’s view of the creation and its relation with Allah, see Mohamed Haj Yousef, *Ibn al-Árabî – Time and Cosmology*, Routledge, London and New York, 2007, [henceforth abbreviated as: IATC] pp. 33-4, 87. And for a full account of Ibn al-Árabî’s opponents’ accusations of different issues that they believe is contradicting the essence of Islamic faith, see Mohamed Haj Yousef, *Shams al-Maghreb – biography of Ibn al-Árabî and his doctrine*, dâr Fuṣṣilat, Aleppo, 2006, [henceforth abbreviated as Shams al-Maghreb] pp. 418-30.

² Othman Yaḥyâ says (v1p41) that “its nonexistence” here means the nonexistence of nonexistence which is the existence in the divine foreknowledge, that all things were potentially existing in the knowledge of Allah, the Exalted, which is what is called the immutable essences (*al-âyyân ath-thâbitah*) which has been widely translated as ‘permanent archetypes’ (see: SPK, p. 83; IATC, p. 33). But I say that it is also maybe more possible that the pronoun in the sentence we are translating refers to the existence of Allah, the Exalted, which then should be read as: “...and His nonexistence”, and that is because things in reality may not exist with Allah, i.e. in the state of His full manifestation, thus He, the Sublime, brought these things into existence when He hid in them, otherwise if He is fully manifested the world would perish instantly similar to what has happened to the mount before Moses, may Allah have mercy and peace upon him, when he asked to see Allah the Sublime, thus Allah said in *sûrat al-Árâf* about Moses when {he said: “oh my Lord, show me looking unto you!” He said: “you may not see Me, but look unto the mount; if it settles in its place then you would see Me”, then when his Lord manifested to the mount it became demolished and Moses fall down astounded, then when he woke up he said: “You are Sublime! I returned to You and I am the first of believers.” (143)}. Thus we find that the existence of things is an act which happened after two introductions: the original nonexistence, which is like the object or mother, and the hiding of Allah the Exalted, and that is the subject or the father, and the link between these two introductions was the orientation of His Command (as Ibn al-Árabî continues), which is the act, as we shall see that Ibn al-Árabî always stresses that the creation may happen only through two introductions and a link between them in a cosmological process which he call abstract marriage (see IATC: p. 103).

³ Allah the Exalted says in *sûrat Yûnis*: {and foretel those who believed that they have a foot of truth by their Lord...(2)}, and the attribution of feet to Allah the Exalted has been narated in the hadith of the Prophet, may Allah have mercy and peace upon him, when he said: “the Pedestal is the place of the two feet” (Kanz: 1683). Ibn al-Árabî declares that the foot in question is the divine ‘constancy’ (*thubût*) and the ‘two feet’ that are ascribed to the Merciful refer to ‘the foot of compulsion’ (*qadam al-jabr*) and ‘the foot of choice’ (*qadam al-ikhtiyâr*) [III 432.23].

⁴ Both verbs here: ‘manifest’ and ‘overpower’ are two possible different ways of translating the same Arabic verb ‘*dhahara*: ظَهَرَ’, but we put them in this context above in order to make sense of the sentence which is extremely ambiguous in Arabic because Ibn al-Árabî, may be intentionally, left it loose without using the diacritics which are sometimes necessary to determine the exact meanings of some Arabic words (See Appendix ??? and Note ??? below). We have chosen this translation above based on Othman Yaḥyâ’s comment in his critical edition of this Volume (see: Ibn al-Árabî, *al-Futûḥât al-Makkîyyah*, Vols. 1-14, ed. Osman Yahya (Cairo: The General Egyptian Book Organization, 1985 [henceforth abbreviated as OYF], volume 1 p. 41). However, if we allow ourselves to play around with diacritics by taking the

(*mâ baṭana*) but He hides (Himself) (*baṭana*) and He is hiding (some things, the reality) (*ʾabṭana*).⁵ The (coming into) existence of the essence of the servant has affirmed His Name ‘the First’, though it was already confirmed, and the assumption of extinction and vanishing (of the essence of the servant) has affirmed His Name ‘the Last’, though it was before that already confirmed. Thus, were it not for (the diversity of) times and the contemporary, and the ignorant and the knowledgeable; no one would have known the meanings of His Names: the First and the Last, neither the Hidden and the Manifest,⁶ though all His Beautiful Names are like that (indicating the Unity of divine Essence), but there is some disparity between Their ranks (because of Their relations with the diversity of the creatures, that is why They are many although the Essence is One), and this becomes clear when They are called upon at hard times! Thus, the servant of “the Tolerant (*al-Ḥalīm*)” is not himself the servant of “the Generous (*al-Karīm*)” (although the Tolerant is the Generous Himself), and the servant of “the Forgiving (*al-Ghafūr*)” is not himself the servant of “the Thankful (*ash-Shakūr*)” (but the Forgiving is the Thankful Himself) because every servant has a Name Who is his Lord, and he is (like) a body and This Name is his heart.

He, the Exalted, is the Knowing (*al-ʿĀlīm*) Who knows and teaches, and He is the Ruler (*al-Ḥākim*) Who rules and appoints the rulers, the Dominant (*al-Qāhir*), Who dominates and enables dominance, the Able (*al-Qādir*) Who empowers and gives and never skimp, the Permanent (*al-Bāqiy*) to Whom the property of permanence is not consequential, and –when He is witnessed– He is Sacred (*muqaddas*) above being confined in directions or conference, but the servant in that high state (of witnessing) becomes insulated (*munazzah*), not that He, the Sublime and the Exalted, in that sacred state becomes comparable (to the creatures that are confined in space and time);⁷ but the servant in that presence (*ḥaḍrah*) will be dimensionless, and he looks without actual heeding.⁸

I praise Him, knowing that He, the Exalted, is High and Lofty in His Attributes, His Majesty and Almighty Essence (*Ḍhāt*), and that the veil of mighty is uncurled before His Lights (*subuhāt*, s. *subhah*),⁹ and the door of knowing His Essence is closed; when He addresses His servant, He is the Causing-to-hear (/Speaker) (*al-Musmiʿ*) and the (actual) Hearer (*as-Samiʿ*), and when He does (/it is done) what He has ordered to

second verb as ‘*dhahhara*: ظَهَرَ’, with the gemination mark (*shaddah*), one other important possible and may be more profound translation would go like this: “He, the Exalted, manifested (*dhahhara*) (then) He withdrew (*dhahhara*) and He made (everything) manifest (*adhahhara*)”. This delicate statement goes quite well with Ibn al-ʿArabī’s view of creation as we have shown in IATC that the world, in Ibn al-ʿArabī’s view, is always fluctuating between existence and nonexistence, Allah is constantly manifesting and hiding in the world, and the Universal Intellect is always coming forward to receive knowledge from Allah and then backward to bestow that on the entities of the world. This complicated theory has been discussed fully in chapter VI of IATC.

⁵ Like in the previous note above, we have chosen this simplified translation based on Othman Yaḥyā’s comment (OYF: volume 1 p. 41), but if we want to go along with the second possibility that we put in the note above then we can put the second verb as ‘*baṭṭana*: بَطَّنَ’, with the *shaddah* as we did with ‘*dhahhara*: ظَهَرَ’; thus the meaning of the sentence would go like this: “and He is never hidden (in reality) but He hides (Himself from most creatures) and is hiding (some things, the reality)” which seems to be more appropriate and copes better with what has preceded.

⁶ He is referring here to the saying of Allah the Exalted in *sūrat al-Hadid*: {He is the First and the Last, and the Manifest and the Hidden (3)}. See also Appendix ??? for full account and translation of divine Names.

⁷ See Ibn al-ʿArabī’s discussion of this subject in: *Kitāb al-ʿAzal*, in *Rasāil Ibn al-ʿArabī* (Beirut: Dār Iḥyāʾ at-Turāth al-ʿArabī, n.d.), p.5.

⁸ Ibn al-ʿArabī himself has been in that high state of witnessing as he frequently reported and especially in the year 591/1195 at Fez in Morocco. For more about that see Shams al-Maghrib: p.192.

⁹ This Arabic word (*subuhāt*, s. *subhah*) does not simply mean ‘Lights’. But Ibn Manzūr states this meaning in his elaborated lexicon ‘Lissân al-ʿArab’ under the root ‘سبح’ which basically means ‘sublime’, so he explains that ‘the *subuhāt* of the face’ are his radiance and grace so that when someone sees this face he says: Allah is Sublime (*Subhāna Allah!*).

be done, He is the Obeyed (*al-Muṭāʿ*) and the Obedient (*al-Muṭīʿ*) (since there is no strength nor power but by Allah).¹⁰ Because this fact amazed me so much, I sang for the creatures (using a symbolic language) according to the rule of the (mystic) path:

The Lord is Real and the servant is real.¹¹
 Oh my God, who is the charged (*mukallaḥ*)!¹²
 If you say the servant; he is dead (/powerless).
 And if you say the Lord; how could He be charged!

In fact, the Sublime Himself obeys Himself, if He wills, through His creatures, and He is just with Himself for what He has determined to be His duty. Thus there is none (in existence, apart from the Real) but imaginary ghosts sitting useless on their thrones, and in the echo of what we have just said (/by revealing the truth of this symbolic language) resides the secret of what we are referring to for those who have been guided.¹³

Then I thank Him like those who know that only by (His) charging (the jinn and the human) His name the “Worshiped (*al-Maʿbūd*)” has come to take effect (otherwise He is Absolute and not known by any Description, because all the divine Descriptions and Attributions of Allah relate only to the creatures),¹⁴ and that by the fact that “there is no strength and no power but by Allah” appeared the reality of (divine) Generosity; otherwise if Paradise is awarded in return for your deeds, what is then the role of the

¹⁰ In the Third Part of this Volume of the *Futūḥāt*, Ibn al-ʿArabī is going to discuss at length these delicate issues that are normally studied in *kalam* theology. See in particular Issues 10 and 16, and Subject 3.2.

¹¹ This part of the verse is frequently quoted in a wrong way in the books of Ibn al-ʿArabī’s opponents as: “The lord is a servant and the servant is lord”, and they build on that!

¹² The meaning of charging (*taklīf*), here and as we will use it throughout the book, is Allah’s impositions (*farāʾid*) on His servants, of the two worlds of jinn and human in particular, to worship Him and to be responsible for their actions since He has given them intellect and freedom of choice. Therefore, angels for example are not charged in this sense because they only “do what they are commanded” but they do not have a choice in that, and also the human is not considered as charged until they reach a certain age of maturity which is called the age of discretion (*sinn ut-tamyīz*).

¹³ It seems that Ibn al-ʿArabī here is trying to establish his major controversial theory of the oneness of being. Although he had never employed this term directly, he explains almost everything based on the concept of ultimate unicity and oneness. In light of the centuries of later polemics surrounding this conception, it must be stressed that Ibn al-ʿArabī’s conception of the oneness of being is completely different from such views such as pantheism or monism. Nevertheless, this view was a source of considerable criticism specially from Ibn Taymiyyah and his school; because they wrongly understood that Ibn al-ʿArabī supports the doctrines of union (*ittiḥād*) and immanence (*ḥulūl*) and that he, therefore, denies any responsibility on the part of the servant for his wrong doings, since he is helpless with all that. Ibn al-ʿArabī, however, never said anything like that and he clearly denied union with God and His immanence in the creatures [II 614, III 52, IV 372, IV 379], and he strictly affirms the Islamic Law (*sharīʿah*) and accepts all the observed multiplicity on the usual planes of existence. The oneness of being, for Ibn al-ʿArabī, therefore, is a theory that focuses on understanding the cosmos and how it works, it visualizes the cosmos as a hierarchy of different levels of existence, the universe is thus existing in the outer level which incorporates the visible multiplicity whose ultimate spiritual and divine reality is one, and just as the actions and deeds are happening on the level of diversity so is the Law with all its particulars is applied on this level whether in the Lower or in the Hereafter. Ibn al-ʿArabī, however, affirms that all the multiple things that we observe, including ourselves, are but imaginary forms and the reality is always one indivisible essence, as he said in poetry (Fuṣūṣ al-Hikam, Ibn al-ʿArabī, ed. Abul-ʿUlā ʿAffī, Cairo, 1946: p.157):

The universe is but imagination
 Yet it is real in reality
 And that who comprehends this
 He has accomplished the secrets of the path.

We have discussed this issue at length in chapter V in IATC, pp.117-64.

¹⁴ See Appendix ??? for more detailed discussions of the divine Names and Attributes, and see also chapter V of IATC, p. 125.

divine Generosity that you understood! You are in fact veiled from knowing that you are granted to your essence, and from knowing the (divine) Origin of yourself. Thus, if what you are asking the reward for it is not yours, how do you observe your deeds! Thus, leave out things to their Creator and the provisions to their Provider (*ar-Râziq, ar-Razzâq*), because He is, the Exalted, the Granter (*al-Wâhib*) Who does not weary (of giving out), the King (*al-Malik*), Whose Power is great and immaculate (in the earth and in the heavens), the Kind (*al-Laîf*) to His servants and the Expert (*al-Khabîr*) Who is {nothing like Him, and He is the Hearer (*as-Samîâ*) and the Seer (*al-Başîr*)} [*sûrat ash-Shûrâ* 42:11].

3. (The Muhammadan reality)

Then mercy be upon the secret of the world (/the knower)¹⁵ and its (/his) (central) point, the goal of the realizing (*al-muḥaqqiq*) and his destiny, the sincere master whom was taken (in the night-journey)¹⁶ to his Lord, penetrating the seven heavens, in order to show him what He has deposited therein of signs and facts in what He has originated of creatures,¹⁷ whom I have seen, while I was authoring this foreword, in the world of imaginational realm (*âlam al-mithâl*) in the presence of majesty, by a disclosure attended metaphysically in my heart. When I witnessed him, peace be upon him, a master whose purposes are protected and whose scenes are preserved, supported and affirmed, and all the messengers lining in front of him, his nation -which is the best nation [3:110]- surrounding him, the exploited angels (*malâikat ut-taskhîr*) circumambulating around the throne of his place, and the angels generated by the deeds lining in front of him,¹⁸ while the Honest (*aş-Şiddîq*: Abu Bakr

¹⁵ Both ‘the world’ and ‘the knower’ in Arabic are written as ‘العالم’ with the difference being only in the diacritic on the lâm if it is *kasrah* or *fatehah* (see Note ??? below); thus if it is spelled as *âlam* then it means ‘the world’ and if it is spelled as *âlim* then it means ‘the knower’. The diacritic here was not specified in the manuscripts and both possibilities are plausible, because Ibn al-Ârabî considers the Muhammadan reality to be the real-through-him-creation-takes-place, and it is one of the names of the universal spirit, the universal reality, the universal pen or the greatest element ... (see IATC: p.000). This means that it is both the secret of the world and the secret of the knower, and we have showed in IATC that everything is in the end rooted in this reality. Furthermore, Ibn al-Ârabî said in ‘aş-Şalawât al-Faydiyyah’ as he was describing Prophet Muhammad may Allah have mercy and peace upon him: “the enumerator of the five divine Presences in his existence: {and everything We enumerated in a stated leader} [36:12], and the merciful upon those who ask their acceptances by his dew and generosity: {and We sent you but a mercy for all worlds} [21:107], the dot of the basmalah that encompasses what it will be and what it is/was, and the word of Command that goes throughout the circles of the worlds.” [from an unpublished translation of aş-Şalawât al-Faydiyyah by the author]. For the meaning of the five divine Presences mention above, see: Henry Corbin, *Alone with the Alone*, pp. 224-226.

¹⁶ As it is famously known, one of the most renowned miracles of Prophet Muhammad may Allah have mercy and peace upon him is the miracle of *Îsrââ* and *Miârâj* in which he travelled at night from Mecca to the Holy-city (*al-Quds*) and then ascended to heavens and returned in a very short time, this ascension is also experienced by the mystics such as Ibn al-Ârabî albeit it is only spiritual whereas the ascension of Prophet is both physical and spiritual as Ibn al-Ârabî explained in chapter 367 of the *Futûḥât*. For a full translation and study of related passages, see: ‘Ibn al-Ârabî’s Spiritual Ascension’ by James W. Morris, in *The Meccan Revelations*, Volume I, M. Chodkiewicz (ed.), W. Chittick (trans.), W. Morris (trans.) (New York: Pir Press, 2002), pp. 201-30. For more about the issue of *Îsrââ* and *Miârâj* of Prophet Muhammad, see: *Mawsûât ul-Îsrâi wal-Miârâj*, ed. Muhyîd-Dîn al-Tuáymî (Beirut: Dâr al-Hilâl, 1994). This book contains six important treatises written by prominent early and classical Muslim scholars, such as Ibn Ábbâs, al-Qushayrîy and as-Suyûṭiy. For an ontological study about this miracle and mystical experience, see: IATC, p.44.

¹⁷ This is a reference to Allah’s saying in *sûrat Îsrââ*: {Sublime is Allah Who did take His servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that We might show him some of Our Signs: for He is the one Who hears and Sees (all things) (1)}.

¹⁸ This is a reference to the correct hadith that the Messenger, may Allah have mercy and peace upon him, said: “My life is good for you, and my death is good for you; in my life I set up the traditions for you and I legislate the laws for you, and as in my death: your deeds is briefed before me, then whatever I see good of that I thank Allah for it, and whatever I see bad of that I ask Allah’s forgiveness for you”. This hadith

aş-Şiddîq may Allah be pleased with him)¹⁹ on his honourable right, the Differentiator (*al-Fârûq*: Omar Ibn al-Khaţţâb may Allah be pleased with him)²⁰ on his blessed left, the Seal (of General Sainthood, Jesus peace be upon him)²¹ sitting between his hands telling him the story of the female,²² Ali (Ibn Abi Tâlib), peace be upon him,²³ was translating in his tongue after the Seal, and the Having-two-lights (Othman bin abi Áffân, may Allah be pleased with him),²⁴ covered with his cloak of coyness,²⁵ serving him. Then he, the supreme master, the sweetest fresh supply and the clearest shining light, looked around and he saw me behind the Seal, for the common reality between me and him.²⁶ The master said to him: that is your counterpart, your son and your friend,

was categorized by the Iraqi as ‘correct’, see: hadith number 5 in Volume IV of Takhrij Ahâdith al-Îhyâ Lil-Ghazâlîy (Abu al-Faḍl Zayn ud-Dîn Ábd ar-Rahîm ibn al-Ḥusayn al-Îrâqî, al-Mughniy án Ḥaml il-Àsfâr fil-Àsfâr fi Takhrij mâ fil-Îhyâi min al-Akhhâr, Maktabat Ṭabariyyah, Riyadh, 1415/1995). Thus Ibn al-Árabî is saying here that the deeds are generating angels or spirits that are then briefed before the Prophet peace be upon him. As for the other angels he mentioned above, the angels that are surrounding the Throne, they have been mentioned in Qurân [39:75].

¹⁹ He is the Prophet's closest Companion, who also succeeded him in the political and administrative functions, thereby initiating the office of the caliphate in the year 11/632 to be the first of the four rightly-guided caliphs (*al-Khulafâ ar-Râshidîn*). Abu Bakr aş-Şiddîq was the first man to embrace Islam, he testified to the truth of Muhammad, may Allah have mercy and peace upon him, when the people belied him. The Prophet called him aş-Şiddîq, which means the veracious, very truthful, honest, sincere or upright, because he steadfastly adhered to the truth. He started his life as a businessman and was known for his generosity, he had great wealth which he spent for the sake of Islam; he liberated Muslim slaves tortured by Quraysh and many people embraced Islam through him. For more information about Abu Bakr Aş-Şiddîq, see: ???.

²⁰ Omar Ibn al-Khaţţâb was the second caliph of the rightly-guided, who is sometimes referred to in Western literature as the “St. Paul” of Islam, because of his success in spreading Islam and because he was originally opposed to Islam. Omar, may Allah be pleased with him, was well renounced for his great courage and authority that when he embraced Islam he challenged all the chiefs of Mecca and no one could utter a word or reproach. Later Omar requested the Prophet to say prayers in the Kaaba before Quraysh at the time when Muslims were still hiding and not able to declare Islam. With the Prophet approval, forty Muslims lead by Omar and Ḥamza, the Prophet's uncle, and they said their first prayer of its kind in the Kaaba before the chiefs of Quraysh who could not do anything. On that day the Prophet called Omar by al-Fârûq (the Differentiator or the one who makes a difference). For more information about Omar Ibn al-Khaţţâb, see: ???.

²¹ Ibn al-Árabî showed that Jesus is going to be the Seal of General Sainthood (or Guardianship, *walâyah*) and that will happen when he shall descend down back onto the earth in Damascus before the Judgement Day. The meaning of the General Sainthood is that no more saints will come after him at all. See also the Note ??? below.

²² He may be refering here by the ‘female’ to the ‘earth’ or the ‘body’ which is the subject of the spirit which refers to Jesus peace be upon him.

²³ Áli Ibn Abi Tâlib is the first youth to embrace Islam, he grew up under the loving care of the Prophet, which gave him a deep insight into the basic realities of life and faith. The Prophet, may Allah have mercy and peace upon him, has been reported to have said: “I am the city of knowledge and Ali is its gate” [???]. Áli, peace be upon him, is the fourth of the truly guided Caliphs; he was elected after Othman's murder. And we notice here that Ibn al-Árabî is using ‘peace be upon him’ for Áli Ibn Abi Tâlib in particular apart from the other guided Caliphs or Companions.

²⁴ Othman Ibn Abi Áffân, the thrid of the truly guided Caliphs, he was called ‘the having-two-lights’ because he married two daughters of Prophet Muhammad peace be upon him, he first married Ruqayyah and when she died he married her sister Um-Kulthoum.

²⁵ It had been reported that the Prophet, may Allah have mercy and peace upon him, said: “the most merciful of you is Abu Bakr, the strongest of you in religion is Omar, the best reader of you is Ubayy, the most honestly coy is Othman...” ???.

²⁶ Just as Jesus, peace be upon him, is the Seal of the General Sainthood, Ibn al-Árabî is the Seal of the Muhammadan Sainthood [I 151.26]. The meaning of the Seal of the Muhammadan Sainthood is that no Muhammadan saint will come after him at all, and the meaning of the Muhammadan saint is the saint that inherets Prophet Muhammad may Allah have prayer and peace upon him. For details about the concepts of sainthood and the hierarchy of *awliyââ*, see: M. Chodkiewicz, *The Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn al-Árabî* (Cambridge: Islamic Texts Society, 1993). For more details about the inheretiance of prophets, see Shams, pp. 110, 172, 270.

put down the platform of Tamarisk²⁷ for him in front of me, and he pointed out to me that oh Muhammad²⁸ get up on it and praise the one Who sent me and me, for there is a hair in yourself that belongs to me (that is the Intellectual Soul),²⁹ it has no patience to stay away from me, it is the ruler in your essence, it will only return to me with the whole of you, and it must return to the meeting, because it is not from the world of misery; for there is nothing from me that inhabits anything after my appearance (in the world) but it will be pleased, thanked and praised in the Supreme World (*al-‘ālam al-‘ālā*) (of angels and spirits).

4. (His addressing this spiritual gathering)

The Seal has then installed the platform, in that most solemn scene, and it is written on the front of the platform: “This is the most pure Muhammedan status, the one who mounts on it has inherited him, and the Real has sent him to safeguard the sanctity of the Law, and He has dispatched him.” Then I was endowed at that time with the talents of wisdom, as if I was endowed with the Comprehensive Words (*jawâmi‘ al-kalim*).³⁰ I thanked Allah, the Powerful and the Almighty, and I climbed over it, until I was in the same place and level of his standing position, peace be upon him, but a sleeve of white shirt was put for me on the step where I was standing,³¹ so as not to resume the place that he, peace be upon him, resumed with his feet, that was because of his high esteem and honour, and a warning and observation for us that the state from which he saw his Lord is not available for his heirs but only from behind his veil, otherwise we may witness his same revelations, and we would know what he knows; do you not see when you track someone for intelligence, that you do not see from his road what he has seen and you do not know how to tell about him but by negating his descriptions. He saw, for example, plain sand and walked over it, and when you follow him you only see the impact of his feet. But, there is here a hidden secret, if you search for it you will find it; that is because he is the leader and he is in the front, thus you will unveil what he did not unveil! This case occurred in the denial of Moses, the mercy of Allah be upon our master, upon him and upon Khadir.³²

²⁷ Tamarisk is a species of shrubs and low trees (family Tamaricaceae) that grow in salt deserts, by seashores, in mountainous areas, and in other semiarid localities from the Mediterranean region to central Asia and northern China. It has been reported (see for example: Şaḥîḥ al-Bukhâriy, #875) that the platform on which Prophet Muhammad, may Allah have mercy and peace upon him, used to stand, when addressing the people, was made from the wood of this kind of trees.

²⁸ This is Ibn ‘Arabî’s first name, his full name being: “Muhammad bin ‘Ali bin Ahmed bin Muhammad Abdullah al-‘Arabî al-Ḥâtimî al-Ṭâîr”.

²⁹ The mystics declare that the soul ranges between seven levels, the highest of them is the Complete Soul which Ibn ‘Arabî calls the Universal Soul or the Intellectual Soul (Al-Nafs al-Nâṭiqah) amongst other names which includes also the Highest Tablet (see for example the schematic diagram on page 10 of IATC).

³⁰ The Comprehensive Words (Jawâmi‘ al-Kalim: جوامع الكلم) is one of the miracles of the Prophet, may Allah have mercy and peace upon him, which means that Allah, the Exalted, gave him the ability to express many ideas, usually very deep ones, in a very few comprehensive words which are brief words that express multiple meanings at the same time. al-Bukhaari narrated in his Sahih one hadith that the Prophet said: “I have been sent with the Comprehensive Words” (000). In addition to the Qurân whose words are considered Comprehensive Words due to the different faces of meanings and interpretations expressed in few words, many scholars have collected some hadiths that they believe consist of the Comprehensive Words. For example, Imam An-Nawawî compiled forty two hadiths and Ibn Rajab al-Hanbali collected fifty hadiths in his book called: “the collector of sciences and maxims in explaining fifty hadiths of the Comprehensive Words”.

³¹ It has been stated in the hadith we referred to above (Şaḥîḥ al-Bukhâriy, #875) that the Platform on which Prophet Muhammad, may Allah have mercy and peace upon him, used to stand, when addressing the people, was made of three steps and he used to stand on the third step.

³² He is referring here to the fact that we may never know the Essence of Allah but we only may know Him through His Actions, which are the creatures, and also through His Divine Attributes as he shall

Then when I stood in that prosperous position in front of whom he was with his Lord on the night of his journey two-bow length of distance or even nearer [53:9], I stood in embarrassment and shame, but then I was supported by the Holy Spirit, and I extemporarily started (the following poetry):

Oh You Who brings down signs and news,
bring down upon me the features of the Names.
So I may collect the praise of your Essence,
with both the praises of good times and bad.

Then I referred to him, peace be upon him, (and said):

And this banner master whom You specified
out of the cycle of successors.
And You made him the precious (spiritual) origin,
while Adam was still between his creation-clay and water.³³
And You transferred him (in stages) until his time turned back circular,³⁴
so You joined his end with the beginning.
Then You made him stand as a lowly submissive slave,
for ages, calling You in the cave of Hirâa.
Until Gabriel, who is concerned with prophecies,
came down from You to him portending.
He said: peace be upon you, you are Muhammad;
the secret of the servants and the Seal of prophets.³⁵
Sir I truly say... he said: You have honestly delivered,
because you are the shadow of my dress.
Praise and praise again your Lord in diligence,
because you are endowed with the realities of (all) things.
And strew for us the affairs of your Lord,
of what was revealed to your heart saved in darkness.
Of everything real characterized in its reality,

speaks about that in details in the third part of this book when he states the faith of the exclusive people of Allah. But the matter for the Prophet, may Allah have mercy and peace upon him, is different because, since he is the Perfect Human and the Universal Spirit or the First Intellect, he has a direct face, or interface, towards Allah, as indicated by many hadith such as his saying: “I have a time with Allah in which no any intimate angel nor any sent messenger may afford me”. Although this hadith is not normally quoted in hadith books but the mystics use it often and Ibn Árabî has narrated it in his prayers (000) and also it is supported by other hadiths (see for example: *Kashf al-Khafaa*, 2159). So from this special interface the Prophet knowledge of Allah may not be conducted to any other follower because the followers are only seeing through him.

³³ This is a reference to the hadith that the Prophet, may Allah have mercy and peace upon him, when he was asked “when were you a prophet?”, he said: “when Adam was between water and clay” which Ibn Árabî quotes often in the *futuhât* and other books [I 109, I 134, I 143, I 145, I 146, I 151, I 243, III 142, II 48, II 88, II 108, II 125, II 138, II 170, II 280, II 387, III 22, III 23, III 299, III 400, III 413, III 456, III 494, III 495, III 497, III 513, IV 58, IV 116, IV 331]. Ibn Taymiyyah, however, denies this hadith which does not seem to have been narrated like that by any known hadith scholars (see: *jâmiâ al-Rasâil*). Rather there are many correct hadith narrated by many scholars such as al-Bukhari and Ahmed, which says: “between spirit and body” instead of “between water and clay”, which basically means the same thing (see for example: *al-Durru al-Manthûr*, for *Jalâl Ad-Dîn As-Suyûfî*, volume 5 p. 184).

³⁴ Ibn al-Árabî is referring here to the hadith that Prophet Muhammad, may Allah have mercy and peace upon him, said in his farewell pilgrimage: “Time has returned circular like its shape when Allah created the heavens and the earth” [*Kanz*: 12357]. For a detailed discussion about this hadith and the meaning of cyclic and circular time, see IATC: p.000.

³⁵ This is a reference to Allah's saying in *sûrat al-Ahẓâb* (33:40): {Muhammad was not the father of anyone of your men but a messenger of Allah and the Seal of prophets...(40)}.

which was honoured to you for free.

Then I proceeded to talk, in the tongue of the knowledgeable, I referred to him, peace be upon him, and said: I praise the One Who sent down upon you the Hidden Book (/the Qurān), which no one may touch but only the cleansed [56:79], and which was sent down in (/telling of) your good characters and your loftiness and sanctification of any epidemics; so He says (in *sûrat al-Qalam*): {Nûn. By the Pen and what they write (1) thou art not, by the Grace of thy Lord, mad or possessed (2) Nay, verily for thee is a Reward unfailing (3) and thou (standest) on an exalted standard of character (4) Soon wilt thou see, and they will see (5)}. Then He plunged the pen of Will in the ink of Knowledge, and wrote with the right hand of Power all that was (i.e. the past), what is being (i.e. the present), what will be (i.e. the future) and what will not be (i.e. the nonexistence, but only) that which if He had wanted it to be, though He did not want, it will be as He wills (i.e. the possible things which can be imagined in mind, although they do not exist, except the pure void which could not be imagined, such as a square circle or the existence of another god along with Allah); (all this was preordained) in its balanced levels known in His generous foreknowledge. Praised be thy Lord, the Lord of Glory, from what they ascribe to Him, He is Allah the One and the Unique; may He be glorified from what the polytheists associate with Him.

5. (The beginning of spiritual creation)

Thus the first name to be written by that Supreme Pen, out of all other names, is that: “I want to create for you, oh Muhammad, the world which is your property, so I created the essence of Water,³⁶ I created it (just) below the veil of protected Mighty, and I am just as I was -nothing with me- in the Primordial Cloud.”³⁷ So He, the Exalted, created this Water a rigid ice like a jewel white and circular, and He deposited in it the effective essences of all objects and forms (before their actual existence), then He created the Throne and He mounted on it by His Name the Merciful, and He installed the Pedestal and the two Feet hanged over it.³⁸ Then He looked with the eye of majesty into that jewel (/essence),³⁹ which then melted of coyness and streamed into Water.⁴⁰ Thus, His Throne was on this Water, before the existence of the earth and the sky; there was nothing in existence at that instance but only the realities of the mount (/the Throne), the Mounting (/Allah, the Merciful) and mounting. He then sent out the Breath so the Water waved because of its vibration, and it produced foam,⁴¹ and -when it hits

³⁶ The ‘Water’ here refers to the Single Monad itself because (in the famous expression of the Qurān in *sûrat al-Anbiyâ* 21:30) {...and We made from the Water everything living (30)}. See IATC: p.000, and also further below in the comment on the meaning of the ‘foam’.

³⁷ In this hadith Prophet Muhammad was asked: ‘Where was our Lord before He created the creatures?’ He answered: ‘He was in a Cloud (*âmââ*)’ [Kanz: 1185, 29851]. See also: *SPK*, p. 125, and *SDG*, p. 118, 153, 360.

³⁸ Based on the hadith ‘the Pedestal (*al-kursî*) is the place of the two feet’ [Kanz: 1683], Ibn al-Árabî asserts that the ‘foot’ in question is the divine ‘constancy’ (*thubût*) and the ‘two feet’ that are ascribed to the Merciful, the Exalted, refer to ‘the foot of compulsion’ (*qadam al-jabr*) and ‘the foot of choice’ (*qadam al-ikhtiyâr*) [III 432.23].

³⁹ The Arabic word ‘*jawharah*’, or ‘*jawhar*’, literally means ‘jewel’ but it also means ‘essence’ and it has been technically used by Muslim philosophers in this latter meaning. Other alternative translations has been used in IATC such as ‘monad’ and ‘substance’, and all this is used in contrast to the Arabic word *árad* which means ‘form’, ‘image’ or ‘accident’.

⁴⁰ This is a reference to the hadith that “Allah has created, the first thing He created, a jewel, then He looked at it with the eye of majesty and it melted coynessly: (and became) half of it water and half of it fire.” (???)

⁴¹ Just as the Water refers to the Single Monad, the ‘foam’ is the created forms (or their images) left over by the Single Monad after it has ‘scanned’ into existence the created world (in six divine Days from Sunday to Friday) and then returned back to the *middle* to start over a new picture [II 438.3] on Saturday. For more details about the Single Monad model of creation see chapter VII in IATC.

the coast of the Throne- it loudly spoke out by the praise-of-the-praise-of-the-praised-Real,⁴² and the leg of the Throne vibrated and said: I am Ahmed! So the Water was ashamed and returned back heading for its middle but it left behind by the coast the foam that it produced, which is the churn of this Water, which contains most things (in the cosmos). Then He, the Exalted, created out of this foam the earth round in shape and spherical in latitude and longitude, and then He created the smoke out of the fire at the friction of the earth when it was split (out from the sky),⁴³ and He splits (in this smoke) the (seven) high skies which were made as places for lights and houses for the supreme creatures (/angels), and He decorated them by stars which were analogous to the plant's flowers decorating the Earth. And He, the Almighty, devoted Himself -by His Exalted Essence and Two Hands-⁴⁴ for Adam and his two sons, creating (him) in his physical shape on two stages: the stage which ends by his death, and the stage which enables him to accept immortality. And He made the house of this creation the centre of the sphere of existence (/the Earth) but He hid its essence (i.e. the Perfect Man in the world or the Intellectual Soul in the human) and He pointed out to him by saying (in *sûrat Luqman* 31:10, and see also *Ar-Raãd* 13:2): ﴿He created the heavens(without a pillar you see it)﴾ (i.e. you do not see the pillar), but when man moves into the isthmus of the Living Home (/the Hereafter),⁴⁵ the dome of the sky will shake and split, like the flowing flame of red fire. It is only the one who understood the realities of adjections may know what we are referring to in these signs; he will know that surely no dome may stand without a pillar, just as he (/one) will not be (called) father has he not had a child. Thus, the pillar is the sustaining mould; if you do not like it to be the human then call it the power of the owner! Therefore, it is clear now that there must be a pillar to sustain it (/the world), and it is a kingdom so it must have an owner (/a king) to rule it, and the one whom it was sustained for him he is indeed the sustaining, and the one whom it was created for him he is indeed the owner (/the king).⁴⁶

When the realities (/essences) of the happy and the miserable (people) saw - while they were in the hand of Power between void and existence in the (initial) state of creation (in Allah's foreknowledge)- (when they saw) the good-end in the eye of approval and guidance (for the happy), and the ill-end in the eye of offense and temptation (for the miserable); the realities of the happy hastened into existence while the miserable showed some hesitation and rejection. That is why the Real told about the happy and said (in *sûrat al-Muãminûn*): ﴿It is these who hasten in good works, and these who are foremost in them (61)﴾ referring to this hastening, and said about the miserable (in *sûrat at-Tawbah*): ﴿so He made them lag behind, and they were told, “Sit ye among those who sit (inactive).” (46)﴾ referring to this recession.

⁴² Ibn al-Árabî mentioned many types of praises whose meanings are delicate and very difficult to distinguish from each other, for example, in his answering the questions of Tarmuzî in chapter seventy three of the *futûhât*, he said in his answer to the question number 76 [II 88] “what is the banner of the praise”: “it is the praise-of-the-praise which is the most perfect of praises, its most brilliant and its highest level.” and in question number 99 [II 100] he gives even more types of praises which he explains later in section six of chapter one hundred and ninety eight [II 402].

⁴³ This is a reference to Allah's saying in *sûrat al-Anbiyaa* (21:30) that we quoted part of it above ﴿have the disbelievers not noticed that the heavens and the earth were gathered and then We splited them, and We made from the Water everything living (30)﴾.

⁴⁴ This is a reference to Allah's saying in *sûrat Şâd* (38:75): ﴿He said O Iblis, what prevented you from prostrating to whom I have created with My two Hands?... (75)﴾, and normally Ibn Árabî interprets the hand with regard to Allah, the Exalted, as the Power....

⁴⁵ This is a reference to Allah's saying in *sûrat al-Ankabût* (29:64): ﴿What is this Lower life but amusement and play, but verily the Hereafter Home is the Living Home, if they but knew (64)﴾.

⁴⁶ This concludes that Muhammad, may Allah have mercy and peace upon him, is the pillar on whom the heavens are supported, thus he is the Perfect Human and the First Intellect as we have noted that before. This description is also explained in chapter three hundred and seventy one [III 424] of the *futûhât*, which we also explained in figure 1.4 in IATC, p.13.

Thus, without the stream of these bursts on these bodies (/essences) there would be no seekers of good or bad in this world, and for this same hastening and recession you, the mercy of Allah may be upon you, told us that Allah's mercy preceded His anger, as the narrator has assigned to you.⁴⁷

Then the Almighty created the realities according to the count of the Real's Names,⁴⁸ and He created the exploited angels (*malâikat ut-taskhîr*) according to the count of His creatures; for each reality a Name of His Names to worship Him and know Him, and to each secret of these realities an angel serving it and accompanying it. Some of these (essences or realities) are veiled by seeing themselves from seeing His Name; thus they have rejected His rule and His charging and they have denied Him, while others (of these realities) were supported and Allah made their feet firm and they have realized the sign between themselves and His Name and have made Him their leader, and they have prostrated for Him.

6. (The spiritual kingdom)

Then He brought out from the First Father (the First Intellect or the Universal Spirit) the lights of the poles like suns flying in the orbs of states, and He brought out the lights of the Nobles (*Nujabââ: s. Najîb*) like stars flying in the orbs of dignities, and He fixed the four Pillars (*Awtâd: s. Watad*) for the four corners to preserve the two worlds (of human and jinn) thus they stabilized the shaking Earth so she settled down⁴⁹ and she was decorated with the trinkets of her flowers and the fabrics of her plants, and she congregated her gifts for the creatures to enjoy their sights by her glorious scene, their smells by her fragrance scent, and their mouths by her delicious food.

He then sent down the seven Substitutes (*Abdâl: s. Badal*), (He is) Knowing and Wise, as kings over the seven regions (of the Earth); one region (*iqlîm*) for each Substitute. And He appointed, for the Pole (*Qutb*), two Leaders (*Imâms*) whom He made secretaries for the two coffers (of the spiritual and the physical domains).

7. (The occurrence of the world)

So, when He made the world in this ultimate perfection, leaving nothing more perfect amongst other possibilities -as the Imam Abu Hâmid (Al-Ghazâlî) said-⁵⁰ and He then made your body, may Allah's mercy be upon you, appear for the eyes, the narrator told that you said one day in your forum that "Allah is (/was) and nothing (is) with Him, but He is as He was."⁵¹ Therefore, may Allah's mercy be upon you, (all) the (other) realities of the universes are just like that (described in this hadith), but this reality (that Allah is and nothing is with him) with respect to the other realities is just that it is preceding and they are succeeding, because who is not with something else nothing is with him, otherwise if the realities exceeded their states in (His fore)knowledge they would be different (and independent) from this reality (that Allah

⁴⁷ This hadith is considered correct by many narators including Bukhari (7554) and Muslim (2751), and it has been narrated in many different forms all of which have similar meanings, and it is considered as a holy hadith (*hadîth qudsî*) because it is narrated that Allah has said: "My mercy preceded My anger".

⁴⁸ Although some Muslim scholars, following a famous hadith [*Kanz: 1933, 1937*], believe that the basic divine Names or Attributes of Allah can be limited to ninety-nine, Ibn al-Ârabî considers them to be countless [III 146.35], while the ninety-nine Names that are referred to in some prophetic narrations are simply the main most Beautiful Names (*al-asmââ al-husnâ*) of Allah, see also IATC, p.000.

⁴⁹ This is a reference to Allah's saying in sûrat Luqman that we quoted part of it above (31:10): {He created the heavens without a pillar you see it, and He set on the earth anchors (/mountains), lest it should shake with you...(10)}.

⁵⁰ This famous maxim of Abu Hâmid al-Ghazâlî: "there could be no possiblity more excellent than what it had been", was widely criticised by Ibn Taymiyya and his school whereas others defended it such as Jalâl Ad-Dîn al-Suyûfî who wrote some treatises in this regard. See the legal openions (*fatâwî: s. fatwah*) of Shaykh al-Islam Ibn Taymiyya Volume 8, p. 399, and see also: *Kashf AIDhunun*, volume 1, p.408, 513.

⁵¹ This hadith has been narated in many similar forms, see for example Şahîh al-Bukhârî (3019, 6982).

is and nothing is with Him). Therefore (we conclude): the realities (of the world) are now in effect as they were in (His) knowledge, so we can say: “they were and nothing was with them in their existence, and they are now as they were (before) in the knowledge of their Worshipped.” Therefore, this narration which was told about the Real included (also) the creatures, but do not deny (oh ye the readers) for of the multiple causes and results, because they came to you after the existence of Names and Attributes, since without the causal connection and the correct authenticating work, no one would distinguish anyone from the other, and it would not be thus said: “on the rule of the first the last is based.” Thus there is nothing but the Lord and the Servant (/the Perfect Human), and enough, and this is sufficient and adequate for that who wants to know himself in the existence; do you not see that the end is the essence of the beginning, and it is (altogether) one honest obligatory word, but why man ignores and blinds, walking in harsh darkness where there is no shadow and no water!

8. (The origin of the physical existence)

Then what is better heard of the news which was brought by the Hoopoe of understanding from Sheba,⁵² is the existence of the circumferential orb, located in (/between) the compound (/physical) and the simple (/spiritual) world, the so-called Primordial Matter (/Chaos), which is most like water and air (since they can take any form), although they are just some of the forms released in it. As this orb was the origin of existence, and His Name the Light manifested to it from the Presence of Generosity, it emerged and your form, may Allah's mercy be upon you, accepted from that orb the first stream of that Light, so this form appeared analogous, whose scenes are of the Essence, whose provisions are metaphysical, whose Garden is of Aden, whose knowledge is from the Pen, whose sciences are rightists, whose secrets are from the Ink, whose spirits are from the Board⁵³ and whose soil is from Adam; thus you are our spiritual father⁵⁴ just as he -and I pointed from amongst the gathering to Adam may the mercy of Allah be upon him- was our physical father, while the (four principal) elements (of fire, air, water and earth) were his mother and father, and as the reality of Chaos was originally with the One (the Exalted).⁵⁵ There can only be something out of two things and the result may only come out of two introductions; is it not true that your existence (the result) emerged from the Exalted Real (the first introduction) and His being Able (the second introduction), and your being faultless depends on His being described as Knower, and your choosing one matter while the other is also possible for you depends on His being known as Willing! Thus the coming into existence may not

⁵² This is a reference to the story of prophet Solomon, peace be upon him, with the queen of Sheba as was mentioned in sûrat An-Naml (27:20-44): {then it (/the Hoopoe) tarried not far, he said (to Solomon): I have compassed (territory or information) which you have not compassed, and I have come to you from Sheba with certain news (22)}.

⁵³ For information about the Universal or First Pen, the Universal or First Board and the Ink or the Greatest Element, see chapter I and chapter VI of IATC.

⁵⁴ As we indicated above that Ibn Árabî argues that Ibn al-Árabî regards everything that happens due to a particular cause is like a 'son' of this cause who is considered its 'father', and its 'mother' is the object where this 'son' appears or happens, and this process is called abstract or spiritual marriage (*nikâh maânawî*). Thus, just as we are all (in our outer bodily dimension) the 'children' of Adam and Eve, all other things in the universe, including Adam and Eve, are considered the 'children' of the Universal Intellect, who is the reality of the Prophet, and the Universal Soul which is the Board (see: IATC, p. 10).

⁵⁵ Ibn Árabî is talking here about the reality of realities (*haqîqat al-haqâiq*), which is considered neither existing nor non-existing, but it is primordial with the primordial and created with the created; it can be imagined, but it doesn't exist by itself. Ibn al-Árabî claims that only the Sufis have introduced this concept, although he admits that the Muâtazilites had drawn attention to something similar to this notion when they tried to escape the accusation that their understanding of the divine Attributes postulated the real existence of additional realities other than the Essence of the Real, by saying that 'Allah is Able by His ability', 'Speaking by His speaking', and so on [II 433.14]. See also *SPK*, pp. 134-9, also: *Kitâb al-Azal*, pp. 8-9, and also IATC: p. 68.

happen as a result of something with a unique essence (i.e. not compound), otherwise how could we imagine space (without a relation between different essences)! The essence of the thing must be the place of something which is unknown for that who is blind from discovering realities, (only) by knowing the description and the described we may know the known where-ness (/place), otherwise how you, may Allah's mercy be upon you, asked (about Allah) by “where” and accepted the answer, from the person who was asked, (who answered) by using the article of place, yet you testified her pure faith, and your testimonial is a fact and not metaphorical. Thus, were it not that you, may Allah's mercy be upon you, know some (special) reality you would not have accepted what she said –despite her being speechless- (when she pointed with her hand, in answering the question: “where is Allah”): “in the sky.”⁵⁶

Then after He created the subtle (/spiritual) and the dense (/physical) worlds, and He paved the kingdom and prepared the lofty state, He sent down, at the beginning of the cycle of the Virgin (*al-Ázrââ*, a zodiac sign),⁵⁷ the Successor (i.e. man or Adam peace be upon him), and that is why He, the Exalted, made its (/our) period (i.e. the duration of the cycle of the Virgin sign, or our life) in this world seven thousand years,⁵⁸ after which we move into a state between sleep and catnap, into the isthmus which combines all paths, where transformable realities dominate over other realities and the control therein will return back to spirits whose successor at that time is a bird with six hundred wings, and one would see bodies following their spirits where man may form in any shape he wishes for some reality which he gains in (re-)formation at the time of resurrection from the tombs, and all that depends on the Market of the Paradise,⁵⁹ the market of delicates and gifts.

9. (Concluding his addressing spiritual gathering)

Look, may Allah's mercy be upon you all (talking to the members of this spiritual gathering) -and I pointed to Adam- into the white emerald deposited by the Merciful in the first of all fathers. And look at the clear light, and I pointed to the second father (the prophet Abraham may Allah have mercy and peace upon him) who called us Muslims.⁶⁰ And look at the pure silver, and I pointed to the one who healed the sightless and the gecko (Jesus).⁶¹ And look at the beauty of the blush ruby of the soul,

⁵⁶ This is a reference to the long hadith that had been narrated in Şahîh Muslim (part I, 537) in which one companion is said to have beaten his median (girl-servant) because of her neglect but then he regreted that and he told the Prophet about that, then the Prophet asks him to bring her, then he asked her: “where is Allah?”. She said: “in the sky”. He asked her again: “who am I?”. she said: “the messenger of Allah”. Then the prophet said to his companion: “give her her freedom because she is a believer”. In this hadith, however, there is no indication that the median was speechless, but it is normal in Arabic to say about the speechless that he or she ‘said’, because the word ‘say’ also indicate saying through sighns for example, as Allah said about Mary whe He commanded her to return to her folk with the infant Jesus and he asked her not to speak with anybody but nevertheless He said to her (in sûrat Mariam): {...if you see anyone of the humans you say: “I have vowed to be fasting for the Merciful thus I will not speak to any human being today!”}.

⁵⁷ This is one of the twelve zodiacal signs, also called *al-Sunbulah*, for more details about this see: IATC, p.000.

⁵⁸ Ibn al-Árabî explains [*chapter 60*, I 294.10] that the time of the ruling of Virgo is seven thousand years, after which the ruling task is handed over to Libra ('the Balance', representing the eschatological time of divine justice at the final Rising).

⁵⁹ This is a reference to the long hadith narrated by Abu Hurayrah in which he mentions that there is a market in Paradise on the estimated Friday... and then he says that in this market there is no selling or buying but the pictures of men and women... see (Şahîh Muslim: 2832 and Şahîh Ibn Habban: ???).

⁶⁰ This is a reference to Allah's saying in sûrat al-Hajj: {(you, the Muslims) are the nation of your father Abraham, he is the one who called you muslims before and in this... (78)}.

⁶¹ This is a reference to Allah's saying in sûrat Âl-Ímrân that Jesus said: {and I heal the sightless and the gecko, with the permission of Allah (49)}, and also in 5:110.

and I pointed to the one who was sold for a cheap price (Joseph).⁶² And look at the blush of pure gold, and I pointed to the precious successor (David).⁶³ And look at the light of the yellow ruby in the dark, and I pointed to the one who was chosen for (Allah's) Speaking (Moses).⁶⁴ That who sought these lights, to reach the secrets disclosed on their way, he knew the (final) rank for which he was created, and the elevated pious state would be given to him and he would prostrate before it; for he is the lord and the servant, and the lover and the beloved:

Look at the beginning of this existence and be discerning:
 you will see the same generosity whether old occurring
 And the (old) thing is like the (occurring) thing,
 but He showed it in the eyes of the worlds as occurring
 If the observer swears that his existence is eternal
 he would be right and not lying
 Yet if he swears that his existence came to be,
 it would be even better and it would be trigonous.

Then I talked about (other) secrets and told (other) stories which time do not permit now to mention them, and most people do not know how to discover them; thus I left them out suspended at the top of their comprehension, fearing from putting wisdom in an inappropriate place.

Then I was returned from that lofty napping scene to the lower world, I put this holy praise as the foreword for this book, and here I am now supplementing its chest and then I will proceed to speak about arranging its chapters, thanks to Allah the Rich and the Giver.

10. (A letter to his friend Abdul-Aziz al-Mahdawî)

This is a letter⁶⁵ I have written in it that:

When my body reached the beautiful Kaaba
 and achieved the rank of the Trustees
 And run (between *Şafa and Marwah*),⁶⁶ circumambulated (around the Kaaba)
 and prayed at its shrine,
 he recorded it amongst the forgiven
 That who said that this act (of running and circumambulating) is a necessary
 duty (in Hajj)
 that is the (/our) hope, the Seal of prophets
 And he (/my heart) saw there the Supreme Creation and Adam

⁶² This is a reference to Allah's saying in *sûrat Yûsuf*: {and they sold him for a cheap price, a few Dirhams, and they were ascetic in him (20)}.

⁶³ This is a reference to Allah's saying in *sûrat Şâd*: {O David we made you a successor in the earth... (26)}.

⁶⁴ This is a reference to Allah's saying in *sûrat an-Nisââ*: {...and Allah has spoken to Moses directly (164)}.

⁶⁵ This letter was written to his friend Abdulaziz al-Mahdawî whom he visited in Tunisia in 590/1194 and in 597/1201 as he was coming into Mecca where he wrote this letter and started writing the *futûhât*.

⁶⁶ *Aş-Şafâ* and *al-Marwah* are two small hillocks now located in the Sacred Mosque in Mecca. These are the two hillocks which the mother of Ishmael ran between and stood upon while searching for provisions and water; in Hajj Muslims walk and run between *Şafâ* and *Marwah* in adherence to the tradition of the Prophet. The distance between *Şafâ* and *Marwah* is approximately 450 meters, so that seven trips amount to roughly 3.15 kilometers.

thus he was one of their mates
 And (he was) for Adam a pious and obedient son
 heavy-built and the most generous
 And while all were circumambulating around the House (/Kaaba)
 he hid in black cloths
 Releasing the tails of his gown
 to show you the zeal of pride in that swaggering
 And my father (Adam) heading the Supreme Creation
 walking slowly like patients
 The slave (/myself) in front of his father was looking down
 as the polite does, and Gabriel beside me
 Showing the features and the rites in service to my father
 in order to bestow them upon the children
 I am surprised how they (/the Supreme Creation), all of them, said
 that our father is immoral and (they talked about) bloodshed⁶⁷
 Because they were veiled by the darkness of his soil
 from what it included of the brilliance of the Names⁶⁸
 But he appeared in light where nothing was with him
 but only they were witnessing him in it
 If our father was a collecting place
 for both the friends and the enemies
 And he saw the Disguised and the Lighted (/the earth and sky)
 coming forward unwillingly, without caprice and without purity⁶⁹
 So by the same fact of these contradictions in him
 they described him (like above) rudely and vulgarly
 Then he came forward saying (to Allah): I am the glorifying and the one
 who is still praising You morning and evening
 And I am who is sanctifying the essence of the light of your Majesty.
 And they said things about my father in antipathy
 When they saw his left side and did not see
 of him the brilliant grip of the right
 And they considered themselves down-casting slaves
 while they saw him a master seeking to takeover
 That is for a fact which collected for him the Names of
 the one Who honoured the beloved (/Prophet Muhammad) with the night
 journey
 And they saw his damned disputer (Iblîs, the Satan)
 with his soldiers looking at him with the eye hatred
 And in the essence of our father there is the hypocrite of his essence,⁷⁰
 the portion of the reprobates, and the two desires of Eve⁷¹
 Then they realized that war is an inevitable reality
 without his (/any) hesitation or rejection
 That is why they said what they said (about our father)
 excuse them, therefore, because they are from the righteous

⁶⁷ This is a reference to Allah's saying in *sûrat al-Baqarah*: {and when your Lord said to the angels: "I am making successors on the earth", they said: "will You make therein those who will make mischief therein and shed blood"...(30)}.

⁶⁸ This is a reference to Allah's saying in *sûrat al-Baqarah*: {and He taught Adam all the Names...(31)}.

⁶⁹ This is a reference to Allah's saying in *sûrat Fuşşilat*: {then He comprehended in His design the sky, and it had been smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come, in obedience." (11)}.

⁷⁰ He probably means by that the caprice of the soul.

⁷¹ It is most likely he is referring here to the desires for eating and the intercourse.

They were disposed by creation for broader goodness
 they do not know the spots of grudge
 When you see them with my father in one forum
 he is the leader and they are servants
 But our Lord returned their speech on them in justice
 so He put them down to the place of enemies
 Thus the fighting of the Supreme Creation (along with Muslims)⁷² is (like)
 punishment
 for what they said about the first father
 Do you not see their fighting on the day of Badr⁷³
 while our Prophet was in blessing and prosperity
 In his bower begging and supplicating
 to his God to support the weak (Muslims)⁷⁴
 When my heart saw all these facts
 infallible from the caprices
 He called to let each student of wisdom hear
 in order to tuck (the earth) for it with a quick camel and (some) supplies
 Like the tucking of the one who is eager to meet his goal
 for which he cruised the wild desert
 O you who is walking to me cruising the deep desert
 seeking to reach the rank of the companions
 Tell my disputers on my behalf,
 whom you may meet, a superior advice:
 (You should) know that you are losers in bewilderment
 if you ignore my message and my call:
 That the one whom I am still seeking his person
 I left him in the green grow
 The brilliant town, the town of Tunisia
 the green, adorned and dazzling
 In his radiant place whose soil is sacred
 in his vicinity with the slanting kiblah
 With the selected competent group
 of Chiefs and Superiors⁷⁵
 Walking with them in the light of the knowledge of guidance
 of his guidance by the white tradition

⁷² This is a reference to the repeated support of the Supreme Creation when Allah sent them to fight the disbelievers along with Muslims as Allah said in sūrat al-Anfâl: {as when you call upon the help of your Lord so He responded to you that I shall provide you with a thousand of following angels (9)}.

⁷³ Badr is the central battle fought by Muhammad and his followers in their fight against the disbelievers of Mecca. The battle was fought on 17 Ramadan 2 AH (March 17, 624 AD), at Badr some 125 km south of Madina. The great importance of this battle is that it promoted the Muslims as a credible political power after the humiliation of the Hijra 2 years before. The Muslim force counted only 314 men whereas the disbelievers were about 950, but as Allah mentions in sūrat al-Anfaal: {Remember ye implored the assistance of your Lord, and He answered you: “I will assist you with a thousand of the following angels”}.

⁷⁴ Abdul Malik Ibn Hishâm reported in “Al-Sîrah An-Nabawiyyah (Biography of the Prophet), Part 2, p. 621, that before the beginning of the battle the Prophet prayed in supplication to his Lord, saying: “God this is Quraish. It has come with all its arrogance and boastfulness, trying to discredit Thy Apostle. God, I ask Thee to humiliate them tomorrow. God, if this Muslim band will perish today, Thou shall not be worshipped.”

⁷⁵ We have mentioned above some members of the spiritual kingdom such as the Pole, the two Leaders, the four Pillars and the seven Substitutes. The Chiefs (*nujabââ*) and the Superiors (*nuqabââ*) belong also to this kingdom whom Ibn al-Ârabî calls the Men of Breath and he devoted a long chapter of the futûhât talking about them, which is chapter seventy three.

Remembrance is recited and knowledge is revealed
 in it from evening through to (the next) evening
 (He is) a moon of four and ten, never seen
 but lightening up the dark night
 And Ibn al-Murâbi⁷⁶ in it (/that place) was the unique of his time
 his secrets are so lofty to be disclosed
 And his sons (/murîdîn s. murîd: seeker) surrounding the throne of his place
 he is the Leader (/Pole) and they are the Alternatives (*budalââ*)⁷⁷
 He is with them in the forum
 like a moon surrounded by the stars of the sky
 He is, when he tells you some superior wisdom,
 as if he is telling after the Phoenix⁷⁸
 I accompanied him until the female visited him
 she has a son of the Strangers⁷⁹
 Knowledgeable of the realizing, who is in passion with himself,
 the secret of the rejoicing and the master of the charming
 From the group of speculators (/philosophers) and scholars
 but he was of their best⁸⁰
 He arrived while I was planning to move
 at any time in the night or in the morning
 Then I left him and travelled away from him
 but he had something in himself about me, of the scholars jealousy;
 He started to tell me that I betrayed him
 in his family and his old friends
 (He said to me) you took our elder who is the support of our house
 without telling my friends
 But Allah knows my intention and what I was hiding,
 regarding his elder, and my sincere loyalty
 Because I remains on the old commitment;
 his affection is pure of any messing
 Once you meet anyone seeking the wisdom
 hidden in the tender sphere (/the earth)
 Puzzled and looking forward (for it), we say to him:

⁷⁶ Ibn al-Murâbi is one of Ibn al-Árabî's friends and masters whom he met in Tunisia in his visit to his friend Abdulaziz al-Mahdawî in the year 597/1201. For more information about Ibn Árabî's visit to Tunisia and the people he met there, see Shams al-Maghrib: p. 166.

⁷⁷ The Alternatives (*budalââ*) are different from the seven Substitutes (*âbdâl*) we mentioned above, but they also belong to the Men of Breath, although they may include women, and their number at any time is twelve Alternatives. Ibn al-Árabî says that they are given this name because anyone can do the jobs of the others when they are not present [II 15.15], while if someone of the Substitutes wants to leave his place he leaves behind him a substitute, an image of himself that nobody will notice any change [I 160.20].

⁷⁸ The Arabic word *Ánqââ* denotes a legendary bird, which may be depicted as a phoenix, gryphon, eagle, thunderbird or the persian Simurgh. It symbolises the purest Spirit of all spirits. Ibn al-Árabî uses this name to refer to the Reality of Realities that we talked about above. Also one of his important books is called: *Ánqââ Mughrib* (The Fabulous Gryphon of the West), written in Andalusia in the year 595/1199 and it has been studied and translated by Gerald Elmore and published by Brill in 1999 as: "Islamic Sainthood in the Fullness of Time. Ibn Árabî's book "The Fabulous Gryphon".

⁷⁹ This is a reference to the hadith of the Prophet may Allah have mercy and peace upon him: "Blessed are the Strangers, blessed are the starngers", then when he was asked who are they, he said: "some righteous people when the evil people are many." [Kanz: 16638]. The Strangers are not normally listed among the Men of Breath as their name may wrongly suggest.

⁸⁰ May be he is the philospher Abdullah Ibn al-Kattanî who he met in Fez in the year 591/1195 and had interesting discussions with him, but it may be he met it again in Tunisia in the year 597/1210 he is referring to here specially that he says next that this person "arrived while I was planning to move". For more information about al-Kattanî and his meeting with Ibn al-Árabî see Shams al-Maghrib: p. 183.

oh you who is seeking secrets in the night
 Come quick, your hands have grasped the one
 collecting the realities of the dead and the alive
 When he looked at the existence it was beneath his shoes
 from his plane down to where the Water rests
 No goal is above him to labour for it
 apart from Him, Who allocates things
 He puts on his gown, for sanctification, and his loincloth
 when he wants things to be created
 But if he wants to enjoy his presence
 away from the watchers
 He takes off the gown, so he may not be arrogant,
 and the loincloth that he is not distinguished over the companions
 So he appeared (pure) presence not bounded for us
 by any (specific) Attribute or any (one) Name of the Names
 If you say who is that and whom you mean
 we say: the realizing, the commander of princes
 The sun of reality, its pole and its leader,
 the secret of the servants and best of all the realizing
 A servant whose face is black because of his (great) concerns
 (yet he is) the light of sights and the seal of Successors
 His characters are easy and his fruits are pleasant and fresh,
 the succour for people, the merciful of mercifiers
 The attributes of his majesty and his beauty
 and the brilliance of his glory are unparalleled
 He puts the will in effect in his sons
 dividing it amongst the deaf servants and the workers
 He is still governing the nation which was saved by him,
 with all its regions and provinces
 He is bitter when you dispute him his kingdom
 but sweet if you seek his generosity
 He is tough, but tender for his forgivers,
 like water flowing pure out of rocks
 He enriches and makes poor as he wills,
 his command gives life for friends and destroys the enemies
 I do not forget what the leader said
 like what not even the best speakers may ever compose:
 “We were in ourselves, while the gown of union is connecting our essences,
 thus I am where my gown is”⁸¹
 So, look at the secret which is like a pearl
 polished and hidden in the blind deep sea
 People are amazed at its adaptation into an essence,
 like the amazement of returning (the end of creation) to the beginning
 How comes its shells did not hide it!
 But the sun cancels out the shade of darkness
 If one servant shows the secret like that (I am doing here)
 it will be said: write My servant amongst the Trustees
 If he shows the secret hidden so that My earth would not know it
 how then My sky (would know it)!
 When I showed some descriptions of his majesty

⁸¹ This may be a reference to the fact that all essences were united in the pre-eternal foreknowledge, and in fact nothing has changed for Allah and also for the realizing.

since my essence was standing beside me
 They said: you made him like our Lord
 in Essence, Attributes and Descriptions⁸²
 Otherwise how you would distinguish the Real
 Who smoothed your creation in the darkness of the intestines
 We say (at that): you are right, and did you ever know
 someone realizing the One, Who created the whole world, better than
 me!
 When I commend, I (in fact) praise myself
 because myself is the essence of my praise
 And if I want to know His existence
 I divide my processions onto my opponents
 Then I loose myself, for his existence to be (the only real existence)
 because his appearance is conditional upon my hiding
 The Real God is so sacred; He does never appear Single (/bare) to us,
 while my essence is (still) manifest and I remain
 If that was true then He would be Single
 seeking and requesting my praise
 This is impossible but His existence is true
 only after my disappearance away from his Essence and after my
 annihilation⁸³
 Thus, when I appear to you I hide Him
 as the eye of the sun hides in the clouds
 The observers see clouds in front of them
 moving in the hand of winds
 And the sun is behind the clouds showing its light
 to the clouds and to the sights in darkness
 One would say: it is stinting on us
 it is busy disengaging the particles (of the clouds)
 To bestow heavy rain onto the earth
 without exhaustion or fatigue
 And similarly, when they set in its light
 it demolishes the appearance of the stars in all skies
 Then when it goes away and an hour after setting
 the stars of the Gemini appear to your eye again
 This is for his dead one and that for his alive
 in its essence, and it says with the beauty of the cover
 His hiding is for us and His appearance is for Himself
 and the symbol is in shadows⁸⁴
 As our hiding is for Him and our appearance is for ourselves;
 His brilliance is itself my light

⁸² feffr

⁸³ And the reverse is true; that our existence is true only at His Hiding in the creatures, and that is what we said right at the beginning of this foreword when we tried to explain Ibn Arabî's words that the existence of the world is a result of two introductions: the initial nonexistence of things and the nonexistence of the Real and the connection between these two realities was the Command of Allah "Be"; thus when He says to the thing that He wants to create: "Be" the thing comes into existence and Allah hides in it at the same time, because it is impossible for things to exist at the full manifestation of the Real, the Exalted.

⁸⁴ In many places of the *futûhât* [III 12.3, III 106.7, III 281.32] Ibn al-Ârabî emphasises that the shadow of anything is on its own image, as also the Prophet mentioned in the hadith that Allah created Adam, i.e. the Universal Intellect or Adamic 'Perfect Human Being', He created him 'according to the Image of the Merciful' [*Kanz*: 1146, 1148, 1149]. For more about this analogy and significance of the shade in telling about the Real, see IATC, p.000.

Then look at the opposite to get yet another symbol;
 whose knowledge is far above counting
 As if we were the same in our essences;
 the clarity of the glass (/body) is from the clarity of its wine (/spirit)⁸⁵
 Knowledge shows two separates uniting
 while the eye the of viewer sees only one
 The spirit is pleased by the Creator of its essence,
 and also by its essence with respect to its being a counterpart
 And the sense is pleased for seeing his Lord
 away from perceiving the endowments
 Allah is Great, and greatness is my gown,
 bright is my moon, and light is my sun
 The east is my west while setting-places are my rising place,
 and parting is closeness and closeness is parting
 Fire is my hidden and paradise is my appearance,
 and the realities of the new creation are my bondmaids⁸⁶
 If I want to walk in my garden
 I see all creation mirrored in myself
 And when I leave I am the leader
 and I have no one to leave behind
 Thus, praise is to Allah that I am collecting
 the Realities (/Names) of the Creator and (the realities) creation
 This is my duty; telling strange things
 whose ways are very narrow (even) for the eloquent
 Thus, thank with me, oh Abdul-Aziz, our Lord
 and also thank the (sign of) Virgin
 Just as in the Law where Allah said (in sūrat Luqmân: 14):
 {thank Me and thank thy parents}, and you are the essence of my judiciary

Then after praising Allah, with the praise-of-the-praise,⁸⁷ not with other, and the perfect prayers on the one who was taken (at night) to his status; you should know, O you the intelligent sensible dear friend, that when the wise departs away from his friend and events of time split him from his intimate (friend), he must then tell him (from time to time) what he has gained in his absence and the wisdom he acquired in his heart, in order that his friend be delighted for what the Fulfiller and the Merciful offered him of His secrets, granted him of His knowledge, and let him hear of His words; thus it will be as if his friend was always with him when he knows about him (all that). Although my friend, may Allah maintain him, his pure devoted relation (with me) had suffered some disturbance for some accidents, and he showed some contraction away from me when I was leaving to my purpose (for Hajj). But his friend (/I) closed his eyelid away from censure, and he took that (contraction) from his friend, may Allah maintain him, in good intention; because no one cares about you except the one who inquires about you; thus the friend, may Allah maintain him, may rest assured that the heart is flawless and cordiality -as he knows- is settling in the limbs, and the friend, may Allah maintain him, knows that my cordiality towards him was spiritual and not temporal nor casual, and

⁸⁵ Ibn al-Ārabî repeatedly mentions that Junaid (see notes above) was asked about knowledge and the knower, then he said: “the colour of water is the colour of its cup”. This maxim is attributed to Junaid by al-Qushayri in his famous treatise (Chapter 49: on knowing Allah, p.515).

⁸⁶ He means by the new creation here the “re-creation” of the world at every instance, as we discussed this at length throughout IATC and specially in chapter V.

⁸⁷ See Note ??? above.

that was proved for him already without any fault, and without a (material) need for him or scarcity, and without seeking any reward or escaping any punishment.

Perhaps my friend, may Allah the Almighty guard him, in my first visit when I came to him in the year five hundred ninety (A.H.), did not care too much about me and did not follow my goals and my doctrines, and that was because he, may Allah be pleased with him, noticed some imperfection (on my side), and I gave him excuse for that because he judged on my visible state and according to the dictation of the Law. Actually, I intended to hide the state of myself away from him and from his sons (*/murîdîn*) through what I showed to them of my ill state and greed sense, though sometimes I signalled out to them by way of perception, but Allah did not want anyone of them to see me as righteous. One day, in some forums, where my friend, may Allah maintain him, was sitting there, I banged their hearings with some verses I sang, and I deposited them in my book of *Isrâ*,⁸⁸ it says:

I am the Qurân and Seven Duals⁸⁹
the spirit of spirits, not the spirit of pots (/bodies)
My heart is resident with my Known (/God),
witnessing Him, and with you is my tongue
Thus, do not look with your eye towards my body
and give up singing melodies
Dive into the sea of the essence-of-the-essence
you will then see wonders never manifested for the eyes
And (you will see) secrets perceived ambiguously
hidden in the spirits of meanings

But I swear by Allah that I sang no single piece of this poem but I was hearing it just as dead, and that (was) for some wisdom I am seeking its fulfilment, and for a purpose in the soul of Jacob he accomplished.⁹⁰ No one of that noble group felt me, apart from Abu Abdullah Ibn al-Murâbi⁹¹ their leading and fulfilled speaker, though he was in some doubt about my case, and as for the elder Sheikh Jarrâh,⁹² who passed away, I had been already in disclosure with him openly in some high presence.

After leaving the friend, may Allah maintain him, I am still remembering him, thanking his states, talking about his virtues and in passion to his morals; and I may have written about that in some books which was spread by riders and already known in some countries, and the friend may have seen some of that in what he had (of these books). Thus, cordiality is well established from me towards him (/you) before any required reason or immediate or deferred purpose to establish that in the soul and accomplish it.

⁸⁸ This is one of the important books of Ibn al-Árabî who wrote it in Fez in the year 594/1198. It has been argued by Miguel Asin Palacios in his Spanish work “La Escatología Musulmana en la Divina Comedia” published in Madrid in 1919, that the Italian poet Dante Alighieri (1265-1321) had derived most of the features and episodes of his famous work of “The Divine Comedy” from this book of al-*Isrâ* which is basically depicted from the well-known Prophet's miracle of *Isrââ* and *Miâ'râj*. For the best critical study of this book see: *Kitâb al-Isrâ ilâ al-Maqâm al-Asrâ* or *Kitâb al-Mi'râj* (Beirut: Dandarah, 1988) Critical Edition, ed. Suâad al-Hakîm.

⁸⁹ The Seven Duals (*as-Sabã al-Mathânî*) is the Opening (*al-Fâtihah*), the first chapter of Qurân.

⁹⁰ This is a reference to Allah's saying in sûrat Yûsuf: {and when they entered in the manner their father had commanded them, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was full of knowledge for what We taught him, but most people do not know (68)}.

⁹¹ See Note ??? above, and see also a little further below.

⁹² He is Abu Abdullah bin Khamîs al-Kinânî who is the master of his friend Abdulaziz al-Mahdawî. For more information about Ibn Árabî's visit to Tunisia and the people he met there, see: Shams, p. 166.

Then there was the (other) meeting with the friend, may Allah support him, after that by several years in his splendid place where I stayed with him for nine months less few days of pleasant and comfortable living; living of spirit and body, where each one of us bestowed his essence on his mate and forget it. And I had a companion and he had a companion, both of them were sincere and friend; his companion was an intelligent Sheikh, collector and apprehending, known as Abu Abdullah Ibn al-Murâbiṭ; he has a virtuous soul and pleasing ethics, and he used to spend the night glorifying and reciting Qurân, and commemorating Allah most times secretly and openly. He is a hero in the field of dealings, perceptive to what comes down by the one who is in charge of the abodes and the juxtapositions, fair on his state and distinguishing between his reality and his unfeasible.

And as for my companion, he was pure light and clear bright, a Negro whose name is Abdullah, a moon who is never affected by eclipse, he recognizes the right and gives it to its people and never goes beyond it, he has achieved the degree of distinction, and he was purified at moulding like pure gold, his speech is truth and his promise is exact. So we were the four Pillars on which the corpus of the world and the human stands, but we broke off at this state, for a divergence that has occurred in some places, where I intended Hajj and Umrah, to return quickly to your decent forum again. But when I arrived at the Mother of Villages (/Mecca), after my visit to the Comrade (/Prophet Abraham peace be upon him, in Hebron in Palestine) who enacted the grace (to guests), and after praying at the Rock and the Aqsa (mosque), and visiting my master (Prophet Muhammad peace be upon him, in Medina), the master of the sons of Adam who is the cabinet of encompassing and counting.⁹³ Then (after that) Allah established in my mind that I tell the friend, may Allah maintain him, about some arts of knowledge I gained in my absence, and dedicate to him, may Allah reward him, some of the jewels of science I picked up in my faraway.

Thus I wrote to him this orphan treatise, which the Real created to remedy the symptoms of ignorance, and to every sincere companion and realizing Sufi, and (I dedicate it also) to our follower the friend, the intelligent brother and our pleasant son Abdullah Badr al-Ḥabashî al-Yemeni the ex-slave of Abu al-Ganâim Ibn Abi-Futûḥ al-Harrânî, and I called it:

**“The treatise of the Meccan Revelations
on knowing the secrets of dominion and kingdom”**

because most of what I deposited in this treatise is from what Allah has opened for me while circumambulating around His glorified House or while I was sitting watching Him in His decent glorified Sanctum (of the Mosque in Mecca). And I divided it into (five hundred and sixty) decent chapters deposited with subtle meanings; because the harsh beginning becomes easy for man if he knows the nobility of the goal, especially if he tastes some of the delicious fruits (of this great work) and it goes along with his desire; because when the eye looks at the boundaries of the chapter, the sight of the wise frequents around it and he looks and extracts the pearls and the gems therein, then the chapter gives out to him what it includes of spiritual wisdom and divine secrets depending on the sharpness of his intellect, the strength of his determination and imagination, and the extent of his breath for diving into the depth of the seas of its science:

When I knocked on the door of Allah
I was attentive and not playing

⁹³ This is a reference to Allah's saying in sûrat Yâsîn (36:12): (and everything We enumerated in a stated Leader (12)), where Ibn al-Ârabî suggests in his short treatise of *Aş-Şalawât al-Fayḍiyyah* (The Emanation Prayers) that “the Leader” here refers to Prophet Muhammad may Allah have mercy and peace upon him.

Until my eye saw the Light of His Face
I went to Him, and there was nothing else
At that I encompassed the whole existence by knowledge
there is no knowledge in our heart of other than Allah
If the weird creatures seek my way (like that)
they will never ask: what are the realities

Let us, then, before proceeding to talk in the chapters of this book, put forward a chapter as the index of its chapters, then I follow that by an introduction to pave out the divine secret sciences embodied in this book, then we talk in the chapters according to their sequence in the index chapter, if Allah the Almighty wills.

Allah says the truth and He guides to the path.

The First Part has ended; praise is to Allah, followed by the Second Part, if Allah the Exalted wills.

And may peace be upon Muhammad and on his cleansed family.

DRAFT

The Second Part of the Meccan Revelation

DRAFT

In the Name of Allah the Merciful and the Compassionate

This chapter is an index of the chapters of the book.

It is not counted among the chapters of the book, and it consists of six sections.

I - The First Section: On (the divisions of) Knowledge

- 1 Chapter One: On knowing the spirit that I took from the details of his inception what I have written in this book and the secrets that happened between me and him.
- 2 Chapter Two: On knowing the stations of (the Arabic alphabet) characters and diacritics in the world and the Beautiful Names concerned with that, knowing the words that may imply comparability (between Allah and the creation) and knowing: the knowledge, the knower and the known.
- 3 Chapter Three: On deeming the Real far above the words that described Him in His Book (the Qurān) or on the tongue of His Messenger, peace be upon him, which may indicate comparability and embodiment.
- 4 Chapter Four: On the reason of the beginning of the world and its origin and the stations of the Beautiful Names in the world.
- 5 Chapter Five: On knowing the secrets of {In the name of Allah the Most Gracious, the Most Merciful} from one aspect and not from all its aspects.
- 6 Chapter Six: On knowing the beginning of spiritual creation, who is the first existent in it, of what it existed, in what it existed, on what model it existed, why it existed and what is its purpose, and knowing the orbs of the macro and micro worlds.
- 7 Chapter Seven: On knowing the beginning of human bodies, that is the last existent in the macro world.
- 8 Chapter Eight: On knowing the earth that was created from the remnant of the yeast of the soil of Adam, may peace be upon him, and the wonders and strange things therein, and it is called the Earth of Reality.
- 9 Chapter Nine: On knowing the existence of flaming fiery spirits.
- 10 Chapter Ten: On knowing the cycle of the dominion and the first separated in it from the first existent, and the last separated in it from the last separated of that (first existent), in what was filled the place that they separated from it, Allah's paving this kingdom until came its king, and the rank of the world between Jesus, peace be upon him, and Muhammad may Allah's mercy and peace be upon him.
- 11 Chapter Eleven: On knowing our higher fathers and lower mothers.
- 12 Chapter Twelve: On knowing the cycle of the master of the world Mohammad may Allah's mercy and peace be upon him, and that time in his era had returned back to its shape when Allah the Exalted had created it.
- 13 Chapter Thirteen: On knowing the bearers of the Throne who are: Raphael, Adam, Michael, Abraham, Gabriel,

- Muhammad, Ridwân and Mâlik, may peace be upon them.
- 14 Chapter Fourteen: On knowing the secrets of the prophets of guardians, the Poles of previous nations from Adam to Muhammad may peace be upon both, that the Pole is one who did not die since Allah created him and where is his residence.
- 15 Chapter Fifteen: On knowing the breaths and knowing their Poles that are realized in them and their (/these Poles) secrets.
- 16 Chapter Sixteen: On knowing the lower abodes, the cosmic sciences and the principle of knowing the Real the Almighty from them, knowing the (four) Pillars and the seven persons who are the Substitutes and those who sponsor them amongst the higher spirits, and the arrangement of their (/the lower abodes') orbs.
- 17 Chapter Seventeen: On knowing the transformation of the cosmic sciences and summaries of some original sourcing divine sciences.
- 18 Chapter Eighteen: On knowing the science of the arousing (*mutahajjidîn*), the issues related to it, its class in the stations of sciences and the sciences that appear from it in the cosmic existence.
- 19 Chapter Nineteen: On the cause of diminishing and growing of the sciences and His saying, the Exalted: {say: my Lord increase me in knowledge} [00:00] and the saying of (the Prophet), peace be upon him, that Allah never takes out science by pulling it out from the chests (/hearts) of scientists, but He takes it out by taking scientists (themselves, as was narrated in the) hadith.
- 20 Chapter Completing Twenty: On knowing the Isawi science, from where it came from, where it ends, its manner and does it relate to the length of the world, to its width or to both.
- 21 Chapter Twenty-One: On knowing three cosmic sciences and their interference with one another.
- 22 Chapter Twenty-Two: On knowing the science of the abode and the abodes and the arrangement of all cosmic sciences.
- 23 Chapter Twenty-Three: On knowing the protected Poles and the secrets the abodes of their protection.
- 24 Chapter Twenty-Four: On some knowledge that resulted from the cosmic sciences, what it includes of wonders, who attained it from the world and the station of their Poles, the secrets of the interference between two laws, and the hearts in passion with breaths, their origins and the count of their abodes.
- 25 Chapter Twenty-Five: On knowing a particular long-living Pillar, the secrets of the Poles specialized in four kinds of the world, the secret of the abode and the abodes and who entered it from the world.
- 26 Chapter Twenty-Six: On knowing the Poles of symbols and some signs of their secrets and sciences.
- 27 Chapter Twenty-Seven: On knowing the Poles of “Join! I intended joining you”, which is from the abodes of the luminous

- world, and their (/those Poles) secrets.
- 28 Chapter Twenty-Eight: On knowing the Poles of “Have you not seen how”.
- 29 Chapter Twenty-Nine: On knowing the secret of Salmân al-Fârisî (/the Persian) who (/the Prophet Muhammad may Allah's peace and mercy be upon him) annexed him into the family (of the Prophet), the Poles who inherited him and knowing their secrets.
- 30 Chapter Thirty: On knowing the first and the second stratum of the Riding Poles.
- 31 Chapter Thirty-One: On knowing the principles of the Riders.
- 32 Chapter Thirty-Two: On knowing the managing Poles of the second Riding troupe.
- 33 Chapter Thirty-Three: On knowing the intentional Poles, their secrets and the manner of their principles.
- 34 Chapter Thirty-Four: On knowing a person who had realized the abode of breaths and witnessed in it some secrets I mention.
- 35 Chapter Thirty-Five: On knowing this person who is realized in the abode of breaths and his secrets after his death.
- 36 Chapter Thirty-Six: On knowing the Isawis, their Poles and their principles.
- 37 Chapter Thirty-Seven: On knowing the Isawi Poles and their secrets.
- 38 Chapter Thirty-Eight: On knowing the Poles who overlooked at the Mohammedan station but did not attain it.
- 39 Chapter Thirty-Nine: On knowing the abode to which the guardian declines when the Real expels him, may Allah cure us and you, the wonders and divine sciences related to this abode, and knowing the secrets of the Poles of this abode.
- 40 Chapter Forty: On knowing an abode close to a partial science of the cosmic sciences, its arrangement, its wonders and its Poles.
- 41 Chapter Forty-One: On knowing the people of the night, their different strata, their differing stations and the secrets of their Poles.
- 42 Chapter Forty-Two: On knowing youth and the young and their abodes and strata and the secrets of their Poles.
- 43 Chapter Forty-Three: On knowing a group of the saintly Poles and this station in general.
- 44 Chapter Forty-Four: On knowing the clowns and their leaders in clowning.
- 45 Chapter Forty-Five: On knowing who returned back after he had arrived, and who made him returns back.
- 46 Chapter Forty-Six: On knowing the diminutive science and who attained it of the righteous.
- 47 Chapter Forty-Seven: On knowing the secrets and the description of the lower abodes and their stations, how the knower is relieved when he mentions his beginning, so he yearns for it despite his lofty station, and what is the secret that is manifested to him which calls him to do that.
- 48 Chapter Forty-Eight: On knowing “but it was like this for that”.
- 49 Chapter Forty-Nine: On knowing “I find the breath of the Merciful from

- the side of Yemen” and knowing this abode and its men.
- 50 Chapter Fifty: On knowing the men of perplexity and helplessness.
- 51 Chapter Fifty-One: On knowing some men of the saintly people who had realized the abode of the breath of the Merciful.
- 52 Chapter Fifty-Two: On knowing the reason why, the discloser runs away from the presence of the unseen to the presence of the seen.
- 53 Chapter Fifty-Three: On knowing the functions, the seeker (should) do prior to the existence of Sheikh.
- 54 Chapter Fifty-Four: On knowing the signals.
- 55 Chapter Fifty-Five: On knowing the diabolical thoughts.
- 56 Chapter Fifty-Six: On knowing extrapolation, its validity and its invalidity.
- 57 Chapter Fifty-Seven: On knowing collecting the science of inspiration by one type of the types of inference and knowing the soul.
- 58 Chapter Fifty-Eight: On knowing the secrets of the inspirational people of inference and knowing a divine science which scattered and dispersed the thoughts when it emanated on the heart.
- 59 Chapter Fifty-Nine: On knowing the existential and the estimated time.
- 60 Chapter Sixty: On knowing the elements and the influence of the higher world on the lower world, in what cycle of the cycles of the circumferential orb was the existence of this human world and what spirituality is looking after us.
- 61 Chapter Sixty-One: On knowing Gehenna and the most of creatures punished in it and knowing some of the higher world.
- 62 Chapter Sixty-Two: On knowing the levels of the Fire.
- 63 Chapter Sixty-Three: On knowing the people's stay in the isthmus between the Lower and the Renaissance.
- 64 Chapter Sixty-Four: On knowing the Resurrection and its abodes, and the manner of renaissance.
- 65 Chapter Sixty-Five: On knowing the Paradise and its abodes and degrees and what relates to this section.
- 66 Chapter Sixty-Six: On knowing the secret of the Law, manifest and hidden, and what Name found it.
- 67 Chapter Sixty-Seven: On knowing “there is no god but Allah, Muhammad is the Messenger of Allah”.
- 68 Chapter Sixty-Eight: On knowing the secrets of Chastity.
- 69 Chapter Sixty-Nine: On knowing the secrets of Prayer.
- 70 Chapter Seventy: On knowing the secrets of Charity.
- 71 Chapter Seventy-One: On knowing the secrets of Fasting.
- 72 Chapter Seventy-Two: On knowing the secrets of Pilgrimage, knowing its ascetics, the signs of His glorified House and what the Real made me witness, during my circumambulation around the House, of the secrets of circumambulation.
- 73 Chapter Seventy-Three: On knowing the number of secrets that appear to the viewer at the interview and the deviation, and how

much does he deviate from the interview.

II - The Second Section: On the Interactions

- 74 Chapter Seventy-Four: On repentance.
- 75 Chapter Seventy-Five: On leaving repentance.
- 76 Chapter Seventy-Six: On striving.
- 77 Chapter Seventy-Seven: On leaving striving.
- 78 Chapter Seventy-Eight: On retreat.
- 79 Chapter Seventy-Nine: On leaving retreat.
- 80 Chapter Seventy: On isolation.
- 81 Chapter Eighty-One: On leaving isolation.
- 82 Chapter Eighty-Two: On escaping.
- 83 Chapter Eighty-Three: On leaving escaping.
- 84 Chapter Eighty-Four: On the bewareing Allah.
- 85 Chapter Eighty-Five: On the bewareing the veil and the shield.
- 86 Chapter Eighty-Six: On the bewareing the Lower limits.
- 87 Chapter Eighty-Seven: On the bewareing the Fire.
- 88 Chapter Eighty-Eight: On knowing the secrets of the regulations of the principles of the Law.
- 89 Chapter Eighty-Nine: On knowing Electives in general.
- 90 Chapter Ninety: On knowing the secrets of Impositions and Norms.
- 91 Chapter Ninety-One: On knowing saint and its secrets.
- 92 Chapter Ninety-Two: On knowing the station of leaving saint.
- 93 Chapter Ninety-Three: On knowing asceticism and its secrets.
- 94 Chapter Ninety-Four: On knowing the station of leaving asceticism.
- 95 Chapter Ninety-Five: On knowing the secrets of munificence, generosity, open-handedness and altruism in famine and without famine, with requesting reward and with leaving it.
- 96 Chapter Ninety-Six: On knowing silence and its secrets.
- 97 Chapter Ninety-Seven: On knowing the station of speaking and its secrets.
- 98 Chapter Ninety-Eight: On knowing the station of vigilance and its secrets.
- 99 Chapter Ninety-Nine: On knowing the station of sleep and its secrets.
- 100 Chapter Completing One Hundred: On knowing the station of fear and its secrets.
- 101 Chapter One Hundred and One: On knowing the station of leaving fear and its secrets.
- 102 Chapter One Hundred and Two: On knowing the station of hope and its secrets.
- 103 Chapter One Hundred and Three: On knowing the station of leaving hope and its secrets.
- 104 Chapter One Hundred and Four: On knowing the station of grief and its secrets.
- 105 Chapter One Hundred and Five: On knowing the station of leaving grief and its cause.
- 106 Chapter One Hundred and Six: On knowing the station of hunger and its secrets.
- 107 Chapter One Hundred and Seven: On knowing the station of leaving hunger and its cause.
- 108 Chapter One Hundred and Eight: On knowing seduction and lust, accompanying youngsters and women and taking them as friends, and when the seeker may take friends.

- 109 Chapter One Hundred and Nine: On knowing the difference between lust and will, between our lust in the Lower and our lust in the Hereafter, the difference between pleasure and lust, and knowing the station of those who are lusting and lusted, not lusting and not lusted, lusting and not lusted, not lusting and lusted.
- 110 Chapter One Hundred and Ten: On knowing the station of the secrets of reverence and submission.
- 111 Chapter One Hundred and Eleven: On knowing the station of leaving reverence and submission and its secrets.
- 112 Chapter One Hundred and Twelve: On knowing breaching the self and its secrets.
- 113 Chapter One Hundred and Thirteen: On knowing the station of helping the self in its purposes, and its secrets.
- 114 Chapter One Hundred and Fourteen: On knowing the station of greed and envy and what is praised and dispraised of them.
- 115 Chapter One Hundred and Fifteen: On knowing the station of issuance and what is praised and dispraised of it.
- 116 Chapter One Hundred and Sixteen: On knowing the station of contentment and its secrets.
- 117 Chapter One Hundred and Seventeen: On knowing the station of gluttony and diligence.
- 118 Chapter One Hundred and Eighteen: On knowing the station of reliance and its secrets.
- 119 Chapter One Hundred and Nineteen: On knowing the station leaving reliance.
- 120 Chapter Completing One Hundred and Twenty: On knowing the station of thanking and its secrets.
- 121 Chapter One Hundred and Twenty-One: On knowing the station of leaving thanking and its secrets.
- 122 Chapter One Hundred and Twenty-Two: On knowing the station of certainty and its secrets.
- 123 Chapter One Hundred and Twenty-Three: On knowing the station of leaving certainty and its secrets.
- 124 Chapter One Hundred and Twenty-Four: On knowing the station of patience and its details and secrets.
- 125 Chapter One Hundred and Twenty-Five: On knowing the station of leaving patience and its secrets.
- 126 Chapter One Hundred and Twenty-Six: On watching and its secrets.
- 127 Chapter One Hundred and Twenty-Seven: On leaving watching and its station and secrets.
- 128 Chapter One Hundred and Twenty-Eight: On contentment and its secrets.
- 129 Chapter One Hundred and Twenty-Nine: On leaving contentment and its secrets.
- 130 Chapter One Hundred and Thirty: On slavery and its secrets.
- 131 Chapter One Hundred and Thirty-One: On leaving slavery and its secrets.
- 132 Chapter One Hundred and Thirty-Two: On knowing the station of probity and its secrets.

- 133 Chapter One Hundred and Thirty-Three: On knowing leaving probity and its secrets.
- 134 Chapter One Hundred and Thirty-Four: On knowing the station of sincerity and its secrets.
- 135 Chapter One Hundred and Thirty-Five: On knowing the station leaving sincerity and its secrets.
- 136 Chapter One Hundred and Thirty-Six: On knowing the station of trueness and its secrets.
- 137 Chapter One Hundred and Thirty-Seven: On knowing the station leaving trueness and its secrets.
- 138 Chapter One Hundred and Thirty-Eight: On knowing the station of diffidence and its secrets.
- 139 Chapter One Hundred and Thirty-Nine: On knowing the station of leaving diffidence and its secrets.
- 140 Chapter One Hundred and Forty: On knowing the station of freedom and know its secrets.
- 141 Chapter One Hundred and Forty-One: On knowing the station of leaving freedom and its secrets.
- 142 Chapter One Hundred and Forty-Two: On knowing the station of remembrance and its secrets.
- 143 Chapter One Hundred and Forty-Three: On knowing the station of leaving remembrance and its secrets.
- 144 Chapter One Hundred and Forty-Four: On knowing the station of contemplation and its secrets.
- 145 Chapter One Hundred and Forty-Five: On knowing the station of leaving contemplation and its secrets.
- 146 Chapter One Hundred and Forty-Six: On knowing the station of youth and its secrets.
- 147 Chapter One Hundred and Forty-Seven: On knowing the station of leaving youth and its secrets.
- 148 Chapter One Hundred and Forty-Eight: On knowing the station of phrenology and its secrets.
- 149 Chapter One Hundred and Forty-Nine: On knowing the station of ethic and its secrets.
- 150 Chapter One Hundred and Fifty: On knowing the station of jealousy and its secrets.
- 151 Chapter One Hundred and Fifty-One: On knowing the station of leaving jealousy and its secrets.
- 152 Chapter One Hundred and Fifty-Two: On the station of guardianship (wilâya) and its secrets.
- 153 Chapter One Hundred and Fifty-Three: On knowing the station of the human guardianship and its secrets which include the divine guardianship.
- 154 Chapter One Hundred and Fifty-Four: On knowing the station of the angelic guardianship and its secrets.
- 155 Chapter One Hundred and Fifty-Five: On knowing the station of prophecy and its secrets.
- 156 Chapter One Hundred and Fifty-Six: On knowing the station of the human prophecy and its secrets.
- 157 Chapter One Hundred and Fifty-Seven: On knowing the station of the angelic prophecy and its secrets.
- 158 Chapter One Hundred and Fifty-Eight: On knowing the station of the message and its secrets.

- 159 Chapter One Hundred and Fifty-Nine: On knowing the station of the human message and its secrets.
- 160 Chapter One Hundred and Sixty: On knowing the station of the angelic message.
- 161 Chapter One Hundred and Sixty-One: On knowing the station which is between prophecy and honesty.
- 162 Chapter One Hundred and Sixty-Two: On knowing the station of poverty and its secrets.
- 163 Chapter One Hundred and Sixty-Three: On knowing the station of wealth and its secrets.
- 164 Chapter One Hundred and Sixty-Four: On knowing the station of sophism and its secrets.
- 165 Chapter One Hundred and Sixty-Five: On knowing the station of realizing (*taḥqîq*) and the realizing (*muḥaqqiqîn*).
- 166 Chapter One Hundred and Sixty-Six: On knowing the station of wisdom and the wise.
- 167 Chapter One Hundred and Sixty-Seven: On knowing the station of the happiness chemistry and its secrets.
- 168 Chapter One Hundred and Sixty-Eight: On knowing the station of discipline and its secrets.
- 169 Chapter One Hundred and Sixty-Nine: On knowing the station of leaving discipline and its secrets.
- 170 Chapter One Hundred and Seventy: On knowing the station of companionship and its secrets.
- 171 Chapter One Hundred and Seventy-One: On knowing the station of leaving companionship and its secrets.
- 172 Chapter One Hundred and Seventy-Two: On knowing the station of atheism and its secrets.
- 173 Chapter One Hundred and Seventy-Three: On knowing the station of dualism, which is polytheism, and its secrets.
- 174 Chapter One Hundred and Seventy-Four: On knowing the station of travel, which is the tourism, and its secrets.
- 175 Chapter One Hundred and Seventy-Five: On knowing the station of leaving travel and its secrets.
- 176 Chapter One Hundred and Seventy-Six: On knowing the states of the folk (of the knowing/realizing/Sufis) at dying depending on their stations.
- 177 Chapter One Hundred and Seventy-Seven: On knowing the station of knowledge with the disparity over it between the Sufis and the realizing.
- 178 Chapter One Hundred and Seventy-Eight: On knowing the station of love and its secrets.
- 179 Chapter One Hundred and Seventy-Nine: On knowing the station of comradeship and its secrets.
- 180 Chapter One Hundred and Eighty: On knowing the station of the longing and eagerness and their secrets.
- 181 Chapter One Hundred and Eighty-One: On knowing the station of respecting Sheikhs and preserving their hearts.
- 182 Chapter One Hundred and Eighty-Two: On knowing the station of listening and its secrets.
- 183 Chapter One Hundred and Eighty-Three: On knowing the station of leaving listening and its secrets.
- 184 Chapter One Hundred and Eighty-Four: On knowing the station of dignities.

- Eighty-Four:
 185 Chapter One Hundred and Eighty-Five: On knowing the station of leaving dignities.
 Eighty-Five:
 186 Chapter One Hundred and Eighty-Six: On knowing the station of breaching the habits.
 Eighty-Six:
 187 Chapter One Hundred and Eighty-Seven: On knowing the station of the miracle and how this miraculous act is a dignity for the one who had it as a miracle, because of the difference in states.
 Eighty-Seven:
 188 Chapter One Hundred and Eighty-Eight: On knowing the station of vision, which is foreshadows.
 Eighty-Eight:
 189 Chapter One Hundred and Eighty-Nine: On knowing the image of the seeker.
 Eighty-Nine:

III - The Third Section: On the States

- 190 Chapter One Hundred and Ninety: On knowing the traveller and his states.
 Ninety:
 191 Chapter One Hundred and Ninety-One: On knowing travel and the road.
 Ninety-One:
 192 Chapter One Hundred and Ninety-Two: On knowing the state and its secrets and men.
 Ninety-Two:
 193 Chapter One Hundred and Ninety-Three: On knowing the station and its secrets.
 Ninety-Three:
 194 Chapter One Hundred and Ninety-Four: On knowing place and its secrets.
 Ninety-Four:
 195 Chapter One Hundred and Ninety-Five: On knowing pride (*shateh*) and its secrets.
 Ninety-Five:
 196 Chapter One Hundred and Ninety-Six: On knowing the station of omens and its secrets.
 Ninety-Six:
 197 Chapter One Hundred and Ninety-Seven: On knowing the going and its secrets.
 Ninety-Seven:
 198 Chapter One Hundred and Ninety-Eight: On knowing the breath and its secrets.
 Ninety-Eight:
 199 Chapter One Hundred and Ninety-Nine: On knowing the secret and its secrets.
 Ninety-Nine:
 200 Chapter Completing Two Hundred: On knowing connection and its secrets.
 Hundred:
 201 Chapter Two Hundred and One: On knowing disconnection and its secrets.
 and One:
 202 Chapter Two Hundred and Two: On knowing discipline and its secrets.
 and Two:
 203 Chapter Two Hundred and Three: On knowing exercising and its secrets.
 and Three:
 204 Chapter Two Hundred and Four: On knowing adorning and its secrets.
 and Four:
 205 Chapter Two Hundred and Five: On knowing abandoning and its secrets.
 and Five:
 206 Chapter Two Hundred and Six: On knowing manifestation and its secrets.
 and Six:
 207 Chapter Two Hundred and Seven: On knowing illness and its secrets.
 and Seven:
 208 Chapter Two Hundred On knowing nuisance and its secrets.

- and Eight:
 209 Chapter Two Hundred On knowing witnessing and its secrets.
 and Nine:
 210 Chapter Two Hundred On knowing disclosure its secrets.
 and Ten:
 211 Chapter Two Hundred On knowing appearing and its secrets.
 and Eleven:
 212 Chapter Two Hundred On knowing indecision and its secrets.
 and Twelve:
 213 Chapter Two Hundred On knowing jealousy and its secrets.
 and Thirteen:
 214 Chapter Two Hundred On knowing perplexity and its secrets.
 and Fourteen:
 215 Chapter Two Hundred On knowing the subtle and its secrets.
 and Fifteen:
 216 Chapter Two Hundred On knowing Revelation and its secrets.
 and Sixteen:
 217 Chapter Two Hundred On knowing marking and painting and their secrets.
 and Seventeen:
 218 Chapter Two Hundred On knowing contraction and its secrets.
 and Eighteen:
 219 Chapter Two Hundred On knowing relaxation and its secrets.
 and Nineteen:
 220 Chapter Completing Two On knowing annihilation and its secrets.
 Hundred and Twenty:
 221 Chapter Two Hundred On knowing endurance and its secrets.
 and Twenty-One:
 222 Chapter Two Hundred On knowing gathering and its secrets.
 and Twenty-Two:
 223 Chapter Two Hundred On knowing separation and its secrets.
 and Twenty-Three:
 224 Chapter Two Hundred On knowing the entity of arbitration and its secrets.
 and Twenty-Four:
 225 Chapter Two Hundred On knowing extras and their secrets.
 and Twenty-Five:
 226 Chapter Two Hundred On knowing will and its secrets.
 and Twenty-Six:
 227 Chapter Two Hundred On knowing the state of the wanted (/sought) and his
 and Twenty-Seven: secret.
 228 Chapter Two Hundred On knowing the wanting (/seeker) and his secrets.
 and Twenty-Eight:
 229 Chapter Two Hundred On knowing aspiration and its secrets.
 and Twenty-Nine:
 230 Chapter Two Hundred On knowing alienation and its secrets.
 and Thirty:
 231 Chapter Two Hundred On knowing deception and its secrets.
 and Thirty-One:
 232 Chapter Two Hundred On knowing deracination and its secrets.
 and Thirty-Two:
 233 Chapter Two Hundred On knowing tendency and its secrets.
 and Thirty-Three:
 234 Chapter Two Hundred On knowing consternation and its secrets.

- and Thirty-Four:
 235 Chapter Two Hundred On knowing pretending ecstasy and its secrets.
 and Thirty-Five:
 236 Chapter Two Hundred On knowing ecstasy and its secrets.
 and Thirty-Six:
 237 Chapter Two Hundred On knowing existence.
 and Thirty-Seven:
 238 Chapter Two Hundred On knowing the moment and its secrets.
 and Thirty-Eight:
 239 Chapter Two Hundred On knowing reverence and its secrets.
 and Thirty-Nine:
 240 Chapter Two Hundred On knowing amiability and its secrets.
 and Forty:
 241 Chapter Two Hundred On knowing majesty and its secrets.
 and Forty-One:
 242 Chapter Two Hundred On knowing beauty and its secrets.
 and Forty-Two:
 243 Chapter Two Hundred On knowing perfection, which is moderation, and it
 and Forty-Three: is also the Crest or the Iron Fence, which is divesting
 Him of the rule of descriptions.
 244 Chapter Two Hundred On knowing absence and its secrets.
 and Forty-Four:
 245 Chapter Two Hundred On knowing presence and its secrets.
 and Forty-Five:
 246 Chapter Two Hundred On knowing thanking and its secrets.
 and Forty-Six:
 247 Chapter Two Hundred On knowing waking and its secrets.
 and Forty-Seven:
 248 Chapter Two Hundred On knowing taste and its secrets.
 and Forty-Eight:
 249 Chapter Two Hundred On knowing drinking and its secrets.
 and Forty-Nine:
 250 Chapter Two Hundred On knowing irrigation and its secrets.
 and Fifty:
 251 Chapter Two Hundred On knowing non-irrigation, to the one who drinks,
 and Fifty-One: and its secrets.
 252 Chapter Two Hundred On knowing erasure and its secrets.
 and Fifty-Two:
 253 Chapter Two Hundred On knowing evidence and its secrets.
 and Fifty-Three:
 254 Chapter Two Hundred On knowing shielding and its secrets.
 and Fifty-Four:
 255 Chapter Two Hundred On knowing extermination and the extermination-of-
 and Fifty-Five: extermination.
 256 Chapter Two Hundred On knowing fullness and its secrets.
 and Fifty-Six:
 257 Chapter Two Hundred On knowing presentation and its secrets.
 and Fifty-Seven:
 258 Chapter Two Hundred On knowing the luminescent and their secrets.
 and Fifty-Eight:
 259 Chapter Two Hundred On knowing the attack and the sudden and their
 and Fifty-Nine: secrets.

260	Chapter Two Hundred and Sixty:	On knowing proximity and its secrets.
261	Chapter Two Hundred and Sixty-One:	On knowing distance and its secrets.
262	Chapter Two Hundred and Sixty-Two:	On knowing the Law.
263	Chapter Two Hundred and Sixty-Three:	On knowing the Truth.
264	Chapter Two Hundred and Sixty-Four:	On knowing thoughts.
265	Chapter Two Hundred and Sixty-Five:	The knowing the incoming.
266	Chapter Two Hundred and Sixty-Six:	On knowing the witness.
267	Chapter Two Hundred and Sixty-Seven:	On knowing the soul.
268	Chapter Two Hundred and Sixty-Eight:	On knowing the spirit.
269	Chapter Two Hundred and Sixty-Nine:	On knowing the science of certainty, the entity of certainty and the real certainty.

IV - The Fourth Section: On the Abodes

270	Chapter Two Hundred and Seventy:	On knowing the abode of the Pole and the two Leaders, from the Mohammedan confiding.
271	Chapter Two Hundred and Seventy-One:	On knowing the abode of “in the morning the folk will praise night-walking”, from the Mohammedan confiding.
272	Chapter Two Hundred and Seventy-Two:	On knowing sanctifying the unification, from that (/the Mohammedan confiding).
273	Chapter Two Hundred and Seventy-Three:	On knowing the abode of the loss of the caprice and the self, from the Mousawi station.
274	Chapter Two Hundred and Seventy-Four:	On knowing the abode of the named term, from the Mousawi station.
275	Chapter Two Hundred and Seventy-Five:	On knowing the abode of disavowing idols, from the Mousawi station.
276	Chapter Two Hundred and Seventy-Six:	On knowing the abode of the Pond and its secrets, from the Mohammedan station.
277	Chapter Two Hundred and Seventy-Seven:	On knowing the abode of discrediting and parsimony, from the Mousawi station, and its secrets.
278	Chapter Two Hundred and Seventy-Eight:	On knowing the abode of intimacy and its secrets, from the Mousawi and Mohammedan station.
279	Chapter Two Hundred and Seventy-Nine:	On knowing the abode of consideration and its secrets, from the Mohammedan station.
280	Chapter Two Hundred and Eighty:	On knowing the abode of my-assets and its secrets, from the Mousawi station.
281	Chapter Two Hundred and Eight One:	On knowing the abode of annexation and putting the one in the station of plural, from the Mohammedan presence.
282	Chapter Two Hundred and Eighty-Two:	On knowing the abode of visiting-the-dead and its secrets, from the Mousawi presence.
283	Chapter Two Hundred	On knowing the abode of the snappers and its

- and Eighty-Three: secrets, from the Mohammedan station.
- 284 Chapter Two Hundred and Eighty-Four: On knowing the abode of honest corresponding and its secrets, from the Mohammedan station.
- 285 Chapter Two Hundred and Eighty-Five: On knowing the abode confiding of the inanimate and that the one who gets in it acquires half of the Mohammedan and Mousawi presences.
- 286 Chapter Two Hundred and Eighty-Six: On knowing the abode of who was said to him “be”, but he declined, from the Mohammedan presence.
- 287 Chapter Two Hundred and Eighty-Seven: On knowing the abode of the perseverant manifestation and its secrets, from Mohammedan presence.
- 288 Chapter Two Hundred and Eighty-Eight: On knowing the abode of the initial reading, from the Mousawi presence.
- 289 Chapter Two Hundred and Eighty-Nine: On knowing the abode of the illiterate science which no science preceded it, from the Mousawi presence.
- 290 Chapter Two Hundred and Ninety: On knowing the abode of approving the blessings, from the Mousawi presence.
- 291 Chapter Two Hundred and Ninety-One: On knowing the abode of the chest of time, which is the fourth orb, from the Mohammedan presence.
- 292 Chapter Two Hundred and Ninety-Two: On knowing the abode of the interference between the unseen and the seen worlds, from the Mousawi presence.
- 293 Chapter Two Hundred and Ninety-Three: On knowing the abode of the existence of the cause of the seen world and the cause of the manifestation of the unseen world, from the Mousawi presence.
- 294 Chapter Two Hundred and Ninety-Four: On knowing the abode of the Meccan Mohammedan, from the Mousawi presence.
- 295 Chapter Two Hundred and Ninety-Five: On knowing the abode of honoured numbers, from the Mohammedan presence.
- 296 Chapter Two Hundred and Ninety-Six: On knowing the abode of transferring the characteristics of the people of happiness to the people of misery, from the Mousawi presence.
- 297 Chapter Two Hundred and Ninety-Seven: On knowing the abode of the praise of the completion of the anthropomorphic soil in the supreme station, from the Mohammedan presence.
- 298 Chapter Two Hundred and Ninety-Eight: On knowing the abode of remembrance from the higher world in the Mohammedan presences.
- 299 Chapter Two Hundred and Ninety-Nine: On knowing the abode of the suffering of the believers, from the Syriac station of the Mohammedan presence.
- 300 Chapter Completing Three Hundred: On knowing the abode of the reason of the division of the higher world, from the Mohammedan presences.
- 301 Chapter Three Hundred and One: On knowing the abode of the book divided between the people of bliss and the people of suffering.
- 302 Chapter Three Hundred and Two: On knowing the abode of the going of the higher world and the existence of the lower world.
- 303 Chapter Three Hundred and Three: On knowing the abode of the Gabrielic knower, from the Mohammedan presence.
- 304 Chapter Three Hundred and Four: On knowing the abode of preferring richness over poverty, from the Mousawi presence, and preferring poverty over richness, from the Isawi presence.

- 305 Chapter Three Hundred and Five: On knowing the abode of the succession of states on the hearts of men, from the Mohammedan presence.
- 306 Chapter Three Hundred and Six: On knowing the adversarial of the supreme world, from the Mousawi presence.
- 307 Chapter Three Hundred and Seven: On knowing the abode of descending the angels on the Mohammedan stand, from the Mousawi presence.
- 308 Chapter Three Hundred and Eight: On knowing the abode if mixing the total world, from the Mohammedan presence.
- 309 Chapter Three Hundred and Nine: On knowing the abode of the blaming (*malamatiyyah*), from the Mohammedan presence.
- 310 Chapter Three Hundred and Ten: On knowing the abode of the spiritual clink, from the Mousawi presence.
- 311 Chapter Three Hundred and Eleven: On knowing the abode of the unseen special initializing, from the Mohammedan presence.
- 312 Chapter Three Hundred and Twelve: On knowing the abode of how the revelation comes down onto the hearts of the guardians and saving them in that from the Devils, from the Mohammedan presence.
- 313 Chapter Three Hundred and Thirteen: On knowing the abode of crying and shouting, from the Mohammedan presence.
- 314 Chapter Three Hundred and Fourteen: On knowing the abode of the difference between the scales of angels, prophets and guardians, from the Mohammedan presence.
- 315 Chapter Three Hundred and Fifteen: On knowing the abode of the necessity of suffering, from the Mohammedan absence.
- 316 Chapter Three Hundred and Sixteen: On knowing the dividing (*Qâsimiyyah*) qualities inscribed by the Divine Pen in the preserved human Board, from the Mousawi presence.
- 317 Chapter Three Hundred and Seventeen: On knowing the abode of infestation and its blessings, which is the abode of the Leader who is on the left side of the Pole, and it is the abode of Abu Midyan who was in Bujâyah, may Allah's mercy be upon him.
- 318 Chapter Three Hundred and Eighteen: On knowing the abode of replacing the Mohammedan Law by psychological purposes, may Allah cure us and you from that.
- 319 Chapter Three Hundred and Nineteen: On knowing the abode of releasing oneself from the bond of one face of the faces of the Law (and replacing it) by another and that leaving out the cause bringing sustenance by way of entrusting is itself a cause bringing sustenance and that he did not go out of the bondage of causes.
- 320 Chapter Completing Three Hundred and Twenty: On knowing the abode of the praising of the two fists and distinguishing them.
- 321 Chapter Three Hundred and Twenty-One: On knowing the abode of who differentiates between the unseen world and the seen world, and it is from the Mohammedan presence.
- 322 Chapter Three Hundred and Twenty-Two: On knowing the abode of who sold out the Real for the creation, and it is from the Mohammedan presence.

- 323 Chapter Three Hundred and Twenty-Three: On knowing the abode of a foreteller's presage with a presaged, from the Mohammedan presence.
- 324 Chapter Three Hundred and Twenty-Four: On knowing an abode which gathered men and women in some divine places, and it is from the restraining presence.
- 325 Chapter Three Hundred and Twenty-Five: On knowing the abode of the Qurān, from the Mohammedan presence.
- 326 Chapter Three Hundred and Twenty-Six: On knowing the abode of dialogue and dispute, and it is from the Mohammedan and Mousawi presence.
- 327 Chapter Three Hundred and Twenty-Seven: On knowing the abode of the mudd (a measure) and its half, from the Mohammedan presence.
- 328 Chapter Three Hundred and Twenty-Eight: On knowing the abode of going of the compounds at casting into simples at casting, from the Mohammedan presence.
- 329 Chapter Three Hundred and Twenty-Nine: On knowing the abode of blessings and concluding into scourge, and it is from the Mohammedan presences.
- 330 Chapter Three Hundred and Thirty: On knowing the abode of (the difference between) the Moon, the Crescent and the full-Moon, and it is from the Mohammedan presence.
- 331 Chapter Three Hundred and Thirty-One: On knowing the abode of vision and seeing and the strength on them, and promotion, approach, receiving and dangling, and it is from the Mohammedan presence.
- 332 Chapter Three Hundred and Thirty-Two: On knowing the abode of the divine guarding of the people of the Mohammedan states, from the Mousawi presence.
- 333 Chapter Three Hundred and Thirty-Three: On knowing the abode of “I created things for you and created you for Me, so do not expose what I created for Me for what I created for you”, and it is from the Mohammedan presence.
- 334 Chapter Three Hundred and Thirty-Four: On knowing the abode of renewing the non-existent, and it is from the Mousawi presence.
- 335 Chapter Three Hundred and Thirty-Five: On knowing the abode of fraternity, and it is from the Mohammedan presence.
- 336 Chapter Three Hundred and Thirty-Six: On knowing the abode of the plants' allegiance of the Pole, and it is from the Mohammedan presence.
- 337 Chapter Three Hundred and Thirty-Seven: On knowing the abode of Mohammed, may Allah's mercy and peace be upon him, with some of the world, from the Mousawi presence.
- 338 Chapter Three Hundred and Thirty-Eight: On knowing the abode of the obstacles of Suek??? and its secrets, and it is from the Mohammedan presence.
- 339 Chapter Three Hundred and Thirty-Nine: On knowing the abode of the bodies of the Law in the hands of the Truth requesting sourcing, from the Mohammedan presence.
- 340 Chapter Three Hundred and Forty: On knowing the abode from which the Messenger of Allah, may Allah's mercy and peace be upon him, hid what he hid, and it is from the Mousawi presence.
- 341 Chapter Three Hundred and Forty-One: On knowing the abode of imitation in secrets, and it is from the Mousawi presence.

- 342 Chapter Three Hundred and Forty-Two: On knowing the abode of two secrets separated from three secrets grouped in one presence of the revelation presences, and it is from the Mousawi presence.
- 343 Chapter Three Hundred and Forty-Three: On knowing the abode of two secrets in detailing revelation, from the presence of praising all the realm.
- 344 Chapter Three Hundred and Forty-Four: On knowing the abode of two secrets of the secrets of forgiveness, and it is from the Mohammedan presence.
- 345 Chapter Three Hundred and Forty-Five: On knowing the abode of the secret of sincerity in religion, and it is from the Mohammedan presence.
- 346 Chapter Three Hundred and Forty-Six: On knowing the abode of a secret in which some of the knowing kept honest until he saw how his light emanate on him from the aspects of that abode, and it is from the Mohammedan presence.
- 347 Chapter Three Hundred and Forty-Seven: On knowing the abode of the first row with Allah the Exalted, the divine doubt, the Revelation of Khyber and the secrets which descended at that day, and it is from the Mohammedan presence.
- 348 Chapter Three Hundred and Forty-Eight: On knowing the abode of two secrets of the secrets of the heart of combination and existence, and it is from the Mohammedan presence.
- 349 Chapter Three Hundred and Forty-Nine: On knowing the abode of Revelation, the doors and closing them and the creation of every nation, and it is from the Mohammedan presence.
- 350 Chapter Three Hundred and Fifty: On knowing the abode of the inquiring manifestation and lifting the cover off the meanings, and it is from the Mohammedan presence from the name the Lord.
- 351 Chapter Three Hundred and Fifty-One: On knowing the abode of the interference between the souls and the spirits in some attributes, and it is from the presence of the Mohammedan jealousy from the name the Affectionate.
- 352 Chapter Three Hundred and Fifty-Two: On knowing three ambiguous drawing and arranging secrets, from the presence of the Mohammedan descending.
- 353 Chapter Three Hundred and Fifty-Three: On knowing three ambiguous prudence secrets pointing to knowing the cause and giving it its right, and it is from the Mohammedan presence.
- 354 Chapter Three Hundred and Fifty-Four: On knowing the maximum Syriac abode, and it is from the Mousawi presence.
- 355 Chapter Three Hundred and Fifty-Five: On knowing the abode of the generating paths and the earth of worship and its extent, and it is from the Mohammedan presence.
- 356 Chapter Three Hundred and Fifty-Six: On knowing the abode of three discreet secrets and the Arabic secret in divine ethic and psychological revelation, from the Mohammedan presence.
- 357 Chapter Three Hundred and Fifty-Seven: On knowing the abode of the cattle, from the divine presence, and their subjugating under two Mousawi secrets.
- 358 Chapter Three Hundred and Fifty-Eight: On knowing the abode of three secrets with different lights, flee, warning and correct news, and from that

- abode I said poetry in a seclusion I entered where I gained it (/this abode), and it is on of the most impressive and luminous abodes.
- 359 Chapter Three Hundred and Fifty-Nine: On knowing the abode of “I mean you, O the neighbour hears”, and it is the abode of dispersing the command and the image of discreetness in disclosure, from the Mohammedan presence.
- 360 Chapter Three Hundred and Sixty: On knowing the abode of laudable darkness and witnessed lights and annexing those who are not from the People of the House with the People of House, and it is from the Mohammedan presence.
- 361 Chapter Three Hundred and Sixty-One: On knowing the abode of the interference with the Real in estimation, and it is from the Mohammedan presence.
- 362 Chapter Three Hundred and Sixty-Two: On knowing the abode of the two prostrations, the prostration of the whole and the part, and that is the prostration of the heart and the face, and what therein of secrets, and it is from the Mohammedan presence.
- 363 Chapter Three Hundred and Sixty-Three: On knowing the abode of referring the knower whom he does not know to someone below him to teach him what it is out of his hands to know, and insulating the Creator above rapture and joy, and it is from the Mohammedan presence.
- 364 Chapter Three Hundred and Sixty-Four: On knowing two ambiguous secrets whoever knows them shall attain comfort in the Lower and in the Hereafter, and the divine jealousy, from the Mohammedan presence.
- 365 Chapter Three Hundred and Sixty-Five: On knowing ambiguous secrets connected in the presence of Mercy with whose station and state are hidden from the universes, and it is from the Mohammedan presence.
- 366 Chapter Three Hundred and Sixty-Six: On knowing the abode of the ministers of Mahdî who shall come at the end of time and whom the Messenger of Allah, may Allah have mercy and peace upon him, presaged with him, and it is from the Mohammedan presence.
- 367 Chapter Three Hundred and Sixty-Seven: On knowing the abode of the fifth entrust which none of the realizing discovered it because of the scarcity of its acceptors and the incapability of comprehensions for perceiving it, and it is from the Mohammedan presence.
- 368 Chapter Three Hundred and Sixty-Eight: On knowing the abode of “he came and did not come”, the presence of the command alone, the category of a world which is inspired continuously, and what it has of secrets, and it is from the Mohammedan presence.
- 369 Chapter Three Hundred and Sixty-Nine: On knowing the abode of the keys to the coffers of generosity and the effect of the seen world on the unseen world from the unseen world, and it is from the Mohammedan presence.
- 370 Chapter Three Hundred and Seventy: On knowing the abode of the seeker and a secret and two secrets of the secrets of existence and changing,

- and it is from the Mohammedan presence.
- 371 Chapter Three Hundred and Seventy-One: On knowing the abode of a secret and three illiterate board's secrets, and it is from the Mohammedan presence.
- 372 Chapter Three Hundred and Seventy-Two: On knowing the abode of a secret and two secrets, your laudation on yourself of what is not in yourself and the answer of the Real to you in that sense, and it is from the Mohammedan presence.
- 373 Chapter Three Hundred and Seventy-Three: On knowing the abode of three secrets which appeared in the prudent water whose compound is detailed on the world with care, and the remaining of the world for perpetual eternity despite the transformation of its image, and it is from the Mohammedan presence.
- 374 Chapter Three Hundred and Seventy-Four: On knowing the abode of vision and seeing, the precedents of things in the divine Lordly Presence, that the disbelievers have a foot, and the believers have a foot and that the coming of each group on its foot and they coming with their leader in justice and in grace, and it is from the Mohammedan presence.
- 375 Chapter Three Hundred and Seventy-Five: On knowing the abode of the imaginational competence and the world of realities and commingling, and it is from the Mohammedan presence.
- 376 Chapter Three Hundred and Seventy-Six: On knowing an abode that combines between the guardians and the enemies, from the prudence presence and the combating of the unseen world with each other, and this abode contains a thousand station, and it is from the Mohammedan presence.
- 377 Chapter Three Hundred and Seventy-Seven: On knowing the abode of the prostration of self-standing and honesty, glory, the pearl and images, and it is from the Mohammedan presence.
- 378 Chapter Three Hundred and Seventy-Eight: On knowing the abode of the bestial nation, the statistics, the three higher secrets and the advancement of the tardy and the delay of the advancing, and it is from the Mohammedan presence.
- 379 Chapter Three Hundred and Seventy-Nine: On knowing the abode of the untying and tying, adoration and humiliation, and the emergence of supplication in the form of news, and it is from the Mohammedan presence.
- 380 Chapter Three Hundred and Eighty: On knowing the abode of “the scientists are the heirs of prophets”, and it is from the Mohammedan presence.
- 381 Chapter Three Hundred and Eighty-One: On knowing the abode of unification and combination, which contains five thousand fluttering stations, and its fuller view is to the one who witnessed it at the middle of the month or at its end, and it is from the Mohammedan presence.
- 382 Chapter Three Hundred and Eighty-Two: On knowing the abode of conclusions and the number of Divine Prides and dumb secrets, and it is from the Mousawi and Mohammedan presence.

- 383 Chapter Three Hundred and Eighty-Three: On knowing the abode of the greatness that combines all greatnesses, and it is from the special Mohammedan presence.

V - The Fifth Section: On the Juxtapositions

- 384 Chapter Three Hundred and Eighty-Four: On knowing the addressing juxtapositions which is from the secret of His saying, the Exalted: {and it has never occurred for a human that Allah speaks to him but only by revelation or from behind a veil}, and it is from the Mohammedan presence.
- 385 Chapter Three Hundred and Eighty-Five: On knowing the juxtaposition of “who is humiliated is defeated and who is insulted is prohibited”.
- 386 Chapter Three Hundred and Eighty-Six: On knowing the juxtaposition of the jugular vein and the where-ness of with-ness.
- 387 Chapter Three Hundred and Eighty-Seven: On knowing the juxtaposition of haughty humbleness.
- 388 Chapter Three Hundred and Eighty-Eight: On knowing a juxtaposition which is unknown to the servant, and that is when he ascends without determining the aim that he aims at of the Real.
- 389 Chapter Three Hundred and Eighty-Nine: On knowing the juxtaposition of “My Character is your being, and your character is My Being”.
- 390 Chapter Three Hundred and Ninety: On knowing the juxtaposition of “the time of thing is its presence, but only Me there is no time for Me and only you there is no time for you, so you are My time, and I am your time”.
- 391 Chapter Three Hundred and Ninety-One: On knowing the juxtaposition of the flowing track on which the men of question do not stabilize.
- 392 Chapter Three Hundred and Ninety-Two: On knowing the juxtaposition of “who has mercy we have mercy over him, and who does not have mercy we have mercy over him, and then we put our anger over him then we forget him”.
- 393 Chapter Three Hundred and Ninety-Three: On knowing the juxtaposition of “who stops at seeing what frightened him, he perished”.
- 394 Chapter Three Hundred and Ninety-Four: On knowing the juxtaposition of “who refined shall arrive, and who arrives will not go back even though he may not be refined”.
- 395 Chapter Three Hundred and Ninety-Five: On knowing the juxtaposition of “who enters My Presence and his life remained, then his consolation is on Me for the death of his companion”.
- 396 Chapter Three Hundred and Ninety-Six: On knowing the juxtaposition of “who collects knowledge and sciences I veil him from Me”.
- 397 Chapter Three Hundred and Ninety-Seven: On knowing the juxtaposition of {to Him the nice words ascend, and He lifts up the good deed}.
- 398 Chapter Three Hundred and Ninety-Eight: On knowing the juxtaposition of “who preaches people did not know Me and who reminds them knew Me”.
- 399 Chapter Three Hundred and Ninety-Nine: On knowing the juxtaposition of an abode whoever enters it his neck is struck, and there is no one but had entered it.
- 400 Chapter Completing Four Hundred: On knowing the juxtaposition of “who manifests to Me I hid from him and who stops at My limits, I

- briefed on him”.
- 401 Chapter Four Hundred and One: On knowing the juxtaposition of “the dead and the alive, they have no way to seeing Me”.
- 402 Chapter Four Hundred and Two: On the juxtaposition of “who fights with Me I defeat him and whom I fight with he defeats Me, thus tending to peace is a priority”.
- 403 Chapter Four Hundred and Three: On the juxtaposition of “I have no excuse to My servant; whenever I say to one of them: why you did that? He says to Me: You did, and the Real said: but the precedent is preceding and no change”.
- 404 Chapter Four Hundred and Four: On knowing the juxtaposition of “who violates his folk he is seeking into ruining his dominion, and who is kind with them he stays a king; every lord kills one of his servants he kills his supremacy, but not Me, thus look!”
- 405 Chapter Four Hundred and Five: On a juxtaposition “who made his heart My house and vacated it from others, no one knows what I shall give him, thus do not compare it (/his heart) with the Populated House because it is the house of my angels not My House, and that is why I did not put My Comrade (/Abraham) in it, but My House is the heart of My servant which housed Me when My earth and my heaven were slight for Me”.
- 406 Chapter Four Hundred and Six: On knowing the juxtaposition of “never anything of Me manifested to anything and it should never manifest”.
- 407 Chapter Four Hundred and Seven: On the juxtaposition of “in a faster than as a blink you steal from Me if you look at other than Me, not for My weakness but for your weakness”.
- 408 Chapter Four Hundred and Eight: on knowing the juxtaposition of the day of Saturday; thus untie your wrapper you tied because the world has finished from Me, and I am finished from it.
- 409 Chapter Four Hundred and Nine: On the juxtaposition of “my names are veil over you, if you remove them you reached to Me”.
- 410 Chapter Four Hundred and Ten: On the juxtaposition of {and that to your Lord is the destiny}, thus be proud of this Lord and you shall be happy.
- 411 Chapter Four Hundred and Eleven: On the juxtaposition of “‘but the book outpaced him, so he enters the Fire’, from the presence of ‘he almost entered the Fire’, thus fear the book and do not fear Me because I am with you alike”.
- 412 Chapter Four Hundred and Twelve: On the juxtaposition of “who is for Me will not be humiliated and is never disgraced”.
- 413 Chapter Four Hundred and Thirteen: On the juxtaposition of “who asked Me did not come out of My judiciary and who did not ask Me did not come out of my judiciary”.
- 414 Chapter Four Hundred and Fourteen: On knowing the juxtaposition of “We are not seen but only with a veil”.
- 415 Chapter Four Hundred and Fifteen: On knowing the juxtaposition of “who called Me he fulfilled the right of his servitude, and who justifies himself he justifies Me”.
- 416 Chapter Four Hundred On knowing the juxtaposition of the entity of the

- and Sixteen: heart.
- 417 Chapter Four Hundred and Seventeen: On the juxtaposition of whose reward is on Allah.
- 418 Chapter Four Hundred and Eighteen: On the juxtaposition of “who does not comprehend, nothing may be conducted to him”.
- 419 Chapter Four Hundred and Nineteen: On knowing the juxtaposition of contracts.
- 420 Chapter Completing Four Hundred and Twenty: On knowing the juxtaposition of disposing the stations.
- 421 Chapter Four Hundred and Twenty-One: On knowing the juxtaposition of “who requested to reach Me by way of evidence and proof he shall never reach Me, because nothing is like Me”.
- 422 Chapter Four Hundred and Twenty-Two: On knowing the juxtaposition of “who returns My act on Me he gives Me My right”.
- 423 Chapter Four Hundred and Twenty-Three: On knowing the juxtaposition of “who is jealous on Me he did not commemorate Me”.
- 424 Chapter Four Hundred and Twenty-Four: On knowing the juxtaposition of “I like you to stay with Me and you love to go back to your family, thus wait until I am satisfied with you then you may pass away from Me”.
- 425 Chapter Four Hundred and Twenty-Five: On knowing the juxtaposition of “who seeks science I lay his eyesight away from Me”.
- 426 Chapter Four Hundred and Twenty-Six: On knowing the juxtaposition of the secret from which peace be upon him said when questioned about seeing his Lord, thus he said: “light how may I see Him”.
- 427 Chapter Four Hundred and Twenty-Seven: On knowing the juxtaposition of two-bow close.
- 428 Chapter Four Hundred and Twenty-Eight: On knowing the juxtaposition of the questioning about the two instants?
- 429 Chapter Four Hundred and Twenty-Nine: On knowing the juxtaposition of “who diminishes for My Majesty I descended to him, and who magnifies over Me I magnify over him”.
- 430 Chapter Four Hundred and Thirty: On knowing the juxtaposition of “it is your perplexity which made you reach Me”.
- 431 Chapter Four Hundred and Thirty-One: On knowing the juxtaposition of “whom I veiled, I veiled him”.
- 432 Chapter Four Hundred and Thirty-Two: On knowing the juxtaposition of “I did not wear anything other than you, thus know your prestige; and that is the most amazing thing who does not know himself”.
- 433 Chapter Four Hundred and Thirty-Three: On knowing the juxtaposition of “look out what manifestation which exterminates you and never ask it from Me, otherwise I give it to you, but I never find anyone to take it”.
- 434 Chapter Four Hundred and Thirty-Four: On knowing the juxtaposition of “if I want, you will not be veiled, but I did not want yet, thus be firm”.
- 435 Chapter Four Hundred and Thirty-Five: On knowing the juxtaposition of “I had taken a covenant on myself but sometimes I fulfilled and sometimes I did not fulfil, thus do not object”.
- 436 Chapter Four Hundred and Thirty-Six: On knowing the juxtaposition of “if you (/your value) were for people as you are for Me, they would

- never worship Me”.
- 437 Chapter Four Hundred and Thirty-Six: On knowing the juxtaposition of “who knows his share of My Law he knows his share of Me, because you are for Me the same as I am for you”.
- 438 Chapter Four Hundred and Thirty-Six Eight: On knowing the juxtaposition of “who reads My Words he sees My cloud wherein the lamps of My angels descend down over him and in him, then, when he goes silent, they go, and I descend”.
- 439 Chapter Four Hundred and Thirty-Six Nine: On knowing the juxtaposition of the second two-bow close.
- 440 Chapter Four Hundred and Forty: On knowing the juxtaposition of “his support is intensified whom his heart becomes stronger in witnessing Me”.
- 441 Chapter Four Hundred and Forty-One: On knowing the juxtaposition of “the eyes of the hearts of the knowing are looking for what I have, not for Me”.
- 442 Chapter Four Hundred and Forty-Two: On knowing the juxtaposition of “who sees Me and knew that he saw Me, he did not see Me”.
- 443 Chapter Four Hundred and Forty-Three: On knowing the juxtaposition of the duty of the disclosure of knowledge.
- 444 Chapter Four Hundred and Forty-Four: On knowing the juxtaposition of “whom I wrote to him the book of pure covenant, he shall not be miserable”.
- 445 Chapter Four Hundred and Forty-Five: On knowing the juxtaposition of “did you know My guardians whom I cultivated with My ethics”.
- 446 Chapter Four Hundred and Forty-Six: On knowing the juxtaposition of “in the construction the night's initiatives are the benefits of good things”.
- 447 Chapter Four Hundred and Forty-Seven: On knowing the juxtaposition of “who enters the presence of cleansing he speaks on My behalf”.
- 448 Chapter Four Hundred and Forty-Eight: On knowing the juxtaposition of “that who fades when something of what I have is disclosed to him, how he requests to see Me”.
- 449 Chapter Four Hundred and Forty-Nine: On knowing the juxtaposition of “he is not My servant who enslaved My servant”.
- 450 Chapter Four Hundred and Fifty: On knowing the juxtaposition of “who is firm for My manifestations he is by Me not by himself, Sublime Myself; he is by himself not by Me; this is the truth and the first was a metaphor”.
- 451 Chapter Four Hundred and Fifty-One: On knowing the juxtaposition of “in the exits lies the knowledge of scales”.
- 452 Chapter Four Hundred and Fifty-Two: On knowing the juxtaposition of “all My words are preachment to My servants if they are preached”.
- 453 Chapter Four Hundred and Fifty-Three: On knowing the juxtaposition of “My generosity is what I gave you of wealth, and the generosity-of-My-generosity is what I gave you of your forgiveness on your brother at his offense on you”.
- 454 Chapter Four Hundred and Fifty-Four: On knowing the juxtaposition of “no stranger may hold on with Us in Our Presence, because the priority in kindness is to the next kin”.
- 455 Chapter Four Hundred and Fifty-Five: On knowing the juxtaposition of “whom I come to him with My Exterior, he may never be happy, and whom I come to him with My Interior, he may never

- 456 Chapter Four Hundred and Fifty-Six: be miserable, and vice versa”.
- 457 Chapter Four Hundred and Fifty-Seven: On knowing the juxtaposition of “who moves when he hears My words, he has heard”.
- 458 Chapter Four Hundred and Fifty-Eight: On knowing the juxtaposition of the abstract charging.
- 459 Chapter Four Hundred and Fifty-Nine: On knowing the juxtaposition of {and they are with Us amongst the chosen honourable}.
- 460 Chapter Four Hundred and Sixty: On knowing the juxtaposition of belief, submission, proficiency and the proficiency-of-proficiency.
- 461 Chapter Four Hundred and Sixty-One: On knowing the juxtaposition of “whom I drop down over him the veil of My wing, he is amongst My withholds; no one may know him, and he may know no one”.

VI - The Sixth Section: On the Stations

- 462 Chapter Four Hundred and Sixty-Two: On knowing the juxtaposition of the Mohammedan Poles and their abodes.
- 463 Chapter Four Hundred and Sixty-Three: On knowing the twelve Poles with whom the orb of the world rotates.
- 464 Chapter Four Hundred and Sixty-Four: On knowing the state of the Pole of the Mohammedan Poles whose abode was “there is no god but Allah”.
- 465 Chapter Four Hundred and Sixty-Five: On knowing a Pole whose abode was “Allah is Great”.
- 466 Chapter Four Hundred and Sixty-Six: On knowing a Pole whose abode was “Allah is Sublime”.
- 467 Chapter Four Hundred and Sixty-Seven: On knowing a Pole whose abode was “Thanks to Allah”.
- 468 Chapter Four Hundred and Sixty-Eight: On knowing a Pole whose abode was “Thanks to Allah for/on every state”.
- 469 Chapter Four Hundred and Sixty-Nine: On knowing a Pole whose abode was “I empower my affair to Allah”.
- 470 Chapter Four Hundred and Seventy: On knowing a Pole whose abode was {I created the jinn and the human for nothing but to worship Me}.
- 471 Chapter Four Hundred and Seventy-One: On knowing a Pole whose abode was {say: if you love Allah then follow me and Allah will love you}.
- 472 Chapter Four Hundred and Seventy-Two: On knowing a Pole whose abode was {thus foretell my servants who hear the word and follow its best}.
- 473 Chapter Four Hundred and Seventy-Three: On knowing the state of a Pole whose abode was {and your Deity is one Deity}.
- 474 Chapter Four Hundred and Seventy-Four: On knowing the state of a Pole whose abode was {that which is with you expires, and that which is with Allah is remaining}.
- 475 Chapter Four Hundred and Seventy-Five: On knowing the state of a Pole whose abode was {and who glorifies the watchwords of Allah that is from the bewareing in the hearts}.
- 476 Chapter Four Hundred and Seventy-Six: On knowing the state of a Pole whose abode was {then when it appeared to him }/Abraham(that he (/his father) is an enemy to Allah, he disavowed

- him), power and might is to Allah, no power and no might in other than Allah.
- 477 Chapter Four Hundred and Seventy-Seven: On knowing the state of a Pole whose abode was {its seal is musk, and for that the competitors should compete} {to what is like that the workers should work}.
- 478 Chapter Four Hundred and Seventy-Eight: On knowing the state of a Pole whose abode was {Oh my son, if there be (but) the weight of a mustard seed and it were (hidden) in a rock, or (anywhere) in the heavens or on the earth, Allah will bring it forth: for Allah is Subtle and Expert}.
- 479 Chapter Four Hundred and Seventy-Nine: On knowing the state of a Pole whose abode was {and who glorifies the sanctities of Allah, it is better for him with his Lord}, get ready because the matter is serious.
- 480 Chapter Four Hundred and Eighty: On knowing the state of a Pole whose abode was {and we put him young in ruling}.
- 481 Chapter Four Hundred and Eighty-One: On knowing the state of a Pole whose abode was “Allah will not waste the reward of the one who did a good work”.
- 482 Chapter Four Hundred and Eighty-Two: On knowing the state of a Pole whose abode was {whoever submits his face to Allah, and he is proficient, he has grasped the trustworthy buttonhole, and to Allah is the end of (all) affairs}.
- 483 Chapter Four Hundred and Eighty-Three: The abode of a Pole whose abode was {who purified it (/the soul) shall succeed and who foist it shall fail}.
- 484 Chapter Four Hundred and Eighty-Four: The abode of a Pole whose abode was {when it (/the soul of the dying man) reaches the throat, and you at that time is looking on, but We are nearer to him than you, but you do not see}.
- 485 Chapter Four Hundred and Eighty-Five: The abode of a Pole whose abode was {who wants the Lower Life and its embellishment We give them back (the retribution of) their deeds in it and they shall not be underpaid}.
- 486 Chapter Four Hundred and Eighty-Six: The abode of a Pole whose abode was {and who disobey Allah and His Messenger he strayed into clear stray}.
- 487 Chapter Four Hundred and Eighty-Seven: The abode of a Pole whose abode was {who did well, whether male or female, we shall animate him a nice life}.
- 488 Chapter Four Hundred and Eighty-Eight: The abode of a Pole whose abode was {and never spread your eyes into what We made some pairs of them enjoy as the bloom of the Lower Life to fascinate them with it, but the bliss of your Lord is better and more enduring}.
- 489 Chapter Four Hundred and Eighty-Nine: The abode of a Pole whose abode was {your wealth and children are but a fascination}.
- 490 Chapter Four Hundred and Ninety: The abode of a Pole whose abode was {it is a big abhor for Allah that you say what you do not do}.
- 491 Chapter Four Hundred and Ninety-One: The abode of a Pole whose abode was {do not rejoice because Allah does not like the rejoicing}.
- 492 Chapter Four Hundred The abode of a Pole whose abode was {the Knower

- and Ninety-Two: of the unseen, He never informs anyone of His unseen except whom He chooses of messengers}.
- 493 Chapter Four Hundred and Ninety-Three: The abode of a Pole whose abode was {say: everything is from Allah, hence why those folk can not (hardly) comprehend an occurring}.
- 494 Chapter Four Hundred and Ninety-Four: The abode of a Pole whose abode was {amongst His servants the scientists are the ones who dread Allah}.
- 495 Chapter Four Hundred and Ninety-Five: The abode of a Pole whose abode was {and those of you who withdraw back from his (/His) religion and die as a disbeliever}.
- 496 Chapter Four Hundred and Ninety-Six: On knowing the state of a Pole whose abode was {but they did never estimate Allah in His true value} {and strive for Allah, a true striving-in-Him}.
- 497 Chapter Four Hundred and Ninety-Seven: On knowing the state of a Pole whose abode was {most of them never believe in Allah but only when they are sharing}.
- 498 Chapter Four Hundred and Ninety-Eight: On knowing the state of a Pole whose abode was {and who bewares Allah He shall make an exit for him}.
- 499 Chapter Four Hundred and Ninety-Nine: On knowing the state of a Pole whose abode was {nothing is like His example}.
- 500 Chapter Completing Five Hundred: On knowing the state of a Pole whose abode was {and anyone of them)/the messengers(says I am a god without Him, that We shall give him Gehenna in return}.
- 501 Chapter Five Hundred and One: On knowing the state of a Pole whose abode was {thus other than Allah you call if you are honest}?
- 502 Chapter Five Hundred and Two: On knowing the state of a Pole whose abode was {do not betray Allah and His Messenger and betray your commitment while you know it}.
- 503 Chapter Five Hundred and Three: On knowing the state of a Pole whose abode was {and they were not ordered but to worship Allah sincere to Him in religion}.
- 504 Chapter Five Hundred and Four: On knowing the state of a Pole whose abode was {say: Allah, then leave them playing in their plunge}.
- 505 Chapter Five Hundred and Five: On knowing the state of a Pole whose abode was {and be patient to the rule of your Lord because you are in Our Eyes}.
- 506 Chapter Five Hundred and Six: On knowing the state of a Pole whose abode was {they feigned, and Allah feigned, and He is the most beneficent of feigners}.
- 507 Chapter Five Hundred and Seven: On knowing the state of a Pole whose abode was {does he not know that Allah sees}.
- 508 Chapter Five Hundred and Eight: On knowing the state of a Pole whose abode was {Allah is the curator of those who believe, He takes them out of darkness into light}.
- 509 Chapter Five Hundred and Nine: On knowing the state of a Pole whose abode was {and anything you have spent, He shall replace it, and He is the best of endowing}.
- 510 Chapter Five Hundred and Ten: On knowing the state of a Pole whose abode was {I shall lay them off away from My signs, those who are arrogant in the earth without right}.

- 511 Chapter Five Hundred and Eleven: On knowing the state of a Pole whose abode was {and beware Allah and Allah shall teach you} {if you beware Allah, He shall make a divider for you}.
- 512 Chapter Five Hundred and Twelve: On knowing the state of a Pole whose abode was {whenever their skins become ripen, We replace them with other skins, in order that they taste the torture}.
- 513 Chapter Five Hundred and Thirteen: On knowing the state of a Pole whose abode was {commemorating the mercy of your Lord to His servant Zechariah when he called upon Him with a concealed call}.
- 514 Chapter Five Hundred and Fourteen: On knowing the state of a Pole whose abode was {and whoever entrust Allah He is sufficient for him}.
- 515 Chapter Five Hundred and Fifteen: On knowing the state of a Pole whose abode was {and David thought that We have fascinated him, thus he asked the forgiveness of his Lord and fell down bowing and deputed}.
- 516 Chapter Five Hundred and Sixteen: On knowing the state of a Pole whose abode was {Say: if it be that your fathers, your sons, your brothers, your mates, your kindred, the wealth that you have gained, the commerce in which you fear a decline and (/or) the dwellings in which you delight - are dearer to you than Allah, His Messenger, and the striving for His path; then wait until Allah brings about His command} {thus escape to Allah}.
- 517 Chapter Five Hundred and Seventeen: On knowing the state of a Pole whose abode was {until that the earth constrained on them, with all its spaciousness, and their souls constrained on them, and they thought that there is no refuge away from Allah but to Himself}.
- 518 Chapter Five Hundred and Eighteen: On knowing the state of a Pole whose abode was {until when terror is removed from their hearts will they say: 'what your Lord said', they will say: 'the truth' and He is the High and the Great}.
- 519 Chapter Five Hundred and Nineteen: On knowing the state of a Pole whose abode was {conform to the call of Allah and His Messenger when He calls you to that which will give you life; and know that Allah comes in between the man and his heart, and that it is He to Whom you shall (all) be gathered}.
- 520 Chapter Completing Five Hundred and Twenty: On knowing the state of a Pole whose abode was {but those who conform are)only(the ones who hear}.
- 521 Chapter Five Hundred and Twenty-One: On knowing the state of a Pole whose abode was {and take provision and the best provision is beware; thus, beware Me}.
- 522 Chapter Five Hundred and Twenty-Two: On knowing the state of a Pole whose abode was {and those who give what they give with their hearts are afraid that they will return to their Lord; these who hasten in every good, and these who are foremost in them}.
- 523 Chapter Five Hundred and On knowing the state of a Pole whose abode was

- Twenty-Three: ﴿but that who feared the station of his Lord﴾.
- 524 Chapter Five Hundred and Twenty-Four: On knowing the state of a Pole whose abode was ﴿say: if the sea was ink for the words of my Lord, the sea would be exhausted before the words of my Lord are exhausted, and even if we bring another one like it for its aid﴾.
- 525 Chapter Five Hundred and Twenty-Five: On knowing the state of a Pole whose abode was ﴿and anyone who transgresses the limits of Allah does verily wrong his (own) soul, you never know if perchance Allah will bring about something thereafter﴾.
- 526 Chapter Five Hundred and Twenty-Six: On knowing the state of a Pole whose abode was ﴿and had We not stabilized you, you would nearly have inclined to them a little. In that case We would make you taste double the life and double the death﴾.
- 527 Chapter Five Hundred and Twenty-Seven: On knowing the state of a Pole whose abode was ﴿and keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of the Lower Life, and do not obey the one whose heart We have permitted to neglect the remembrance of Us and he follows his own desires, whose case has gone beyond all bounds. Say: the truth is from your Lord; whoever wills he may believe, and whoever wills he may disbelieve﴾.
- 528 Chapter Five Hundred and Twenty-Eight: On knowing the state of a Pole whose abode was ﴿the penalty of an offense is an offense like it﴾.
- 529 Chapter Five Hundred and Twenty-Nine: On knowing the state of a Pole whose abode was ﴿as for the nice land its plant springs up by the will of its Lord, and that which is bad springs up nothing but that which is niggardly﴾.
- 530 Chapter Five Hundred and Thirty: On knowing the state of a Pole whose abode was ﴿they hide away from people and do not hide from Allah Who is with them when they contrive what He does not approve of saying﴾!
- 531 Chapter Five Hundred and Thirty-One: On knowing the state of a Pole whose abode was ﴿in whatever situation you may be, whatever you may be reciting from the Qurān, and whatever deed you (/mankind) may be doing, but We are witnesses on you thereof when you are engrossed therein﴾.
- 532 Chapter Five Hundred and Thirty-Two: On knowing the state of a Pole whose abode was ﴿the prayer for the believers is (stated) in a timely book﴾.
- 533 Chapter Five Hundred and Thirty-Three: On knowing the state of a Pole whose abode was ﴿and if My servants ask you about Me, I am near, I answer the call of the caller when he calls upon Me, thus they should conform to Me﴾.
- 534 Chapter Five Hundred and Thirty-Four: On knowing the state of a Pole whose abode was ﴿but you are on a great ethic﴾.
- 535 Chapter Five Hundred and Thirty-Five: On knowing the state of a Pole whose abode was ﴿who commemorate Allah while they are standing, sitting, and on their sides﴾.
- 536 Chapter Five Hundred and On knowing the state of a Pole whose abode was

- Thirty-Six: (and to whom he desires the tilth of the Lower, we give him somewhat thereof, but he has no share in the Hereafter).
- 537 Chapter Five Hundred and Thirty-Seven: On knowing the state of a Pole whose abode was (and you dread people, but you should dread Allah).
- 538 Chapter Five Hundred and Thirty-Eight: On knowing the state of a Pole whose abode was (be straight as you were commanded, you and those who turned (unto Allah) with you; and do not transgress, for He sees well all that you do).
- 539 Chapter Five Hundred and Thirty-Nine: On knowing the state of a Pole whose abode was (thus escape to Allah, I am a clear warning from him to you, and do not make with Allah another deity, I am a clear warning from him to you).
- 540 Chapter Five Hundred and Forty: On knowing the state of a Pole whose abode was (but if they waited until you come out to them it would have been better for them).
- 541 Chapter Five Hundred and Forty-One: On knowing the state of a Pole whose abode was (and that who oppresses of you We shall make him taste a great torture).
- 542 Chapter Five Hundred and Forty-Two: On knowing the state of a Pole whose abode was (and who is blind in this, he is in the Hereafter (also more) blind and more off course).
- 543 Chapter Five Hundred and Forty-Three: On knowing the state of a Pole whose abode was (take what the Messenger grants you and restrain from that which he withholds from you).
- 544 Chapter Five Hundred and Forty-Four: On knowing the state of a Pole whose abode was (not a word does he)/man(utter but there is a sentinel by him, ready (to note it)).
- 545 Chapter Five Hundred and Forty-Five: On knowing the state of a Pole whose abode was (and prostrate and come near).
- 546 Chapter Five Hundred and Forty-Six: On knowing the state of a Pole whose abode was (thus turn away from that who gets away from commemorating Us).
- 547 Chapter Five Hundred and Forty-Seven: On knowing the state of a Pole whose abode was (thus obey with what you are commanded and turn away from the polytheists).
- 548 Chapter Five Hundred and Forty-Eight: On knowing the state of a Pole whose abode was (thus commemorate Me and I shall commemorate you).
- 549 Chapter Five Hundred and Forty-Nine: On knowing the state of a Pole whose abode was (as to the one, who dispensed, to him does you attend)?!
- 550 Chapter Five Hundred and Fifty: On knowing the state of a Pole whose abode was (thus when his Lord manifested to the mount, He made it as dust and Moses fell down astounded).
- 551 Chapter Five Hundred and Fifty-One: On knowing the state of a Pole whose abode was (Allah shall see your deed, and His Messenger).
- 552 Chapter Five Hundred and Fifty-Two: On knowing the state of a Pole whose abode was (but if they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them).
- 553 Chapter Five Hundred and On knowing the state of a Pole whose abode was

- Fifty-Three: ﴿and Allah is from behind them surrounding﴾.
- 554 Chapter Five Hundred and Fifty-Four: On the description of the person to whom the meaning of the seal of prophecy moved and its secret (/sign) is like the button of hadjllh??? in meaning, and his abode ﴿do not think that those who exult in what they have brought about, and love to be praised for what they have not done, thus do not think they escape the penalty; for them is a grievous penalty﴾, and they are in it.
- 555 Chapter Five Hundred and Fifty-Five: On knowing the reason which prevented me from mentioning the rest of the poles from our time to the Day of Resurrection.
- 556 Chapter Five Hundred and Fifty-Six: On knowing the state of a Pole whose abode was ﴿Blessed be He in Whose hands is the Dominion﴾.
- 557 Chapter Five Hundred and Fifty-Seven: On knowing the absolute seal of guardians.
- 558 Chapter Five Hundred and Fifty-Eight: On knowing the Names of the Lord of Pride and the words permissible to call Him with and what is not permissible.
- 559 Chapter Five Hundred and Fifty-Nine: On knowing secrets and realities of different abodes, and this chapter is like a summary of the chapters of this book; for each chapter we say: “from that...” but there are three or four more (titles).
- 560 Chapter Five Hundred and Sixty: On a wise advice from the Law to benefit the seeker and the arriving, and this is the last of the chapters of this book.

The Second Part of this book has ended.

Praise is to Allah alone.

And may prayers (of Allah) be upon Muhammad, His Prophet and Servant.

The Third Part of the Meccan Revelation

DRAFT

In the Name of Allah, the Merciful and the Compassionate

Introduction to the book

We said that it might have occurred to me to make first in this book a chapter on beliefs supported by unequivocal evidences and salient proofs (such as the *kalâm* scholars normally do), but then I saw that this would be confusing to the prepared (reader or seeker) who is requesting more (knowledge) and who is exposed to the impulses of (divine) Bounty containing the secrets of existence; because when the prepared retreats in retreat (*khalwa*)⁹⁴ and remembrance (*dhikr*),⁹⁵ and he had cleared out the place (/the heart) from thinking and sat down at the doorstep of his Lord, poor and having nothing, then Allah the Exalted shall reward him and give him some knowledge of Him and the Divine secrets and Lordly knowledge for which Allah praised out His servant Khadir, as He said (in *sûrat al-Kahf*): {a servant of Our servants to whom We gave mercy from that-at-Us (*îndinâ*) and to whom We taught some knowledge from that-We-have (*ladunnâ*)⁹⁶ (65)}, (also) the Exalted said (in *sûrat al-Baqarah*): {beware⁹⁷

⁹⁴ Retreat is a common Sufi practice the seeker may experience under the guidance of his Sheikh. It is believed that all prophets and guardians must have retreated into seclusion in order to derive inspiration and divine power; examples of this claim is the seclusion of prophet Muhammad in the cave of Hîrâa for several years prior to his meeting with the Gabriel, prophet Moses' going into seclusion for forty days in a cave in Mount Sinai [2:51], and Mary was in seclusion in a temple for a year where only Zakariya was permitted to see her [19:16]. Sufi retreats normally can take a day or two or even up to forty days. Ibn al-Ârabî treated the subject of *khalwa* in several places in the futuhat and especially in chapters 78, 79, and also he wrote a dedicated treatise called *al-khalwa al-muflaqa* (the absolute retreat), OY#255, on which he says in the futuhat:

...and we have dedicated for this path an absolute unbounded retreat in a volume which if the believer works on it he shall increase in faith, and also other than the believer may work in it and on it whether he is disbeliever, atheist, polytheist or hypocrite, so if he fulfilled the work on it and in it as we specified and pre-requested he would get to knowing how the matter is in himself and it would be the cause of his believe in the existence of Allah if he was an atheist, in the uniqueness of Allah if he was a polytheist, in getting his believe if he was a disbeliever or in becoming sincere if he was hypocrite or doubtful. Thus, whoever enters that retreat and work according to these pre-requests as we specified, it would yield to him what we have mentioned, and believer that nobody had preceded me to that to the best of my knowledge, unless it has happened but never reached me. [I 391.30]

And also Ibn al-Ârabî wrote another treatise called "*al-anwâr fimâ yumanhu şâhibu al-khalwati min al-asrâr*" (the lights on the secrets that the person of retreat gets) OY#???

⁹⁵ Remembrance is a devotional act which includes the repetition of divine Names, and particularly the subjective Name: Allah, but it also may include supplications and aphorisms from hadith literature and Qurân. To engage in *dhikr* is to maintain mental awareness of Allah either with or without uttering His Name repeatedly with breathing, and in some Sufi orders it is sometimes accompanied by whirling dances, deep quiet breathing or loud drum beats. Ibn al-Ârabî treated the subject of *dhikr* in several places in the futuhat and especially in chapters 142, 143 and 298.

⁹⁶ From this Arabic term "*ladunnâ*", some Sufis call the divine inspirational knowledge as *al-ilm al-ladunnî*, which is from the type of knowledge Ibn al-Ârabî calls the science of secrets as we shall see a little further below where he divides science into three types: the intellectual science, the science of taste and the science of secrets. Based on the same verse 18:65, some Sufis divide knowledge into four kinds: knowledge by revelation (*wahy*), knowledge by manifestation (*tajallî*), knowledge from what is near to Us (*îndinâ*, which we have translated above as "at-Us") and knowledge from His very presence (*ladunnâ*, which we have translated above as "what-We-have"). For more information about this subject see: Sufi Commentaries on the Qurân in Classical Islam, Kristin Zahra Sands, Routledge, 2006, p. 26.

⁹⁷ Bewaring (*taqwâ*, v. *yattaqî*) is to guard oneself against the anger of Allah and His punishment by fulfilling His commandments and abstaining from what He has made prohibited. It is normally translated as "fear" which is in fact one of its meanings. Imam al-Ghazâlî says that *taqwâ* in the Qurân has three meanings; first it is fear and a sense of awe, secondly it includes obedience and worship, and thirdly it is freeing the heart from sins, which is the reality and essence of *taqwâ*. (???) Ibn al-Ârabî treated the subject of *taqwa* in several places of the futuhat and especially in chapters 84-7, where he says that

Allah and Allah shall teach you ... (282) and (also) He said (in *sûrat al-Ânfâl*): {if you beware Allah He shall make criterion for you (29)}, and (also) He said (in *sûrat al-Hadîd*): {and He shall make for you some light in which you may walk ... (28)}. Junayd⁹⁸ was asked once: By what means did you attain what you have attained? He said: By sitting underneath that step for thirty years! Abu Yazîd (al-Buṣṭâmî)⁹⁹ also said: You got your knowledge (by narrating after some) dead (person who had narrated) after a dead (person), while we got our knowledge after the Living Who never dies.

11. (The ranks of science)

Therefore, the person with aspiration will attain in his retreat with Allah, and by Him, exalted are His rewards and great is His outdone, (a great deal) of knowledge which is not available for any speaker on the extended (earth) and any person of consideration and evidence who does not have this situation (of retreat with Allah); because it is behind intellectual consideration, because science is divided into three categories:

12. The intellectual science

This is all that you get necessarily (by common sense) or after considering an evidence provided that you find out the (rational) aspect of that evidence and similar (thoughts) of its kind of the world of thinking which collects (the thoughts) and is specialized in this art of science, thus they say about consideration: some of it is valid and some is invalid (depending on the integrity of reason and the credibility of evidences).

13. (The science of states)

The second (category of) science is the science of states to which there is no way other than taste (/experience), and no intellectual (person) may define it or bring any evidence on knowing it, such as knowing the sweetness of honey, the bitterness of aloe or the ecstasy of the intercourse, love, longing, passion, and what is like that of this kind of science. These sciences no one may know them other than that who is described by them and has tasted them, and their analogies of their kind for the people of taste; like if someone whose taste is overtaken by yellow gall he will find honey bitter while it is not like that, because what (actually) touched the place of his taste is the yellow gall (and not the sweet honey).

14. (The science of secrets)

And the third (category of) science is the science of secrets, which is the science that is above reason, a science of the inbreathing (*naḥṭh*) of the Holy Spirit into the heart. This is restricted to the prophet and the guardian, and it is of two types: a type that can be realized by the mind like the first kind of these (three) kinds (of sciences) but the one who knows it did not get it by way of consideration but (rather) the class of this (type of the) science (of taste) gave (him) this (intellectual perception), and the other type is twofold: one fold is attached to the second (kind of) science (which is the science of states) though its level is higher, and the second fold is the science of

bewaring Allah is to take a protection and refuge in Him from Him, for example you seek the protection from Him from His being Revenger in Him from His being Merciful. [II 157.12]

⁹⁸ Junayd al-Baghdâdî is Abu al-Qâsim al-Khazzâz (214/830-298/910), one of the great early mystics, or Sufis, of Islam. He laid the groundwork for sober mysticism in contrast to that of God-intoxicated Sufis like al-Hallaj. He is referred to by the Sufis as the master of the group. ???

⁹⁹ Abu Yazîd al-Buṣṭâmî, or also al-Biṣṭâmî, (188/804-261/875), his name is Ṭayfûr Bin Issa Bin Srûshân whose grandfather (Srûshân) was Magian and then converted to Islam. Abu Yazîd had great influence on Sufi mysticism and is considered to be one of the important early teachers in sufism. His paradoxical sayings gained a wide circulation and soon exerted a captivating influence over the minds of students. ???

information, which involves honesty or deceit unless the informant had proved his sincerity before the informed and (proved) his infallibility in what he tells and what he says: like prophets' telling about Allah, may Allah's mercy be upon them, or like their telling about Paradise and what is therein. Thus when he (/the Prophet Muḥammad may Allah have prayer and peace upon him) says that there is Paradise, (this) is from the science of information, and when he says about the Resurrection that there will be therein a pond sweeter than honey,¹⁰⁰ (this is) of the science of states, which is the science of taste, and his saying: “Allah is and nothing with Him”,¹⁰¹ and the likes, (this is) of the intellectual sciences which are perceived by consideration (although in all these examples of the three types of science, the Prophet achieved them through the inbreathing of the Holy Spirit into the heart and not through consideration nor even taste).

15. (The nobility of the science of secrets over other sciences and why we should accept it)

Thus, this third category, which is the science of secrets, the one who knows it he (necessarily) knows all sciences and exhausts all of them, while the possessor of the other (previous two kinds of) sciences is not like that. Therefore, there is no science nobler than this all-encompassing science which contains all the knowable things, but only it remains that the informant must be (known) before the hearers as being honest and infallible. This is its (only) condition for the ordinary (people), though the rational wise (person) who advises himself never to throw it away (whether it comes from someone infallible or not), but he says: this is possible for me to be true or false. Therefore, every rational (person) when someone not infallible, though he is honest in what he tells, brings him such these sciences (he should not refuse that) but, as this hearer is not required to believe him, he is not required to (and should not) belie him, but he should stop (at least undecided), and it will not harm him if he believes him because he brought something which minds do not classify as impossible but as possible or maybe they will stop at it (undecided) and it (/this new information) does not demolish any pillar of the pillars of the Law and does not invalidate any principle of its principles. Thus if he brings something possible for the mind and the legislator (of the Law) kept silent on it, we should not refuse it at all, and we are free to accept it (or not); but if the state of the teller indicates impartiality it would not harm us to accept it just as we accept his testimony and judge on assets and lives according to it. But if he was not impartial, according to our (best) knowledge, we see if what he tells has any aspect to the facts that are correct for us then we accept it, otherwise we leave it with the possible things, but we do not utter any judgment on the teller because this will be a written testimony (in the board of the soul) on which we shall be asked as the Exalted said (in *sūrat az-Zukhruf*): {their testimony will be written down and they shall be asked (about it) (19)}, and I am (as a rational wise person) the worthiest to advise himself with that. How then if this teller brought only what the infallible (/the prophet) had brought before, then he would only be telling us the narrations that we already have (but not necessarily fully understand). Thus he brought no new advantage, but what they (/the realizing), may Allah be pleased with them, bring of secrets and wisdom (are) from the secrets of the Law of what is beyond the power of thinking and gaining (by one's normal intellectual faculties) which may never be gained without witnessing and inspiration or a similar way; only here we find the benefit (/meaning) of his saying, peace be upon him: “if there are inspired (people) in my nation then Omar is amongst

¹⁰⁰ This is the Pond of Abundance (*Hawḍ al-Kawthar*) mentioned in Qurān [108:1] and also many hadiths such as in Ṣaḥīḥ Muslim: #53.

¹⁰¹ We have mentioned this hadith several times in Part I, note ???.

them”,¹⁰² and his speaking about the superiority of Abu Bakr due to the secret (that rested in his heart).¹⁰³

If these sciences were not (true but) denied (by some people) in existence there would be no benefit (/meaning) for the saying (/narration) of Abu Herrera: “I have memorized after the Messenger of Allah, may Allah have prayer and peace upon him, two coffers; one which I have spread amongst you, but as for the other, if I spread it, this pharynx will be cut off”.¹⁰⁴ I was told this (narration) by the scholar Abu Abdullah Muḥammad bin Obeid-Allah al-Ḥajarī (d. 591/1194) in Sebteh¹⁰⁵ in Ramadan of the year five hundred and eighty nine (AH, 1193 AD) at his house, and I was also told that by Abu al-Walīd bin Ahmed bin Muḥammad bin al-Ārabī¹⁰⁶ in his house in Seville in the year five hundred and ninety two (AH, 1197 AD) amongst others who all said: we were told by, but Abu al-Walīd bin al-Ārabī said: I heard, Abu al-Ḥassan Shurayḥ bin Muḥammad bin Shurayḥ al-Reīnī, he said: my father Abu Abdullah, and Abu Abdullah Muḥammad bin Aḥmad bin Mandhour al-Qaisī told me, as I heard aurally from them, after Abu Dzarr, as they heard aurally from him, after Abu Muḥammad who is Abdullah bin Aḥmad bin Ḥamueh al-Sarkhasī al-Ḥamwī and Abu Yitzhāk al-Mustamlī and Abu al-Haytham who is Muḥammad bin Makkī bin Muḥammad al-Koshmihnī, they said: I am Abdullah who is Abu Muḥammad bin Yousef bin Maṭar al-Firabrī, I say: I am Abu Abdullah al-Bukhārī, and I was also told that by Abu Muḥammad Yunus bin Yahyā bin Abu al-Hussein bin Abu al-Barakāt al-Hāshemī al-Abbasī at the sacred mosque in Mecca next to the Yemeni corner of the glorified Kaaba in the month of Jumada the first in the year five hundred and nine and ninety (AH, 1203 AD), after Abu al-Waqt Abdulawwal bin Īsa al-Sadjze al-Herawī, after Abu al-Ḥassan Abdul Raḥmān bin al-Mudhaffar al-Dawūdī, after Abu Muḥammad Abdullah bin Aḥmad bin Ḥamueh al-Sarkhasī, after Abu Abdullah al-Firabrī, after al-Bukhārī, and al-Bukhārī said in his Correct (narrations): Ismaīl told me and said: my brother told me after bin Abu Ziāb, after Saīd al-Muqberī, after Abu Herrera, and he mentioned the hadith and explained the pharynx to Abu Abdullah al-Bukhārī by the narration of Abu Dzarr, he put it in the book of science (in his Ṣaḥīḥ), and they said that the pharynx is the passage of food (and air to the stomach and lungs; in the front part of the neck below the chin and above the collarbone).

Also (if there was no denial for such sciences) there would be no benefit from the saying of Ibn Abbas when he said with regard to His saying, the Powerful and the Almighty (in sūrat al-Ṭalāq 00:12): {Allah Who created seven heavens and of the earth like them, the Command descends between them}: “If I mention its interpretation you would stone me”, or in another narration: “you would say I am a disbeliever”,¹⁰⁷ I was told this hadith by Abu Abdullah Muḥammad bin Ayshūn after the Judge Abu Bakr Muḥammad bin Abdullah bin al-Ārabī al-Muāāferī,¹⁰⁸ after Abu Ḥāmid Muḥammad bin Muḥammad al-Tūsī al-Ghazālī.¹⁰⁹

¹⁰² This is one of the correct hadiths which has been narrated in Ṣaḥīḥ Muslim (#23) and in Ṣaḥīḥ al-Bukhārī (#3282) and others.

¹⁰³ This has been narrated as a hadith where the Prophet, may Allah have mercy and peace upon him, said: “Abu Bakr is best of people not due to more fasting or praying ... but due to something rested in his chest”, (Takhrij Ahādīth al-Ihyā: #1).

¹⁰⁴ See Ṣaḥīḥ al-Bukhārī (#120).

¹⁰⁵ Sebteh is a Moroccan city on the coast opposite to Andalusia. Ibn al-Ārabī visited Sebteh many times as he was crossing the chanel back and forth in his many visits to Fez and Tunisia (Shams, p.000).

¹⁰⁶ He is the son of the Judge Abu Bakr Muḥammad bin Abdullah bin al-Ārabī al-Muāāferī whom we shall mention a little further below.

¹⁰⁷ See *Fateḥ al-Bārī* (volume 6, p.293).

¹⁰⁸ Abu Bakr Muḥammad bin Abdullah bin al-Ārabī al-Muāāferī is a highly distinguished scholar and judge who lived in the Andalus in the fifth and sixth centuries AH (468/1075-542/1148) a few generations before Muhyiddīn Ibn al-Ārabī (560/1165-638/1240). His most eminent works are “Aḥkām al-Qurān” and “Al-Āwāṣim min al-Qawāṣim”. Because of possible confusion between him and our

And (also) there would be no meaning to the saying of ar-Radiyy who is amongst the grandsons of Áli bin Abu Tâleb, may Allah have prayer and peace upon him, when he said (in poetry):

Oh, my Lord (what can I do) with the essence of a science which if I disclose
it would be said to me: you are amongst those who worship the idol
And some Muslim men would permit my blood (to be spilled in vain)
and they would see the ugliest thing they are doing as good.¹¹⁰

Thus, all these (people) are fulfilling masters as I believe, and as they are famously known; they have known this (kind of the) science (of secrets) and its rank and the reaction of most of the world towards it, and that the majority are denying it. But (on the other hand) the rational should not blame them for their denial because there is a lesson and a plea (at the same time) for both parties¹¹¹ in the story of Moses with Khadir, although the denial of Moses was due to his forgetting his condition and because Allah had recommended (Khadir to) him, but with this story itself one could argue with the denying though there is no way to quarrel with them but we say as the righteous servant (Khadir) said (in *sûrat al-Kahf*): {this is a parting between me and you... (78)}.

16. Connection (on the relationship between the science of taste and the views of philosophers)

Then you should not be veiled, oh you the one who is looking in this type of science which is the prophetic science inherited after them (by the guardians or the mystics), may the mercy of Allah be upon them, if you stop by an issue of their (/the mystics') issues which had been mentioned by a philosopher, speaker or a person of consideration in any (kind of) science may it be, then you say about that teller, who is the realizing mystic, that he is a philosopher because the philosopher says that and believes in it, or he (/the mystic) had copied it after them, or that he has no religion because the philosopher says with it and he does not have a religion. Do not say that my brother because this is the saying of someone who has no collection (/education) because not all the knowledge of the philosopher is void and maybe this issue is among the correct things he has especially when we find the Prophet, peace be upon him, says with it, particularly for what they (/the philosophers) have established of wisdom and disavowing desires and the machinations of the souls and what they contain of ill consciences, so if we do not know the facts we should approve the saying of the

author Abdullah Muḥammad bin Áli bin al-Árabî al-Ṭââ al-Hâtimî; both of them are shortly called by Ibn al-Árabî, some scholars, especially in the east used to call the latter by Árabî (without the definitive article). However, as we showed in Shams (p.15), this is not legitimate because Ibn al-Árabî never signed his name in any of his hundreds of books as Ibn Árabî and, on the other hand, it is very unlikely to make any confusion between these two banner scientists due to their different interests and specialization.

¹⁰⁹ al-Ghazâlî, Abû Hâmid Muḥammad B. Muḥammad al-Tûsî (450/1058-505/1111), is outstanding Muslim theologian, jurist, thinker, mystic and religious reformer who later pursued and systematically defended the path of Sufism. He was active at a time when Islamic theology had just passed through its consolidation and entered a period of intense challenges from Ismâfîlite theology and the Arabic tradition of Aristotelian philosophy. In his *Incoherence of the Philosophers (Tahâfut al-falâsifa)* he criticized the Aristotelian philosophers which was naturalized into the discourse of kalâm and Muslim theology. See also: Th. Bianquis, C. E. Bosworth, Vandonzel E. J., W. P. Heinrichs (eds.) *Encyclopaedia of Islam* (Leiden: Brill, 1987), 9 vols., 'Al-Ghazâlî', II, p. 1038.

¹¹⁰ See: *Târîkh Baghdâd*, al-Baghdâdî (volume 12, p. 489).

¹¹¹ The plea of those who deny these sciences is that Moses denied what the Khadir, peace be upon them, did of strange things (see *sûrat al-Kahf* 18:00-00), and the plea of the realizing in this story is that Khadir at the end said: {and I have not done that out of my own decision (but by the Command of the Real)}.

philosopher in this particular issue and that it is correct because the Prophet, may Allah have mercy and peace upon him, had said it, or a Companion (of the Companions of the Prophet may Allah have mercy and peace upon him) or Mâlik (Ibn Anas),¹¹² al-Shâfeî¹¹³ or Sufyân al-Thawrî.¹¹⁴ But when you say: “he had heard it from a philosopher or read it in their books”, then you may fall into lying and ignorance; lying because your saying that he had heard it or read it when you have never seen this from him, and ignorance because you are not making a distinction between what is right in that issue and what is wrong. As for your saying that the philosopher does not have a religion; his being without a religion does not mean that everything he has is void, and that is comprehended with simple reason by every sensible human. Thus, when you have objected to the mystic in this issue you walked yourself out of knowledge, honesty and religion and you entered into the group of the people of ignorance, lies, falsehoods, the lack of reason and religion, the corruption of consideration, and deviation. Do you not see if he (/the mystic) tells it (/this strange issue or mysterious science of secrets) to you as a vision he has seen; would you be but interpreting it and seeking its meanings! So take what this mystic has brought to you and guide yourself for a moment and empty your place (/heart) in order for its meaning to appear to you, better than to say on the Day of Judgment: {but we were in heedless of this, but we were wrong-doers} [21:97].

17. (The possibility of expressing these sciences)

Every science when it is simplified by expression and becomes nice and understandable or near and sweet to the understanding hearer; then this is the science of the considering intellect because it is under its realization and under its ability when it thinks about it, but the science of secrets when taken by expression it will be heavy and difficult for minds to understand it and it will be rough, and perhaps it will be thrown out by the vulnerable dogmatic comprehensions which are not able to use their reality which Allah made for them of consideration and research, and that is why the possessor of science often delivers it to comprehensions by giving examples and poetical addressing.

As for the sciences of states, they are intermediate between the science of secrets and the science of the intellects; those who are more likely to believe in the science of states are the people of experiments, and it is closer to the science of secrets from the intellectual science of consideration, but it is (also) close to the type of the necessary intellectual science, in fact it is itself (the intellectual science), but because minds do not reach it without informing them by that who knew it or witnessed it after a Prophet or a

¹¹² Mâlik ibn Anas ibn Mâlik ibn Ámr al-Aṣbahî (93/715 – 179/796) is known as Imam Mâlik and Imam of the Abode of Emigration. He was one of the most highly respected scholars of jurisprudence in Sunni Islam. Imam Shâfiî, who was one of Mâlik's student for nine years and a scholarly giant in his own right – next note-, stated: “when scholars are mentioned, Mâlik is like the star among them.” The Mâlikî Madhab, named after Mâlik, is one of the four schools of jurisprudence that remains popular especially in North Africa, Yemen, Sudan, Iraq, and Khurasan. He is the author of al-Muwaṭṭaʾa (“The Approved”), formed of the sound narrations of the Prophet from the people of the Hijaz together with the sayings of the Companions of the Prophet, the Followers (Tâbiʾîn; those who did not meet the Prophet but has met his Companions), and those after them. (???)

¹¹³ Muhammad ibn Idrîs ibn al-Ábbâs, al-Imam al-Shâfiî (d. 204/???), one of the great mujtahid imams and jurist par excellence. He laid down the foundations of jurisprudence in his *Risâlah*. He was born in Ghazza or Ásqalan in 150/???, the year of Abu Hanifa's death, and moved to Mecca at the age of two, where he grew up. He was early a skillful archer, then he took to learning language and poetry until he gave himself to jurisprudence, beginning with hadith. Mâlik ibn Anas –see previous note- was among his most prominent teachers and he took position against him in jurisprudence. (???)

¹¹⁴ Sufyân al-Thawrî ibn Said (d. ???/778) was from the Followers and a great Islamic scholar from Kufa, of whom a great number of anecdotes are recorded. It is said that he was offered high office positions during the Umayyad caliphate but consistently declined. (Fihrist, 225; Abu Nuáym, VI. 356-93, VH. 3-144; EI, 1v. 500-2 ???).

guardian, that is why it is distinguished from the necessary (intellectual science), though it is necessary for the one who witnesses it (for as they say: seeing is believing).

18. (How do you know if you are a person of taste)

Then you should know that if you find it (/the science of states and secrets) nice and you accept and believe in it, then rejoice because you are necessarily on disclosure with it but you do not know, no way other than that; as nothing will gratify the chest (/heart) but only what it affirms its truthfulness, and there is no entrance for the mind here because this is out of its comprehension, unless it is brought by someone infallible (like prophets) then the chest (/heart) of the sensible (person who is a believer) shall be gratified by that (even without tasting its truthfulness), but as for other than the infallible no one will be delighted by his words other than a person with taste.

19. (Outline of the path)

Then if you say: (please) outline this path that you claim that it is the honourable path which takes the seeker (who is following it) to Allah, the Exalted, and what it contains of realities and stations, with the nearest expression and the most summarized and eloquent word, in order that I work on it and reach what you claim that you have reached into, and I swear by Allah that I am not taking this from you by way of experiment or test, but I take it from you honestly because I am utterly thinking good of you since you drew my attention to the magnitude of what you have mentioned of reason and that is among what the mind can judge with its possibility or stops at it without giving any particular judgment, may Allah thank you for that, make you reach your hopes, benefit you and benefit (people) by you.

Then (having accepted that this path is true, and sward that you are taking it seriously), you should know that the path to Allah, the Exalted, which was followed by the exclusive (group of) believers who are seeking their salvation, apart from the ordinary (believers) who occupied themselves with what they were not created for, that it is on four divisions:

1. motives,
2. reasons,
3. ethics,
4. and facts.

And what invited them to these motives, reasons, ethics and facts are three duties imposed on them:

1. a duty towards Allah,
2. a duty towards themselves,
3. and a duty towards the creatures.

The duty towards Allah, the Exalted, is to worship Him and never share anything with Him. And the duty towards the creatures is to stop hurting them by any means, other than by the command of the Law such as applying a decree, and doing good with them according to one's ability, and treating them by altruism unless with things prohibited by the Law; for there is no way to consent with purpose without conforming to the tongue of the Law. And the duty towards themselves is that they do not embrace a road other than the road leading to its (/their self's) happiness and salvation, and if it refused (then that is) due to its ignorance or bad habits, because what carries the proud self to do virtuous ethics is either religion or gallantry, and ignorance is against religion because religion is knowledge, while bad habits opposes gallantry.

20. (The four divisions underlying the path)

Then we come back to the four divisions and say:

21. (The reasons and their types)

The reasons are five: the causal concern -which is called the fright of the thought- then the will, then the determination, then the aspiration and then the intention.

22. (The motives and their types)

And the motives for these reasons are three things: desire, fear or glorification. And the desire is two desires: a desire for neighbouring and a desire for inspection, or if you like you can say: a desire for what He has, and a desire for Him. And the fear is two fears: a fear of punishment and a fear of veiling. And the glorification is to single Him out of you and to collect yourself with Him.

23. (The ethics and their types)

And the ethics are three types: transitive ethics, non-transitive ethics and combined ethics. The transitive is two sections: transitive for a benefit such as bounty (*jûd*) and youth (*futuwwah*);¹¹⁵ and transitive for pulling harm away such as forgiveness (*âfu*), giving excuse (*şafêh*) and bearing the harm with the capability of requiting and being able to do it. And the non-transitive is like saint (*waraâ*), asceticism (*zuhd*) and entrust (*tawakkul*). As for the combined it is such as tolerating harm from the creatures and spreading the face (/smiling to them).

24. (The facts and their types)

And the facts are four: facts related to the sacred Essence, facts related to the glorified Descriptions, which are the Attributions, facts related to the (divine) Actions, which are (the Command) “Be” [2:117, 3:47,...etc.] and its sisters (such as “Go” [17:63], Witness [3:81], “Dwell” [7:19], ...etc.), and facts related to the effects, which are the beings and the creatures; and these cosmic facts are on three levels: higher, which are the (abstract) perceptible (*maâqûlât*), lower, which are the sensible (*mahsusât*), and isthmian (*barzakh*), which are the imaginable (*mukhayyalât*).

As for the subjective (/Essence's) facts, they are such as every scene the Real sets you up in it without any comparison or adaptation, something which may not be described by words or can it be referred to by signs. And as for the descriptive facts, they are such as every scene the Real sets you up in it where you look at His being, the Exalted: Knowing, Willing, Living, and the other different, contrasting and similar (divine) Names and Descriptions. And as for the cosmic facts, they are such as every scene the Real sets you up in it where you look at knowing spirits (*arwâh*, s. *rûh*), simples (*başâit*, s. *başît*), compounds (*murakkabât*, s. *murakkab*), bodies (*ajsâm*, s. *jism*), connection (*ittişâl*) and disconnection (*infîşâl*). And as for the facts of Actions, they are such as every scene He sets you up in it where you know (His Command) “Be” and relating the Power with the ordained by a special relation, because the servant does not have any action (in reality) and there is no (real) effect to his incidental power that he is described by (but the actions and the effects are to Allah alone).¹¹⁶

25. (States and Stations)

All that we have just mention is called (/classified into) states (*aĥwâl*, s. *ĥâl*) and stations (*maqamât*, s. *maqâm*); where the station is every description one must enroot in it and is not allowed to leave it, such as repentance (*tawbah*), and the state among that is

¹¹⁵ Ibn al-Ārabî says in chapter one hundred and fourty six of the futuhat which he called “On knowing the station of youth and its secrets” that youth is to favour people over yourself and that is to offer your favors and benefits and do not remind with them.

¹¹⁶ This issue, of the “incidental power” for the creatures, is one of the important issues in kalam theology and Ibn al-Ārabî shall talk about it in more details in the the average's and the novice's faith and the faith of the exclusive people of Allah, a little further below, see in particular subject 3.2 and Issues 10 and 16.

every description that you are in (/described by) it at a particular time apart from other times, such as drunkenness (*sukr*), abolishment (*maḥu*), absence (*ghibah*) and pleasure (*riḍā*), or its existence is conditional on a condition so that it disappears when its condition disappears, such as patience (*ṣabr*) with scourge and thanking (*shukr*) with ordeal. These things (/the stations and the states) are two sections: one section its perfection is in the exterior (*dhâhir*) and the interior (*bâṭin*) of the human, such as saint and repentance, and the other section its perfection is in the interior of the human but if the exterior follows then it is fine, such as asceticism and entrust, and there is no station in the path to Allah, the Exalted, which is in the exterior without the interior (because that is the condemned hypocrisy, *nifâq*).

26. (Types of stations)

Then the stations are (of different types):

Some of them the human is described by in the Lower (*ad-dunyâ*) and in the Hereafter (*al-âkhirah*), such as witnessing (*mushâhadah*), majesty (*jalâl*), beauty (*jamâl*), company (*ṣuḥbah*), reverence (*haybah*) and relaxation (*baṣṭ*).

Some of them the servant is described by till the time of his death, to the Resurrection then to the first foot he puts in Paradise then it (/this description) will disappear from him, such as fear (*khawf*), contraction (*qabḍ*), grief (*ḥuzn*) and hope (*rajâʾ*).

Some of them the servant is described by till the time of his death, such as asceticism, entrust, saint, striving (*mujâhadah*), exercising (*riyâdah*), abandoning (*takhallî*) and adorning (*taḥallî*) for seeking proximity.

Some of them are that which disappear for the disappearance of their condition and return for the returning of their condition, such as patience, thanking and saint.

By this, may Allah conciliate us and you (to the right path), I have shown the path to you with arranged abodes and clear meanings and facts with a very brief statement and general comprehensiveness which if you follow you shall arrive, may Allah the Exalted guide us and you.

27. Separation (on the scope of science)

The scope of the science that the people of Allah are specialized with is on seven issues whoever knows them will miss nothing of the science of facts, they are:

1. Knowing the Names of Allah the Exalted,
2. Knowing the Manifestations (*al-tajalliyât*),
3. Knowing the Real's Addressing to His servants by the tongue of the Law,
4. Knowing the perfection of existence and its deficiency,
5. Knowing the human from the aspect of his realities,
6. Knowing the imaginational disclosure (*al-kashf al-khayâlî*),
7. Knowing illnesses and medicines.

And we have mentioned these issues in the chapter on knowledge in this book (which is chapter one hundred and seventy-seven: on knowing the station of knowledge), so look there if Allah wills.

28. Continuation (on denying the necessity of the science of speaking for the ordinary people)

Then we go back to the reason why we prevented the one who is ready, for the manifestation of the Real onto his heart, of investigating the truth of beliefs from the aspect of the science of speaking (*kalâm*); that it is because the ordinary people are unquestionably, according to any moderator with a flawless mind, having correct faiths and they are Muslims, although they have not read anything from the science of

speaking and have not known the doctrines of opponents, but Allah has preserved them in good instinct, which is the knowledge of the existence of Allah taught to them by their religious parent or educator, and they are with regard to knowing the Sublime Real and sanctifying Him in accordance with knowledge and sanctification contained in the plain perceptible Qurān, and they are in that, praise is to Allah, on the truth and correctness so long as they do not dive into interpretation; but if one of them dives into interpretation he would have departed the rule of the ordinary and joined some party of the people of consideration and interpretation, and then he will be according to his interpretation on which he shall meet Allah the Exalted; either he is right or he is wrong with regard to contradicting the (the directly perceptible) face of what was brought by the Law.

Thus the ordinary people, praise is to Allah, their beliefs are correct because they received them, as we have mentioned, from the face of the precious Book in an unambiguous manner because the (ample) frequency (of the ways of conducting information, *tawâtur*)¹¹⁷ is one of the ways leading to (correct unmistakable) science, because the purpose of science is only to affirm that the known is just as we knew it without doubt or suspicion, and the precious Qurān is well proved for us by frequency that it has come from a person who claimed to be a messenger from Allah, the Exalted, and he brought what confirms his honesty which is this Qurān, which no one was able to oppose at all. Thus it is true with us by frequency that he is the Messenger of Allah to us and that he came with this Qurān which we have in our hands today, and he told that it is the words of Allah; all that is frequently affirmed for us; science has proved that it is the right news and the determining saying, and the evidences for that are aural and intellectual which when they judge over something with any judgment, we thus have no doubt that it is according to this judgment.

Thus, being this is the case, the ready (person) should take his faith (only) from (the directly perceptible face of) the precious Qurān, which is like the intellectual evidence in significance, because it is the truth which {falsehood may never come to it neither from its front nor from its back, descended from the Praised Wise} [fuṣṣilat 00:42]. Thus, the ready do not need, along with (or apart from) this source, any other intellectual evidences, because he obtained the conclusive evidence on which the sword is hanging and the agreement is realized for it.

Jews said to Muḥammad, may Allah have mercy and peace upon him: “ascribe your Lord for us!”, then Allah, the Exalted, sent down upon him the Chapter of Sincerity (*sûrat al-Ikhlâṣ*), without giving any evidence of consideration evidences, He said: {say: Allah} so He affirmed His existence, {is Unique} so He revoked multiplicity and affirmed Uniqueness to Allah may He be Sublime, {Allah is Self-Sustaining} so He revoked the (/having) body (for Allah the Exalted), {He did not beget nor was He begotten}, so He revoked the father and the son (for Allah the Exalted), {and there is not to Him any competent one}, so He revoked having a partner (/wife), as He also revoked the sharer when He said (in *sûrat al-Anbiyâ*): {if there was in them (/the heaven and the earth) any deity other than Allah they would be spoiled ... (22)}. How then the person of intellectual evidence will seek a proof for the mind for the correctness of these meanings after these words (/these verses which were conducted to us via the Messenger may Allah have mercy and peace upon him)! Oh my poetry, that who is seeking to know Allah by way of evidence, and he accuses by infidelity anyone who does not consider (the evidence), how was his state before consideration and while he is considering, was he a Muslim or not, was he praying and fasting, was it proved for him that Muḥammad is the Messenger of Allah to him, or that Allah exists! If he had faith in

¹¹⁷ *Tawâtur* (تواتر) means that something is passed on in such a way that in each generation its narrators and/or reciters are so numerous that they can not be counted and it is logically impossible for so many people living in different parts of the world to get united for telling a lie and/or making a mistake.

all that then this is the situation of ordinary people, thus he should leave them as they are and do not accuse any one of infidelity, but if he did not have faith with that until after he considered and read the science of speaking, then we seek refuge by Allah of this doctrine where ill-consideration led him to exit the (true) belief.

29. (The degree of the science of speaking and its necessity for scientists)

The scientists of this science (of speaking), may Allah be pleased with them, put it, and wrote in it what they had written, not to prove knowing Allah for themselves, but they put it to defeat their opponents who rejected God, (His) Descriptions, some (of His) Descriptions, the Message, particularly the Message of Muḥammad may Allah have mercy and peace upon him, the occurrence of the world (*ḥudûth al-âlam*), the repatriation to these bodies after death or the Resurrection (*ḥashr*) and Dissemination (*nashr*), and what relates to this kind, and they were disbelievers in Qurān, denying it and rejecting it; so the scientists of speaking sought to establish evidences against them based on the same manner (of intellectual consideration) according to which they alleged to have revoked what we claimed its correctness especially so as not to confuse the ordinary people with their creeds. Thus whenever someone heterodox emerged in the field arguing, some Ashárites, or whoever of the people of consideration, will come out to him, and they did not limit themselves to the sword, hoping and wishing to bring someone, by proof, back to the faith and to be organized back in the body of the nation of Muḥammad, may Allah have prayer and peace upon him, since the one who used to come out with a miraculous thing has gone, who is the Messenger peace be upon him, so the proof for them is in the place of this miracle for the one who knew, because that who returns back by proof his Islam is more correct than that who returns by the sword, because fear could carry him into hypocrisy whereas the person of proof is not.

That is why they, may Allah be pleased with them, established the science of monad (*jawhar*) and form (*árad*), nothing more, and it is enough one of them in the country, but if the person utterly believes in the Qurān that it is the words of Allah, then he should take his faith from it without any interpretation or deviation.

30. (The foundations of the Islamic faith from the Qurān without the need for the science of speaking)

- The Sublime had sanctified Himself that anyone of His creatures is like Him, or that He may be like anything, by His saying, the Exalted, (in *sûrat ash-Shûrâ*): {nothing is like His example and He is the Hearer and the Seer (11)} and (in *sûrat aṣ-Ṣâffât*): {Glorified is your Lord, the Lord of Power, above what they describe (180)}.
- And He affirmed (our) seeing Him in the Hereafter by what is (directly) perceptible of His saying (in *sûrat al-Qiyâmah*): {faces (of the believers) on that day are blooming (22) looking up to their Lord (23)}, and (in *sûrat al-Muṭaffifîn*): {nay but they (/the disbelievers) are on that day veiled from their Lord (15)}.
- And encompassing (Him) by perception was denied by His saying (in *sûrat al-Ânâam*): {sights do not perceive (/comprehend) Him... (103)}.
- And His being Able was affirmed by His saying (for example in *sûrat al-Mâidah*): {and He is Able on (/to do) everything (120)}.
- And His being Knower was affirmed by His saying (in *sûrat aṭ-Ṭalâq*): {He encompassed everything with knowledge (12)}.
- And His being Willing was affirmed by His saying (in *sûrat al-Burûj*): {He does what He wills (16)}.
- And His being Hearer was affirmed by His saying (for example in *sûrat al-Mujâdilah*): {Allah had heard... (1)}.

- And His being Seer was affirmed by His saying, the Exalted, (in *sûrat al-Ālâq*): {does he not know that Allah sees (14) }.
- And His being Speaker was affirmed by His saying (in *sûrat an-Nisâ*): {and Allah spoke to Moses by (direct) speaking (164) }.
- And His being Living was affirmed by His saying (in *sûrat Āl-Īmrân*): {Allah, no god but Him, the Living the Self-standing (2) }.
- And His sending messengers was affirmed by His saying (in *sûrat Yûsuf*): {and We sent before you none but men whom We inspires... (109) }.
- And His sending Muḥammad, may Allah have mercy and peace upon him, was affirmed by His saying the Exalted (in *sûrat al-Fateḥ*): {Muḥammad the Messenger of Allah... (29) }.
- And his (/Muḥammad, may Allah have mercy and peace upon him) being the last of prophets was affirmed by His saying (in *sûrat al-Aḥzâb*): {...and the seal of prophets... (40) }.
- And it was affirmed that everything other than Him are His creation, by His saying (in *sûrat az-Zumur*): {Allah the Creator of everything... (62) }.
- And His creating the jinn was affirmed by His saying the Exalted (in *sûrat adh-Dhâriyât*): {and I have created the jinn and the humans for nothing but to worship Me (86) }.
- And the resurrection of bodies was affirmed by His saying (in *sûrat Ṭâhâ*): {from it (/the earth) We created you, to it We return you and from it We bring you out another time (55) }.
- And like that of what faiths need (to know) such as resurrection, dissemination, judiciary, fate, Paradise, Fire, (life in the) grave, the Balance (of deeds), the Pond, the (Straight) Path, the accounting, (throwing) the papers (on the judgment day), and everything necessary for the believer to believe; the Exalted said (in *sûrat al-Ānâam*): {...We did not neglect in the Book anything... (38)}.
- And (it has been proved) that this Qurān is his miracle, peace be upon him, by requesting (from those who do not believe in him) to oppose it but they failed from doing that, (as) in His saying (in *sûrat al-Baqarah*): {...then bring a verse of its like ... (23)}, then He affirmed that opposing it is never going to happen by His saying (in *sûrat al-Īsrâ*): {say if the human and the jinn come together for the sake of coming up with something like this Qurān, they would never come with something like it, even if they were all supporting each other (88)}, and He (the Sublime) told about the inability of that who wants to oppose it and his acknowledgment that the matter is enormous, so He said (in *sûrat al-Muddathir*): {he thought and estimated (18)} ... till His saying: {...this is but a gnostic magic (24)}.

Thus there is a large wealth (of information) in the precious Qurān for the intellectual (person) and a medicine and remedy for the person of chronic illness, as He (Allah the Exalted) says (in *sûrat al-Īsrâ*): {and We send down of the Qurān what is remedy and mercy for the believers... (82)}, and (there is in the precious Qurān) a healing satisfaction for anyone who has resolved for the path of salvation, desired the high degrees, and left the sciences which bring unto him doubts and suspicions (such as the science of speaking and the science of consideration in general), so he (only) wastes time and fears detesting; as the one who engages himself with that method may hardly survive confusion but, instead of working on exercising himself and refining it, he spend ages fighting opponents who may not exist (but more often he supposes their existence in his imagination and dispute with them), and propelling confusions which may have occurred for the opponent or may have not, it may or may never occur, and if it occurs then the sword of the Law is more defeating and better cutting. (The Messenger may Allah have prayer and peace upon him said): “I was ordered to fight people until they say: ‘there is no god but Allah’, and until they believe in me and in

what I brought”,¹¹⁸ this is his saying may Allah have prayer and peace upon him, and he did not push us to dispute with them when they are present. It is only the struggle and the sword if he challenges what was said to him, so how is it with an imaginary opponent we spend ages disputing with him when we have never seen him and he had never said anything to us, but we are with what had occurred to us in ourselves and we think that we are with others. However, they (i.e., the scientists of speaking), may Allah be pleased with them, have strived and intended goodness, although what they left is more obligatory on them from that they have occupied themselves with, may Allah profit everybody for his intention (Amen).

31. (A closing word on the science of speaking)

Were it not for fearing lengthening, I would have talked about the ranks of science and their degrees and that most people do not need the science of speaking, despite its nobility, but one person for it is enough in the country. But as for the scholars who know the branches of religion, they are not like that because people need many scholars of the Law, and in the Law, praise is to Allah, there is enough wealth (of information and needs to occupy oneself with), even if the human died and he did not know the terms of those who speak in the science of consideration, such as the substance (/monad), the form, the body, the physical, the spirit and the spiritual; Allah will not ask them about that, but Allah asks people only about what He imposed on them of charges, may Allah grant us shyness before Him (Amen).

32. (The levels of faith)

33. Connection which includes what should be believed in general, which is the faith of the people of Islam, safe from considering any evidence or proof:

34. (The faith of the ordinary)

Oh my believing brothers, may Allah conclude for us with good: when I heard His saying, the Exalted, about His prophet Hûd peace be upon him when he said (in the *sûrat Hûd*) to his people who belied him and (belied) his message: {...I call upon Allah to be a witness, and you witness, that I disavow what you are sharing (with Him) (54)}, thus he, peace be upon him, called for his people's witness on him for his disavowing what they are sharing with Allah and for acknowledging His Uniqueness, despite their being belying him, because he, peace be upon him, knew that Allah, may He be Sublime, shall stop His servants before His Hands and ask them about what He already knows just to set the evidence for them or against them, until every witness testifies with his testimony. It was mentioned (in the hadith) that “all those who hear the muezzin (/who calls for prayer), of whatever moisten or dry, to the full extent of his voice, shall testify for him (before Allah), and that is why the devil will turn back and rush away at the azan”, and according to another narration: “and he (/the devil) farts (as he is rushing away at the azan)”;¹¹⁹ (he runs away) so that he does not hear the appeal of the muezzin with the testimony (that there is no god but Allah and that Muḥammad is the prophet of Allah) otherwise he would be required to testify for him and then -by this testifying- he would be amongst those who are seeking happiness for whom he testifies for, because he is a pure enemy; he does not have any good towards us at all, may Allah curse him.

¹¹⁸ This is a famous correct hadith found for example in Ṣaḥīḥ Muslim (#32) and in Ṣaḥīḥ al-Bukhârî (#25) and others.

¹¹⁹ See for example Ṣaḥīḥ Muslim (#389) and Ṣaḥīḥ al-Bukhârî (#583, 1164, 1174, 1175, 3111).

Thus, if the enemy would have to testify for you with what you made him a witness on yourself, it would be more appropriate that your friend and loving and those who are on your religion and doctrine testify for you and you call them to witness on you in the Lower House with the Oneness (of Allah) and believing (in Him).

35. (The first testimony)

Oh my brothers and my loving ones, may Allah be pleased with you; here is a weak servant, poor and in need for Allah at every moment and blink, who is the author of this book and its originator; he calls upon you to witness on himself after he has called upon Allah, the Exalted, His angels and the believers who are attending and hearing, to witness that he testifies, by saying and by resolving, that: Allah the Exalted is One God, no second to Him in His Divinity, He is sanctified from (having) partner or son, Owner and no sharer with Him, King and no minister to Him, Maker and no arranger with Him, He exists by His Essence without the need for anything to bring Him into existence, but every other existent is in need for Him, the Exalted, for his existence, the whole world exists by Him, and He alone is described by Self-existence, no opening to His existence and no ending to His endurance, but absolute unbounded existence, Self-sustaining, not an embodied substance to estimate a place for Him and not an incident which is impossible to persist, not an object which has a dimension and direction, (but He is) sanctified above directions and dimensions, visible with hearts and with sights, if He willed He mounting (*istawâ*)¹²⁰ on His Throne as He said and with the

¹²⁰ The issue of *istiwâ* (v. *istawâ*) had been the subject of theological dispute between different Muslim schools where some of them tend to take it metaphorically while others took it literally, so at the end it is a question of whether it is legitimate to use interpretation (*ta'wîl*) to understand the Qurân or not. Allah said in the seventh verse of *sûrat Âl-Îmrân* that some verses of Qurân have precise meanings (*muḥkamât*, s. *muḥkam*) “and those are the foundation of the Book”, while others are allegorical (*mutaḥsabiḥât*, s. *mutashâbih*). The great majority of Qurân verses are *muḥkamât* while the *mutaḥsabiḥât* are those which attribute Hands, Ears, Eyes and a Face to Allah or mention His mounting (*istiwâ*) on the Throne. The Muâtazilah and the Shîâh take the position that the *mutaḥsabiḥât* are not to be taken in their literal sense but are to be reinterpreted, whereas the literalists and some extremists among the Ashârites and Salafîs hold the opinion that they are to be taken in their literal sense, which may consequently lead into some kind of anthropomorphism (*tashbîḥ*) that is attributing human characteristics to God. Ibn Taymiyyah (661/1212-728/1327) was reported to have said, in explaining the hadith: “Our Lord, may He be Praised, descends every night, in the last third of the night, to the lowest sky ...” [Kanz: 3351, 3355, 3388]: “Just like this descent of mine”, and he climbed down two steps from the platform; so he was categorized as an anthropomorphist, in addition to what he said al-Âqîdah al-Hamawiyya and al-Âqîdah al-Wâsiṭiyya and other books to the effect that the Hand, Foot, Shin, and Face are literal Attributes of Allah and that He is established upon the Throne with His Essence, (See: Ibn Ḥajar al-Âşqalânî, al-Durar al-Kâminah, volume 1, pp. 153-5). On the other hand, the Muâtazilah and similar schools tried to interpret *istiwâ* in different ways such as: ‘establishing’ ‘dominating’ ‘ascending’ and so on. It is quite surprising that Ibn Arabi does not allow metaphorical interpretation of Qurân and not even in “the speech of the Arabs”, as he says [I 253.35], and also he says that Qurân is miraculous because it is sanctified above metaphor [IV 332.18], but as regarding the issue of *istiwâ*, and the *mutaḥsabiḥât* in general, Ibn al-Ârabî says that all the above interpretations of the word *istiwâ* may have some aspect to sanctification, but nevertheless they are deviation from the truth, and in order to find a neat way out of anthropomorphism, Ibn al-Ârabî advises the reader to simply take the abstract meaning and the spirit of the word that may imply *tashbîḥ* and then apply it to the Real [I 98.8]. Although this looks like metaphor but it is different, because metaphor is normally defined as the expression of one concept in terms of another concept, where there is some similarity or correlation between the two, whereas when we take the abstract meaning of the word we can safely apply it to the Real because we do not know His Essence nor do we have any formal image of Him. Thus, when we speak about the “Hand of Allah” [48:10] for example, we do not need to imagine an organ with dimensions such as the human hand, because the hand is attributed to many things, even to other than animals, and we may not know how it looks like if do not know the essence of that whom it is attributed to (see Issue 43 below), but still we know by this attribution that this essence has a hand somehow which he can use in different ways similar but not exactly as we use our hand, as we discussed in more details in Shams, p.417. See also Issues 7 and 35 in “the faith of the Exclusive People of Allah” below.

meaning that He wanted, and the Throne with everything else is settled by Him, to Him is the Hereafter and the First (/the Lower World), He does not have any sensible example and minds can never point out to Him, not bounded in time and not contained in space, but He was and (there was) no space, and He is (now) as He was (before), He created space and the embodied, and started time and said: I am the (Only) Living One, keeping the creatures never exhausts Him [2:255], and no new description returns to Him by which He was not described before He makes the made things, He is exalted that incidents may occupy Him or He occupies them, or they be after Him or He is before them, but it is said: “He is and nothing with him”,¹²¹ because precedence and retardation are amongst the expressions of time which He invented, He is the Self-sustaining Who never sleeps and the Conqueror Who is never reached, (nothing is like His example) [42:11], He created the Throne and made it the term for settling (/establishing), and originated the Pedestal and made it capable for hosting the earth and the high heavens [2:255], He contrived the Board and the higher Pen, and caused it to write according to His knowledge in His creation till the day of separation and judiciary [kanz: #597, #15116, ...], He originated the whole world without any previous example, and created the creation and made the creation to decay, He sent the spirits down to the ghosts (/bodies) as trustees, and made these ghosts, on whom the spirits were sent down, as successors in the earth, then He exploited everything in the heavens and in the earth for us from Him [45:13], no single atom may ever move but to Him and from Him, He created all without any need for them and without any cause which imposed that on Him, but His knowledge preceded that He creates what He had created, He is (the First and the Last, the Hidden and the Manifest, and He is Knowing everything) [57:3], (He is Able on everything) [2:20, ...etc.], (He encompassed everything with knowledge) [65:12], (and counted everything in numbers) [72:28], (He knows the secret and the more hidden) [20:7], (He knows the blinks of eyes and what chests may hide) [40:19], how He may not know something He created, (does He not know what He has created, and He is the Subtle and the Expert) [67:14], He knew things before their existence, then He brought them into existence according to His knowing them, thus He had always been knowing things, no new knowledge is renewed to Him at the renewal of things, He excelled things and consolidated them according to His knowledge, and by it, to whomever He wanted, He gave the rule over them and He gave them the rule over (each other), He absolutely knew all the universals, and He knew all the particulars - according to the unanimity of the people of correct consideration and their agreement,¹²² thus He is (the Knower of the unseen and the seen, may He be Exalted above what they share) [23:92], (He surely does what He wants) [85:16], He is the one Who is wanting the beings in the world of earth and in the heavens, His Ability did not relate to something until He willed it, and He did not will it until He knew it; because it is intellectually impossible that He wants what He does not know, or that the chooser -

¹²¹ See notes ??? above.

¹²² There had been some philosophical and theological dispute over this issue of “How much does Allah know of the universe?” Aristotle said that God knows only Himself. Muslim scholars said that in knowing Himself Allah necessarily knows all things in general terms. Avicenna (369/980-428/1037) asserts that Allah knows the universal things, but not the particulars. This view was condemned by al-Ghazâlî who insisted in Issue 13 of his Incoherence (*tahâfut*) that Allah must know the particulars too, because He knows everything [2:29, 6:101, etc.]. Then Averroes (520/1126-595/1198), in his Incoherence of the Incoherence (*tahâfut al- tahâfut*) explained that the theologians do not say that Allah does not know the particulars but that He does not know them by our same occurring knowledge because His knowledge is pre-eternal and if we say that He knows the particulars like we do then this means that He is subject to change like us. Averroes says that Allah's knowledge is superior and unique because He is not limited to receiving information from the world, as is the case with finite creatures like human beings. For more about this issue see: Oliver Leaman, *Averroes And His Philosophy*, Routledge, 1998, p.77. See also: Oliver Leaman, *Introduction to Classical Islamic Philosophy*, West Nyack, NY, USA: Cambridge University Press, 2001. p 130.

who is able to leave out the act that he does not want- may do what he does not want, as it is impossible that these qualities exist in other than a living (one), and it is impossible for these descriptions to stand without an essence who is described by them; thus there is not in existence any obedience or disobedience, gain or loss, servant or free, cold or hot, life or death, gotten or missed, day or night, moderation or deviation, land or sea, even or odd, substance or form, health or illness, delight or sorrow, spirit or ghost, darkness or light, ground or sky, synthesis or analysis, many or little, morning or evening, black or white, sleep or waking, manifest or hidden, moving or resting, dry or wet, skin or core; none of these opposing, differing or similar attributions but it is wanted by the Real, the Exalted, how that may not be wanted by Him and it is He Who brought them into existence, how the chooser may he brings to existence what he does not want, no one may reject His Command and no one may object to His rule [13:41], He gives dominion to whomever He wants and takes off dominion from whomever He wants, He upgrades whomever He wants and degrades whomever He wants [3:26], (He misguides whomever He wants and guides whomever He wants) [16:93, ... etc.], what He had wanted had been and what had not wanted may not be,¹²³ if all the creation gathered for wanting something that Allah the Exalted did not want them to want it, they would not want it, or on doing anything that Allah the Exalted did not want its existence and they wanted that -when He wanted them to want it- they could not do it and He would not enable them on it; thus disbelief and belief, obedience and disobedience, are by His want, His wisdom and His will,¹²⁴ He, may He be Sublime, has always been described by this will from pre-eternity when the world was void and not existing, albeit it was determined with (His) knowledge in His Unseen, and then He created the world without thinking or arrangement due to ignorance or lack of knowledge so that thinking and arrangement may give Him knowing what He did not know, Mighty and High He is above that, but He created it according to the former knowledge and to the specifications of the pre-eternal sacred will which judges on the world by what it was created on in terms of time and space, beings and colours; therefore there is no willing in reality other than to Him, since He, the Exalted, Who said: (and you may not want until Allah wants) [76:30, 81:29], and as He, may He be Sublime, knew then consolidated, wanted then specified and estimated then found, He also hears and see what moves, rests or utters of creatures in the higher and lower worlds, His Hearing is not veiled by distance for He is Near [2:186, 11:61], and His Seeing is not veiled by nearness for He is Far, He hears the talking to oneself in the soul and the sound of slight friction at touching, and He sees blackness in dark and (the particles of) water in water, not veiled by mingling, darkness or light and He is the Hearer and the Seer [17:1, ... etc.], He, may He be Sublime, has spoken, not after previous silence or imagined quietness, with old pre-eternal Speaking, like His all other Descriptions such as His Knowledge, His Will and His Ability (all are old description that has not occurred or come to be after being not), He has spoken with that (old Speaking) to Moses peace be upon him (directly [4:164], and indirectly to any human [42:51] and to messengers who received Books from Him which) He called Tanzîl

¹²³ The meaning of this statement is probably extracted from the famous hadith narrated by at-Tirmithî (???) after Abdullah bin Abbas, who said: “One day I was behind the prophet and he said to me: ‘Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the nation were to come together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they come together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried.’”

¹²⁴ These issues, of Allah's will and the servant's will, whether the servant has any real ability and the issue of the fate and destiny, shall be discussed below in detail in the Issues and Subjects of the faith of the Average and Novice and the faith of the Exclusive people of Allah.

(/Qurān), Zabûr (/Psalms), Torah and the (/Injîl) Bible, without characters or voices, and without melody or languages, but He is the Creator of voices, characters and languages; so His Speaking, may He be Sublime, is without uvula or tongue, as His Hearing is without auditory meatus or ears, as His Seeing is without pupil of the eye or eyelids, as His Will is without heart or organs, as His Knowledge is without compelling or considering an evidence, as His Life is without a steam of the inner cavity which is made of mixing the (four principal) pillars (or elements: air, water, fire and earth), as His Essence does not accept increment or decrement, may He be Sublime, may He be Sublime, Who is Far and Near, Whose authority is great, Whose bounties are universal, Whose thanking is immense, everything other than Him is emanating out of His benevolence, His generosity and His justice which He expands and contracts, He completed making the world and inventing it when He brought it into existence and contrived it, no sharer with Him in His dominion and no one arranges with Him for owning it, if He bestowed and blessed then that is His generosity, and if He tried and tortured then that is His justice, He did not transgress into other's dominion to be described as unjust or unfair, and none can direct blame towards Him to feel worry or fear, but everything other than Himself is under the Authority of His Power, and acting according to His Will and Command, He is the one Who inspires the souls of the charged with righteousness and immorality [91:8], and He is the one Who forgives the misdeeds of whomever He wants and punishes because of them (/their misdeeds) whomever He wants [2:284, ... etc.], either here or on the day of Dispensing (/Resurrection), His justice does not rule over His generosity, nor His generosity (rules over) His justice, He brought out the world in two fists, and founded for them two stations and said: these are to Paradise and I do not worry, and these are to Fire and I do not worry,¹²⁵ and there was no one to protest against Him because there was no existent other than Himself, thus all are under the subject of His Names; a fist under His trying Names, and a fist under His gifting Names, if He wanted, may He be Sublime, the whole world to be blessed it would have been, or miserable then that would not have been a big deal for Him, but He, may He be Sublime, did not want (it that way) so it is as He wanted it; some of them are blessed and some are miserable [11:105], here and on the Returning Day, there is no way to change what the Old has ruled, and He, the Exalted, said about prayer that it is five and it is fifty¹²⁶ {the Word changes not before Me, and I am not unjust to the servants} [50:29], due to My (free) action in My dominion and executing My will in My kingdom, and that is for a reality that sights and insights could not see, neither could thoughts and consciousnesses find it, without a divine gift and merciful generosity (given) to whom Allah has bestowed of His servants and it was decreed in the presence of his witnessing, thus he (/that whom Allah has bestowed to him this knowledge) knew when he was informed that Divinity entailed this partition, that it is of the laminas of the Old, may He be Sublime, Whom there is no doer other than Him, and no self-existent but Him; {and Allah created you and what you do} [37:96] and {He is not questioned for what He does, but they are questioned} [21:23], {to Allah is the fulfilling argument; if He wills He would have guided you all} [6:149].

¹²⁵ This is from the famous frequent hadith which is called the hadith of the two fists. See: al-Kattânî in *Nadhîm al-Mutanâthir* (#222).

¹²⁶ This is a reference to the famous long hadith of al-Îsrââ and al-Miârâj that Allah, the Exalted, had first fixed fifty prayers for the nation of the Prophet, may Allah have mercy and peace upon him, but then on his journey back, he happened to pass by Moses, peace be upon him, who advised him to go back and ask Allah to reduced the number of prayers because the nation would not be able to tolerate it. So, after going back and forth several times, Allah pronounced: "Five prayers are kept obligatory and these are equal to fifty in reward, there is no change in Our Word." After that when the Prophet returned to Moses peace be upon them, he said, "Go back again to your Lord now." But the Prophet said: "Now I feel ashamed of my Lord." (See for example: Şahîh Muslim (#263) and Şahîh al-Bukhârî (#342).

36. The second testimony

And as I have called for the witnessing of Allah, His angels, all His creatures, and yourselves on myself (that I believe) in His Oneness, also I call upon Him, may He be Sublime, His angels, all His creatures and yourselves to witness that I believe in whom He had elected and selected from His existence, that is our master Muḥammad, may Allah have prayer and peace upon him, whom He has sent to all mankind, presaging, warning and calling to Allah, with His permit, and a shining lamp [33:45-6]. So, he, may Allah have prayer and peace upon him, notified with what had been revealed to him from his Lord, delivered his entrust, and preached his people. He stood in his farewell pilgrimage before all who attended of his followers, and he spoke and reminded, frightened and cautioned, presaged and advised, promised and warned, rained and thundered, he did not direct his reminder to anyone in particular apart from others, out of permission from the One the Self-sustaining, then he said: “Did I not notify?”, they said: “You did, oh the Messenger of Allah”, then he said, may Allah have prayer and peace upon him: “Oh my God, I request your witnessing”.¹²⁷ And I believe in everything that he, may Allah have prayer and peace upon him, has brought, either what I knew or what I did not know. Thus, of what he brought, he said that death occurs after a predetermined period that Allah knows, when it comes it may not be postponed [35:45]; I believe in that without any doubt, as I also believed and admitted that the questioning of the two questioners in the grave is true [50:18], the punishment in the grave is true,¹²⁸ the resurrection of bodies from graves is true [22:7], displaying before Allah, the Exalted, is true [11:18], the Pond is true,¹²⁹ the Balance is true [7:8], the scattering of scrolls is true [81:10], the Path (/Bridge over Gehenna) is true [23:74], Paradise is true, Fire is true, a party in Paradise and another in Fire is true [42:7], the anguish of that day is true [22:1], but only for some group of people while another group the greatest fear would not disturb them [21:103], the intercession of angels, prophets, and believers is true, that the Merciful of all merciful will take out, after intercession, from Fire whom He wishes is true,¹³⁰ that some believers, of the people of

¹²⁷ This is also a famous correct hadith found in Ṣaḥīḥ Muslim (#901, #1679) and Ṣaḥīḥ al-Bukhārī (#105, #1654, #4141, #4144, #5230, #6403, #6667, #6753, #6722, #7009).

¹²⁸ According to Muslim faith, when a person dies and put in grave they encounter two terrifying angels called: Munkar and Nakīr, who shall carry out a trial to probe their faith. As a result the grave is transformed into a luxurious space that makes bearable the long wait until the final judgment, or into an oppressive constricting space in which they will suffer torture and punishment. In the Qurān there is no direct explicit evidence for the punishment in the grave, but there are many hadith narrations. For example the Messenger, peace be upon him, is quoted to have said that when the person is laid in his grave and his companions return, and he even hears their footsteps; two angels come to him and make him sit and ask him: “What did you use to say about this man, Muhammad?” He will say, if he is a believer: “I testify that he is Allah's slave and His Messenger.” Then it will be said to him: “Look at your place in the Fire; Allah has changed it for you with a place in Paradise instead of it.” But the disbeliever or a hypocrite will say to the angels: “I do not know, but I used to say what the people used to say!” It will be said to him: “Neither did you know nor did you take the guidance.” Then he will be hit with an iron hammer between his ears, and he will cry and that cry will be heard by whatever approaches him except human and jinn. (Ṣaḥīḥ Muslim: #2870 and Ṣaḥīḥ al-Bukhārī: #1338, see also: #23, #86, #87). Except some of the Muāṭazilah such as Ḍirār ibn Āmr and Bishr al-Marīṣī and those who agree with them, all Muslim theological schools generally accept that the grave punishment is true (See: Fateḥ ul-Bārī, Ibn Ḥajr, 3/233), although there had been some dispute as whether it happens on the body or the spirit.

¹²⁹ See note ??? above.

¹³⁰ This is in reference to a long correct hadith found in Ṣaḥīḥ al-Bukhārī (9.93.532s) in which the Prophet says: “Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say: ‘Now remains My Intercession.’ He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life...”.

major sins, will enter Hell, then will be taken out, by intercession and grace is true,¹³¹ eternal living with continuous bliss in Paradises for the believers and the monotheists is true [3:15], eternal living in Fire for people of Fire is true [2:162], and everything that the Books and messengers brought from Allah, known or unknown, is true.

This is my testimony on myself; it is a deposit with whomever it reaches, to testify with it is if he is asked about it wherever he may be. May Allah benefit us and you with this belief, affirm us on it when moving from this House to the Living House, lodge us therein in the House of Dignity and Contentment, obstruct between us and a house whose garments are made of tar, make us of the group who take their books by the right hand, who returns succulent from the Pond, for whom the Balance outweighed and whose feet are affirmed on the Path, for He is the Blessing and the Excelling, thus (praise is to Allah Who guided us to this, we would not have been guided if Allah did not guide us, the messengers of Allah came with the Truth) [7:43].

This is the faith of the ordinary people of Islam, the people of tradition and consideration, concise and summarized. Then, if Allah wills, I shall follow it with the faith of the Average and the Novice in which I put a concise summary in brief expression. I drew the attention in it to the sources of evidence for this doctrine (/nation), (organized) in rhymed words to facilitate memorizing it for the student. I called it the treatise of “what is known of the faiths of the people of figures”,¹³² then I shall follow it by the faith of the exclusive people of Allah, of the people of the path of Allah of the realizing people of disclosure and existence, and I also put it in another volume I called it “the Knowledge: *al-Maārifah*”¹³³ with which ends the introduction of the book.

But as for the statement of the faith of the elites (of the exclusive people of Allah), I did not single it out particularly, because of its ambiguity, but I put it dispersed in the chapters of the book, full and detailed, but as we mentioned it is sporadic; whoever Allah grants him (the ability of) comprehending it he shall know its case and distinguish it from others, for it is the true science and the honest saying, no goal behind it, the blind and the seer are equal with it, it inflicts those who are far with those who are near, welds those who are low with those who are high, and Allah is the Conciliator no Lord other than Him.

37. Connection: the Average's and the Novice's faiths

The Novice said: A group of four scientists¹³⁴ met in the dome of Árîn¹³⁵ below the equator; the first was Western, the second Eastern, the third Shâmî and the fourth

¹³¹ This view is normally held by the Ashárites but the Muātzalites believe that if the wrongdoer dies without repenting for his misdeeds, he is denied forgiveness and intercession, and the also disagree with the Ashárites as regards random forgiveness. ???

¹³² This book was published in *Rasāil Ibn al-Árabî; Kashf al-Sitr* (Amman: Azmina, 2004), ed. Qâsim M. Abbâs, pp. 133-43, see also: OY #402. And he means by “the people of figures: *ahl al-rusûm*”: the jurists (al-*fuqahâ*, s. *faqîh*), the scholars specialized in the Law and the rules of worshiping and dealing, because they normally do not go beyond the apparent meanings of words and expressions, as the mystics do who are then called “the people of the essences: *ahl*, or *ûlû*, *al-albâb*”.

¹³³ This book was published in Part IV of *Rasāil Ibn al-Árabî* (Muāssasat al-Intishâr al-Árabî: Beirut, 2002-4), ed. Saïd Abd al-Fattâh, pp. 165-311, see also: OY #433.

¹³⁴ Being four and their meeting in the dome of Árîn is not accidental, these four hypothetical scientist refer to the four Pillars (see note ??? above) on whom the world is sported. Ibn al-Árabî talked about the properties and specializations of these four Pillars in the *futûhât* [I 4, I 11, I 78, I 157, I 160-1, I 180, I 199, I 383, II 2-7, II 12, III 131, II 168, II 455, III 15, III 519-21, IV 76, IV 81-82, IV 330, IV 341, IV 418] and specially chapter 16 and the long chapter 73. In chapter 60 of the *futûhât* Ibn al-Árabî stresses that “everything in the world has to be based on (specific) divine Attributes” [I 293.5], then elsewhere he

Yemeni. They argued in sciences and the difference between the names and the figures. Each one of them told the other: there is no good in a science that does not give its possessor eternal bliss, and does not sanctify its holder from the impact of time (/from oblivion due to long ages); thus let us search in these sciences that we have in our hands for the science which is the dearest to be sought, the best to be gained, the sublimest to be stored and the greatest to be proud of. The Western said: I have of this science ‘knowing the standing bearer’,¹³⁶ the Eastern said: I have of it ‘knowing the necessary borne bearer’,¹³⁷ the Shâmî said: I have of this science ‘the science of creativity and

explains that there are four fundamental Attributes; Life (*hayât*), Knowledge (*ilm*), Will (*irâdah*) and Ability (*qudra*) that are necessary and sufficient for Allah to be described as God. Therefore those are considered to be the ultimate sources or ‘mothers’ (*ûmmahât*) of all other divine Attributes [I 469.25]. Then these mother Sources cosmologically manifest in many levels so we find in nature many fundamental four-fold groups such as the principal four natural elements: earth, water, air and fire, and the primordial cosmological principles of the Intellect, Soul, Dust and Nature. What is important for us is the relation between these four Pillars the kinds of the mysterious sciences they are going to speak about shortly. As we shall see in the text and in the following notes, the four speakers shall talk about the Greatest Element, the Single Monad, composing, and arranging. These four sciences are related to the Attributes of Living, Knowing, Willing and Ability consecutively; for example arranging need ability and is applied on objects that are composed of monads, and the Single Monad is itself the knowledgable Universal Intellect and it is made of or based on the Greatest Element that resembles the Life of the Real. For this same correlation we see that Ibn al-Ârabî described the four Pillars that first one of them never dies, the second one knows the infinite, the third ‘has the active aspiration in bringing into existence, but nothing exists by him’ and the fourth ‘things exist by him but he does not have a will in them’ [I 12.33]. These relations shall be explained further in the following notes, and also in the text.

¹³⁵ The dome of Ârîn, also called the dome of the earth, is a place that is in the center of the old geographical regions. According to Islamic cosmography, the dome of Ârîn is on the equator between the east and west cardinal points (see: al-Qalqashandî, *ṣubḥ al-âashâ*, p. 408), so it is the centre of the surface of the earth that was known for early Muslim geographers (see: Ibn Faḍl-Allah al-Ûmarî, *masâlik al-abṣâr fi mamâlik al-amṣâr*, p. 6).

¹³⁶ By the ‘standing bearer’ here, he probably means the ultimate essence of existence or what he calls as the ‘Greatest Element: *al-ûnṣur al-âdḥam*’. In his cosmological treatise *Ûqlat ul-Mustawfîz* (the Bolt for the Restless) he spoke briefly about this Greatest Element whom Allah has created at once, without any intermediate or associated causes. Apart from the little information we mentioned in IATC (pp. 149-51), Ibn al-Ârabî does not give too much details about this mysterious entity, on the contrary he affirms that this is a divine secret and that he was sworn not to disclose it (*Ûqlat ul-Mustawfîz*, p. 38). However, we may speculate that Ibn al-Ârabî can not afford to leave such an important issue undisclosed in his detailed cosmological accounts he gives throughout the *futûḥât* and other books, but he may be referring to it frequently but in different forms and names. One of the other possible names that refers to the Greatest Element is the ‘real-through-whom-creation-takes-place’ (*al-ḥaqq ul-makhlûq bihi*) which is the most perfect image of the Real; Allah, the Creator of the world. That is why he sometimes call it ‘the Perfect Human Being’, though this latter name might also refer to the Single Monad, among many other names such as the Universal Intellect, the Pen, the White Pearl, the Caliph, ... etc, as we showed in IATC (p. 143). See also next note.

¹³⁷ By the ‘necessary borne bearer’, he probably means the Single Monad, and we explained in IATC (pp. 145-57) that the Single Monad, though it is an indivisible unit, is composed of or made by (/from different manifestations of) the Greatest Element (see previous note). Ibn al-Ârabî explained in *Ûqlat ul-Mustawfîz* that the Greatest Element has a special attention (*iltifâtaḥ*) to the metaphysical ‘world of writing and recording: *âalam at-tadwîn wal-taṣṭîr*’, when the (manifest, including physical) world was still not yet existing in reality (but only in Allah's fore-knowledge), and that Allah created the First Intellect (that is the Single Monad) through this special attention from the Greatest Element. As we explained in the Single Monad model of creation developed in chapter 6 of IATC; everything in the Creation at the end is rooted in the Single Monad which is like the seed for the tree of the cosmos, while the Greatest Element is what makes up the seed down to the cells, atoms and subatomic particles inside it. Thus the Single Monad is the *bearer* of the forms of the creations, while it is itself *borne* by the Greatest Element. Ibn al-Ârabî also explained in *Ûqlat ul-Mustawfîz* that there are 46,656,000 subtle luminous links (*raqâiq nûraniyyah*) between the First Intellect and the Greatest Element that is their origin. This number is in fact the cubic power of 360, which is no doubt associated with the traditional division of the circle into 360 degrees and the historical sexagenary system attributed to the Babylonians (see IATC, p. 114, and see also Issue 57 in this book below). However, we also notice that at the end of this section of the speech of the Eastern Leader he says that he has shown the ‘necessary’ and the ‘incidental’ borne

composing',¹³⁸ and the Yemeni said: I have of this science 'the science of abstraction and arranging'.¹³⁹

Then they said: let everyone of us show what he contained and reveal the really of what he claimed.

38. (Note: the expressions and sentences of this and the following sections, to the end of this part, are intentionally made extremely abstract and condensed in their original language. Therefore, they are really exceptionally difficult to understand and they may be interpreted in different ways and may have multitudes of different meanings. This makes their translation an almost impossible task, but, in order to overcome this intrinsic difficulty, we tried to add extensive notes and comments between parenthesis as we used to do, but please note that these comments are possible but not exclusive explanations.)

39. The First Section

40. On knowing the 'standing bearer' by the Western tongue

The Western Leader stood up and said: Precedence is to me for the rank of my science, because the ruling in the initials is my rule. The attendees said to him: speak out in brief and be the marvelling eloquent.

41. Subject (1.1): the incident must have a cause

He said: You should know that that which was not and then it is (/the incident), and (/but) times were even for it, then it needs the Maker instantaneously.

bearer, and in the details of his talk he was speaking both on the four divine mother Attribute of Living, Knowing, Willing and Ability, and also on these attributes when they are attributed to the incidental creatures. Thus we may conclude that the Real is the 'Necessary Borne Bearer'; He is Necessary because His Existence is a Self-existence, He is Bearer because everything in the world originated from Him, and He is Borne because He is the locus of the divine Attributes attributed to the Essence Who is the ultimate Bearer of everything because everything refers back to Him (as He said in *sûrat al-Shûrâ*): {...Who has everything in the heavens and in the earth, to Him things return (53)}). Then Single Monad is the 'incidental borne bearer' because it is the bearer of the whole world while it is itself borne by the Greatest Element, and it is 'incidental' because its existence is not absolutely necessary, though it is necessary by Allah.

¹³⁸ So just as the Western Leader shall speak about the Greatest Element which resembles Life, and the Eastern Pillar shall speak about the Single Monad which resembles Knowledge, this Shâmî Pillar shall speak about creativity and composing because this resembles Willing.

¹³⁹ And likewise this Yemeni Pillar shall speak about abstraction and arranging because this resembles Ability.

42. Subject (1.2): the rule of what is never free of incidents

Then he said: Everything which may not be independent of some ‘thing’ (such as objects which need space to occupy, forms which need the essence to appear on it or the essence which is always in need of Allah, the Exalted, to bring it into existence), then its rule is the rule of that ‘thing’, but if it was from the world of Creation and Command, then the student should look for it, and the researcher should rely upon it.

43. Subject (1.3): endurance and perishing the old

Then he said: That to which existence is necessary (such as the Single Monad or the Greatest Element, whose existence is necessary by Allah), its perishing is impossible, and (/but) that which is, after it was not (such as the form), it is impossible for it to be old; and if its perishing was not impossible, then its contrary (/the counterpart) would have been accompanying it in pre-eternity, and if the counterpart is not (/does not exist), then deficit is residing in its (/the subject-of-discussion's) counterpart, and if it (/this counterpart) is (present in pre-eternity), then it is impossible for the latter to be (/become, because then it would be old), yet it is impossible for it to perish by itself because the condition is correct (which is its supposed oldness) and the link is firm (which is its relation to its Creator Who made its existence necessary by Him, the Exalted).

44. Subject (1.4): latency and appearance

Then he said: Everything whose entity appeared but did not impose a rule (such as the form), then its appearance is impossible; because it does not give any knowledge (because the real appearance is indeed to the essence).

45. Subject (1.5): revoking the transition of the form and (proving) its self-perishing

Then he said: And it is impossible for it (/the form) to fill places, because it will be leaving (/perishing) in the instant following the instant of its existence, by itself, and it is not staying (in its place); for if it was possible for it to move (from one place to another) then it would be self-standing (/self-existing) and it would not need a place (to occupy). Yet the contrary (/the counterpart) may not perish it because it (/its contrary) is described by nonexistence (as has just been described in Subject 1.3), and it is also not (perishable) with a doer; because your saying: “doing nothing” no intellectual (person) say with it (because the result of the action may not be null; thus it remains that the form perishes intrinsically by itself in the second instant of its coming into existence, i.e. it exists for only one instant of time).¹⁴⁰

46. Subject (1.6): revoking the incidents that has no beginning

Then he said: Whose existence is suspended on the perishing of something, then it would not exist until it (/that thing) perishes, and if it existed then that thing which is suspended on it would have perished, and the meaning has been conducted; that which is preceded by something then it is confined and complied by it, and this description would adhere to it even if it eternalized, thus the (existence of the) essence (i.e. the single monad or the greatest element) is proved without doubt.¹⁴¹

¹⁴⁰ For more details about the property of forms and moands see IATC, pp. 141-53, 195-6.

¹⁴¹ Here the Western Leader is trying to show that the world must have had a beginning and it is not eternal. This issue was one of the main concerns of Greek and Islamic philosophy where Plato and his

47. Subject (1.7): oldness

Then he said: If the rule of the ascribed-to (*musnad-ilayhi*) is (the same as) the rule of the ascribed (*musnad*, or ascribing: *musnid*; both are equally possible in terms of how it is written in the manuscript), then number would not be finite¹⁴² and the existence of the (multiplicity of) existents would not have occurred.

48. Subject (1.8): it is not a substance

Then he said: If what we have proved (which is the single monad or the greatest element) leaves (a place) and fills (a place) then it would decay (i.e. it perishes from its first place to exist in the second place, because its moving is not real but only a change of place)¹⁴³ and it would not wear out (the forms which appears in it, because it would have no endurance for itself).

49. Subject (1.9): it is not an object

Then he said: And if it accepts composition it would decompose, or formation it would decay, and if there is similarity (between its different supposed parts if it was a compound object, but because this is not true) then differentiation is declined (which means that it has no different parts and therefore it is not an object).

50. Subject (1.10): it is not a form

Then he said: If its existence requires something else to stand in it (such as the form, which could not appear without the substance), then this other thing would not be based on it, but its basing-on-it has been proved (in Subjects 1.2 and 1.6 above), thus its requiring it for its existence is revoked since its existence is conditional on it. Also describing the description is not possible, thus there is no way at all for this statement (to be correct).

51. Subject (1.11): negating directions

Then he said: The sphere, although it is evanescent, it has no direction (/it is homogenous, how then is the single monad!). If directions point to me then its rule applies on me, though I am -with regard to it- out of it, but it (/that which we have proved above, the single monad or the greatest element) is (existing) when I am not, thus why do we need this confusion and pain? (i.e., it is so easy to see that it is not confined in directions with regard to us, because it is before we are; that is for the single monad or the greatest element, how then is the case for Allah the Creator!)

school suppose some kind of pre-eternal existence of the world, the thing which Aristotle, who considers time to be the count of motion, says that if time is eternal then motion must also be eternal, but time cannot have a limit (a beginning or an end) for such a limit is a moment, and any moment is the beginning of a future time and the end of past time [Aristotle's *Physics and Its Reception in the Arabic world with an edition of the unpublished parts of Ibn Bâjja's commentary of the Physics*, P. Lettinck (Leiden: Brill, 1994), p. 562. See also: F. Miller, *Aristotle on the Reality of Time* (Archiv für Geschichte der Philosophie, 1974)]. For more information about Ibn al-Árabî's view of how the origin of the world see: IATC, p. 31.

¹⁴² Numbers, as counting tool, are not finite, but the counted is finite because infinity may never be completed.

¹⁴³ Ibn al-Árabî asserts that there is no real motion like that which we habitually perceive; in reality there is only a 'change of place': i.e., the thing that is the subject of motion is being re-created in different places and not moved between them. For more details about Ibn al-Árabî's view of motion see IATC, p. 41, and for his theory of re-creation see: IATC, p. 136. See also Ibn al-Árabî's book of 'the White Pearl: *al-Durrat ul-Baydâ'*, p. 142.

52. Subject (1.12): establishing

Then he said: Each who settled in a place, it leaving it is possible, and its motion is proved. That which adjoined something by itself then it is bound and estimated by triangulation,¹⁴⁴ and that is contrary to what the mind has previously approved.

53. Subject (1.13): oneness

Then he said: If nothing may exist but by two independents (/introductions), with the agreement and the difference (between philosophers on this issue), we would not see any combination or separation in existence; and the rule of the estimated is the rule of reality, thus the estimation here (that something may exist from a unique essence) would not benefit the disputer.

54. Subject (1.14): on seeing

Then he said: If something exists by itself then it is possible for who has an eye to see it with his eye which is bounded in his visible face and his eyelid. No reason, in the doctrine of most Ashárites, to obligate seeing apart from existence with structure or without structure, though there is no way without a structure, but if seeing affects the seen we would deny it.¹⁴⁵

Thus, the claims are now clear with their evidences as we mentioned them.

Then he (/the Western Leader) prayed and asked for peace (upon Muḥammad may Allah have prayer and peace upon him) after he had praised (Allah the Exalted), and then he sat down. Then the attendees thanked him for his brevity in words and fulfilling the meaning with a delicate gesture.

¹⁴⁴ We showed in IATC (section 5.4: The metaphysical triplicity of the cosmos, p.128) that Ibn al-Árabî asserts that (everything in) the cosmos is built on a kind of metaphysical triplicity [III 126.21], and he explains this by saying that the body is (composed of at least) eight points, because the ‘line’ is at least two points, the plane is at least two lines, and the body is at least two planes, so the body is composed of at least eight points. Therefore the ‘length’ is applicable to the body from the line (included in it); the name ‘width’ is applicable to it from the plane; and the ‘depth’ is applicable to it from the combination of two planes. Thus the body is built on a triplicity (of dimensions: *tathlith*), just as the formation of proofs (in syllogistic logic) is based on a threefold structure, and just as the Source of existence—that is, the Real—only becomes manifest through the bestowing of existence through three realities: His Entity, His willing intention (*tawajjuh*) and His Speaking (the Command ‘Be’) [III 276.1], as we also discussed in the foreword.

¹⁴⁵ Islamic school have disputed over the issue of seeing Allah, the Exalted, in the Lower and in the Hereafter; Sunni scholars in general believe that Allah can be seen. Some of them, like Imam Ahmad Ibn Hanbal, say that He can be seen in the Lower also, while others say that He can only be seen in the Hereafter. They base their judgement on Allah’s saying in *sûrat al-Qiyâmah* {Some faces on that day (of Judgement) will be blooming (22) looking towards their Lord (23)}, and also on the hadith narrated in *Şahîḥ al-Bukhârî* (9.530-2) which clearly state that Allah comes on the Judgement Day in different forms to be recognized by people. The Shiats say that Allah can not be seen physically anywhere, because He has no body, and because Allah says in *sûrat al-Ānââm*: {sights may not reach Him ... (103)}. On the other hand, the Muātzalites, as they considered God to be a simple essence, denied that He can be seen, neither in the Lower nor in the Hereafter; they interpreted the Qurānic anthropomorphisms as metaphors; His Hands are His Blessing, His Eyes are his Knowledge, His Face is His Essence and they even interpreted the previous verses from *sûrat al-Qiyâmah* as: “waiting for their Lord” rather than “looking towards him”, playing with the root of the Arabic verb *nadhara* نظر, which may possibly mean both look and wait (Gimaret, D., 1992. ‘Muātzala’, in *Encyclopaedia of Islam, New Edition, Vol. VII, pp. 127-8: 783-93*). The Ashárites, however, explained that seeing Allah depends not on His embodiment, but on His Existence; thus since He exists He can therefore show us Himself. Again this issue is similar to the issue of *istiwââ* we discussed above in note ???, and Ibn al-Árabî’s view about that is quite clear, though he explains later that it is not an all-encompassing seeing [I 163.34]. See also Issues 41 and 63 below. For more information about this issue and Ibn al-Árabî’s view on it, see: Michel Chodkiewicz, *The Vision of God*, volume XIV of the *Journal of the Muhyiddin Ibn Árabî Society* (1993).

55. The Second Section

56. On knowing the ‘necessary borne bearer’ by the Eastern tongue

57. Subject (2.1): the Ability

Then the Eastern stood up and said: Forming the thing from a thing is inclination and forming it from nothing is pre-eternal ability. That which may not refrain from you, your ability is applying on it, and it had been (applying).

58. Subject (2.2): the Knowledge

Then he said: Finding perfection in the perfect (thing, /the cosmos) proves by its rule the existence of the knowledge of Who made it perfect.

59. Subject (2.3): the Life

Then he said: Life for the Knower is a prerequisite condition and a standing description.

60. Subject (2.4): the Will

Then he said: If the thing accepts precedence and retardation, then there must be a chooser to choose (the designated time of its coming into existence), and that is the essence of (divine) Will, according to the mind and to practice.

61. Subject (2.5): the incident will

Then he said: If the willing wills by something which is not (really existing, i.e. other than the Exalted Real), then that which is not (which he wants to bring into existence) would be the subject of seeking by that which is not (that is the supposed tool of the incident will, thus the servant has no independent will, but he only wills by the eternal will, as Allah said in *sûrat al-Takwîr* {and you may not want until Allah, the Lord of the worlds, wants (29)}).

62. Subject (2.6): will without a place

Then he said: It is impossible for meanings to impose their rules in other than whom they stand in, you should be careful (not to think otherwise)!

63. Subject (2.7): Speaking

Then he said: Who speaks with himself by what has been, then this speech is not a will, with that the evidence judged and ordained on speaking.

64. Subject (2.8): the oldness (/pre-existence) of the world

Then he said: The Old does not accept the occurring, thus do not argue; if He produced in Himself that which is not from It,¹⁴⁶ then He would be imperfect without this description, but that Whose perfection was evident intellectually and textually (as in the Qurân and Tradition), imperfection may not be attributed to Him.

¹⁴⁶ Compare this to what Ibn al-Árabî says: “Sublime is He Who made things appear and He is their very essence.” [II 459.31].

65. Subject (2.9): the Hearing and the Seeing

Then he said: If He did not see you and did not hear you, He would have not known many things about you, and attributing ignorance to Him is impossible, thus there is no way to deny these two descriptions in any case; and that (some of those Muā tazilah) who committed the saying of denying them, he committed something frightening, because this would lead to His being deficient (may He be Sublime).

66. Subject (2.10): proving the Descriptions

Then he said: The judgment is necessarily imposed by a meaning, and the meaning, which is not standing by itself, necessarily requires a stand (to stand in it); thus, oh you the disputer, how much do you exhaust yourself; all that only for fearing multiplicity,¹⁴⁷ though that (the existence of the multiplicity of the Descriptions) would not negate the reality of the One and the Unique, but if you knew that the (apparent) multiplicity is (itself) the (Hidden) One, you would not have engaged yourself in disputing with anyone (on such an unjustified debate).¹⁴⁸

By this I have shown to you the necessary and the incidental borne bearer by the divisions of these aspects. Then he sat down.

67. The Third Section

68. On knowing ‘the creativity and the composing’ by the Shâmî tongue

69. Subject (3.1): the world is Allah's creation

Then the Shâmî stood up and said: If the occurring things are all similar and (yet) the relation of the Ability with them was only for the essence, thus for what evidence some (particular) possible things come out of them? (Therefore, there must be a preponderating cause that chooses the things that he wants to bring into existence, and nothing but the divine Will, see also Issue 33 below.)

70. Subject (3.2): acquisition

Then he said: As (the occurring) will relates in fact with its willed (/subject), while the occurring ability is not like it, because of a disorder in the method (that is the difference between the occurring will and the occurring ability; the will of the servant may relate to the willed, though only after Allah's will, but he does not have the ability to bring it into existence, but it is in fact the divine Ability That does so); so that is acquisition, thus the servant earned and the Lord ordained, and that is evident by the wilful movement and the urgent tremble (i.e. both are earned by the servant and ordained by the Lord, but the wilful movement was the subject of the servant's will,

¹⁴⁷ The Muā tazilah deny that divine Attributes are distinct entities, while the Ashá rityya envisaged them as ‘revealed attributes’, whose existence must be affirmed without seeking to understand how (*bi-la kayfa*). Abu al-Hasan al-Ashá rí alleged that just as knowing for humans implies possessing knowledge as an entity distinct from the knower, the situation with Allah is not different, and likewise the other ‘Attributes of Essence’ such as Living, Willing and Ability. This view was refused by the Muā tazilites who reasoned that it would imply plurality in the Godhead. But al-Ashá rí asserted that the ‘attributes of essence’ are neither other than Allah nor identical with Him. For more details about this subject, see: Al-Ashá rí, *Maqalât al-Islamiyyîn* (Islamic Dogmas), ed. H. Ritter, Wiesbaden, 2nd edn, 1963.

¹⁴⁸ For more details about Ibn al-Árabî's view of the multiplicity of divine Names and the Oneness and Uniqueness of the Essence, see IATC: p. 125.

although in the end both have happened by the Ability of the Lord, see also Issues 10 and 11 below).

71. Subject (3.3): acquisition is willed by Allah

Then he said: The ability's requirement is to bring (the willed) into existence, if it is supported by knowledge and will (so that he wills and he knows what to will so that not to will, for example, the absolute impossible), thus be aware of habit (i.e. do not be deceived by the usual reasons). All that lead to imperfection in Divinity is rejected, and whoever makes (/believes that there is) in the occurring existence anything not willed by Allah, then he is expelled from knowledge and the door of unification is blocked before his face (and this means that what happens in the world of the earned deeds that may not please Allah is in fact willed by Him; because nothing can happen without His will, the Exalted); (but) it might be that the action is willed (by Allah) but the acted (/the result of the action) is not willed, this is the correct (way out), and that is the ultimate explicitness (that we can speak out).

72. Subject (3.4): creating the world is not necessary

Then he said: Who necessitates something on Allah, he necessitates on Him the term of the necessary, but that is impossible on Allah in all correct doctrines. But who says with the necessity due to prior knowledge he existed the rule of the necessity that is known for scholars, and thus his judgment is true. (I.e., the creation of the world is necessary for Allah only due to His foreknowledge, not to any external imposing. See also Issue 65 below.)

73. Subject (3.5): charging with the unbearable

Then he said: Charging with the unbearable (*taklîf mâ lâ yuṭâq*) is intellectually permissible, and we have seen that by witnessing and in narration.¹⁴⁹

74. Subject (3.6): hurting the innocent is not unjust with regard to Allah

Then he said: Who in fact nothing is out of his dominion, he may not be described by unfairness or injustice in what he performs of his rules in his dominion.

75. Subject (3.7): good and ugly

Then he said: Who is a (free) chooser he does not have to care for the best; that is firm and correct. Goodness and ugliness are (judged) according to the Law and the purpose (thus they are relative), and who says that goodness (*ḥusn*) and ugliness (*qubḥ*) are for the essence of the good and the ugly, he is then a person of contingent ignorance.¹⁵⁰

¹⁴⁹ Sine the Ashárites hold the view that the servant is able to perform the act only at the moment he actually performs it; because only at this instant does God create in him the ability to perform it, they held that individuals are in some instances commanded by God to do what they are not able to do. This was radically opposed by the Muātzilah who considered it to be deterministic. Al-Maturidi applied the principle of divine Wisdom (*ḥikmah*) to combat the Muātzilites' doctrine of 'the best' (*al-aṣlah*) (see note ??? above) and also God's charging with the unbearable; because of divine Wisdom, which includes both Justice and Grace, it is not possible to demand from man to perform an act which is beyond his power, such as to command a blind man: "See" (Al-Maturidi, *Kitab at-Tawḥid*, MS. Cambridge, fol. 1, pp. 134-5). However, the Ashárites make a sharp distinction between 'not being able to do something' and 'being unable to do something', and hence between voluntary omission (*tark*) and involuntary omission.

¹⁵⁰ This issue of God's Grace (*lutf*), or His opting for what is in the best interest of man (*intikhâb ul-aṣlah*), has been a subject of dispute between Ashárites and the Muātzilites. The Ashárites rejected the Muātzilites argument that Grace is incumbent on God. The principle of Graciousness is based on Justice and also on rational good and ugly. The Muātzilites asserted that actions, in themselves, may be good or

76. Subject (3.8): the necessity of knowing Allah

Then he said: If necessitating knowing Allah, and other than that, is conditioned on involving harm for leaving that in the future, then (this) necessitating is intellectually not correct because it is not reasonable.

77. Subject (3.9): sending messengers

Then he said: If the mind is independent by itself in something and not independent in another, then there must be something (absolutely) independent to conduct (true knowledge) to it, thus do not disallow sending messengers and that they are the best amongst the creatures in knowing the goals and the ways.¹⁵¹

78. Subject (3.10): proving sending a particular messenger

Then he said: If it is possible for the liar to bring what the honest has brought, then facts would be turned over and ability would change into impotence, and lying would be ascribed to the Presence of Power, and all this is impossible and extreme delusion; (because) by the same which proved the first one (that is sending messengers in general as in Subject 3.9) the second is proved, in all respects and meanings.

79. The Fourth Section

80. On knowing ‘the abstraction and arranging’ with the Yemeni tongue

81. Subject (4.1): restoration

Then the Yemeni stood up and said: Who decomposed anything after he has established it, he may restore it as he has started it.

82. Subject (4.2): the questioning in the grave and its torture

Then he said: When the spiritual light inhabits some part of the human, then it is true for him to be called animal. The sleeping sees what the waking who is beside him does not see, because of his different doctrines (/domains). That whom life stands in him he is subject to pleasure and pain, why you do not abide then!¹⁵²

83. Subject (4.3): the Balance

Then he said: The substitute of a thing¹⁵³ takes its place and imposes on it its rules.

bad, and that God is incapable of doing bad things. The Ashárites rejected the intrinsic goodness or ugliness of things. Shia theologians were influenced by the Muâtazilites on this issue of inherent goodness and ugliness, but some of them did not consider it applicable to God. ???

¹⁵¹ Such these extreme views have come generally come from the Indian Brahmic doctrines. The famous Muâtazilites scholar al-Qâdî Àbi-l-Ĥasan Ábd-ul-Jabbâr al-Âsad Ábâdî (d. 415/1025) have refuted these arguments in his encyclopedic work of *al-mughnî fî àbwâb at-tawhîd wal-àdl* (ed. Ibrahim Madkour, Taha Husein, dâr ihyââ al-turâth al-àrabî, 2002), vol. 15, p. 109.

¹⁵² See note ??? above for the different views of Islamic schools on the issue the punishment in the grave.

¹⁵³ He probably means here the units used to measure the deeds and the possibilities of weighing them in the Balance on the Judgement Day.

84. Subject (4.4): the Path (/Bridge)

Then he said: Who is able to keep birds in the air though they are objects, He is able to keep all bodies. (Thus, why is it not possible to hold the Bridge over Gehenna?).

85. Subject (4.5): creating Paradise and Fire

Then he said: The establishment is complete, and the sides of the circle have met before the coming of the Trial (/the Day of Resurrection, i.e. Paradise and Fire had been created, before the Day of Resurrection).¹⁵⁴

86. Subject (4.6): the necessity of the leadership

Then he said: Establishing the religion is what is required, and it does not hold without security; thus, acquiring a leader is necessary at all times.

87. Subject (4.7): the prerequisites of the leader

Then he said: When prerequisites integrate the bond is correct, and it would be necessary to fulfil the pledge, and they are: masculinity, puberty, reason, knowledge, freedom, piousness, rescuing, sufficiency, Quraish parentage and the safety of the sense of hearing and sight; with that said the people of knowledge and consideration.

88. Subject (4.8): when two leaders conflict

Then he said: If two leaders' conflict, the bond is to the one with more followers, and if it was not possible to discharge an incomplete leader because of a realized general corruption, then keeping the bond to him is necessary and it is not allowed to deter him.

The Novice said: Then each one of the four has fulfilled the condition, and the existence was normalized and linked.

89. Connection: The faith of the Exclusive People of the people of Allah, between consideration and disclosure

Praise is to Allah Who is perplexing the minds in the results of aspiration, and may Allah have prayer and peace upon Muḥammad and his family.

90. Issue (1): (the limits of the mind)

After that, minds have limits where they stop as thinking tools, not as receptors (because the mind is limited in highlighting the reasonable but unlimited in witnessing and hearing the correct narrations), so we say on something which may be impossible for reason that it may not be impossible as a divine relation, as we may say for something which is possible for reason that it may be impossible as a divine relation (because the mind can only judged on what is under its grasp).

91. Issue (2): (no commensurateness between the right and the creatures)

Any commensurateness (*munâsabah*) between the necessarily Self-existent Real and the possible (\everything in the being), even if it was necessary by Him (such as the Perfect Human), for those who say with that due to the requirement of the (divine)

¹⁵⁴ Ibn al-Árabî has shown in different places that Paradise and Fire are already created, though they may not be active yet. For more about this issue and timeline of cosmic creation see IATC: p.000.

Essence or the requirement of the (divine prior) knowledge, its intellectual sources may only hold correct through existential proofs. But there must be, between the evidence and the evidenced, and the proof and the proofed, some (gathering) face (/interface) to which the connection has a relation to the evidence and a relation to the evidenced of this evidence, and without this face no one would ever be able to reach the evidenced of his evidence. Thus, it is never possible for the creation and the Real to meet in one face (/interface) with regard to the Essence (see also the next Issue 3), but with regard to the Essence's being described by Divinity that has another (possible) rule which is independently comprehended by reasons (see also Issue 4 below); and everything independently comprehended by reason for us it is possible that knowing it may precede witnessing it, but the Essence of the Real, the Exalted, is outside this rule because witnessing Him (must) precede knowing Him and He is even witnessed but never known just as Divinity is known but never witnessed, so the Essence is contrary (to the Divinity in this rule).

Yet there are many intellectuals of the considering scientists who claim having sober minds, they say that they have reached the knowledge of the Essence (just) by intellectual consideration, but they are wrong in that, because they fluctuate with their thoughts between negating and confirming; confirming (in fact) returns to them because thinkers may not confirm anything for the Real other than what they are described by, such as His being Knowing, Able, Willing and all other (divine) Names (that are imprinted in themselves), and negating returns to nihility, because negation may not be a subjective description (/a description of the essence) because the subjective descriptions for existents are confirming (and not negating). Thus, this thinker who is fluctuating between confirmation and negation did not get (in fact) anything of knowing Allah.

92. Issue (3): (knowing the absolute)

How could the bounded know the absolute when His essence does not require Him! And how the possible (/the creation) may ever get to know the Self-necessary (/the Real) when every face of the possible is subject to nihility, perishing and needfulness; if any aspect gathered the Self-necessary and the possible then whatever may happen to the possible may also happen to the necessary, such as perishing and needfulness, but that is impossible for the Necessary thus it is impossible to confirm a gathering aspect between the Necessary and the possible, because (all) the aspects of the possible pertain to it and it is itself subject to nihility, thus (all) its followings are rather and more likely subject to this rule; and also by this gathering aspect it would be confirmed to the possible all what is confirmed to the Self-necessary, whereas nothing is confirmed to the possible which is also confirmed to the Self-necessary; thus the existence of a gathering aspect between the possible and the Self-existent is impossible.

93. Issue (4): (the rules (/aspects) of Divinity)

But I say that Divinity has rules though it is (itself) a rule (/an aspect, of the essence). In the forms of these rules manifestation happens in the Hereafter wherever it happens; for it was disputed whether the Prophet, peace be upon him, saw his Lord as it was mentioned and the narrations (about that) came with (descriptions such as his seeing Him in) the greatest light in the flap of pearl and ruby, and other than that.¹⁵⁵

¹⁵⁵ This hadith was narrated by al-Suyûfî in *al-Khaṣâiṣ al-Kubrâ*, vol. 1, p. 392. For other correct narrations regarding the subject of whether the Prophet has seen his Lord in the night journey, see Ṣaḥîḥ Muslim (#176, 177, 178) and Ṣaḥîḥ al-Bukhârî (#4855). See also Note ??? above.

94. Issue (5): (will and choice)

I say with the wilful rule, but I do not say with the choice (with regard to Allah, the Exalted); but the words (in Qurān 28:68) which referred to choice were only with regard to the possible without its reason or causality.

95. Issue (6): (Allah is and nothing with Him)

I say, according to the shielded disclosure (*al-kashf al-ḥatiṣāmī*, which is shielded from any psychological or devilish dumping, or perhaps he means the disclosure that happens when shielding oneself in seclusion or like that), that “Allah is (/was) and nothing with him”,¹⁵⁶ to here ended his words, may peace be upon him, and what came after that (in the narration), which is their saying: “and He is now as He was”, is embodied (probably by the narrators and intended as an explanation or additional comment, but it was not actually spoken by the Prophet, peace be upon him, although it is normally narrated amongst the correct hadiths). They mean (He is now) in effect (as He was before creating the world, nothing is with Him), because the “now” and the “is (/was)” are two things related to us, because they –and the likes– appeared by us (/our existence). The (gathering) aspect is (already) revoked (above in Issues 2 and 3), and the subject of the saying “Allah is and nothing with Him” is the Divinity and not the Essence, and every rule confirmed in the division of divine knowledge is but to the Divinity which is the rules, attributions, adjections and negations; thus multiplicity is in attributions (which are the rules of Divinity) not in the (One) Essence, but it is here where slipped the feet of those who mixed between what accepts comparison (That is the Divinity) and (the One and Unique Essence Who) does not accept it, when they talked about the Descriptions and relied for that on common things which are: evidence, reality, reason and condition, and ruled according to them missing and witnessing; as for witnessing we may submit (to them), but as for this missing it is not submitted.

96. Issue (7): (the sea of blindness)

The sea of blindness (*baḥr al-āmâ*, that is the imagination: *khayâl*)¹⁵⁷ is an isthmus between the Real and the creatures, in this sea the possible was described by knowing, able and all divine Names that we have in our hands, and the Real was described by wondering, smiling, laughing, happiness, with-ness (*ma'yyah*) and most other cosmic descriptions. Thus give Him back what He has (that is Sanctification: *tanzîh*) and take what you have (that is comparing: *tashbîh*);¹⁵⁸ to Him is the descending and to us is the ascending (thus our home is below and His State is High, if we ascend that is by His grace and if He descends that is only for our favour).

97. Issue (8): (reaching Him by Him and by yourself)

Whom you want to reach, you may reach him only by him and by yourself; by yourself with regard to your request, and by him because he is the object of your request, thus Divinity requires that but the essence does not require it.

¹⁵⁶ See note ??? above.

¹⁵⁷ See: Corbin, Henry, *Alone with the Alone: Creative Imagination in the Sufism of Ibn Arabî* (Princeton: Bollingen, 1969), and: Chittick, William C., *The Sufi Path of Knowledge: Ibn al-Ārabî's Metaphysics of Imagination* (Albany, NY: SUNY Press, 1989).

¹⁵⁸ See also note ??? above.

98. Issue (9): (the turning to finding the creatures)

The turning into finding everything other than Allah, the Exalted, is the Divinity with its rules, attributions and adjections, which necessitated effects; because compelling without compelled, able without ordained, whether in capability or existence, potential or real; is impossible.

99. Issue (10): (the most exclusive description of Divinity)

The private exclusive description that Divinity is distinguished with is being Able; because there is not any ability to any possible (thing) at all, but it (/the possible) could accept relating the divine effect with it.

100. Issue (11): (acquisition)

Acquisition is relating the will of the possible with a particular action apart from others, then the divine ability finds it at this relation; this is called acquisition for the possible (See also Subjects 3.2 and 3.3 above).

101. Issue (12): (dictation)

Dictation is not true for the realizing, because it revokes the truth of (reverting the responsibility of) the action to the servant, because dictation is forcing the possible to (do) the action with the existence of the refusal from the possible. So, the inanimate is not dictated because any action from it is unconceivable and it does not have a normal mind,¹⁵⁹ thus the possible (thing) is not dictated because has no realizing mind, despite the appearance of effects on it.

102. Issue (13): (scourge and wellness)

Divinity requires both scourge and wellness to be in the world; because eliminating (the divine Name) the Avenger (*al-Muntaqim*) from existence is not more urgent than eliminating the Absolver (*al-Ghâfir*), the Having-forgiveness (*Ďhu-l-Āfwī*) or the Blessing (*al-Muīm*), because if there is (any Name) of the Names without a rule then it would be inactive, but inactivity in Divinity is impossible, thus revoking the effect of Names is impossible.

103. Issue (14): (the comprehending and the comprehended)

The comprehending (*al-mudrik*) and the comprehended (*al-mudrak*), each one of them is two types: a comprehending who knows and has the ability of imagination, and a comprehending who knows and does not have the ability of imagination. And the comprehended is two types: a comprehended which has a form so that who does not have the ability of imagination knows it but does not conceive it and that who has the ability of imagination may both know it and conceive it, and a comprehended which has no form hence it may be known only (whether the comprehending has the ability of imagination or not).

104. Issue (15): (knowledge)

Knowledge is not conceiving the known, nor it is the meaning that imagines the known; because not every known may be conceived, and not every knowing may conceive, because conceiving for the knowing is from his being imagining (not

¹⁵⁹ The inanimate does not have a normal inquiring mind like humans, but it does have a receptive mind, according to Ibn al-Ārabī who regards the inanimates as being fully knowing in their own way that is even more perfect than humans [I 710.6, II 105.32, II 628-32 and III 2.13].

knowing), and the form for the known has to be in a state where imagination is capable of holding it; but there are known things which no imagination may ever hold them at all, thus it is proved that they have no form.

105. Issue (16): (the ability of the possible)

If action is true for the possible, it would be true for it to be able, but (it has already been proved above in Issue 10, and also Subject 3.2, that) it does not have action thus it has no ability; thus, confirming ability to the possible is a claim which lacks evidence. We are talking in this section (/issue) with the Ashárites who confirm it (/the ability) while they negate the action from it (/the possible).¹⁶⁰

106. Issue (17): (there can come out from the one only one)

“There can emerge from the one from all aspects only one”;¹⁶¹ is there anyone with this description or not? There is some consideration in that for the fair: do you not see that the view of Ashárites did not accept bringing into existence for the Real but from His being Able, selecting from His being Willing, and the rules from His being Knowing, but something's being willing is not itself his being able, thus after that their saying He is One from all aspects is not true for general relating, how come and they confirm that Descriptions are standing in Himself, additional to the Exalted Essence! And also those who say with attributions and adjections, and each group of the groups, Oneness for them was not absolute in all respects, except that they are (ranging) between those who are forced by their doctrine to say with its negation and those who say with it, but the confirmation of Oneness is for the Divinity, thus: “no god but Allah” and that is the true meaning of it.

107. Issue (18): (Descriptions are attributions or adjections and not additional essences)

The Originator's being Knowing, Living, Able and all other Descriptions are attributions and adjections to Him, they have no surplus essences, otherwise this will

¹⁶⁰ The Ashárites had to take this view regarding the dispute over ‘free will’ or the ability of the servant to choose and produce actions; they took an intermediary position between the libertarian and fatalistic views, held by the Mu‘tazilites and the Jabrites respectively. The orthodox people and the Jabrites maintained a pure fatalistic view. They held that human actions are predetermined and predestined by God, man has no power to produce any action. The Mu‘tazilites and the Qadarites, on the other hand, held that man has full power to produce an action and has complete freedom in his choice, though the power was created in him by God. In order to avoid the fatalistic position, the Ashárites made a distinction between the creation (*khalq*) and acquisition (*kasb*) of an action; they maintained that God is the Creator of human actions and the servant is the acquirer (*muktasib*) [Al-‘Ashá‘rî, al-Maqalât, p. 291, Al-‘Ashá‘rî, al-Ibânah, p. 9]. In order to explain this, the Ashárites divided power or ability (*qudrah*) into two types: original, which is the Ability of God, and derived, which is the ability of the servant. God creates the derived ability in the servant to perform an act, and He also creates in him the power to make a free choice (*ikhtiyâr*) between right and wrong. As we have seen above in Issue 11 and in Subjects 3.2 and 3.3, Ibn al-‘Arabî take a similar position to the Ashárites regarding acquisition, but he does not accept any ability to the servant, he even says that acquisition itself is willed by Allah, the Exalted. For more details about the Ashárites view on this issue, see: *Ashá‘rism* by M. Abdul Hye, in ‘A History of Muslim Philosophy’, Edited and Introduced by M.M. Sharif, Published by: Islamic Philosophy Online.

¹⁶¹ Based on Davidson (H.A. Davidson, *Alfarabi, Avicenna and Averroes: Their Cosmology, Theories of the Active Intellect, and Theories of the Human Intellect*. New York, Oxford University Press, 1992.), William Chittick asserts that this maxim was apparently first used by Avicenna (*SDG*, p. 17). This maxim is certainly the basis of Avicenna's cosmological schema of emanationism (*fayd*) [see: *EP*, ‘Emanationism’, I, pp. 473-4, and also *The Cambridge Dictionary of Philosophy* (Cambridge University Press, 1995, ed. Robert Audi.), pp. 258, 604-6, 714.], and it was possibly used by early Christians as the basis of the concept of the holy Trinity.

lead to attributing imperfection to them, because the perfect with a surplus is less perfect in essence from its perfection with the surplus, but He is perfect by Himself thus the surplus –as having an essence– on the essence is impossible, but as attributions and adjectives is not impossible. As for the saying of who says: “They (/the Descriptions) are not Him (/the Essence) nor They are others to Him”,¹⁶² this is an expression far from being true, because that who says with this doctrine he (already) confirms the surplus which is doubtlessly the ‘other’, but he denies this particular designation, then he controlled the term (of the expression) by saying: “the two others are those whom it is possible for one of them to depart the other in place, time, existence and nonexistence”, but that is not a term for the two ‘others’ with regard to all those knowledgeable with it.

108. Issue (19): (multiplicity of relations)

The multiplicity of relations for the related does not affect his being one by himself, just as the divisions of spoken (words) does not affect the oneness of speech.

109. Issue (20): (multiplicity of the subjective descriptions)

The multiplicity of the subjective descriptions for the one who is described by them does not imply the multiplicity of the described in itself, because they are the sum of its essence albeit their being reasonable in their distinguishing from each other.

110. Issue (21): (images and substance)

Every image in the world is a form (*árad*) in the substance (*jawhar*), and it is the one on whom the taking-off and skinning happens; the substance is one and apportion happens in the form and not in the substance.¹⁶³

111. Issue (22): (triangulation in the creation)

The saying of that (/of the people of the theory of emanation) who say: multiplicity appeared after the first effect (who is the First Intellect), albeit its being one, for three considerations present in it, which are: its cause, itself and its possibility, but we say to them: your evidence about the first effect, I mean on the presence of (the three) considerations in it, though it is one, requires you (to abide with your previous suppositions discussed in issue 17 above): why you did not allow to emerge from it (/the first effect, who is one) except one? Either you abide by the emerging of multiplicity

¹⁶² In Islamic theology we can recognise two main views regarding divine Attributes such as Life, Knowledge, Ability and Will: the Anthropomorphists (*Mujassimîn*) and the Comparers (*Mushabbihîn*) maintained that all the attributes mentioned in the Qurân such as having hands, legs, ears or eyes, must be taken in their literal sense (see also Note ??? above), while the Muâtazilites said that Allah does not possess any attributes apart from His essence, but His essence is, for instance, knowing, powerful, seeing, willing, etc; the view which is clearly adopted by Ibn al-Árabî as he is describing in this Issue. The Ashárites, again, maintained an intermediate view that God possesses Attributes but they classified them into two main groups: negative Attributes (*ṣifât salbiyyah*), and existential or positive Attributes (*ṣifât wujûdiyyah* or *ijâbiyyah*). They said that only the seven mother Attributes of Knowledge, Power, Will, Life, Hearing, Seeing, and Speaking, are existential. They maintained that these Attributes for Allah are inhere eternally in Him and are in addition to His essence. They explained that these attributes are eternal, but they are neither identical with His essence, nor are they quite different from or other than His essence. God is knowing, for instance, means that God possesses knowledge as an attribute, which is inherent in God, and although it is not exactly the same as His essence, yet it is not something quite different from and other than His essence [Al-Áshári, al-Maqaalât, p. 291, see also Ibn al-Árabî's discussion of this subject in '*Kitâb al-Ázal*'].

¹⁶³ For more about this issue see IATC: p.141.

from the first cause (/the Creator) or the emerging of one from the first effect, but you do not say with both these two matters (together).¹⁶⁴

112. Issue (23): (self-perfection)

Whom Self-perfection and Self-independence are necessary to Him, He may not be a cause for anything, because this would lead to His being dependent on the effect, but the Essence is Sanctified; thus He may not be dependent on anything, so His being a cause is impossible. But Divinity may accept adjections (as we discussed in Issues 6 and 18, thus God can be a cause but not Allah), and if it was said that (the word) god describes that whose essence is perfect and independent, who does not want (/accept) adjections nor attributions, we say: there is no likeness between (these two) words (god and the first cause) but if it is meant by (the first) cause what that wants by god then it is accepted and no more dispute about this word apart from the aspect of the Law: does it reject, allow or stay silent (about calling God by the word the First Cause)?

113. Issue (24): (the rank of Divinity)

Divinity is a rank for the Essence, It is not deserved by other than Allah, thus It sought Its Deserving not that He sought It, while the servant seeks It and It seeks him, but the Essence is independent of all that; thus if this secret that links what we mentioned appears then Divinity would be invalidated but the Perfection of the Essence would not be invalidated, and “appears” here means “vanish” as they say: “they appeared from the country”, meaning: they were lifted up from it (but here in English we can say that when the secret appears it actually vanishes because it would not be a secret anymore). And that was the saying of the Imam (Sahl al-Tusturî, d. 273/????): “Divinity has a secret, if it appears then Divinity would be invalidated.”¹⁶⁵

114. Issue (25): (the independence of knowledge)

Knowledge does not change for the change of the known, but the relating changes, and the relating is some attribution to some known, for example: knowledge relates to “Zayd would be” then (when) “he is”, knowledge instantly relates to his being “being”, and relating knowledge to “commencing his being” would cease. And also changing the relating does not necessarily lead to changing knowledge, and similarly changing the heard and the seen (being kinds of knowledge) does not necessarily lead to changing sight and hearing.

115. Issue (26): (the independence of the known)

It is proved (in the previous Issue 25) that knowledge does not change, thus the known also does not change, because the known (/subject) of knowledge is (in fact) an attribution of two known realized things; thus “the body” is a known and it never changes, and “standing” is a known and it never changes, but the attribution of “standing” to “the body” (when we say for example: “the sanding body”) is the known thing to whom change was attached. And also the attribution does not change, and this personal attribution also may not be to other than this person; so it also does not change, and there are no more known (things) at all other than those four which are the three realized things: the attribution, the attributed and the attributed-to-it, and the personal attribution.

¹⁶⁴ Ibn al-Árabî generally disagrees with this proposition especially when speaking about Allah as the One Who created multiplicity, but we showed in IATC (p.124) that with a small modification (from the One there can emerge only one *at a time*) this saying becomes true for Ibn al-Árabî.

¹⁶⁵ This maxim is attributed to Sahl al-Tusturî and is found in some major sufi literature such as al-îhyââ of al-Ghazâlî, volume 2 p. 149, and qût al-qulûb for Abu ʿĀlib al-Makkî, vol. 4 p. 369. See also *al-futûhât* [I 76, I 151, I 710, II 20, II 104, II 318, II 543, II 551, III 41, III 77, III 395, III 488, IV 212.15, IV 249].

But if it is said: why did we attach change to the attributed-to-it because we saw it in some state and then we saw it in another state! We say: when you looked at the attributed-to-it as some thing you did not consider it with regard to its reality; because its reality is not changing, nor (you considered it) with regard to its being attributed-to-it (in general); because that is a fact which does not change too, but you considered it with regard to its being attributed-to-it-some-particular-state (and it is possible to attribute to it another state with a different attribution); thus the other known is not the attributed to it this state which you said it ceased, because it never depart its attributed, but it is another attributed-to-it with another attribution.

Therefore, the knowledge and the known may never change, but knowledge has relations with the known, or a relation with the known, as you like (and only these relations may change).

116. Issue (27): (intellectual consideration)

Nothing of the conceptual knowledge is acquired by intellectual consideration; acquired knowledge is only an attribution of a conceptual known to a conceptual known, and also the abstract contribution is from the conceptual knowledge. If you attribute acquiring to the conceptual knowledge this is only because you hear an expression conventionally used by some group for some meaning which everyone knows but not everyone knows that this expression indicates it; so one asks about the meaning to which this expression is used: “What meaning is it?” Then the asked (person) determines it according to what he knows. So if there was no knowledge with the asking person about this meaning with regard to its meaning and the evidence by which he reached into knowing the intention of that person with that convention to that meaning, he would not have accepted it and knew what he is saying; thus all meanings must be (somehow) embedded in the soul and then they are disclosed to him eventually one state after another (when he considers or asks and is answered).¹⁶⁶

117. Issue (28): (revoking encompassing knowledge)

Describing knowledge as encompassing the known (things) implies their being finite, while finiteness for them is impossible, thus encompassing is impossible, but it can be said: knowledge encompasses with the reality of every known, otherwise it is not known by way of encompassing, because who knows some thing from one aspect and not from all aspects he did not encompass it (with knowledge).

118. Issue (29): (insight and sight)

The vision of insight is knowledge and the vision sight is a way to obtain knowledge; thus God's being Ever-Hearer and Ever-Seer is a detailed relating; they are two rules of knowledge, but the duality occurred because of the related-to-it which is the heard and the seen (which is know by either of or both these two ways).

119. Issue (30): (pre-eternity)

Pre-eternity is a negative quality which is negating the first-ness, but we say the First for Divinity (and not for the Essence); thus it is only the rank.¹⁶⁷

120. Issue (31): (incidence)

Ashárites got to the evidence of the occurring of everything other than Allah by the occurrence of the embodied and the occurrence of their accidents, but this may not be true until they bring the evidence of enumerating everything other than Allah the

¹⁶⁶ This issue confirms Ibn al-Árabí's view that all known things are already inscribed in the board of the soul and the process of learning is only rediscovering these information. ???

¹⁶⁷ For more about this issue, see Ibn al-Árabí's discussion of eternity in his book '*Kitâb al-Ázal*'.

Exalted, of what they mentioned, though we recognize the occurrence of what they have mentioned (although they have not exhausted all occurring creatures because there are creatures that are not embodied nor accidents standing in an embodied, for example the self-standing single monad, see also next Issue, and see also Issue 33 for an alternate evidence of the occurrence of everything other than Allah).

121. Issue (32): (embodiment)

Every self-standing existent is not embodied, and it is a possible (being), which time does not flow with its existence nor space requires it (nor it requires space).

122. Issue (33): (the first possible)

The Ashárite's evidence on the first possible that it may precede the time of its existence or it may retard from it –and time for them in this issue is estimated and not existential– and preponderating is an evidence for the preponderating, thus this evidence is invalid for the non-existence of time,¹⁶⁸ so this is revoked to be an evidence. But if they (/the Ashárite) say: the attribution of the possible (things) to existence, or the attribution of existence to the possible, is one attribution with regard to its being attribution not with regard to its being possible; thus preponderating some possible (things) with existence apart from others, is an evidence that there is a preponderating for them (Who is the necessarily Existent Allah, the Exalted), so this itself is the occurrence of everything other than Allah.

123. Issue (34): (time)

The saying of that who says that “time is an illusionary period cut by the movement of the orb”, is a meaningless expression because the ‘illusionary’ is not a realized existence, while they deny on the Ashárites the estimation of time for the first possible, so (this means that) the movements of the orb cut in nothing. And if the other said that time is the motion of the orb, and the orb is embodied, then motion does not cut in other than the embodied.¹⁶⁹

124. Issue (35): (communal expression)

I am astounded for the mistake of the two large factions of the Ashárites and the Embodying (*al-mujassimah*) about the ‘communal expression’ (*al-lafdh al-mushtarak*) how they made it for comparison (*tashbîh*) whereas comparison in the (Arabic) tongue may be only by (using) the word “like” (مثل) or the adjective (letter) kâf (ك) between the two things (to be compared), and that is very rare in everything they considered it comparison in any verse or narration. Furthermore, the Ashárites thought that when they interpreted (/used interpretation) they existed the comparison whereas they did never leave it, they only moved from comparing with objects to comparing with occurring meanings which are not suitable to the Old (divine) Attributions in reality and in limit; thus they never moved from comparing (the Old) with the occurring. If we say with their saying we would not move for example in the (issue) of establishing (on the Throne) from the (establishing which is) settling to the establishing which is taking-over, as they moved, particularly that the Throne is mentioned in the proportion of this establishing. And the meaning of taking-over is revoked when we mention the Bed (as one possible meaning for the Throne),¹⁷⁰ and it is impossible to turn it into another meaning other than settling. Thus I used to say that comparing, for example, happened with establishing –and establishing is a meaning– and not with the established-upon

¹⁶⁸ For more about the nature of time and the different philosophical views on it, see IATC: pp. 15-25.

¹⁶⁹ For more about the philosophical definitions of time see IATC: p.27.

¹⁷⁰ The Throne (*al-Ársh*) in Arabic has two meanings; it means the Kingdom and it means the Bed on which the King rests [I 147.33].

which is the object (that is the Throne). Establishing is an intellectual meaning attributed to any essence according to the reality of that essence, (and because we do not know the reality of the one being established Who is the Exalted Merciful, nor the reality of the Throne on which He established/settled) thus we do not need to feign in turning the settling/establishing from its obvious (meaning, thinking that we are getting away from comparing when we are actually falling back in it, and yet we are deviating from the direct intended meaning of establishing) because that would be a clear unconcealed mistake (to take the establishing in another meaning whereas its direct meaning does not imply comparing the Old with the occurring, see also Note ??? above and Issue 43 below.).

As for the Embodying, they should not have exceeded the mentioned expression to one of its possibilities albeit their belief and standing at His saying, the Exalted, (in sûrat al-Shûrâ): {nothing is like His example... (11)}.

125. Issue (36): (destiny and fate)

Just as the Exalted did not command with obscenity [7:28], He also does not will it, but He has ordained it and destined it; the reason why He does not will it is because it is obscene, not its essence but Allah's rule on it (see also Subject 3.7 above and Issue 51 below), and Allah's rule on things is not created, and that on whom creation did not happen it is not willed (see also Issue 39 below), thus if we are obliged into (something) in obedience we abide with it and say the (/Allah's) will for obedience is affirmed aurally (i.e. through the narration) and not intellectually (through consideration), but they (wrongly) affirmed it (by analogy) for obscenity,¹⁷¹ and we accepted it by faith just as we accepted weighing the deeds and their forms despite their being accidents (see Subject 4.3). Therefore, that does not disparage what we assumed for what the evidence required,

126. Issue (37): (the nonexistence of the possible)

The prior ruled nonexistence for the possible is not willed (by Allah) but the nonexistence that accompanies it by rule, while it exists –so that if this existence did not happen then the nonexistence would be in effect over it– is willed at the time of the existence of the possible because nonexistence may accompany it. (But) the nonexistence that is not willed is what is facing the existence of the Self-necessary, because the rank of the absolute existence, which faces the absolute nonexistence of the possible for its possibility to exist, is not in this rank, but that is for the existence of Divinity nothing more (and not for the existence of the Essence).

127. Issue (38): (the existence of the old)

The existence of an old other than God is not impossible in the mind, were it not (accepted intellectually like we said) then at least aurally.¹⁷²

¹⁷¹ For more about the properties of time, see IATC: p. 27.

¹⁷² Ibn al-Árabî discussed the different openions reagrding the existence of an old, other than Allah, in *Kitâb al-Ázal* (The Book of Eternity), in *Rasâil Ibn Árabî* (Beirut: Dâr Ìhyââ at-Turâth al-Árabî, n.d.), p. 8-9. He says there that some says that the primordials (*al-qudamââ*) are four, some say eight and some say nothing is primordial except Allah, but He is to His Essence there is an aspect by which He is called Able, Willing, Knowing, etc. Then he explaines that the realizing mystics took this last opinion, but they added to it a new concept which is called 'the Reality of Realities', which is neither existing nor non-existing, but it is primordial with the primordial and created with the created. We have talked about the Reality of Realities in Part I of this book above (Note ???) and for more details about this subject see IATC: p. 69.

128. Issue (39): (preordination and will)

The fact that the preponderator is willing for the existence of some possible is not his preponderating its existence with respect to its being existence, but it is with respect to its being attributed to some possible and it may be attributed to another possible, because existence with respect to the possible in general –not with respect to some (particular) possible– is not willed and not happening at all, only with some (particular) possible, and if it was with some (particular) possible then it is not willed with respect to itself, but with respect to its attribution to some (particular) possible, nothing more (see also Issue 36 above).

129. Issue (40): (the independence of the necessary)

The evidence indicated the existence of the preponderating cause (i.e., who outweighs the possibility of the possible and gives it existence, Who is not other than Allah the Exalted, see Issue 33 above), and the evidence indicated, for example, for ceasing on what is ascribed to this preponderating of negations or affirmations (i.e. ceasing this on narrations and not on the considerations), as one of the thinkers (/philosophers) told us in some discussion between me and him, so we used to cease as he claimed, but the evidence indicated the affirmation of the messenger from the Sender so we took the divine Attributes from the messenger and we judged that He (the Exalted) is such and not such (of the divine Attributes), thus how (in addition to this evidence-by-narration), and the obvious (intellectual) evidence on His existence and that His existence is His Essence Itself and not a cause to His Essence because of the (wrong) affirmation (in this case) of the dependence on the other while He is the Perfect from all aspects, thus He is existing and His existence is His Essence not another.¹⁷³

130. Issue (41): (the divine relations)

* - The dependence of the possible (/the creatures) on the Self-necessary (/the Real, the Exalted), and the self-independence of the necessary and not the possible, is (/the necessary by this is) called Divinity.

* - And Its (/the Divinity's, or the Essence through this Divinity's) relating to Itself and to the realities of every realized be it existence or nonexistence, (this relating) is called Knowledge.

* - Its relating to the possible (things), with respect to their being possible, is called Selecting.

* - Its relating to the possible with respect to the prior knowledge before the being of the possible is called Want.

* - Its relating to preponderating one particular (state) of the two permissible (states) for the possible is called Will.

* - Its relating to bring the being (/the cosmos) into existence is called Ability.

* - Its relating to making the being (/the creature) hears its being is called Commanding, and it is of two types: with intermediary and without intermediary; when it is without the intermediary the Command must pass through, but when it is with the intermediary passing through is not necessary and in fact it is not a command, because nothing may stand against the Command of Allah.

* - Its relating to making the being hear to turn it away from its being, or the being of anything else that may come out of it, is called Forbidding, and its way of divisions is like the Commanding (with or without the intermediary).

* - Its relating to getting what It is in, or other than It from the beings, or what is in the soul, is called Telling; so if It relates to the being by way of “what is that?” this is called Questioning, and if It relates to it by way of descending to it by the form of

¹⁷³ We have discussed this issue at length in IATC: pp. 31-7.

command, this is called Calling, and by way of relating the command to this, is called Speaking.

* - Its relating to speaking without stipulating knowing it, is called Hearing, and if It relates (to that) and this relating was followed by comprehending what is heard, this is called Comprehending.

* - Its relating to the mode of the light and what it carries of visible things, is called Sight.

* - And seeing Its relating to the comprehension of every comprehending without which no relation of these relations may happens, is called Living.

The Essence in all those (relations) is One, (but) the relations are many for the multiplicity of the realities of the related (things) and (the multiplicity of) the Names of the (One and Unique) Named.

131. Issue (42): (the light of reason and the light of faith)

Reason has a light in which it perceive certain things, and faith has a light in which it perceive everything unless something blocks it; through the light of reason you reach to knowing Divinity and what is necessary for It, what is impossible and what is permissible so that it is neither impossible nor necessary, and with the light of faith the reason reaches to knowing the Essence and what the Real ascribed to Himself of Attributions.

132. Issue (43): (the rules of the essence)

For us, it is impossible to know the manner how rules are ascribed to essences unless we know the essences ascribed and ascribed to them, (only) then the manner of the particular ascribing to the particular essence may be known, such as establishing, with-ness, the hand, the eye and other than that (which are attributed to Allah and also attributed to the creatures, but the manner is different so there is no comparison, see also Issue 35 above).

133. Issue (44): (essences do not turn)

Essences do not turn over and realities do not change; thus fire burns by its reality not by its form, so His saying, the Exalted (in the sûrat al-Ànbiyââ): ﴿We said:(Fire! Be cold and peace (upon Abraham)! (67)﴾ is addressed to the form (of fire), which is the Carbuncles (and not to the reality of fire), and bodies of the Carbuncles burn with fire, but when fire stood in it then it was called fire, but it accepts the coldness as it accepted the heat.

134. Issue (45): (endurance)

Endurance is the continuation of existence, for example, on the enduring, nothing more, (and that is) not with an additional attribute which needs an endurance and so on (i.e. endurance will need endurance and so on), but only in the doctrine of the Ashárites for the occurring because endurance is an accident so it does not need endurance (because the form itself vanishes intrinsically in the second instant after the instant of its coming into existence), but that (first statement above) is on the endurance of the Real.

135. Issue (46): (speaking)

Speaking, with respect to its being speaking, is one, but division is in the spoken not in speaking; thus commanding, forbidding, telling, questioning and requesting are (all) one in (terms of their being) speaking (but many in terms of their being spoken).¹⁷⁴

136. Issue (47): (the name, the named and naming)

The difference in the name, the named and naming is a difference in expression; but as for the saying of (Allah) Who said (in sûrat ar-Rahmân): {blessed is the Name of your Lord (78)} and (His saying, the Exalted, in sûrat al-Ālâ): {praise the Name of your Lord... (1)}, this is like forbidding to travel with the Book (/Qurân) to the land of the enemy.¹⁷⁵ And His saying in the argument (from sûrat al-Najm): {(they are but) names you named them... (23)}, as the name is who is named; thus the worshiped (in these names are) the persons, so they (in fact) worshiped the ascription of divinity (and not the name), thus there is not a plea in that the name is the named, and even if it was (that the name is the named) then that is by the rule of language and not by the rule of meaning.

137. Issue (48): (existence of the possible)

The existence of the possible (things) is for the perfection of the ranks of the existence of the Essence and Knowledge, nothing more (otherwise they are existing in foreknowledge before their actual existence).

138. Issue (49): (types of the possible)

Every possible is limited in one of two categories: in veil or in manifest, thus the possible existed to the fuller of its ends and their perfection, thus nothing is more perfect than it, and if the more-perfect is infinite then creating the perfect would not be conceived, but it has existed conforming to the Presence of Perfection, so it has attained perfection.

139. Issue (50): (enumerating the knowable)

The knowable (things) are limited, with respect to what they are perceived with, in visible sense, invisible sense -which is the psychical perception-, evidence (*badîhah*), and what may be combined of that by reason if they are meanings or by imagination if they are forms; because imagination only combines the forms, so the mind may perceive what the imagination combines while imagination may not form some of what the mind combines, and above all that there is a secret for the divine Ability (the mind and the imagination) are to stop at it.

140. Issue (51): (goodness and ugliness)

Goodness and ugliness are subjective for the good and the ugly (respectively) but some of its goodness and ugliness is comprehended with respect to perfection, imperfection, purpose, going with the nature or against it, or (depending on the) situation, and some of its goodness or ugliness may only be comprehended with respect to the Truth which is the Law, so we say (according to the Law) this is good and this is ugly, and that is a narration from the Law and not a judgment, and that is why we say with the condition of the time, the state and the person; we put these conditions because of those who say about the first killing, retribution or (in penalty for breaking certain) limits (of the Law), or penetration the penis in the vagina in incest and

¹⁷⁴ This issue is relating to the famous dispute on the creation of Qurân and Allah's speaking to Moses [4:164]. Ibn al-Ārabî discussed this issue in brief in his 'book of eternity (*Kitâb al-Āzal*)' referred to above.

¹⁷⁵ See for example Şaḥîḥ Muslim (3.24).

marriage; so with respect to its being penetration it is one and we do not say like that (it is ugly) because the time is different and the requirements of marriage are not available in incest, the time of legitimating something is not the time of its forbidding if the essence of the forbidden is one, the movement from Zayd at some particular time is not his movement at another time, or the movement from Ámr is not the movement from Zayd; thus the ugly may never become good because the movement described by goodness or ugliness never returns, so the Real knew what was good and what was ugly and we do not know.

Then it is not required that if the thing was ugly that its impact is ugly, but its impact might be good, and also the good its impact may be ugly, such as the goodness of honesty and in some situations its impact is ugly, or the ugliness of lying and in some situations its impact is a good effect. Thus you should study what we have alerted you to and you will find the truth.

141. Issue (52): (the evidence and the evidenced)

Revoking the evidence does not mean revoking the evidenced, so it is incorrect the saying of the fusionist: “If Allah was (fused) in something, as he was in Jesus, it would give life to the dead.”

142. Issue (53): (destiny and the destined)

The complacent with destiny is not required to be complacent with the destined, because destiny is the rule of Allah and that is which is commanded to be complacent with, but the destined is the ruled thus we are not required to be complacent with it.

143. Issue (54): (invention)

If it is meant by invention the occurrence of the invented meaning in the heart of the inventor, which is the reality of invention, then this is impossible on Allah (to be described by that). But if it is meant by invention the occurrence of the invented without any parallel preceded it in the existence in which it appeared, so the Real may be described by this (meaning of the) invention.

144. Issue (55): (the correlation of the world with Allah)

The correlation of the world with Allah is a correlation of a possible to the Necessary, a made to the Maker, thus the world has no rank in pre-eternity, because it (/pre-eternity) is the rank of the Self-necessary, He is Allah and nothing is with Him, whether the world is existing or non-existing. Therefore, whoever imagines an extent (of time) between Allah and the world by which the precedence or the retardation of the existence of the possible is estimated, that is an invalid imagination that does not have any reality. That is why we inclined in evidence on the occurrence of the world, unlike what the Ashárites inclined to as we mentioned it in this commentary (in Issues 31 and 33 above).

145. Issue (56): (relating knowledge with the known)

Relating knowledge with the known does not necessitate getting the known into the soul of the knower neither (getting) its similar, rather: knowledge relates to the known (things) as the known are on their state existentially and non-existentially. Thus the saying of that who says that some of the known (things) have four levels in existence: mental, subjective, verbal and written, if he means by the mind the knowledge then it is not submitted (to him with that) but if he means by the mind the imagination then it is submitted but in every imaginable known in particular and in every imagining knower, and that is possible only in the mental (level) because it

conforms to the essence by the form whereas the verbal and the written are not like that because pronunciation and the writing are put for indicating and making understanding so it does not come by way of the form on the form, so the verbal and the written (word of) “Zayd” is but the (letters) z, y and d, either as written or as pronounced, and it does not have any right or left (hands), directions, eye or hearing, and that is why we said that it does not come down on it with respect to the form, but it does (come down on it) with respect to the indication, that is why if sharing happens on it which invalidates the indication we then need the description, substitution and the avowal adjective, whereas there is no any sharing at all in the mental, you should understand!

146. Issue (57): (enumerating the aspects of knowledge of the First Intellect)

In the first book of “the Knowledge”,¹⁷⁶ we had enumerated the aspects of knowledge that the Intellect have in the world, but we did not draw the attention as to where did we get that enumeration from; know that the intellect has three hundreds and sixty facets, with each facet it matches three hundreds and sixty facets from the presence of the precious real (/the Greatest Element or the real-through-whom-creation-takes-place), each facet of them supplies it with a science the other facet does not give (the same). If you multiply the facets of the Intellect by the facets of taking the result of that (which is $360 \times 360 = 129600$)¹⁷⁷ is the (number of) sciences of the (First) Intellect which are inscribed in the Protected Board that is the (First) Soul. That which we have mentioned, as a divine disclosure, is not revoked by (any) intellectual evidence so it should be received with submission from whom is saying it, I mean that, just as the he received from the sage (*al-ḥakīm*: the philosopher)¹⁷⁸ who says with the three respects (/aspects) of the First Intellect, without any evidence but only confiscation, so that is nearer than that because the wise claims consideration in that (/what he says) so he may be challenged by what we have mentioned in the Sources of Issues¹⁷⁹ in the issue of the White Pearl¹⁸⁰ who is the First Intellect, whereas that which we have mentioned does not require any proof because we did not claim it by way of consideration but we claim it as (divinely) introduced, thus the denier may at most say to the saying (with that): you lied, he has nothing more, just as the believer says to him: you ratified, that is the difference between us and those who say with the three respects (of the First Intellect), and with Allah is the conciliation.

147. Issue (58): (the aspects of the world of creation and command)

There is no possible (thing) from the world of the creation but it has two facets; one facet towards its cause and one facet towards Allah the Exalted. Thus any veil or darkness comes to it from its cause, and any light or disclosure is from the side of its real. But for all the possible (things) of the world of command no veil may be imagined for its real (side) because it has only one facet, so it is the pure light (as Allah says in the sūrat Zumur): {nay but for Allah is the pure religion... (3)}.

¹⁷⁶ This book was published in Part IV of *Rasâil Ibn al-Ārabî* (Muāssasat al-Intishâr al-Ārabî: Beirut, 2002-4), ed. Saʿīd ʿAbd al-Fattāh, pp. 165-311, see also: OY #433.

¹⁷⁷ See note ??? above, and see also: *ʿUqlat ul-Mustawfīz*, p. 40.

¹⁷⁸ *Al-ḥakīm* in Arabic means the philosopher or the sage, but it is possible that he is referring to Plotinus, who was known in several Arabic translations of his writings as ‘the Greek sage’ (*al-ḥakīm al-yunânî*)..

¹⁷⁹ See Ibn al-Ārabî, *Al-Masâil li ʾĪdâh al-Masâil* (Amman: Azmina, 1999), ed. Qâsim M. Abbâs. See also OY#433.

¹⁸⁰ This book of ‘the White Pearl: *al-Durrat ul-Bayḍâʾ*’ is small treatise published in Beirut, n.p., 1923, and also it was recently published in Part III of *Rasâil Ibn Ārabî* (Muāssasat al-Intishâr al-Ārabî: Beirut, 2002-4), ed. Saʿīd ʿAbd al-Fattāh, pp. 131-145. See also OY#178.

148. Issue (59): (command and ability)

The intellectual evidence indicated that the creation is related to the Ability, and the Real said about Himself that existence happens through the divine Command, so He said (in sûrat al-Nahl): {nay but Our saying (/Command) to something, when We will it, is to say to it “Be” and (then) it is (40)}, so there is no way but to look at the object of the Command; what is it, and what is the object of the Ability, so we may combine between hearing (/narration, /submission) and consideration! Thus we say: compliance has occurred by His saying {(then) it is}, and the commanded is but the existence, so the Will related to preponderating one of the two possible (states) which the existence (over non-existence), and the Ability related to the possible and caused it to exist which is a conceived state between existence and non-existence (which is the so-called existence in knowledge, or in the foreknowledge of Allah the Exalted); so the addressing was related to this preponderated essence in order to be, then it obeyed and became (existing).

Thus existence would not have happened if the possible did not have an essence or was not described by existence (in foreknowledge) so that the Command may be directed into this essence to be.

But that who says with the willed being prepared (for existence) in explaining {Be}, he is not correct.

149. Issue (60): (the first-ness of the necessarily-existing by the other)

The reasonability of the necessarily-existing by other (and not by itself, which is the existence of the Perfect Human whose existence is necessary by Allah the Exalted) (this reasonability) is a negative attribution after the existence of the being of the Absolute Necessity, so it (/this necessarily-existing by the other) is first for every confined (in the occurring existence that is confined in time and space); because it is impossible to have any foot there (in the rank of the Absolutely Necessary Existent), because it ought to be where the Absolute Necessary is, so it is either He Himself, and that is impossible, or standing in Him, and that is impossible for reasons some of it: that He (/the Absolute Necessary) is Self-standing, and some of it is the dependence that would affect the Absolute Necessary if that (necessarily-existing by other) stands in Him so it has to be either constituent to His Essence, and that is impossible, or constituent to His Rank, and that is (also) impossible.

150. Issue (61): (the First-ness of the Absolute Necessary)

The reasonability of the Firstness of the Absolute Necessary is an introduced attribution for which the mind may not comprehend other than relating the possible to It, so He is First by this consideration but if it was estimated that there is no existence to any possible, potentially or really, then the attribution of the Firstness would be revoked because It would not find any object (to be related to it).

151. Issue (62): (the knowledge of the possible about Whom-brought-him-into-existence)

The most knowing of the possible (things) may only know Whom-brought-him-into-existence with respect to himself, thus he (in fact) knew himself, and (knew) Who is That Whom he is existing after Him (i.e. he only knew himself and knew that he is existing after Whom-brought-him-into-existence, but he never knew Whom-brought-him-into-existence), it is not possible other than that, because knowing something opens the way to encompassing it and (sooner or later) finishing it up, and that is impossible

for That Presence. Also, it is not possible that he knows some of Him because He is not divisible. Thus it only remains knowing what is coming out from Him, and what is coming out from Him is you, so you are the known. And if it is said: our knowledge that “He is not like that” (of all the negative attributes, is) a knowledge of Him, we say that (it is only) your attributions that you stripped Him out of them for the necessity of the evidence with revoking the sharing (of attributes between you and Him) so you were distinguished for yourself from an essence unknown to you as it is known to itself, and (it is) not that which was distinguished for you for the negation of the affirming attributes that it has by itself. Thus you should understand what you have known (and say, oh my Lord increase me in knowledge) [20:114].

If you knew Him, He would not be He (as the third-party pronoun, unknown), if He did not know you, you would not you (the addressee, because you exists in His knowledge); so He found you with His knowledge, and you worshiped Him with your ignorance. He is He for Himself not for you, and you are yourself for you and for Him; so you are correlated with Him not that He is correlated with you. (For example) the circle in absolute is correlated with the point (either that is in its centre or any point on its circumference, because it would not be a circle without that), (and) the point in absolute is not correlated with the circle, (because it may exist whether or not the circle exist, but) the point (/centre) of the circle (when used as adjective) is correlated with the circle (because it would not be a centre without a circle). Similarly, the Essence in absolute is not correlated with you, (but) the Divinity of the Essence is correlated with the servant (and not the Essence Itself from Its being and Essence) as the point (/centre) of the circle. (Thus, we may only know Allah the Exalted from His being God, not with respect to His Essence, the Sublime and the Exalted, see also Issues 3, 28 and 56 above.).

152. Issue (63): (seeing and knowing)

The subject of our seeing the Real is His Essence, may He be Sublime, and the subject of our knowing Him is confirming Him as God with the adjections and negations; so the subject (of knowing and seeing) differs, thus we do not say about seeing that it is more clarity in knowledge, because of the difference in the subject (between knowing and seeing), albeit His Existence is Itself His Quiddity but we may not deny that the reasonability of the Essence is different from the reasonability of Its being Existing.

153. Issue (64): (pure goodness and pure evil)

Nonexistence is the pure evil. Some people could not conceive this saying because of its ambiguity (which results form describing the absolute nonexistence), but it is the saying of the realizing of early and later scientists, but they gave this expression and they did not explain its meaning. Some of the ambassadors of the Real told us in some juxtaposition in the darkness and the light that goodness is in existence and evil is in nonexistence, (they told that) in a long talking we knew (from it) that the Exalted Real has the unbounded Existence, and that is the pure goodness in which there is no evil, and what is facing Him is the absolute nonexistence, which is pure evil in which there is no goodness. That is the meaning of their saying that nonexistence is the pure evil.

154. Issue (65): (describing Allah by possibility)

It should not be said by the matter of fact that it is possible for Allah to bring something into existence or it is possible (for Him) not to bring it into existence, because His doing things is not possible (to do them or not) with respect to Himself, and (also) not by the imposition of an (external) imposer (on Him), but it (can be) said: this

possible thing is possible to exist or it is not possible to exist; so it needs a preponderant Who is Allah the Exalted (and since it has already been determined in Allah's foreknowledge what things are possible to exist, which the things that He wanted to bring into existence, and what things are not possible to exist, which are the things that He did not want to bring into existence, thus it became necessary for Him to bring these things which are possible to exist and it became impossible for Him to bring into existence the things which are not possible to exist, and this is all according to His foreknowledge and not to any external imposition over Him, may He be Sublime). Having traced the Law we have seen nothing in it contrary to what we have said.

What we say about the Real, the Exalted, is that: this is necessary for Him, or this is impossible for Him, and we do not say: this is possible for Him.

This is the faith of the exclusive people of the people of Allah.

But as for the faith of the elites of the exclusives of Allah, the Exalted, it is something above this, thus we made it dispersed in this book because most intellects, which are veiled by their thoughts, fall short from comprehending it because they are not free (of their previous ill thoughts and wrong personal opinions and impressions).

The introduction to the book is now completed, and it is for it like a surplus whoever wants he can write it and whoever wants he can leave it out.

And Allah says the truth and He guides to the path.

The Third Part has ended, thanks to Allah.

The Fourth Part of the Meccan Revelation

DRAFT

In the Name of Allah the Merciful and the Compassionate

DRAFT

CHAPTER ONE: On knowing the spirit that I took from the details of his origin what I have written in this book and what was between me and him of secrets

155. From that, poetry (The opening poem):

I said -when circumambulating- how come I am circumambulating (around the Kaaba),
 while it is blind from comprehending our (human) secret!
 (It is) a rock; it does not realize my movements.
 (But) it was said to me: you are confused and spoiled.
 Look at the House, its light is glittering;
 it is (only) disclosed to hearts that had been purified.
 They looked at it by Allah without veiling;
 until its high lofty secret appeared (to them).
 And the moon of honesty manifested to them,
 from behind My Majesty, it had never been eclipsed.
 If you see the guardian (*al-waliy*) when he sees it,
 you would say he is lovelorn and bewildered.
 Kissing the secret in the darkness of My Hand,¹⁸¹
 what a secret if it was made known.
 Its essence is unknown; some say it is dense,
 and some say it is subtle.
 He told me when I asked: “Why they did not uncover it?”
 “Only the noble may know the noble.”
 They knew it so they remained with it for ages;
 until the Merciful and the Gentle guarded them.
 They straightened with no more distortion,
 seen in them, in circumambulating its essence.
 Go and foretell, on My behalf, those neighbouring My House;
 with safely without intimidation.
 If I make them die I please them by meeting Me,
 or if they live their dress is (kept) clean.¹⁸²

You should know -my intimate guardian and noble friend- that when I arrived to the Mecca of blessings, and the gem of spiritual tranquilities and movements, and it happened to me what it had happened; I sometimes circumambulated around His Ancient House, so while I was circumambulating, praising, glorifying, reciting *takbîr* (/saying “Allah is Great”) and *tahlîl* (saying: “no god but Allah”), sometimes I kiss (the Black Stone)¹⁸³ and receive (the Yemeni pillar), and sometimes I commit to the

¹⁸¹ He is referring here to kissing the Black Stone, one of the rituals of Hajj. See Note ??? below.

¹⁸² Rgregreg forgiveness

¹⁸³ The ‘Black Stone: *al-hajar al-aswad*’ resides in the south-eastern corner of Kaaba; according to tradition, the angel Gabriel brought it down from Paradise and gave to Abraham to put it in that corner. For Ibn al-Árabî, this Black Stone represents the foundational role in the process of creation/manifestation of the ‘Greatest Element’ so that circumambulating the Kaaba starts from the south-eastern corner in which this Black Stone resides, and the pilgrim is supposed to make seven rounds (counter-clockwise) around the Kaaba: this corresponds symbolically to the way the Greatest Element first gives rise to or communicates to the Single Monad/First Intellect, after which the Intellect brings forth the world of manifest creation in the seven divine Days (see also Note ??? above). According to tradition, the Prophet Muhammad said that this Black Stone resembles ‘Allah’s right hand on earth’ [Kanz: 34729]; thus the pilgrim is supposed to kiss the Black Stone when he can, or just waive to it if he can not reach it.

multazam,¹⁸⁴ then (when I was performing these rituals) I met, while I was fainting by the Black Stone, the ‘elapsed youth: *al-fatâ al-fâit*’, who is neither speaking nor silent, neither living nor dead, the compound and the simple, and the surrounded and the surrounding. When I saw him circumambulating around the House, (like) the circumambulating of the living around the dead, I knew his reality and metaphor; I knew that the circumambulating around the House is like praying for the funeral, and, when I saw the living circumambulating around the dead, I sang the mentioned youth what you are going to hear (/read) of verses:

156. Poetry: (seeing the House before disclosure)

When I saw the House with whose essence are circumambulating,
 persons to whom the secret of the Law is unseen.
 And some folks circumambulated around it, who are the Law and the argument,
 and they are the eyeliner of the eye of disclosure, they are not blind with it.
 I was astounded as to how the living are circumambulating around the dead,
 who is precious, the single of the age, nothing like it.
 Who manifested to us from the light of the essence of its lofting,
 and it is not from angles, it is a human.
 Then I was ascertained that the matter is of the unseen,
 and that it is -at disclosure and realizing- alive and visible.

I said: When these verses were uttered out of my tongue, and I compared His Glorious House, from one aspect, with the dead; He snatched me out from myself with a powerful snatch and said to me in a deterrent repressive manner: “Look at the secret of the House, before too late, you will find it boasting with circumambulating and circumambulators around its stones, looking to them from behind its veils and covers.” Then I saw it boasting as He said, and I expressed to Him in saying, and I extemporary sang in the world of imagination:

157. (Poetry: seeing the House after disclosure)

I see the House boasting with circumambulating (people/angels) around it,
 but boasting is only from the Wise Who made it.
 Then some personified (angel) said: this is obedience for us,
 confirmed by the Law all along the ages.
 I said to him: this is your statement, then hear
 the saying of whom the situation expressed wisdom to him:
 I have seen an inanimate with whose essence no life,
 and it does not do any harm or benefit.
 But, to the eye of the heart, scenes (appear) in it,
 if there is no weakness in the eye nor crack.
 It is seen precious if it manifests by its essence,
 so no creature is capable to carry it out.
 So I was Abu Hafş (/Omar) and I was our Ali;¹⁸⁵
 from me is the abundant giving and the grasp and restrain.

¹⁸⁴ The *multazam* is a curved exterior wall close to the northwestern side of the Kaaba, between its door and the Black Stone Corner; it is a raised about 1.5m high and 17.5m long. At the conclusion of the circumambulation around the Kaaba, Muslims press themselves up against the *multazam* in order to receive power and blessings associated with the structure.

¹⁸⁵ He means here by Omar and Ali: the two close companions of the Prophet and two of the four trully guided calphes.

158. Connection: (the rank of this youth)

Then He briefed me on the rank of that young, and his independence of “where” and “when” (/space and time), so when I knew his rank and descending, and I saw his level in the existence and his states, I kissed his right (hand) and wiped his forehead from the sweat of revelation, and I said to him: “Look who is that student who is asking for sitting with you, and wishing to accompany you!” He pointed out to me in signalling and riddling, that he is disposed not to speak to anyone but in symbols, and that if you learn my symbol, realized it and understood it, you would know that it may not be reached by the eloquence of the eloquent, and its expression may not be attained by the rhetoric of rhetoricians.

I said to him: Oh you the portent, and that is a lot of benefit; may you teach me your convention, and show me the movements of your key, because I want to chat with you, and I would like to be your son-in-law, because you have the competent and the counterpart (wife for me), which is the (knowledge) descended in your essence and the commanding; if you did not have a manifest reality no radiant faces would be looking forward to you. Then he signalled and I understood, and he explained to me the reality of his beauty and I wandered; then I fainted and he instantly prevailed over me, then when I woke up from the swoon, and my shoulder thundered of fear, he knew that knowing him has been attained (by me), and he throw out the stick of his walking and came down; his state recited on me what the news came with, and what the trusty angels descended with (from His saying, the Exalted, in *sûrat Fâfir*): {those who fear Allah amongst His servants are the knowing (28)}, so he made this as an indication, and took it as a method for my knowing the knowledge placed in him.

I said to him: “Brief me on some of your secrets, so I may become amongst your rabbis.” He said: “Look in the details of my built, and in the arrangement of my shape, you will find what you are asking me about written in me, because I may not be speaking or spoken to; my knowledge is not other than myself, and my essence is not different from my names, because I am the knowledge, the known and the knowing (*al-îlmu wal-maâlûmu wal-âlîmu*), and I am the wisdom, the consistent and the wise (*al-ĥikmatu wal-muĥkamu wal-ĥakîmu*).” Then he said to me: “Circumambulate after my trace and look at me with the light of my moon, so that you take from my built what you may write in your book and dictate to your writers, and let me know what the Real made you witness in your circumambulation of the fine (knowledge), which is not witnessed by every circumambulating, so that I may know your aspiration and your meaning, thus to mention you there (in the Hereafter) as I knew you (here in this Lower).”

I said: "I shall let you know, oh you the witness and the witnessed (*ash-shâhidu al-mashhûdu*), some of what (the real) made me witness of the secrets of existence, which are swaggering in the armours of light, and united from behind the shields, which the Real established them as an uplifted veil and lowered sky; and the action with respect to the essence is subtle, and it is precious for me because I do not comprehend it:

Its description is subtler than its essence

and its action is subtler than its description

He deposited the whole in my essence

as He deposited the meaning of a thing in its character

Creation is sought for a (specific hidden) meaning

just as the essence of musk is sought from its scent

Were it not for what He deposited in me of what my reality required, and my way reached, I would not find a way to drink it, nor a tendency to knowing Him; that is why I return to myself in the end, and that is why the leg of the calliper, in opening a

circle, returns to the beginning when it reaches to the end of its existence; thus the end of the thing is linked to its beginning and its pre-eternity curves back to its post-eternity. Thus, there is nothing but a continuous existence and a firm and stable witnessing, but the path became long because of seeing the creature, but if the servant turns his face to what is next to him, without superseding it, he would be looking at the seekers arriving, with the eye of “O my God, what a bad thing they did!”; if they knew they would not leave their place, but they were veiled by the evenness of realities from the oddness of the real the creator (i.e., the Greatest Element, who is the real-through-him-creation-takes-place), with whom Allah created the earth and ways (/skies), so they looked at the levels of the (divine) Names and sought to climb up the scales of ascension, imagining that it is the greatest rank to seek and the sublimest state from which the Real is sought and yearned, so they were driven on the *Burâq*¹⁸⁶ of honesty and its wings, and were realized with what they saw of His signs and fine (knowledge), and that is because: since the outlook is to the left (/north) and the structure is perfect, it matches with its face in the original position the centre of the circle, so the part of its core from the Real side is veiled and the west is unveiled; if it unveiled from the Real, it would win from its first glance the station of empowerment, in witnessing the appointment, how astounding is that who is in the highest high, and he imagines himself in the lowest low, I take refuge with Allah that I may be ignorant; for its left (hand) is the right of its rotator, and its parking in the place in which it was found in it is the goal of its seeking.

If it is (now) evident for the rational what I referred to (above), and he became correct and knew that the reference is to him, he would not depart his stand, but the poor imagines knocking and opening, and he says: “Is there after limitation and constriction but comfort and delight,” and then he reads that in Qurân on his opponents (from His saying, the Exalted, in *sûrat al-Ânââm*): {that whom Allah wills to guide him, He makes his chest delighted for submission (/Islam)¹⁸⁷ and whom He wills to misguide He makes his chest limited and constricted as if he is climbing up to the sky... (125)}, so he says (just as delight does not happen but after the limitation, similarly the aim may not be reached without pursuing the road. But the poor overlooked obtaining what he had obtained by inspiration, of what may not be obtained without thinking and evidence for the people of intelligence and comprehension, but he was right in what he said, because he is looking with the eye of the left, thus submit to him his state, support his vertebrae, weaken his cunning and tell him that you should unavoidably seek help if you want to reach into what you have left, but hide from him the station of neighbouring (the Supreme World) and magnify to him the reward of visiting, being visited and assisting (each other). He shall be sad when reaching into that from where he left, but he shall be happy for what he have obtained and have happened on the way of secrets; if the Messenger was not requested for the ascension he would not have travelled, nor would he have ascended into the sky or descended, because the affair of the Supreme World and the signs of his Lord were coming unto him in his place, just as the earth was brought altogether before him as he was in his couch [kanz: 31761]; but it is a divine secret in order to be denied by whoever he (/He) wills, because it may not be given in

¹⁸⁶ The *Burâq* is a muscular steed on which the Prophet, may Allah have mercy and peace upon him, ascended to the Heavens. Literally the Arabic word *Burâq* is derived from the root “b.r.q. برق”, which is the word for thunderbolt and lightning in the sky, and recently for electrical signals. The *Burâq* is said to be an animal of heaven, which has wings, the body of a horse, and the face of a human being. The speed of the *Burâq* is according to his sight; his legs reach wherever his eyes can see. According to Şahîh al-Bukhârî (#3035) the Prophet was narrated to have said: “...the *Burâq* was brought to me, which is an animal white and long, larger than a donkey but smaller than a mule, who would place its hoof at a distance equal to the range of his vision...”.

¹⁸⁷ The literal meaning of word ‘*islam*’ is ‘submission or submitting’ from the verb ‘*aslama*: to submit’ and the name ‘*muslim*: submitter’ and this is the original meaning of the word.

composition, and to be believed in it by whoever he (/He) wills, because it includes everything.

Then when I mentioned this knowledge, which may not be reached by the mind alone, nor the understanding may get it comprehensively, he (/the elapsed young) said: “You have made me hear a strange secret, and revealed to me a wonderful meaning, I have never heard it from any guardian before you, and I have never seen someone to whom these realities were completed as yourself, though they are to me already known, and inscribed in my essence, as you shall see when lifting my covers, and inspecting my signs. But tell me (first) what (Allah) made you witness when He brought you into His Sanctum (/Mosque) and made you look at His sanctities (/secrets).”

159. Witnessing the scene of the divine Pledge

I said: You should know, O you the eloquent who does not speak, who is asking about what he knows: that when I reached to Him from the (presence of) faith (*îmân*), and landed by Him in the presence of proficiency (*îhsân*), He brought me into His Sanctum, made me look at His sanctities, and He said: “I made (/imposed) many rites (on the believers) hoping for (their) cohesion, so if you do not find Me here you will find Me here (/there), and if I am veiled from you in the *Jamā* (/Muzdalifah) I manifest to you in *Mina*,¹⁸⁸ although I told you in more than one standing (*mawqif*) of your standings, and I signalled that to you more than once in some of your delicacies, that even when I am veiled, it is a manifestation that not all the knowing knows, but only that who encompassed what you have encompassed of knowledge; do you not see how I (shall) manifest to them in the Resurrection in other than the form that they know and the sign (that they have), but they deny My Lordship and they seek refuge from It, and they are seeking refuge with It, but they do not feel, but they say to that manifested: “We seek refuge with Allah from you, here we are waiting for our Lord”. Then I come out to them in the form they have (known) so they admit that Lordship belongs to Me and servitude to themselves. They are (in fact) worshipping their own sign and witnessing the form that is determined with them; thus whoever of them says that he has worshiped Me, his saying is false and he had mistaken Me, how could this be true of him and he denied Me when I manifested to him, he (only) imagines that he is worshipping Me, whereas he is declining Me. But for the knowing, it is impossible that I disappear from their sights because they are absent from the creatures and (even) from their (own) secrets (/essences), nothing other than Me appears to them and they conceive nothing amongst the existents other than My Names; (whenever) anything appears to them and manifests, they say: “You are the Supreme Praised.” They are not alike; people are between absent and witnessing, whereas both have the same thing (of the divine manifestations).”

Then when I heard His words and understood His signals and signs, He pulled me a jealous pull (*jadhbah*) towards Him, and He made me stand before His Hands.

160. The conversations of teaching and subtleties, by the secret of Kaaba in existence and circumambulation

Then He spread the Right (Hand) and I kissed It (by kissing the Black Stone, which is Allah's Right Hand on earth with It He shakes the hands of His servants), and the form that I adored has reached me (i.e. the form of my essence was revealed to me).

¹⁸⁸ *Jamā* (also called *Muzdalifah*) is one of the ceremonial sites in Hajj, between *Mina* and *Árafât*, adjacent to *Mina*. And *Mina* is one of the ceremonial sites in Hajj, 5 miles (8 km) from Mecca.

(1- The manifestation of life)

Then He transformed to me in the Form of “Life” (which is the first divine Attribute of the seven mother Attributes) and I transformed to Him in the form of “death”, so the form (of death) sought to pledge the Form (of Life), but It said to it: you did not excel in behaviour (i.e. your conduct was not enough to bring you forth to annihilate from your essence and your creational attributes with the Attributes of the Exalted Real and His Essence, thus you may not reach into endurance by Allah the Exalted as long as you do not extinct from yourself, thus contraction is inevitable), so It contracted Its Hand from it, and said to it: I do not know for it any substance in the world of witnessing.

161. (2- The manifestation of seeing)

Then He transformed to me in the Form of “Sight”, and I transformed to Him in the form of “who became blind for looking”, and that was after finishing one round (of circumambulating around the Kaaba, which is equivalent for one complete cycle of the cycles of the circumferential isotropic orb, which is equal to one Day with regard to the Single Monad in which Allah the Exalted creates the world),¹⁸⁹ and imagining the abolition of a condition, so the form (of blindness) sought to pledge the Form (of Seeing), but It said to it the same as the mentioned saying (that you did not excel in behaviour).

162. (3- The manifestation of knowledge)

Then He transformed to me in the Form of “prevailing Knowledge” and I transformed to Him in the form of “complete ignorance”, so the form (of ignorance) sought to pledge the Form (of Knowledge), but It said to it the famous saying (that you did not excel in behaviour).

163. (4- The manifestation of hearing)

Then He transformed to me in the Form of “Hearing the call” and I transformed to Him in the form of “deafness for the call”, so the form (of deafness) sought to pledge the Form (of Hearing), but the Real lowered His covers down between them.

164. (5- The manifestation of speaking)

Then He transformed to me in the Form of “Addressing (/Speaking)” and I transformed to Him in the form of “muteness for answering”, so the form (of muteness) sought to pledge the Form (of Speaking), but the Real sent between them the figures of the Board and its lines.

165. (6- The manifestation of willing)

Then He transformed to me in the Form of “Willing” and I transformed to Him in the form of “limitation of reality and habit”, so the form (of limiting) sought to pledge the Form (of Willing), but the Real emanated between them His Radiance and Light.

166. (7- The manifestation of ability)

Then He transformed to me in the Form of “Ability (/Power) and Energy” and I transformed to Him in the form of “inability and neediness”, so the form (of inability) sought to pledge the Form (of Ability), but the Real showed to the servant his failure.

¹⁸⁹ For more information about the correlation between the seven rounds of circumambulation and the seven Days of the original Week, see IATC: pp. 152-5.

167. (The reason behind this contraction)

I said, when I saw that contraction and I did not get my full hopes and aims: “Why have You rejected me and did not fulfil my covenant!” He told me: “You rejected yourself My servant; if you kissed the Stone in every round, O you the circumambulating (i.e. if you returned in each of these attributes, that Allah granted to you, to the state of the inanimate who does not have any self desires), you would have kissed My Right (Hand) (i.e. you would annihilate in Me) here in these subtle forms, because My House there is like the Essence, the (seven) rounds of circumambulation are like the seven (mother) Attributes, the Attributes of Perfection (with respect to Their relation to you) and not the Attributes of Majesty (with respect to Their relation to Allah the Exalted), because They are the Attributes of connection with you and separation; thus seven rounds (are indications) for seven Attributes, and a standing House indicates the Essence, though I put it down in My Earth (in Mecca), and I told the ordinary that this is for you in place of My Throne, and My successor on the earth (who is the Perfect Human) is the one who is establishing on it and containing (the whole world), look at the angel circumambulating with you, and standing beside you. So I looked at him (/the angel) and He (the Exalted Real) returned to His Throne, and He hauled above me for the loftiness of his Bed (/Ground), so I smiled happily, and extemporary I said:

168. (Poetry: addressing the Holy Kaaba)

O the Kaaba around whom messengers circumambulated
 after the honoraries (/the angels) circumambulated around it.
 Then came after them (other) people
 circumambulated around it, between high and low
 He puts it down as a like to His Throne
 and we are surrounding it and honouring it
 If the greatest of those (angels) who are surrounding it says:
 I am the best, do you hear!
 By Allah, he came not with any document
 and he brought to us nothing but only what is not evident
 Is that not the light surrounded by their lights
 when we were (just) low water (/semen)
 So the thing was attracted to its like
 and we are all eminent servant to Him
 If He striped out the subtlest thing of us (/the heart) it would be established
 on that they surrounded circumambulating
 Sanctify them, thus, above ignoring the right of that
 to whom Allah subjected the worlds
 How they could and their knowledge that I am
 the son of whom they bow to him prostrating (/Adam)
 And they confessed after objection for our father (/Adam)
 that they are unaware (that Allah taught him all His Names)
 The person (/Devil) who refused (to bow) was expelled
 when he denied the preferability (of our father)
 Sanctify them! Sanctify them! For they were
 protected from (doing) the error of the errant

169. (The competing between man and the world)

I said: Then I turned the face of my heart away from him (/the angel), and I approached with it into my Lord, then He said to me: “You triumphed for your father; My Blessing blends with you. Hear about the rank of what you commended to her (/the

Kaaba), with the good you put between her hands, and what is your rank between the ranks of close Angels, the mercy of Allah be upon you and them all! My Kaaba is the heart of existence, and My Throne is (like a) bounded body for this heart, but none of them both have comprised Me, nor have they told about (/know) Me as I have told about (/known) them, but My House which comprised Me is your heart, the meant (of this existence, although it is hidden), which is deposited in your visible body; so the secrets that are circumambulating in your heart (i.e. the thoughts) are like your (/the human's) bodies when they circumambulate these rocks (/the Holy Kaaba), the circumambulating (angels) which are surrounding Our encompassing Throne are like those (thoughts) circumambulating of you in the world of planning (/the brain or the mind), hence just as your body is, in rank, below the simple (/not compound, because it is an essence,) heart, so is the Kaaba with respect to the encompassing Throne, so the circumambulating (people) around the Kaaba are like the circumambulating (thoughts) in your heart because of their sharing in being like hearts (i.e. the Kaaba is the heart of the world/Throne just like heart for the human/body), and the circumambulating in your body (such as blood vessels and nerves) are like the circumambulating (angels) in the Throne, for their (/the body's and the Throne's) sharing in the encompassing attribute; thus just as the world of secrets which are circumambulating in the heart that comprised Me are more lofty and higher in rank from others, so, similarly, you have priority for the description of honour and sovereignty than those who are circumambulating in the encompassing Throne (/the Angels), because you are circumambulating in the heart of the existence of the world thus you are like the secrets of the knowing (*úlamââ*), and they are circumambulating in the body of the world so they are like water and air; how then you may be equal!¹⁹⁰ None (of the creatures) has ever comprised Me apart from you (the humans), and I have never manifested in any perfect form but only in your meaning, thus you should know the capacity of the lofty honour that I have granted to you, and after that I am the Great the Exalted, no limit may confine Me, and neither the lord nor the servant may know Me, Divinity is sanctified so It is deemed above being comprehended, or to be shared (by something else) in Its rank. You are the vessel and I am the “I” (/Essence), thus do not seek Me in yourself or you will be exhausted, and not from outside or you will not be delighted, yet do not stop seeking Me or you will be miserable, thus seek Me until you meet Me and then you shall ascend, but behave well in your seeking; be present when you start your doctrine, and make a distinction between Me and yourself, because you never witness Me but you witness your essence, so stop at the common attribute, or just be a (poor) servant and say: “the inability to comprehend the comprehension is comprehension”, so by that you will follow the ancient (al-Átîq: Abu Bakr al-Şiddiq),¹⁹¹ and you will be the honoured honest.”

¹⁹⁰ This issue of the preference between angels and humans -in general or whether some individual angels are better than some individual humans or the reverse- has been the subject of dispute amongst Muslim scholars. Most scholars believe that good humans are better than good angels as Ibn al-Árabî is indicating here. However, elsewhere Ibn al-Árabî showed that angels are generally better than humans, and he says that in one vision he asked the Prophet about this and he told him as we said that angels are better. The Ibn al-Árabî asked the Prophet in this vision: “How would I answer if I was asked about the reason why?.” The Prophet told him that: you know I am the best of people, and Allah says in the holy hadith: “Whoever mentions Me in himself I mention him in Myself, and whoever mentions Me in a group I mention him in a group better than them” (Şahîh al-Bukhârî: #7405), so how many have mentioned Allah in a group I was in and then Allah mentioned them in a group better than them. For more details about this issue see Shams: p. 364.

¹⁹¹ This maxim “the inability to comprehend the comprehension is comprehension: *al-ájzu án dark il-idrâki idrâk*” is quoted by Ibn al-Árabî quite often and he assigns it to Abu Bakr al-Şiddiq [I 51.7, I 92.1, I 95.2, I 126.14, I 271.6, I 290.2, II 170.8, II 619.35, II 641.12, III 132.35, III 371.21, III 555.17, IV 43.5, IV 283.16].

170. (Oncoming and outgoing)

Then He said to me: “Go out of My Presence, someone like you does not fit for My service.” So I went out, expelled; then the present clamoured but He said (as in *sûrat al-Muddathir*): {Leave Me alone with whom I created (11)}, then He said: “bring him back!” So I was brought back, I was immediately found before His Hands, as if I was never away from the carpet of His witnessing, and never went out from the presence of His Existence.

He said: “How may he enter to Me into My Presence who is not fit for My service! If you did not have the sanctity which necessitates the service, the Presence would not have accepted you and it would have thrown you away from the first glance. But here you are in It, and you have seen Its kindness towards you and welcoming that which increases your respect and decency at Its manifestation.”

Then He said: “Why you did not ask Me, when I ordered for you to be taken out and returned onto your ascension, and I know you a person of argument and tongue, how fast you forgot O you the human.” I said: “I was dazzled by the glory of witnessing Your Essence, and I regretted Your contracting the Right (Hand) of Pledge in Your Manifestations (in the seven mother Attributes mentioned above), so I kept wondering what news occurred in the unseen. If, at the time, I turned into myself, I would know that it is from me and came to me, but the Presence requires that nothing to be witnessed other than It, and not to look at a visage except Its Visage.” He said: “O Muhammad (/Ibn al-Árabî's name) you ratified; be firm in the unique station, and be aware of number (/multiplicity), for in it is the loss forever.”

Then there had happened (many other) communications and news, which I shall mention in the chapter about Pilgrimage and Mecca with a group of (other) secrets (that is Chapter Seventy Two: on knowing the secrets of Pilgrimage, knowing its ascetics, the signs of His glorified House and what the Real made me witness, during my circumambulation around the House, of the secrets of circumambulation).

171. Connection: (entering the Kaaba)

Then said the loyal companion (/this spirit who is the passing young): “Oh you the most honourable and chosen guardian, you mentioned to me nothing but in which I am knowing and in my essence it is standing inscribed.” I said: “You have excited me into looking at you from yourself so I can tell about you.” He said: “Yes, Oh you the strange comer and the seeking student; enter with me the stone Kaaba, for it is the House which is supreme above veil and cover, it is the entrance of the knowing, and in it is the rest of the circumambulating.”

I entered with him the stone House instantly, and he casted his hand on my chest and said: “I am the seventh in the rank of encompassing the cosmos, and in the secrets of the existence of the essence and place. The Real found me a peace of simple Eve (/feminine) light, and made me commingled with the principals. As I am looking for what is being casted by myself or what is descending on me, the science of the Supreme Pen descended into my essence from its higher ranks, riding on a steed with three legs (which is the First Pen or the First Intellect that has three faces), hence he lowered his head into my essence and the lights and darkness spread and he inbreathed into my heart all the beings; so he separated my earth and my sky, and he briefed me on all my names, thus I knew myself and the others, I distinguished between my evil and my goodness, and I distinguished between my Creator and my realities.

Then this angel (/the Supreme Pen) left me (/the passing young) and said: you know you are the presence of the dominion; so I prepared myself for the descending and the coming of the prophet, and the angels ran into me and the orbs rotated around me; all kissing my Real (hand) approaching my presence, though I have seen no angel descended nor any angel left from being standing before my hands, and I saw in some

of my sides the form of eternity, so I knew that descending is not possible, thus I remained on that state. Then I told some of my close (friends) what I have witnessed and briefed them with myself of what I found. I am the mellowing meadow and the collective fruit, lift up my covers and read what my lines included, then whatever you find in myself put it in your book and address with it all your loving ones.”

So I lifted up his covers and his deposited light showed to me what he included of hidden knowledge and contained, so the first line I read, and the first secret of that line I learned, is what I am going to mention in this second chapter, and Allah the Sublime guides to the knowledge and to a straight path.

DRAFT

CHAPTER TWO: On knowing the ranks of the characters and diacritics in the world and what they have of divine Names, knowing the words, and knowing ‘the knowledge, the knowing and the known: *al-ilmu wal-âlimu wal-maâlûmu*’

You should know that this chapter is three sections:

- 1- The First Section: on knowing the characters,
- 2- The Second Section: on knowing the diacritics, by which the words are distinguished,
- 3- The Third Section: on knowing ‘the knowledge, the knowing and the known’.

172. The First Section

On knowing the characters and their ranks and the diacritics, which are the mini-characters, and what they have of divine Names

173. (The opening poem):

The characters are the leaders of words,
 this is testified by the tongues of the memorizing.
 The orbs have rotated with them in His Kingdom,
 between those speechless sleeping and the waking.
 I made them regard the Names in Their unseen,
 so they appeared powerful by that regarding.
 They say: without the emanation of My Generosity
 it would not have appeared, at speaking, the realities of words¹⁹²

174. (Introduction)

You should know, may Allah support us and you, that as the existence, in absolute without any restriction, includes the Charger (*al-Mukallif*), who is Allah the Exalted, and the charged (*al-Mukallafîn*) who are the (individuals of the) world, and the characters are collecting all what we have mentioned; (thus) we wanted to show the rank of the Charger from these characters from (the ranks of) the charged from one delicate realized aspect which does not change for the people of disclosure when they stop at it, and it is extracted from the simples (*basâit*) from which these characters, which are called the characters of the vocabulary (*hurûf al-muâjam*), have been compounded according to the Arabic convention for there names. The reason why they were called the characters of the vocabulary is because they hid their meaning from the one who looks at them (since ‘*muâjam*’ in Arabic is derived from the verb ‘*âjjama*’ which means ‘to hide’ and it is opposite to the verb ‘*ârraba*’ which means ‘to show or to make clear’ and from that the word ‘Arabic: *Árabî*’ is derived; thus ‘*Árabî*’ is opposite to ‘*Ájjamî*’).

175. (The ranks of characters)

When the simples¹⁹³ of the characters were disclosed to us we found them on four classes:

¹⁹² This may be a reference to the hadith that the Prophet Muhammad says that “Allah is by the tongue of every speaker” [*Kanz*: 7842; see also: IV 187.19, IV 292.32]

- 1- Characters whose class is seven orbs, and they are (three characters): àlif (ا), zây (ز) and lâm (ل),
- 2- Characters whose class is eight orbs, and they are (three characters): nûn (ن), şâd (ص) and đâd (ض),
- 3- Characters whose class is nine orbs, and they are (four characters): áyn (ع), gayn (غ), sîn (س) and shîn (ش),
- 4 - Characters whose class is ten orbs, which are: the rest the characters of the vocabulary [bââ (ب), jîm (ج), dâl (د), hââ (ه), wâw (و), ĥââ (ح), řââ (ط), yââ (ي), kâf (ك), mîm (م), fââ (ف), qâf (ق), rââ (ر), tââ (ت), thââ (ث), khââ (خ), dhâl (ذ) and đhââ (ظ)], which are eighteen characters; each character of them is composed of ten (orbs), as each character of those (other classes of) characters some of them (are composed) of nine orbs, eight and seven, no more, as we said.

So the number of orbs from which these characters were found, which are the simples that we have mentioned, is: two hundred and sixty one orbs ($3 \times 7 + 3 \times 8 + 4 \times 9 + 18 \times 10 = 261$).

176. (The natures of characters)

As for the sevenfold class, the nature of the zây and the lâm, without the àlif, is heat and dryness, but the nature of the àlif is heat, wetness, dryness and coldness; so it returns hot with the hot, wet with the wet, cold with the cold and dry with the dry, depending on what it neighbours from the worlds.

As for the eightfold class, its characters are hot and dry.

As for the ninefold class, the nature of the áyn and the gayn is coldness and dryness, but the nature of the sîn and the shîn is heat and dryness.

As for the tenfold class, its characters are hot and dry except the un-dotted hââ and the dotted¹⁹⁴ khââ which are cold and dry, and except the hââ and the hamzah, which are cold and wet.

177. (The number of orbs from whose movements the four elements were found, with the overlapping)

Thus the number of orbs from whose movement the heat is found is: two hundred and three orbs (203).

And the number of orbs whose movement the dryness is found is: two hundred and forty one orbs (241).

And the number of orbs whose movement the coldness is found is: sixty five orbs (65).

And the number of orbs whose movement the wetness is found is: twenty seven orbs (27).

¹⁹³ Note that Ibn al-Árabî shall devote Part Seven of this book (pp. 000-000) to explaining this term ‘the simples’, and all other terms relating to the characters as we shall encounter them below; thus we shall leave these terms unexplained now as Ibn al-Árabî did and also so that we do not repeat what shall be mentioned soon in his own words.

¹⁹⁴ Normally, in old Arabic books and in order to remove any possible confusion that may result from reading the individual characters that are close to each other in shape where the difference between them is only in the dots used below or above the character, the writers describe these characters as ‘undotted’ (*muĥmalah*: lit. neglected, and sometimes they use the word *yâbisah*: lit. dry, in the same meaning) or ‘dotted’ (*muâĵamah*: lit. declared). For example khââ (خ) and ĥââ (ح) may be confused with each other if the dot over the khââ was not clear, espeacially in old manuscripts and when the character is written separately and not as part of a word whose meaning would help to realize its character, so the author in this case describe the khââ as *muâĵamah*, which means ‘declared via the dot’. Today there is no need for these extra annotations anymore, but we leave them as they are in the manuscript just to preserve Ibn al-Árabî’s original style. See also ‘The aspect of the character’ in the Seventh Part below (p. ???).

(So the total is: 203 + 241 + 65 + 27 = 536) with the intertwining and the overlapping therein as we mentioned above.

178. (The number of orbs from whose movements the four elements were found, without the overlapping)

Thus, (we have) seven orbs from whose movements (all) the four principal elements were found, and from them only the character of àlif is found in particular (1).

And (we have) one hundred and ninety six orbs from whose movements the heat and the coldness, in particular, were found, nothing other was found from them, and from these orbs the (22) characters bââ, jîm, dâl, wâw, zây, ãâ, yââ, kâf, lâm, mîm, nûn, ãâd, fââ, ðâd, qâf, rââ, sîn, tââ, thââ, dhâl, ðhââ and shîn were found.

And (we have) eighty eight orbs from whose movements the coldness and the dryness, in particular, were found, and from these orbs the (4) characters of áyn, hââ, gayn and khââ were found.

And (we have) twenty orbs from whose movements the coldness and the dryness, in particular, were found, and from these orbs the (2) characters of hââ and hamzah were found.

179. (The mixing of the character lâm-àlif)

As for the character lâm-àlif,¹⁹⁵ it is mixed of the seven, the hundred, the six and the ninety when it is like (in) His (the Exalted) saying (in *sûrat al-Zumur*): {no (ل: lâ) harm may touch them and they will not (ل: lâ) be sad (61)}, but if it was like His saying, the Exalted, (in *sûrat al-Hashr*): {you are (ل: laà) more frightening (in their hearts than Allah)... (13)}, then its mixing is from the hundred, the six, the ninety and the twenty.

180. (There is no particular orb for the heat and the dryness)

In the world there is no orb from which heat and dryness, particularly, without others, are found, and if you considered the nature of ‘air’ you should find the wisdom that prevented that to have a particular orb (and we will talk about that in a while).

181. (There is no orb from whom any single element is found)

Also there is no any orb from which one of these principal elements is found individually.

182. (The orbs that rotate with the characters and their durations)

The fourth orb (which is the orb of the Sun) rotates with hââ and hamzah and it cuts the outermost orb (which is the isotropic orb: *al-falak al-aṭlas*)¹⁹⁶ in nine thousand years.

¹⁹⁵ The lâm-àlif (ل) is a compound character which is the character number 29 in the Arabic alphabet. This character holds a special mystical importance to Ibn al-Árabî where he often makes comparison between lâm-àlif and the day 29 in the lunar month [I 59.30, II 67.31, II 106.28, II 189.18, II 345.27, II 637.19, II 642.25, III 89.11, III 157.1, III 163.23, III 164.9, III 183.9, III 295.8, III 534.33, IV 188.2, IV 231.9]. For more information about the importance of the lunar month for Ibn al-Árabî see IATC: p. 59. Ibn al-Árabî also will have a lot to say about the secrets of this character at the end of the Fifth Part below.

¹⁹⁶ The isotropic orb or sphere is so called because it contains no stars yet nor any distinguishing feature; it is homogenous in all directions. For more information about the isotropic orb and the arrangement of all other orbs see Figure 1.4 on page 13 of IATC.

And the second orb (from above, which is the orb of Jupiter) rotates with *hââ*, *khââ*, *àyn* and *gayn*, and it cuts the outermost orb in eleven thousand years.

And the first orb (from above, which is the orb of Saturn) rotates with the rest of the characters and it cuts the outermost orb in twelve thousand years; and it has (different) houses in their orbs: some of them are on the top of the orb, some of them are at the concavity (/bottom) of the orb, and some of them are in between (the top and the bottom). Were it not for (fearing the) lengthening, we would have shown their homes and realities (in more details), but we shall give what heals of that in Chapter Sixty of the chapters of this book, if Allah inspires us, when we speak on knowing the elements and the influence of the higher world on the lower world, in what cycle (of the cycles of the circumferential orb, which is the isotropic orb) was the existence of this (human) world in which we are and what spirituality is looking after us. So let us hold the rein until we reach its place, or its placed reach us, if Allah wills.

183. (The characters of the divine Presence and the characters of angels, jinn and humans)

So we come back and say: we have assigned the sevenfold class, which has the *zây*, *àlif* and *lâm*, to the divine Charging Presence, i.e. (that is) Its share of the characters. And the eightfold class, which is *nûn*, *şâd* and *đâd*, we have assigned it as the share of the human from the world of characters. And the ninefold class, which is *áyn*, *gayn*, *sîn* and *shîn*, we have assigned it as the share of the jinn from the world of characters. And the tenfold class, which is the second class amongst the four classes, which is the rest of the characters, we have assigned it as the share of angels from the world of the characters.

We have assigned these four existents to these four classes of characters according to this division for some realities which are harsh to be perceived which may need a dedicated volume to mention them, but we have mentioned that here to complete it in the book “the principles and the objectives in what is contained in the characters of the vocabulary of wonders and signs”,¹⁹⁷ which is in our hands not completed yet, only few diverse papers are written from it yet, but I will (also) mention a quick glimpse of it in this chapter if Allah wills:

184. (The characters of the fiery jinn)

The four (characters) got the fiery jinn for some realities they are based on them which caused them to say, as the Exalted Real told about them (in *sûrat al-Āġrâf*): {then I (/Satan) would come to them (/the humans) from between their hands, from behind them, from their right (side) and from their left (side)... (17)} and)by those directions(their realities are over, they have no fifth reality from which they may seek another rank, be warned not to think that this is permissible for them to have the height (/the up direction) and what is opposite to it (/the down direction) in which the six directions (of the human world) are completed; the reality do no allow this,¹⁹⁸ as we showed in the book of the principles and the objectives where we showed also why they were specially given the *gayn*, *áyn*, *sîn* and *shîn* apart from other characters, the relation

¹⁹⁷ This book (*al-mabâdiâ wal-ghayât fi mâ taĥwî álayhi hurûf ul-muġjami min al-ayât*: the principles and the objectives in what is contained in the characters of the vocabulary of wonders and signs) has been published recently by *dâr ul-kutub al-ilmiyya*, Beirut, edited by: Saġid Ābd-ul-Fattaĥ, 2006. It is worth mentioning here that this book has another interesting name which is ‘*al-Fateĥ al-Fâsî*: the Persian Opening’, in contrast to ‘*al-Fateĥ al-Makkî*: the Meccan Opening’ we are working on here, see also: OY#380.

¹⁹⁸ Based on this and similar statements we concluded that the jinn are two dimensional creatures (IATC: 189).

between these characters and them, and that they are found from the orbs from which these characters were found.

185. (The characters of the divine Presence)

Also the divine Presence got three of these characters for some realities It is on them which are the Essence, the Description and the link between the Essence and the Description which is the Acceptance (*qabûl* or *qubûl*) i.e. with it (/this link) was the Acceptance, because the description has a relation to the described with it and to its actual object; such as knowledge links itself to the knowing-with-it and to the known, will links itself to the willing-with-it and to the willed-by-it, ability links itself to the able-with-it and to its subject, and so on all the descriptions and names, although they are attributes.

And the characters that were assigned to It (/the divine Presence) which are àlif, zây and lâm indicate the meaning of negating the first-ness (/beginning) which is the pre-eternity,¹⁹⁹ and the simples of these characters are the same in number! How wonderful the realities are for that who discovers them, he would be sanctified from that the others do not know and the chests of the ignorant becomes narrow for it.

We have spoken also about the collecting relation between these characters and the divine Presence in the mentioned book (of the principles and the objectives).

186. (The characters of the human presence)

And similarly the human presence got three of these characters as the divine Presence has got, so they agreed in number, but they are the character of nûn, şâd and dâd, so it departed the divine Presence with respect to its subjects, because servitude may not share with the Lordship in the realities in which He becomes God, just as by his realities the servant becomes worshipping. (But) since he (/the servant) is on the (divine) Form (/Image),²⁰⁰ he was specialized with three (characters) as the “He” (/the God). If sharing with realities occurred he/He would be one God or one servant, I mean one essence (/they would be one), and this may not be true, thus realities must be different even if they are attributed to the same essence, and that is why He (/God) is different from them (/the servants) by His Oldness as they are different from Him by their occurrence, but he (/I) did not say that He is different from them by His knowledge as they are different from Him by their knowledge, because the orb of knowledge is the same; old in the Old and occurring in the occurring. Then the two presences meet in that they are both comprehended by three realities: essence, description and a link between the description and what-is-described-by-it, but the servant has three states: a state with himself nothing more, which is the time when he is absent-hearted from everything, a state with Allah and a state with the world. But the Sublime Originator (*al-Barî*) is different from us in all that we have mentioned; He has two states: one state for Himself and one state for His creatures, and there is no existent above Him that He may be described as related to it, but that is another sea (of mysterious knowledge) if we plunge into it there would come things unbearable for hearing.

¹⁹⁹ For more about this issue, see Ibn al-Árabî's discussion of pre-eternity in his book '*Kitâb al-Âzal*'.

²⁰⁰ This is based on the hadith “Allah has created according to His Form/Image (*âlâ şûratihi*)”, which underlines the entire famous opening chapter on Adam in Ibn al-Árabî's *Fuşûş al-Hikam*, and this hadith occurs in many correct books of hadith [*Kanz*: 1141-1150, and 15129], though some scholars interpret '*âlâ şûratihi*' as: ‘on the image of the human being/Adam himself’. Ibn al-Árabî, however, affirms that the pronoun ‘His’ refers to Allah [I 106.9, I 200.8, I 216.14] because in some narrations the hadith says ‘on the Image of the Merciful (*âlâ şûrat ir-Rahmân*)’ [*Kanz*: 1146, 1148 and 1149]. The same meaning also occurred in the Bible (Genesis 1:27). The ‘Form/Image (*şûrah*)’ here, however, should not be understood as a picture or physical form. Ibn al-Árabî stresses that the meaning of this is that the divine Names of Allah are comprehensively manifested in the human being and in the world [I 124.13], but not that the human being or the world are therefore identical to Allah [I 97.26].

We have also mentioned the relation between nûn, şâd and dâd, which are for the human, and àlif, zây and lâm, which are for the divine Presence, in the book of the principles and the objectives; although the characters of the divine Presence were (found) by seven orbs and the human (characters were found by) eight orbs, but that does not vilify in the relation because of the difference between God and the worshiper.

187. (The secret of pre-eternity in nûn)

Then, in the written nûn itself, which is half orb (because it looks like half circle in shape: \cup), there are wonders no one can tolerate hearing them but only who fastened the belt of submission and has realized in the spirit which is not conceivable from that in whom appears any objection or aspiration. Also in the dot-of-the-nûn itself which is the beginning of the indication of the spiritual nûn that is comprehended above the shape of the lower nûn which is half of the circle, and the dot connected with the (beginning of the) written nûn (from the right side as it is written in Arabic) which is put in the beginning of the shape which is the position (/base) of the comprehended àlif by which the diameter of the circle is distinguished, and the last dot by which the shape of the nûn stops and the head of this comprehended imaginary àlif ends; (when) we estimate its resurrection from its slumber and it based on (the beginning of the) nûn to appear from that the lâm.²⁰¹ The nûn (also), half of it is zây, with the mentioned àlif.²⁰²

188. (The pre-eternality of the human)

Thus, by that (consideration above) the nûn gives you the human pre-eternity just as the àlif, zây and lâm gave you that (/the divine Pre-eternity) for the Real albeit it is apparent for the Real because He is by Himself Pre-eternal no beginning for Him and no initiating (/initiator) to His Existence-by-Himself without doubt or suspicion. Also some realizing has talked about the pre-eternal human, thus pre-eternity is hidden in the human so it was not known because it is not apparent in his essence but pre-eternity has become true (for him) from some aspect of the aspects of his existence of them is that the existent is described by existence in (any one of the) four classes: existence in mind, existence in essence, existence in speaking and existence in writing, and mentioning that will in this book, if Allah wills.

Thus, he is also pre-eternal with respect to his existence on his form which was found on it in his essence while he was (still) in his affirmation (state in the divine foreknowledge) as if he is under the care of the knowledge related to him, like embodiment for the accident when it stands in the substance so it became embodied by dependency, that is why pre-eternity is hidden in him (/the human). Also his realities are described by the pre-eternity that is abstract form the reasonable designated form which accepts oldness and occurrence as we explained that in the book “Inshâ ad-Dawâir: establishing the circles and the tables”²⁰³ so look for that there and you find it fulfilled, as we shall mention some of that in this book in some chapters if necessity requires it.

²⁰¹ All this is explained in the following figures: $\left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right) = \left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right) = \left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right)$, and this is also explained in *Kitâb al-Âzal*.

²⁰² As you can see in this figure: $\left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right) = \left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right) = \left(\begin{array}{c} \text{ل} \\ \text{ا} \\ \text{ن} \end{array} \right)$, and this is also explained in *Kitâb al-Âzal*.

²⁰³ This is also one of the key books of Ibn al-Ârabî, which he started it when was in Tunisia in the year 598/1202 on his way to Mecca where he completed it. In this book, Ibn al-Ârabî treats the subject of the comparison and competing between the human and the world, and thus this can be considered complimentary to his two books of *Ânqâ Mughrib*, written in 595/1199 (recently translated in: Islamic Sainthood in the Fullness of Time: Ibn al-Ârabî’s Book of the Fabulous Gryphon, by: Gerald T. Elmore,

189. (The secret of pre-eternity in *ṣâd* and *ḍâd*)

Yet the appearance of what we have mentioned of the secret of pre-eternity in *nûn* is more perfect and affirmed in *ṣâd* (ص) and *ḍâd* (ض) because of the existence of the full circle (د), so similarly the realities of *âlif*, *zây* and *lâm* which are for the Real returns to the realities of *nûn*, *ṣâd* and *ḍâd* which are for the servant, and here the Real returns to be described by the secrets which we were forbidden to reveal them in books but the knower discloses them amongst their people according to his knowledge and taste or to someone submitting with the extreme degrees of submission, but it is forbidden from other than these two categories. Thus, you should realize what we have mentioned and verify it and you will see wonders the grace of whose beauty dazzles the minds.

190. (The characters of angels)

Then it remains for angels the rest of the characters of the vocabulary which are eighteen characters, which are: *bââ* (ب), *jîm* (ج), *dâl* (د), *hââ* (هـ), *wâw* (و), *ḥââ* (ح), *ṭââ* (ط), *yââ* (ي), *kâf* (ك), *mîm* (م), *fââ* (ف), *qâf* (ق), *rââ* (ر), *tââ* (ت), *thââ* (ث), *khââ* (خ), *dhâl* (ذ) and *ḍhââ* (ظ).

191. (The origin of the existence of angels)

We said that the human presence is like the divine Presence, nay but even it is its (same) essence, (and this is) on three levels: dominion (*mulk*), kingdom (*malakût*) and might (*jabarût*), and each of these levels is divided into three; so they are nine in number. If you take the three of witnessing (*shahâdah*, i.e. the dominion) and multiply it by the six which is the sum of (the three) divine and (the three) human presences, or in the six estimated days in which the three Real's and the three creation's (realities, or characters) were found, you will end up with eighteen, which is the existence of the angel.

Similarly you work on the Real('s characters) like this: the Real has nine orbs for casting (*ilqââ*), and the human has nine orbs for receiving (*talaqqî*), hence laminae (*raqâiq*, s. *raqîqah*) extend from each of the nine Real's to the nine creation's and laminae twist back from the nine creation's to the nine Real's; then wherever they (/these laminae) meet the angel is that meeting and he would occur there. So that additional thing which had occurred is the angel; if he wants to tend completely to one of the (human or divine) nines the other (nine) would attract it, so he vibrates between them; (as) Gabriel (does when) he descends from the Presence of the Real onto the Prophet peace be upon him.²⁰⁴

192. (The types of the motion of angels)

For the reality of the angel, tendency is not feasible because he is the origin of moderation between the two nines, whereas tendency is deviation and there is no deviation for him, but he alternates between reverse and straight motion, and he is the lamina itself; so if he came to him (/the servant) bereaved (*fâqid*, i.e. at the end of his movement) the motion would be reverse subjective and accidental,²⁰⁵ and if he came to him abundant (*wâjjid*, i.e. at the height of his movement and speed) the motion would be straight accidental and not subjective, and if he returned from him bereaved the motion

Brill Academic Publishers, 1999), and *at-Tadbîrât al-Îlâhiyya* (the Divine Arrangements). The two books of *Inshâ ad-Dawâir* and *at-Tadbîrât al-Îlâhiyya* were published in the west as early as 1919 by Brill Academic Publishers and edited by H. S. Nyberg in *Kleinere Schriften des Ibn al-Ârabî*.

²⁰⁴ Based on this and similar statements we concluded that the angels are one dimensional creatures (IATC: 187).

²⁰⁵ He describes the angel's motion here as reverse because the nature of the angels' motion is upwards, unlike the movement of objects that are subject to gravity. For more details see IATC: p.41.

would be subjective and accidental, and if he returned from him abundant the motion would be reverse accidental and not subjective.

193. (The motion of the knower and the motion of the worshiper)

And the motion of the knower might be always straight and from the worshiper always reverse, as will be talked about inside the book and on its being confined in three (types): reverse, horizontal and straight, if Allah wills.²⁰⁶

These are mysterious metaphysical information.

194. (The Origin of the two nines the Real's and creation's)

Then I come back and say that the nine (levels mentioned above) are (in fact) seven because the world of witnessing (*shahâdah*, which is also called *mulk*: dominion) is in itself an isthmus (*barzakh*), so that is one, and it has an outside (*dhâhir*), so that is two, and it has an inside (*bâtin*), so that is three, and then the world of might (*jabarût*) is an isthmus by itself, so that is one which is the fourth, then it has an outside which is the inside of the world of witnessing (so we do not count it again), then it has an inside which is the fifth, then after that is the world of kingdom (*malakût*) which is by itself an isthmus which is the sixth, then it has an outside which is the inside of the world of might (so we do not count it again), and it has an inside which is the seventh, and there is nothing more than that; so that is the form of the sevenfold and the ninefold.

195. (The orbs of casting and receiving)

If you take the three (creations' orbs) and multiply it by the seven (we found above) the result would be twenty one, then you take out the three human's and it remains eighteen, which is the rank of the angel, which are the orbs from which the human receives the resources (*mawârid*, s. *wârid*).

And you do the same with the three Real's; you multiply it by the seven and the result would then be the (number of the) orbs from which the Real casts upon His servant what He wants of incomings (*wâridât*); thus if we consider them from the Real's side we call them the orbs of casting (*aflâk ul-ilqââ*), and if we consider them from the human side we call them the orbs of receiving (*aflâk ul-talaqqî*). And when they meet the angel occurs (as we mentioned above).

For this reason the Real created nine orbs: the seven skies and the Pedestal and the Throne, or if you like you say -which is the correct-: the planetary orb (instead of the Pedestal, which is the orb of the stars which are traditionally called fixed and they are the stars within the Milky-way galaxy) and the Isotropic Orb (instead of the Throne, which is the orb of remote stars which are in fact other galaxies like our galaxy, but they seem very small because they are located very deep in space).²⁰⁷

196. Supplementation: (the reason for the absence of a particular orb for heat and wetness)

We have prevented at the beginning of this section that heat and wetness may have (a particular) orb, but we did not mention the reason. So let us mention some of that here in order to complete it inside the book if Allah the Exalted wills, and I will mention in this chapter, after this supplementation, the characters which are hot and wet,

²⁰⁶ See for example *al-futûhât* [II 170.20, II 217.32, II 444.4, II 457.20, II 464.18, II 629.15].

²⁰⁷ For more details about these orbs and their arrangements, see IATC: pp.10-3.

and that is because another orb rotated with them other than that which we mentioned at the beginning of this chapter.

You should know that heat and wetness are the natural life; thus if they have an orb as there was for their sisters in mixing, then the cycle of that orb would end and its influence would vanish, as (normally) happens in the casual life, and then it (/life) would lack or be transformed, (but) its really requires that it would not lack, thus it has no orb (for this reason); for this the Exalted Originator told us that the Hereafter House is “the animal: *al-ḥayawân*” [29:64] and that everything (including the inanimate) sublimates in His praise [17:44] (and they may not sublimate if they were not living and knowing), thus the post-eternal life (*al-ḥayât al-abadiyya*) became sourced by the (divine) pre-eternal Life (*al-ḥayât al-azaliyya*), but it has no dedicated orb whose cycle would end. The pre-eternal Life is subjective for the Living (the Sublime and the Exalted), expiration is not possible for it, thus expiration for the post-eternal life (for the creatures) which is subject to the pre-eternal Life (of the Real) is not possible (too). Do you not see how death is utterly impossible for spirits because their life is subjective with respect to them, but because life in the bodies is accidental they are subject to death and annihilation; because the outward life of the body is from the effects of the life of the spirit, just like the light of the Sun on the Earth which is from the Sun; when the Sun goes its light will follow it and the Earth will remain dark. Similarly, if the spirit leaves the body to his world where it came from, the life which was spread from it in the living body would follow it and the body would remain in the form of inanimate for the sight of the eye, so it would be said: so-and-so died, but the truth says: he (as a body) returned to his origin, (as Allah the Exalted says in *sûrat Ṭâha*): {from it (/earth) We created you, into it We return you and from it We bring you out another time (55)}. (And) the spirit also returned to his origin till (the Day of) Resurrection (*qiyâmah*) and Spreading (*nushûr*) where the spirit would manifest to the body by way of passion so its parts shall be welded and its organs would be assembled in a very subtle life which moves the organs into forming which they gained from the attention of the spirit; then when the structure is completed and the earthly origin stands out the spirit would manifest to it with the Seraphic lamina (*raqîqah isrâfiliyyah*) in the circumferential Trumpet (*al-ṣûr*) and life would flow in his organs and he would stand a complete person as he was in the first time (as Allah the Exalted says in *sûrat al-Zumur*): {then it was blown in it for a second time and they will be standing and looking on (68)},)and also the Exalted says *sûrat al-Ârâf*): {as He started you, you shall return (29)},)and in *sûrat Yâsîn*): { Say: “the one who will give them life is Who created them for the first time (79)}, so either miserable or happy (as the Exalted says in *sûrat Hûd*): {of them are miserable and happy (105)}.

197. (Mixing the principal elements)

You should know that there are wonders in the mixing of these origins (which are the four principal elements: heat, coldness, wetness and dryness); (for example) heat and coldness are opposites, so they may never be mixed, and if they do not mix nothing may come out of them, and also wetness and dryness. But the opposite-of-the-opposite may mix with the other opposite-of-the-opposite; thus only four may ever generate out of them, because they (/these origins which are the elements) are four; that is why they are the two opposites of the (other) two, if they were not like that their combination would give more than what their realities may give, whereas in the combination no more than four origins may be true, because “four” is the origins of number (/multiplicity); the three that is in the four with the four (equals) seven, and the two that is in it with this seven (equals) nine, and the one that is in the four with this nine (equals) ten ($10 = 4 + 3 + 2 + 1$), then you can combine whatever you like after that. You never find a number that gives you this (property of completeness) other than the

four, just as you never find a perfect number other than the six, because there is in it the half, the sixth and the third ($6 = 3 + 2 + 1 = 6/2 + 6/3 + 6/6 =$ the half of the six + the third of the six + the sixth of the six).

So when heat mixed with dryness it was fire, (when) heat (mixed with) wetness it was air, (when) coldness (mixed with) wetness it was water, (and when) coldness (mixed with) dryness it was earth (/soil); look then how air formed from heat and wetness, which is the breath which is the sensible life, and it is what moves everything by itself; (it moves) water, earth and fire, and by its movement things move because it is life, since motion is the effect of life.

So these are the four nooks (*arkân*, i.e.: fire, air, water, earth) that are generated from the principal mothers (which are the four elements: heat, dryness, wetness and coldness).

198. (The effects of the principal elements)

Then you should know that these principal mothers give in the compounds only their realities nothing more, (i.e.) without mixing; thus heating is from heat it can not be from any other, and similarly stiffing and contraction are from dryness. But if you see fire dries out the place from water do not imagine that heat dried it out, because fire is composed of heat and dryness as has passed; so by heat, which is in it, it heats the water, and by dryness the stiffing happens. Similarly, softening may only be from wetness, and cooling from coldness. So heat heats up, coldness cools down, wetness softens and dryness stiffens; and these mothers are contradicting they meet only in the form, but just according to what their realities may give. And also in one form there is no (single) one of them at all, but there are two; (for example) only heat and dryness, as has passed, with their combination, but heat alone may not be found because nothing may come out of it on its own apart from itself (only).

199. Connection: (types of realities)

Realities are two types: realities which exist as singles in the mind; such as life, knowledge, speech and sense, and realities exist by the existence of combination; such as the sky, the world, the human and the stone. (And there are also the divine Realities which the Sheikh shall briefly talk about shortly).

200. (The secret of mixing the elements)

Then if you say: what is the reason that combined these divergent mothers until it had appeared from their mixing what had appeared? Here there is a wonderful and composite secret which is difficult and forbidden to disclose, because it is unbearable to carry it, because reason may not comprehend it, but disclosure may witness it, so let us keep silent on it and perhaps we shall scarcely refer to it in some places of my current book (so that) the prudent researcher (who looks into the heart of things) may pick it up.

But I say (here in this regard): The Sublime Chooser wanted to gather them for what preceded in His knowledge of creating the world and that they are the origin of most of it (and not all of it because there is another fifth principle as we shall see shortly), so He (may He be Sublime) gathered them when they were not (yet) existing with their essences, but He created them as gathered and not that He created them singles then He combined them, because their realities disallow this. So He (the Exalted and the Sublime) found the form which is the gathering of two realities from these (four) realities, so they became as if they exist as separated and then they gathered, so there appeared by this gathering a reality which was not there at the (estimated) time of separation.²⁰⁸

²⁰⁸ Ibn al-Árabî showed later in this book that ‘the level of Nature’ (*martabat ul-ṭabíáh*), which is these four foundational elements, even though it does not really exist, it is witnessed by the Real; thus He

201. (The orbs from which the elements and the characters were found)

Realities indicate that these mothers did never have an existence in themselves before the existence of the forms compound by them, then when He created these forms which are water, fire, air and earth, and He, may He be Sublime, made them transform to each other; so that fire returns into air and air into fire, just the *ṭââ* turns into *tââ* and *sîn* into *ṣâd* (for example in pronunciation) because the orb from which these principal mothers were found these characters were found from it (also).

202. (The orb of earth)

So the orb from which earth was found, from it was found the characters of *thââ* (ث), *tââ* (ت), *jîm* (ج) without its head, half of the curve of *lâm* (ل), the head of *khââ* (خ), two thirds the *hââ* (هـ), the un-dotted *dâl* (د), *nûn* (ن) and *mîm* (م).

203. (The orb of water)

And the orb from which water was found, from it was found the characters of *shîn* (ش), *gayn* (غ), *ṭââ* (ط), *hââ* (ح), *ḍâd* (ض), the head of *bââ* (ب) with one dot,²⁰⁹ the extension of the body of *fââ* (ف) apart from its head, the head of *qâf* (ق) and part of its curve, and the lower half of the circle of the dotted *ḍhââ* (ظ).

204. (The orb of air)

And the orb from which air was found, from it was found the last side of *hââ* (هـ) by which its circle is completed, the head of *fââ* (ف), the curve of *khââ* (خ) on the rule of half circle (i.e. when it is written unconnected like this *خ* and not like this *خ*), the upper half of the circle of the dotted *ḍhââ* (ظ) with its pillar, and the character of *dhâl* (ذ), *áyn* (ع), *zâý* (ز), *ṣâd* (ص) and *wâw* (و).

205. (The orb of fire)

And the orb from which fire was found, from it was found the characters of *hamzah* (ء), *kâf* (ك), *bââ* (ب), *sîn* (س), *rââ* (ر), the head of *jîm* (ج), the body of *yââ* (ي) with two (dots) from below apart from its head, the middle of *lâm* (ل) and the body of *qâf* apart from its head (ق).

206. (The orb of àlif)

And from the reality of àlif all these characters emerged, and it is their orb spiritually and sensationally.

determined its level. Then he adds that this is like divine Names; they can be known and imagined, and their effects can appear and can not be ignored, while in general they do not have any (separate) essence. Likewise, the level of Nature gives what is in its potential of sensible forms that are assigned to it and that have real existence, while it itself does not have any real separate existence! [II 430.8]. Then, in another place, Ibn al-Árabî compares this mysterious reality with 'time', where he says in poetry [I 291.1]:

Time, if you investigate what it comes down to, is something verifiable;

yet it is known (only) through (human) imaginations

Its power is like (the level of) Nature in its effects,

though the essence of both is non-existing.

Through it all things are determined,

while it itself has no existing essence by which it could be judged.

For more details about the comparison between Nature and time, see IATC: pp.27, 194.

²⁰⁹ Similar to what said above in Note ???, this description 'with one dot' does not imply that there is another *bââ* with two dots or otherwise, but this manner of discrimination was common in old books because of the possible confusion between characters that have similar shapes such as *bââ* (ب) and *tââ* (ت) for example. With the clear and accurate printing nowadays there is not need for these annotations anymore, but we leave them as they are in the manuscript just to preserve Ibn al-Árabî's original style.

207. (The fifth origin)

Also there is a fifth existent which is a comprehended origin for these (four) nooks, but there is a dispute on that between the people of the science of natures (which did not happen after revelation but) after consideration mentioned by the philosopher in “*Ūstuquṣât*” (/The Elements)²¹⁰ though he did not bring in it anything the reasoning person may look at it, and we did not know that from my reading the science of natures on its people but one of my friends came to me and this book was in his hand where he was working on learning the science of medicine so he asked me to explain it to him according to our knowledge in these things from the aspect of disclosure and not from the aspect of reading and consideration, so he read it on us and then I knew from it this dispute which I am referring to; from there I learned it otherwise I would not have known whether someone disputed over that or not, because we have in that nothing but the true thing which is how the matter is (as we got it by disclosure, that there is a fifth existent and not just four elements), and we have no dispute, because the Exalted Real, from Whom we take science by emptying the heart from thoughts and getting ready to accept the incomings, is the one Who gives us the things on their origin (in details) without abstraction or bewilderment, so we know realities as they are whether they are individuals (*mufradât*), incident (compound realities) which happen at combination, or divine Realities; we have no doubt in anything about that. So our knowledge is from there and the Real is our teacher, a prophetic inheritance preserved from fault, abstraction or outward (/without the inner meaning); (as) the Exalted says (in *sûrat Yâsîn*): {We taught him not poetry and he ought not (but only true knowledge) (69)} because poetry is the place of abstraction, symbols, puzzles and pun; (so the meaning of this verse is that) We did not talk to him in symbol or addressed him with something and We want another thing (i.e. metaphorically) and We did not abstract to him the addressing, (but also as Allah, the Exalted, says in the rest of this verse): {it is but a remembrance} for what he saw when We talked to him and took him from himself and brought him by Us into Us so We were his hearing and his seeing (as mentioned in the hadith in *Ṣaḥîḥ al-Bukhârî*: #6137) and then We returned him back to you to be guided by him in the darkness of ignorance and being (/nature), so We were his tongue by which he addresses you, and then sent down unto him a reminder (/Gabriel, peace be upon him) to remind him with what he had witnessed, so he is a remembrance for him (and the verse continues) {and Qurân}; i.e. collection of things²¹¹ he witnessed by Us, {obvious})i.e.(clear to him due to his knowledge with the origin of what he had witnessed and seen in that pure sacred bringing-into-proximity (*taqrîb*) which (the Prophet Muhammad), may Allah have prayer and peace upon him, gained from Him (/Allah the Exalted), and we have from this (proximity, disclosure and witnessing) a portion according to the fineness of the place (/heart) and the readiness and beware (for His saying, the Exalted, in *sûrat al-Baqarah*: {... and beware Allah and Allah shall teach you ... (282)} and His saying in *sûrat Anfâl*: {if you beware Allah He shall make for you a criterion (29)} i.e. by which you may distinguish between truth and falsehood).

So who knows that natures and the world combined from them are in extreme lack and need for Allah the Exalted for the existence of their essences and their gathering, he knows that the reason is the realities of the divine Presence (or) the Beautiful Names and Supreme Descriptions, as you like, depending on what their realities give. We have shown this section in full in the book of “establishing the tables and the circles” and we shall mention part of that in this book. So this (fifth origin) is

²¹⁰ He is referring here to Apollonius of Tyana: A sage whose personality is based on the Greek tradition about Apollonius of Tyana, a neo-Pythagorean philosopher of 1st century C.E. He is known as a *ḥakîm*, i.e. a philosopher but often also called *ṣaḥîb al-talsamât*, i.e. a magician and miracle-worker

²¹¹ One of the meanings of the word Qurân is “Collection” because it collects all realities [III 95.4].

the old cause of causes which has even been the gathering of mothers (/nooks) and the generating of daughters (/elements), thus Sublime, may He be Sublime, the Creator of the Earth and the Skies.²¹²

208. Connection: (the simples of the sensible and the realizing)

The talking has finished in this book about the characters from the aspect of the Charging (*al-Mukallif*: Who is the Exalted Real) and the charged (*al-mukallaḥḥin*: who are the creatures), their share from them and their motion in the multiple hexagonal orbs, and we have specified the (number of) years of their cycles in those orbs and the share of nature from the movement of these orbs and their four classes in the charging and the Charged according to the ordinary understanding, and that is why the orbs of their simples are on two types (individual and compound).

The simples by which it is limited on the realities of the general sensible are on four (classes): the characters of the Real which are from the sevenfold orbs, the characters of the human from the eightfold, the characters of the angel from the nine, and the characters of the fiery jinn from the ten, and they have no additional types because of their inability for comprehending what is beyond (that), because they are under the oppression of their minds, whereas the realizing are under the oppression of their Master the King, the Sublime and the Exalted Real, and that is why they have of disclosure what is not with others.

And the simples of the realizing are on six classes: one class for the Charging, the Exalted Real; which is the *nûn*, which is dual, because we do not know the Real except from within us and He is our Worshipped, and He may not be perfectly known except with us, that is why He has the *nûn* which is dual, because its simples are two: *wâw* and *àlif*, so the *àlif* is for Him and the *wâw* is for your meaning, and there is nothing in the existence except Allah and you, since you are the successor (*khalîfa*: the caliph), so that is why the *àlif* is general and the *wâw* is mixed as we shall see in this chapter. And the special cycle of this orb by which it cuts the universal circumferential orb is a collective cycle that cuts the universal orb (which is the isotropic orb) in eighty two thousand years, and the orb of the *wâw* cuts the universal orb in ten thousand years, as we shall mention after (that) in this chapter when we talk about the individual characters and their realities (in the Sixth Part and as we shall explain these terms in the Seventh Part of this book).

And what remains of the (six) classes are on the number of charged; as for the second class: it is for the human who is the most perfect of the charged by existence, their most general and complete by creation and their most straight, and they have one character which is: *mîm*, which is triple, and that is because its simples are three: *yââ*, *àlif* and *hamzah* and they will be mentioned (in the Sixth Part) inside the book in Allah wills.

And the third class is for the absolute jinn, the luminous (*al-nûrî*: i.e. the angels and they are called jinn because they are hidden from our sight) and the fiery (*al-nâri*), and it is quartet and it has from the characters: *jîm*, *wâw*, *kâf* and *qâf*, and they will be mentioned.

And the fourth class is for the animals which is quintet and it has from the characters: the un-dotted *dâl*, *zây*, the un-dotted *ṣâd*, the un-dotted *âyn*, the dotted *ḍâd*, the un-dotted *sîn*, the dotted *dhâl* and the dotted *gayn* and *shîn*, and they will be mentioned (in the Sixth Part) if Allah wills.

²¹² In this paragraph lies the reference for this ‘fifth origin’ which Ibn al-‘Arabî dares to declare.

And the fifth class is for plants and it is hexagonal, and it has from the characters: àlif, hââ and lâm, and they will be mentioned (in the Sixth Part) if Allah wills.

And the sixth class is for the inanimate and it is septuple and it has from the characters: bââ, hââ, ðââ, yââ, fââ, rââ, tââ, thââ, khââ and ðhââ and they will be mentioned (in the Sixth Part) if Allah wills.

209. (Conclusion: the vastness of the science of taste)

The purpose of this book is to show some sparks and clear signals from the secrets of existence, but if we open the door to talk on the secrets of these characters and what their realities require, the right (hand) would be exhausted, the pen would sore, the ink would dry and the leafs and boards would not fit even with the spread parchment, because they are from the words in which Allah the Exalted said (in *sûrat al-Kahf*): {if the sea was ink (for the Words of my Lord, the sea would be exhausted before the Words of my Lord exhaust, even if we bring like it in aid) (109)} and He said (in *sûrat Luqmân*): {if all the trees on Earth were pens and the ocean (was ink), with seven oceans behind it to add to its (supply), yet would not the Words of Allah be exhausted: for Allah is Powerful and Wise (27)}, and here there is a secret and wonderful signal to those who noticed it and found these Words: if these sciences were a result of thought and consideration the human would be confined in the nearest time, but they are the resources of the Exalted Real flowing onto the heart of the servant and his righteous spirits (and) descending onto them from the world of His unseen by His Mercy which is from at-Him and His knowledge that-He-have²¹³ (as the Exalted says in *sûrat al-Kahf*: {so they }/Moses and his attendant(found one of Our servants, on whom We had bestowed Mercy from that at-Us and whom We had taught knowledge from that-We-have (65)}). The Exalted Real is always giving and continuously emanating, and the place (which is the heart of the servant) is always accepting; either it accepts ignorance, or it accepts knowledge, if he is prepared, has got ready and cleared the mirror of his heart and polished it he shall always get the grants and he will get in the moment what he can not write down in ages because of the wideness of that reasonable orb and the narrowness of this sensible orb. How could it expire that to whom no end is imaginable and no limit at which it may stop. And He (/Allah, the Exalted) had declared that to His Messenger peace be upon him (by saying onto him in *sûrat Tâha*): {...say: my Lord increase me in knowledge (114)}; what is intended from this increase is the knowledge related to God in order that he increases with knowing the unification of multiplicity so that his desire to praise Him increases and he is increased with the grace for praising Him, without end or cut. So he asked the increase from Him and he got from knowledge and secrets what no one may ever achieve.

What supports what we have said that he (may Allah's prayer and peace be upon him) was ordered to ask the increase from the science of unification and not from others, is that when he, may Allah have prayer and peace be upon him, eats some food, he used to say: "O God bless us with it and feed us better than it" and when he drinks milk, he used to say: "O God bless us with it and increase to us from it"²¹⁴ because he was ordered to ask the increase so he remembers, when he sees the milk, the milk he drank at the night of his nocturnal journey when Gabriel said to him: "You have fulfilled the instinct, may Allah fulfil your nation by you,"²¹⁵ and the instinct is the science of unification on which Allah created the creatures when He made them witness

²¹³ See Note ??? above for about the meanings of the mercy of at-Us (*îndinâ*) and the knowledge of that-We-have (*ladunnâ*).

²¹⁴ See al-Şuyûfî, al-Jâmiâ al-Şaghîr, volume 1, #477.

²¹⁵ This is a famous correct hadith, see for example Şahîh al-Bukhârî (#3254, 3287) and Şahîh Muslim (#164, 168).

when He grasped them from their (/their father's) backs (as He said in *sûrat al-Ārâf*): {Am I not your Lord? They said: yes indeed ... (172)}, so they witnessed the Lordship before anything else, and that is why he, may Allah have prayer and peace upon him, interpreted the milk when he drank it at sleep (/dream) and gave the remaining to Omar; it was said: “What did you interpret O the Messenger of Allah?” He said: “knowledge”.²¹⁶

Thus, without a reality of a collecting commensurateness between knowledge and milk it would not appear in its form in the world of imagination (/dreams), they have known this indeed those who know it and they ignored it those who ignore it.

Therefore, that who takes from Allah and not from himself, how his words may ever come to an end! What a big difference between the author who says: “I was told by (the late) so-and-so, may Allah's mercy be upon him, after (the late) so-and-so may Allah's mercy be upon him” and that who says: “My heart has told me after my Lord”, and although this (latter) has a high prestige but (still) there is a big difference between him and that who says: “My Lord has told me after my Lord”, i.e. my Lord has told me after (/about) Himself, (but here) there is a (hidden) signal: the first (word refers to the) Lord of (/bounded by) faith, and the second to the unbounded Lord (/Allah the Exalted), so he is (/takes) through a mediator and without a mediator.

This is the knowledge that happens to the heart through the subjective witnessing from which it emanates on the secret (*as-sirr*),²¹⁷ the spirit and the soul, so that whose beverage is (like) this how his doctrine could be known (/encompassed with knowledge)! You may not know him until you know Allah, and He may not be known from all the aspects of knowledge (as we have mentioned in the Issues and Subjects in the Third Part when we talked about the faith), so this servant (that receives the *ladunnî* knowledge) may not be known as well, because reason may not know where he is because its aim is the beings and that has no beings, as has been said:

You appeared to whom you kept after his annihilation
so he was without being, because you were him

Hence praise is to Allah that He made me of the people of casting and receiving (*ahl ul-ilqââ wal-talaqqî*), and we ask Him, my He be Sublime, to make us and you from the people of approaching and ascension (*ahl ut-tadânî wat-taraqqî*).

Then I come back and say that the sections of the characters of the vocabulary are over five hundred sections, and in each section many classes; so we left out the talking on them in order that we complete it in the book of “the principles and the objectives” if Allah wills. Thus let us limit ourselves of them (here) on that which there is no way out of mentioning it after we specify from their ranks what suits our this current book. And perhaps we shall talk on some of them, and after that we take them one (character) by one until we complete all the characters if Allah wills. Then we follow them by signs from the secrets of the embracing of lâm with àlif (ل) and its adhering to it and the reason for this spiritual passion between them in particular that it appeared in the world of writing and figure; because there is a secret in the conjunction between lâm and àlif which may be disclosed only to that who raised the àlif from its sleep and untied the node of the lâm, and Allah direct us and you to a good work He accepts from us.

²¹⁶ This is also a famous correct hadith, see for example Şahîh al-Bukhârî (#82, 3478, 6604, 6605, 6624, 6627) and Şahîh Muslim (#2319).

²¹⁷ The secret (*al-sirr*) refers to the spiritual essence of the human, it is said that the secret is like the heart of the spirit, just as the heart for the body, but there is also something called *sirr-ul-sirr* (the secret of the secret), and some have carried it over to seven levels [I 117.8].

The Fourth Part has ended, praise is to Allah.

DRAFT

The Fifth Part of the Meccan Revelation

DRAFT

In the Name of Allah the Merciful and the Compassionate

DRAFT

(Continuation of Chapter Two: on knowing the ranks of characters and diacritics)

210. Mentioning some of the ranks of characters

You should know, may Allah conciliate us and yourself (to the right path), that the characters are a nation of the nations addressed and charged (*mukhâṭabûn wa mukallafûn*), and they have messengers of their kind, and they have names as they are; but nobody knows this apart from the people of disclosure of our path. The world of letters has the most eloquent tongue among the worlds, and they are on different divisions like the divisions known in the practical world:

- From them is world of might (*jabarût*), according to Abu Ṭâlib, but we call it the world of magnificence (*âdhamah*), which are: hââ and hamzah.
- And from them is highest world which is the world of kingdom (*malakût*), which are: hââ, khââ, âyn and ghayn.
- And from them is the middle world which is the world of might according to us and to most of our fellows, which are: tââ, thââ, jîm, dâl, dhâl, rââ, zây, dhââ, kâf, lâm, nûn, ṣâd, ḍâd, sîn, shîn and the correct yââ.
- And from them is lower world which is the world of dominion (*mulk*) and witnessing (*shahâdah*), which are: bââ, mîm and the correct wâw.
- And from them is the mixed world of the world of witnessing (which is the lower world) and the middle world centre (which is the world of might), which is: fââ.
- And from them is world of mixing between the middle world of might and the world of kingdom, which are: kâf and qâf, and that is a mixing of grade, and they are mixed in spiritual description with: ṭââ, dhââ, ṣâd and ḍâd.
- And from them is world of mixing between the greatest world of might and the world of kingdom, which is: the un-dotted hââ.
- And from them is world which is like the world from us which are not described as being from us or not from us, which are: âlif and the ill wâw and yââ.

So these are the worlds (of characters), to each world a messenger from their kind and they have a law (*sharîâh*) they worship according to it, they have subtle and dense (worlds), and their addressing is (always) ‘ordering: *âmr*’, they do not have forbidding (*nahiy*). And there are (many classes) in them (such as) the ordinary, the exclusive, the special exclusive and the elites of the abstract of the special exclusive:

- The ordinary (class) of them are: jîm, ḍâd, khââ, dâl, ghayn and shîn.
- And from them is the special exclusive (class), which are: âlif, yââ, bââ, sîn, kâf, ṭââ, qâf, tââ, wâw, ṣâd, hââ, nûn, lâm and ghayn.
- And from them is (the class of) the abstract of the special exclusive which is: bââ.
- And from them is the exclusive (class) that are one degree above the ordinary (class), which are the (mysterious) characters at the beginnings of the chapters (of Qurân) such as: {AL-ĀM: آ (âlif-lâm-mîm)} and {AL-ĀM-Ṣ: آ ص (âlif-lâm-mîm-ṣâd)}, and they are fourteen characters: âlif, lâm, mîm, ṣâd, rââ, kâf, hââ, âyn, ṭââ, sîn, hââ, qâf and nûn.
- And from them are the characters of the elites of the abstract of the special exclusive: nûn, mîm, rââ, bââ, dâl, zây, âlif, ṭââ, yââ, wâw, hââ, dhââ, tââ, lâm, fââ and sîn.
- And from them is the (class of the) sent world, which is: jîm, hââ, khââ and kâf.
- And from them is the (class of the) world which was attached to Allah and the creatures are attached to it, which are: âlif, dâl, dhâl, rââ, zây and wâw, and it is the world of sanctification of the close (*Kurûbiyyûn*)²¹⁸ characters.

²¹⁸ This word: *al-Kurûbiyyûn* [I 148.21, I 252.1, I 257.4, I 294.33, II 19.12, II 675.4] literally means ‘the close’ and, in Ibn al-Ârabî’s angelology, it refers to the ‘Roaming Spirits’ (*al-arwâh al-muhayyamah*) that

- And from them is (the class of) the world which was dominated by taking up the descriptions of the Real (*al-takhalluq bi awṣāf il-Ḥaqq*), which are: tââ, thââ, hââ, dhâl, zây, the dotted dhââ, nûn, the dotted dhâd, the dotted ghayn, qâf, the dotted shîn and fââ for the people of lights (*ahl-ul-anwâr*).²¹⁹
- And from them is (the class of) the world that was dominated by realization, which are: bââ and fââ, for the people of secrets (*ahl-ul-asrâr*),²²⁰ and jîm.
- And from them is (the class of) the world that has realized in the station of union (*maqâm al-ittihâd*), which are: àlif, hââ, dâl, rââ, the un-dotted tââ, kâf, lâm, mîm, the un-dotted ṣâd, the un-dotted áyn and sîn, hââ and wâw. But I say that they are on two levels in union: high and higher; the high are àlif, kâf, mîm, áyn and sîn, and the higher are the rest.
- And from them is (the class of) the mixed-natures world which is: jîm, hââ, yââ, lâm, fââ, qâf, khââ and dhââ in particular.

211. The kinds of the worlds of characters

And the kinds of the worlds of characters are four:

1. The singular kind, which is: àlif, kâf, lâm, mîm, hââ, nûn and wâw.
2. The dual kind, such as: dâl and dhâl.
3. The triple kind, such as: jîm, hââ and khââ.
4. The quadruple kind, which is: bââ, tââ, yââ in the middle of the word and nûn like that; so it is quintuple by this consideration, but if you do not consider that then bââ, tââ and thââ will be from the triple kind and the quadruple kind will be dropped out.

So here we have told you about the world of characters that if you use yourself in things which connect to the disclosure of the world and seeing its realities and you realize His saying, the Exalted (in *sûrat al-Īsrââ*): {there is not a thing but sublimating by His praise, but you do not understand their sublimation ...(44)}, thus if it (/this

Allah had created directly, without any intermediaries [I 148.12, I 199.20, I 240.3, I 294.32, I 296.24, II 19.12, II 174.17, II 309.25, II 310.27, II 488.32, II 675.4, III 201.16, III 209.17, III 294.15, III 399.20, III 420.15, III 430.4, III 443.25, IV 211.25, IV 245.11, IV 339.3]. This direct creation caused these angelic Spirits to roam in the presence of Allah, knowing nothing but Him. They even did not know about themselves (i.e., they had no self-consciousness), but Allah then appointed one of these spirits and granted him a special epiphany of divine Knowledge (*tajallî ilmî*) that engraved in him all that Allah wants to create in this entire cosmos until the Last Day; this spirit was the First Intellect. We have explained this further in IATC: p. 9.

²¹⁹ At the end of section twenty of the long chapter three hundred and ninety six (on knowing the abode of the keys to the coffers of generosity...) [III 403.1], Ibn al-Árabî asserts that the knowing-with-Allah (*al-úlmââ bi Allah*) are on four divisions:

- 1- The first are those who took their knowledge-with-Allah from Allah without any visible evidence or invisible doubt, and those are the people who are enjoying knoweldge (*ahl-ul-iltidhâdh bil-úlm*).
- 2- The second are those who took it with a visible evidence and invisible doubt, and those are the people of lights (*ahl-ul-anwâr*).
- 3- The third division are those who are rooted in knowledge (*ar-râsikhûna bil-ilm*, alluding to the famous seventh verse of *sûrat Āl-Īmrân*, see Note ??? above), who normally look into the creatures to see what they have accepted of the Form of the Real, and they have no doubt in their knowledge with Allah or with the creatures, and they are the people of secrets (*ahl-ul-asrâr*) and knowing the unseen and the treasures of knowledge and sciences, and they are firm against things which may shake the most great minds.
- 4- And the fourth division are the people of collection, existence and encompassing (*ahl-ul-jamã wal-wujûd wal-ihâṭah*), they are encompassing with the realities of every knowable thing, nothing is absent from them in what they have known... and they are also from the people of secrets.

Then we notice that, just as in the statements in this Part regarding the numerical values of the characters, Ibn al-Árabî always differentiates between the people of lights and the people of secrets regarding the number of degrees in the different states such as patience and honesty [II 199.15, II 202.10, II 207.33].

²²⁰ See Note ??? above.

sublimation) was a sublimation of state, as some scientists of consideration (i.e. interpreters and theologians) maintain,²²¹ there would be no benefit in His saying (in the rest of this verse): {... but you do not understand their sublimation (44)}, (so if you use yourself in things which connect to disclosure such as bewaring Allah) you shall arrive to them (/these which we have told you about the sublimation of these characters) and understand them.

212. (The characters of the beginnings of chapters)

I had mentioned (previously) that perhaps I shall speak about some of them (/the realities of these characters); so I looked at these world(s): which one I can spread the talk on them more than others and we found the specialized world (which are the special characters that are above the ordinary class), which are the world of the mysterious beginnings of (some) chapters (of Qurān) such as: {ALĀM: أَلَمْ (àlif-lâm-mîm)} of (the chapter of) the Cow (*al-Baqarah*), {ALĀM_Š: أَلَمْص (àlif-lâm-mîm-šâd)} of (the chapter of) the People of Ímrân: *Àl-Ímrân*, {ALĀM: أَلَمْ (àlif-lâm-mîm)} of (the chapter of) Yûnis. Thus let us speak briefly by way of secrets on {ALĀM: أَلَمْ (àlif-lâm-mîm)} of (the chapter of) the Cow, which is the first mysterious *sûrah* in Qurān, and maybe I shall speak after that about the verses that follow it although it is outside (the scope of) this chapter, but I did that by the Command-of-my-Lord which I am familiar with; because I do not speak but only by way of authorization, and also I shall stop as it is specified to me.

213. (The difference between the people of Allah and ordinary authors)

This current composition and the others of us do not follow the course of (ordinary) compositions, neither we do follow in it the course of authors; because each author is under his choice, albeit he is (in fact) dictated, or (he is) under (the influence of) the science that he spreads in particular, so he casts down what he likes and holds up what he likes, or (indeed) he casts what the science gives and what the issue, that he is dealing with, requires so that its reality may become clear. But we are not like that in our composing; it is (only that our) hearts are engaged at the door of the divine Presence watching out to what the door might open up with, poor and empty from any information, if they are asked in that station about anything they would not hear because of the loss of their sense. Then whatever command emerged from behind that cover they hurry up to comply with it and compose it according to the limits imposed on them in the command. Thus it is possible that something is casted down into what is not of its usual kind and intellectual consideration or what is given by the apparent science (of

²²¹ This verse and many other similar verses in Qurān [7:206, 13:13, 21:79, 24:41, 38:18, 39:75, 40:7, 57:1, 59:1, 59:24, 61:1, 62:1, 64:1], that tells about many particular things or that all things are sublimating by His praise (*yusabbihûna bihamdihî*), were widely discussed amongst interpreters and theologians who maintained that this sublimation is their being indication on the oneness of their Creator; thus their sublimation is their mere existence so this is a sublimation of state and not that they are speaking out as the human normally do when he says for example: “Allah is Sublime: *subhâna Allah*”. As in this statement above and elshwere in the *fiutûhât* [I 247.17, I 398.30, II 402.22, II 404.22, II 501.34, II 510.1, III 74.10, III 257.28, III 375.20, III 393.23, IV 213.32, IV 214.1, IV 404.12], Ibn al-Árabî, however, affirms that if it was true that it is only a subpublication of state there would be no meaning to the rest of the verse that we do not understand their subpublication, and he even warns that denying their true subpublication is in fact a misbehaviour towards Allah and that is why Allah says afterwards that “He is Tolerent and Forgiving” [I 398.30]. Then Ibn al-Árabî explains that the reason why we do not understand their subpublication is because they are subpublishing Allah from an Aspect other than that we do [II 510.1], and he adds later that all things, even in the state of their pre-eternal nonexistence, know the necessarily Self-existing and they do subpublish Him with a language that we do not understand but with an accent or tune (*lahn*) that not everyone is paying attention to it apart from the people of disclosure and the believers accept it by faith [III 257.28].

215. (The origin of naming the chapters in Qurān)

You should know that no one knows the beginnings of the mysterious chapters (*suwar*) apart from the people of the reasonable forms (*ṣuwar*). And He made the *suwar* of the Qurān with *sîn* which is the legitimate worshipping, which is the apparent of the fence (*sûr*) in which is the punishment, in which happens the ignorance with them, and that is the station of mercy and not the knowledge with their realities which is the unification.²²⁷

216. (The number of chapters in whose beginnings there are mysterious characters)

Allah, Blessing and Exalted, has made them twenty nine chapters, which is the perfection of the form (where Allah the Exalted says in *sûrat Yâsîn*): {and the Moon; We estimated it in mansions} (which are twenty eight mansions) and the twenty ninth (is) the pole in whom the orb stands, which is the cause of its existence, and that is the *sûrah* of the People of Ímrân: {ALM: ألم (àlif-lâm-mîm), Allah ... (1)}, and without that the twenty eight would not be affirmed.

217. (The number of those mysterious characters)

The total number with the repetition of the characters is seventy eight characters; so the eight is the reality of the ‘few: *bidā* (بضع)’.²²⁸ Peace be upon him said: “Faith is few and seventy (branches)” [SM: 35, Kanz: 52], and these characters are seventy eight characters, so no servant may complete the secrets of faith until he knows the realities of these characters in their chapters.

218. (Predicting the liberation of al-Quds)

If you say that the ‘few’ is indefinite in the (Arabic) tongue, it is from one to nine, so how did you affirm it is eight (in this place)? Then if you will I shall tell you that I have arrived to that by way of disclosure, because that is the way I use and the pillar on which all my sciences are based, but if you will I shall tell you part of that by way of the science of numbers, although Àbu-l-Ḥakam Ábd us-Salâm Ibn Burrejân²²⁹ did not mention it in his book in the same way as I am going to mention it, but he had mentioned it based on astrology and he made that as a veil on his disclosure when he affirmed the opening of the Sacred House (*bayt-ul-maqdis*) in the year five hundred and eighty three (AH, 1187 AD). Thus, similarly, if we like we would reveal (our correct source) or if we like we could make (the science of) numbers as a veil on that.

Hence, we say: the ‘few’ in *sûrat ar-Rûm* is eight, then take the number of {ALM: ألم (1)} according to the micro-assertion (*aj-jazm aṣ-ṣaghîr*)²³⁰ so it will be (also) eight (àlif=1, lâm=3 and mîm=4: 1+3+4=8), then you add it to the eight of the ‘few’ and it will be sixteen (16), then you remove the one for (the mathematical) power (*ùss*) and it will remain fifteen (15) so you hold it and come back to working on that according to the macro-sentence which is the assertion (*aj-jazm al-kabîr*, where àlif=1, lâm=30 and

²²⁷ This is a reference to the verses in *sûrat al-Ḥadîd* describing what happens on the Resurrection Day: {when the Hypocrites will say to the Believers: “Wait for us! Let us borrow from your Light!” It will be said: “Turn ye back behind you then seek a Light!” So a fence will be put up betwixt them, with a gate therein, in its interior it will be Mercy and its exterior, all alongside, will be Punishment! (13)}.

²²⁸ The word *bidā* in Arabic normally denotes an unspecified number between three and nine. See Lissân al-Árab (بضع).

²²⁹ He is Àbu-l-Ḥakam Ábd us-Salâm bin Ábd ur-Rahmân al-Lakhmiy al-Ìshbîliy (d. 536/1142), a Sufi and Qurān interpreter (See: *Siyar Àlâlâm an-Nubalââ*: volume 20, p. 72).

²³⁰ *Aj-jazm aṣ-ṣaghîr* and *aj-jazm al-kabîr* are two methods of calculating the gematical value of the characters. Ibn al-Árabî shall explain these methods in the Seventh Part of this book (see page ???).

mîm=40: $1+30+40=71$),²³¹ so you multiply the eight of the ‘few’ by seventy one and consider these as years, you will get in the result of multiplication five hundred and sixty eight ($8 \times 71 = 568$), then you add to it the fifteen which I asked you to hold it and it will be five hundred and eighty three years ($568 + 15 = 583$ AH, 1187 AD), which is the time of liberating the Sacred House according to that who read it: {the Romans conquered: غَلَبَتِ الرُّومَ (2)}, with *fathāh* (zabar) diacritic²³² on ghayn and lām,²³³ {...they will be conquered (3)}, and (so it happened) in the year five hundred and eighty three the emergence of Muslims in taking the pilgrimage of the infidels which is opening the Sacred House.

And through disclosure we have wonderful secrets in the science of numbers according to what their nature implies and what they have of divine realities, if life extends to us I shall devote a book on knowing numbers if Allah wills.

219. (The segments of faith)

Let us come back to what we were aiming at and say: no servant may complete the secrets contained in the segments of faith unless he knows the realities of these characters according to their repetition in the chapters. And also if he knows them without the repetition he would know Allah's alerting in them the reality of bringing (the world) into existence and the uniqueness of the Sublime Old with His timeless Attributes; so He had spread it in His Qurān fourteen mysterious singular characters, making the eight for knowing the Essence and the seven Attributes from us, and making the four for the composed natures which are: blood (sanguis), black bile (melanchol), yellow bile (choler) and phlegm,²³⁴ so they came (by that) twelve existents, and this is the human from this orb (/aspect), and from another orb he is composed of eleven, ten, nine, eight till the orb of two, but he is never decomposed into the oneness, because that

²³¹ See Note ??? above.

²³² See Note ??? below.

²³³ As it is well known that there are some verses in Qurān which can be read in different ways sometimes leading to quite different meanings; these are called qirāat (readings) depending on the routes of frequent narration (*riwāyat mutawātirah*) that end up with the close Companions of the Messenger Muhammad may Allah have mercy and peace upon him. Originally the Qurān was sent down according to seven tongues of the different Arabic tribes: Quraysh, Hudhayl, Thaḳīf, Hawāzin, Kinānah, Tamīm and Yemen, but as Islam started to spread and to prevent the confusion that started to arise in the outlying provinces, Caliph Ūthmān made official copies of the Qurān according to the dialect of Quraysh and send them along with learned reciters to the major provinces. This preserved the Qurān in its original form but because punctuation and diacriticing was not yet used at that time some words could not be defined through reading alone and they had to take them aurally after those reciters who memorized the Qurān from the close Companions who received the Prophet's approval, such as: Ubayy Ibn Kaāb, Ali Ibn Abi Ṭālib, Zayd Ibn Thābit, Abdullah Ibn Masāūd, Abu ad-Dardāā and Abu Musā al-Ashārī. Then among the next generations of Muslims there were many scholars in the different major centres in al-Madīnah, Makkah, Kufa, Basrah and Damascus, leading to the evolution of Qurānic recitation into an independent science. The methods of recitations were authenticated by chains of reliable narrators ending with the Prophet. Those methods which were supported by a large number of reliable narrators on each level of their chain were called *Mutawātir* (frequent) and were considered to be the most accurate, and other methods in which the number of narrators were few or only one on any level of the chain were referred to as *Shādhah* (unusual). For information about this subject see: W. M. Watt & R. Bell, Introduction To The Qurān, 1994, Edinburgh University Press, p. 49.

²³⁴ These are called ‘humours’ which are the four primary fluids of the body. Just as ancient philosophers divided the elements into earth, fire, air, and water, so Hippocrates (460-377 BC) divided the four main temperamental influences of the human body into: sanguis (blood), melanchol (black bile), choler (yellow bile), and phlegm (Pliny, Samuel J. You May Think It's Funny, But It's Snot. Chicago: Random Lot, 1994. p. 201). These four humours arise in the liver during the second stage of digestion after the food and drink is converted into heat in the stomach. The four humours sustain and nourish the body as they move through their channels; sanguineous (blood), serous (phlegm), bilious (choler, yellow bile) and atrabilious (melancholy, black bile).

is amongst what the Real was specialized with, so it may not be to any existent apart from Him.

Then the Sublime made the first of them is àlif in writing and hamzah in pronunciation, and the last is nûn. Thus àlif is for the existence of the Essence with Its perfection because it does not need any diacritic, and nûn is for the existence of half of the world which is the world of composition; and that is the half of the circle which is visible to us, and the other half (is) the reasonable nûn over it that if it appeared to the sense and moved from the world of spirit it would make a surrounding circle, but (Allah the Exalted) concealed this spiritual nûn by which is the perfection of existence and the dot of the sensible nûn is made as an indication for it (ن).

Thus, àlif is perfect from all aspects and nûn is incomplete; the Sun is perfect and the Moon is incomplete, because it is effacement, the property of its light is borrowed (from the Sun), which is the deposit that it (/he, the moon, the world, the human) carried [33:72], and it is by the same proportion of its effacement and disappearance (is) its affirmation and appearance three for three; the three of setting down the heartily divine moon in the Oneness Presence, and three of setting up the heartily divine moon in the Lordly Presence, and what is between them in exiting and coming back foot by foot, it is never disturbed.

220. (The ranks of these mysterious characters)

Then the Sublime made these characters on (different) ranks: some of them connected (such as {àlif-lâm-mîm}), some are disconnected (such as {H̄M̄ ḌÁḌS̄Q̄: } حَمَّ عَسَقَ }) and some is singular (such as { ḌN: } ن), dual (such as {ḌS̄: } طَسَنَ }) or plural (such as { ḌKHYḌÁḌS̄: } كَهَيْعَصَنَ }), then He alerted that there is a disconnection in every connection but not in every disconnection a connection; so every connection indicates a disconnection but not every disconnection indicates a connection, thus connection and disconnection are in unification and other than unification, but only disconnection is in the essence of separation.²³⁵

So what He (the Sublime) made it singular of these characters is a signal for the annihilation of the form of the servant from pre-eternity, what He made it dual is a signal for the existence of the form of servitude at the state (/instant), and what He made it plural is a signal for the post-eternity with the unlimited resources, thus singularity is for the pre-eternal sea, plurality is for the post-eternal sea and duality is for the Muhammadan isthmus (i.e. the perfect) human (who united between the pre-eternity and post-eternity, as Allah the Exalted said in *sûrat ar-Rahmân*): {He combined the seas, they meet (19) between them is an isthmus they never transgress (20) then which of the favours of your Lord do you (the jinn and the human) both deny? (21)}, is it (you deny) the sea whom He connected with Himself so He annihilated it from the essences (which is the world of spirit and command), (do you deny) the sea that He disconnected from Himself and called the beings (which is the world of creation and objects), or (do you deny) the isthmus on which the Merciful established Himself on him (who is the perfect human, or the heart of the believing servant),²³⁶ {then which of the favours of your Lord do you both deny? (21) there comes out} from the sea of pre-eternity {pearl}

²³⁵ This passage underlines Ibn al-Árabî's conception of important cosmological and philosophical dilemma of continuousness and discreteness. We have discussed this issue at length in IATC: p. 172.

²³⁶ The 'Heart' for Ibn al-Árabî is 'the House that Allah has chosen for Himself in this human composition' [III 179.6]. Allah says in the hadith qudsî that 'Neither My heaven nor My earth embraced Me, but the heart of My servant with faith does embrace Me'. (This hadith is not found in the standard collections but it is widely quoted by Sufis [I 216.9, I 264.22, I 331.19, I 358.11, II 136.8, III 295.9, IV 6.28, IV 83.28]. See: *Muâjam*, pp. 1265-66 and also: Chittick, *SDG*, pp. 265, 349.) For more details about the noetic qualities of the Heart see: James W. Morris, *Listening for God: Prayer and the Heart in the Futûhât*, in *Journal of the Muhyiddîn Ibn 'Arabî Society* XIII (1993), pp. 19-53. See also: Chittick, *SPK*, pp. 106-9 [The Heart].

and from the sea of post-eternity {coral (22) then which of the favours of your Lord do you both deny? (23) and His are the} spiritual {ships which are made from} the realities of the Names {(sailing) in the} sacred {sea} of Essence {like flags (24) then which of the favours of your Lord do you both deny? (25)} {(all those on them shall perish (26) and remain the Face of your Lord, to Him is Majesty and Honour (27) then which of the favours of your Lord do you both deny? (28) all those in the skies and on the earth} i.e.) the higher world, with their loftiness and sanctification, and the lower world, on their descending and misfortune, {ask Him} {(each day} i.e.) each moment {(He is)} {in a task (29)²³⁷ then which of the favours of your Lord do you both deny? (30)}. {All those on them shall perish (26)} even if the essences are not extinct, but it is a journey from ‘coming near: *danâ*’ to ‘near: *dân*’. {Then which of the favours of your Lord do you both deny? (30) We shall conclude} from you to you {(for you)} {oh you the two Heavy (*ath-thaqalân*: worlds of jinn and human) (31) then which of the favours of your Lord do you both deny? (32)}.

Thus if Qurân is interpreted like that no two shall disagree, no two opponents shall appear, and no two goats shall butt. Then you should understand your signs and do not exit your essences, or if it is inevitable then (you may exit) to your attributes, because if the world became safe from your consideration and arrangement it would be in fact under your exploitation, and that is what it was created for (as the Exalted) said (in *sûrat al-Jâthiyah*): {He exploited to you all that is in the skies and in the earth from Him... (13)}. May Allah guides us and you to that in which our goodness and happiness in the Lower and the Hereafter, He is Honourable Guardian.

221. Connection: (interpreting the beginning of the Cow chapter)

The àlif from {àlif-lâm-mîm} is a sign for unification, the mîm is (a sign) for the dominion that never perishes, and the lâm is a medium between them in order to link them.²³⁸

222. (The reality of the descending of the mîm below the line: the descending of the dominion)

Thus look at the line on which the stripe of the mîm occurs; you will find that the origin of the àlif ends to it, and you find that the origin of the mîm starts from it, and then it descends from “the best mould (*âhsani-taqwîm*)”, which is the line, into “the lowest of the low (*âsfali-sâfilîn*)” (which is) the end of the curvature of the mîm, (as) Allah said (in *sûrat al-Tîn*): {We have indeed created the human in the best mould (4) then We abased him to the lowest of the low (5)}.

223. (The reality of the descending of the àlif into the line: the descending of the Lord into the lower sky)

And (as for) the descending of the àlif into the line (that is) like his saying (may Allah have prayer and peace upon him): “our Lord descends down to the lowest sky” [*Kanz*: 3351, 3355, 3388] which is the beginning of the world of composition because it is the sky of Adam peace be upon him,²³⁹ and following (below) it is the sphere of fire;

²³⁷ This verse is one of the key verses Ibn al-Ârabî uses to build up his cosmogonical views from which he concludes that time has to be discrete and he also shows that the day here is in fact a moment for us because at any given moment there is a full day surrounding the globe. See also IATC: p. 47.

²³⁸ As we have pointed out before, Ibn al-Ârabî always affirms that for any action to happen we need two introductions (which are like a father a mother) and link between them. See Note ??? above.

²³⁹ Ibn al-Ârabî showed in different places that each of the seven skies (heavens) is inhabited by some prophets; Adam in the first which is the lowest with regard to us and it is the sky of the Moon, Jesus in

that is why (àlif) descended into the beginning of the line because it descended from the station of uniqueness (*àhadiyyah*: that is its beginning of àlif which is an abstract indivisible point) to the station of bringing the creatures into existence (*wâhidiyyah*: which is the station of oneness which includes multiplicity),²⁴⁰ (and this descending is) a descending of sacredness and sanctification and a descending of depiction and comparison.

224. (The role of the lâm as a medium or link)

And the lâm (which is the isthmus that is the perfect human) was a medium, and it is a deputy for the Creator and the being; so it is the Ability from which the world is found, thus it resembles the àlif in descending to the beginning of the line. And because it is mixed from the Creator and the being (i.e. the Real and the creatures) so He (the Exalted) may not be described by ability over Himself but He is Able over the His creatures, thus the face of the ability is directed towards the creatures (as the curvature of the lâm which is directed towards the mîm: لم), that is why it (/the divine Name ‘the Able’) is not affirmed without the creatures, thus it (/the Ability) must be connected with them (wherever they are) high and low.

225. (The descending of the lâm into the line)

Since its reality may not be completed without its reaching into the line, (in which case) it would be on the same rank with the àlif, it (/the lâm) requested by itself to descend below the line, or on the line, as the mîm has descended, so it descended to create the mîm, but it was not possible for it to descend on the form (/image) of the mîm, otherwise nothing may exist out of it (in this case) apart from the mîm, thus it descended with half a circle until it arrived to the line from the other direction from which it descended (↺), so it became a sensible half orb which requested a reasonable half which formed (together the sensible and reasonable halves of the lâm which is the medium) a revolving orb, so the whole world from its beginning to its end has been formed in six days as kinds from the beginning of Day of Sunday to the end of Day of Friday, leaving Saturday for the changes from one state to another and from one station to another, and transformations from one being to another.²⁴¹ (The world) is stable on that (condition of changing and transformation), it never perishes or changes (and therefore Saturday is called the day eternity and all the days including Saturday itself happen in Saturday), and that is why the agent on this day is coldness and dryness and from planets Saturn (so that it may hold the form in memory to compare with the following form in order for multiplicity and movement appear in space and time).

226. (The comprehensiveness of the orb of lâm)

Thus the orb of {àlif-lâm-mîm} alone became an encompassing orb whoever revolves with it he knows the Essence, Attributes, Actions and the Acts (/beings) (i.e. everything, from pre-eternity to post-eternity);²⁴² thus who reads {àlif-lâm-mîm} with

the second and it is the sky of Mercury, Joseph in the third and it is the sky of Venus, Idrîs in the fourth and it is the sky of the Sun, Aaron in the fifth and it is the sky of Mars, Moses in the sixth and it is the sky of Jupiter, Abraham in the seventh and it is the sky of Saturn. Note also that sometimes Ibn al-Ârabî counts from above so he calls the sky of Jupiter where prophet Abraham is as the first sky. See also IATC: p. 85.

²⁴⁰ For more about the difference between *àhadiyyah* and *wâhidiyyah*, see: ???.

²⁴¹ This statement forms the basis of Ibn al-Ârabî's cosmological principle of the ever-renewed creation (see IATC: p. 136.) and his distinctive view of time that Saturday is the day of eternity (IATC: p. 93.).

²⁴² This description is compared to Ibn al-Ârabî's description of the Reality of Realities that we talked about before and also to his description of Saturday which he calls the day of eternity as we have seen above (see Note ??? above). Also in *at-Tanazzulât al-Mawşiliyyah*, Ibn al-Ârabî asserts that: “Saturday passes through the existent things like number does in the countable things, permanence in the permanent things, and standing in the standing things; it is not non-existing nor existing, and not present nor absent”

this reality and disclosure he is present by all, for all and with all, nothing is left at that time but he witnesses it, though some he may know and some do not know.

227. (The sanctification of the àlif above diacritics)

The sanctification of the àlif above the effects of diacritics on it indicates that the Attributes may not be comprehended without the Actions, as he, peace be upon him, said: “Allah was and nothing with Him, and He is (now) as He was”,²⁴³ so that is why (in explaining these Attributes) we pointed out to the reasonable and not to His Sanctified Essence, because conjunction may not be comprehended without the two conjunctives; thus fatherhood is not comprehended without the father and the son existentially or by estimating, and similarly the Owner, the Creator, the Originator, the Forming and all the Names that require the world by their mere realities.

228. (The secret of connecting the lâm with the mîm)

The subject of alerting in the characters of {àlif-lâm-mîm} is in connecting the lâm, which is the attribute, with the mîm, which is its effect and action; the àlif is one essence, connecting it with characters is not possible when it happens first in the line; so it is the Straight Path (*as-Sirâṭ ul-Mustaqîm*) which the soul asked for in her saying (in the Opening chapter: *sûrat al-Fâtiḥah*): {guide us to the Straight Path (6)}, the path of sanctification and unification, so when her Lord, Who is the word to Whom she was asked to return in *sûrat al-Fajr* [89:27-30] (in His saying, the Exalted: {Oh you the pacified soul (27) come back to your Lord pleased and pleasing (28) then enter among My servants (29) and enter My Paradise (30)}, (/when her Lord) agrees (by saying Amen after) her supplication, the Exalted accepted His agreement on her supplication so He made the àlif of {àlif-lâm-mîm} (which is the unification) appear right after {and not the astray (7)} (in *sûrat al-Fâtiḥah*), and He hid {Amen} because it is an unseen from the (spiritual) world of kingdom (*malakût*); (thus) whoever his agreement coincides with the agreement of Angels in the verified unseen (*al-ghayb al-mutaḥaqqiq*) which is called ‘sincerity (*ikhlaṣ*)’ by the general scholars, the mystics call it ‘presence (*ḥudûr*)’, the realizing call it ‘aspiration (*himmah*)’ and I and the likes call it ‘care (*inâyah*)’.

229. (The secret of hamzah)

And when the àlif was united in the world of kingdom and witnessing and it appeared, so the difference happened between the Old and the occurring; look thus in what we have written down and you shall see wonders! What supports what we have said about the presence of the attribute is the prolongation (*al-madd*)²⁴⁴ in the lâm and the mîm and not the àlif.

If a mystic says: We found the àlif inscribed but the pronunciation is for hamzah and not àlif? We say: This is also thereby reinforcing what we have said; the àlif does not accept the diacritic because the character is unknown unless it is marked then when it is marked it is distinguished by this diacritic which relates to it either by *rafeã*, *naṣeb* or *khafed*,²⁴⁵ but the Essence is never known as it is, thus the àlif that indicates It (/the divine Essence), which is in the world of characters like the (perfect) human in the

[*at-Tanazzulât al-Mawṣiliyyah*, p. 339]. At the end of Sixth Part of this book, Ibn al-Árabî shall also speak more about the Reality of Realities.

²⁴³ See note ??? above.

²⁴⁴ See note ??? above.

²⁴⁵ *Rafeã* (lit. uplifting), *naṣeb* (lit. installing) and *khafed* (lit. demotion) are the major grammatical states of words which are normally indicated with *ḍammah*, *fateḥah* and *kasrah* respectively, on the last character in the word, although sometimes these states are indicated by using certain suffixes. *Ḍammah* (lit. ‘enfolding’), *fateḥah* (lit. ‘opening’) and *kasrah* (lit. ‘breaking’) are diacritics used in Arabic script in order to distinguish the vocal pronunciation of the corresponding letter. For more information about these diacritics, see Note ??? below, and also Appendix ???.

(normal) world, (so this àlif) is also unknown like the Essence; it does not accept the diacritic. So when it did not accept it, it remains only that it may be known by way of negating the attributes from it, but because it is impossible to pronounce the unmarked (character) we pronounced the name of the àlif as à-l-i-f (instead of pronouncing it as a single character: àlif) so we pronounced the hamzah with the diacritic of *fateḥah*²⁴⁶ so the hamzah took the place of the first excelled (*al-mubdaʿ al-awwal*: which is the First Intellect) where its scientific attribute marked it and it was the place for his bringing-into-existence in the connection between kâf and nûn (from the divine Command *kun*: ‘Be: كُنْ’).

230. (The secret the prolongation)

If it is said: We found that the àlif is pronounced in lâ-m (l-â-m) when it is not in the àlif! We say: you are right, its pronunciation does not occur without an marked (character) with full diacritic before it and it is connected with it, but we are talking here about the disconnected àlif where the diacritic of the character before it is not satisfied, so it does not appear in pronunciation albeit it is inscribed such as the àlif of “إنما المؤمنون: *innama al-muʾminûna* (but the believers)” so these are two àlifs between the mîm of “*innama*: إنما” and the lâ-m of “*al-muʾminûna*: المؤمنون” (إنما المؤمنون), which are present in writing but are not pronounced in speaking (because the diacritic of the character before them, which is the mîm, is not satisfied). But without the existence of the connected àlif that occurs after the character such as lâ-m, hâ-m or hâ-m and the likes, there would be no prolongation to any one of these characters, thus their prolongation is the secret of sourcing by which the existence of the attributes happens in the place of characters, and that is why the prolongation happens only with connection; when àlif is connected in His Name (the Exalted): “*al-Ākhir*: the First”, the àlif will be prolonged by the existence of the character connected with it, and when the character that is connected with it existed it needed the Attribute of Mercy so it was given the diacritic of *fateḥ* which is *fateḥah* (that is a zabar diacritic put above the character like this َ-); so when it was given it, it was required to give thanks for that, so it said: “How this thanking for it need to be?” It was said to it: (this thanking) is to inform the hearing that your existence and the existence of your attributes was not by yourself but from the Essence of the Exalted Old, so mention Him when you mention yourself since He made you with the attribute of Mercy in particular as an evidence onto Him, and that is why he (may Allah have prayer and peace upon him) said: “Allah had created Adam

²⁴⁶ As Ibn al-Ārabî shall explain in Section Two of this long chapter we are working at now (which lies in the Volume Two of the *futūḥât*), *fateḥah* is one of four diacritics (*ḥarakât*, s. *ḥarakah*, lit. movement) which he sometimes calls the small or the mini characters, and these are: *fateḥah*, *ḍammah*, *kasrah*, and *sukûn*. The *fateḥah* which literally means ‘opening’ is a zabar diacritic put above the character like this َ and it indicates a vowel sound like that produced by the english letter ‘a’ in ‘banana’, the *ḍammah* which literally means ‘enfolding’ is a pesh diacritic put above the character like this ُ and it indicates a vowel sound like that produced by the english letter ‘u’ in ‘full’ or also by the letter ‘o’ in ‘fossil’, the *kasrah* which literally means ‘breaking’ is a zer diacritic put underneath the character like this ِ and it indicates a vowel sound like that produced by the english letter ‘i’ in ‘bill’ or ‘e’ in ‘pen’, and the *sukûn* which means ‘resting’ indicates the absence of any of the previous three movements, and it is indicated with a small circle put above the character like this ْ and it indicates a consonant letter such as ‘k’ in ‘book’. Apart from *sukûn*, and only at the end of the word, in some gramatical cases the remaining three diacritics are sometimes doubled (َ-, ُ-, ِ-). This is called ‘*tanwîn*: nunation’ and it is pronounced with a sound ‘n’ in addition to the corresponding diacritic, like this (‘an’, ‘un’, ‘in’) respectively. In addition to the above four diacritics and the *tanwîn*, there is also the gemination mark which is called the *shaddah* which literally means ‘strait’ or ‘stress’ and it is a sign put above the character (ّ-) to indicated that this character is pronounced as double. See also Appendix ??? for more details about the different charactersitics of the Arabic scripts.

according to the Form (/Image) of the Merciful”.²⁴⁷ So when this àlif uttered the thanks on its creator it said (with prolongation): لَام: lââm, يَاء: yââ, هَاء: hââ, حَاء: hââ, and طَاء: ṭââ, so it showed by pronunciation what was hidden in writing (which is the àlif) because the àlif that is in طه: ṭâ-hâ), حم: hâ-mîm) and طس: ṭâ-sîm) exists in pronunciation and hides in writing because the attribute which is the *fateḥah*, the attribute of opening the existence, indicates it.

231. (The secret of sourcing)

If he said: We find the prolongation also in the wâw when what is before it is *madmûm* (i.e. marked with *ḍammah* that is a pesh diacritic put above the character like this ُ-), and in the yââ when what is before it is *maksûr* (i.e. marked with *kasrah* that is a zer diacritic put underneath the character like this ِ-), so they are also three essences (àlif, wâw, yââ), how that may be when there is only one essence? We say: Yes, as for the prolongation that exists in the wâw before of which is *madmûm* such as (in His saying the Exalted in the chapter of the Pen): {ن وَالْقَلَمِ ...} *nûn* and the Pen...} and the yââ before which is *maksûr* such as the yââ in (the pronunciation of *sîn* in): {طس: ṭâ-sîm) and the yââ (in the pronunciation) of the *mîm* in {حم: hâ-mîm), (the prolongation in these) is from the aspect that Allah made them ill letters (*hurûf illah*),²⁴⁸ and each illness requires an ill by its reality, so, when it requires that, there must be a secret (/link) between them through which the prolongation and the sourcing happens, that is why they are given the prolongation and that is, when the angelic messenger deposited the revelation, if there was no commensurateness between him and the one whom is casted down upon, he would not (be able to) accept anything, but that was hidden for him, but since this revelation occurred to him, and its station is the wâw because it is higher and spiritual and the *rafeâ* gives highness, and that is the chapter of the ill wâw, so we expressed that by the spiritual angelic messenger, be it Gabriel or others from the angels. And when the human messenger is deposited to him what it was deposited from the secrets of unification and laws, he was given from sourcing and supplying by which he may supply the world of composition, but the secret of sourcing was hidden from him, and that is why (Allah the Exalted) said (in *sûrat al-Âḥqâf* about the human messenger): {...I do not know what shall be done with me nor with you... (9)} and said (in *sûrat al-Kahf*): {... I am but a human like you ...(110)}, so since (this human messenger) was existing in the lower world the world of bodies and composition we gave him the ill yââ before which is *maksûr* (i.e. marked with *kasrah*), which is from the characters of *khafed*. Therefore, because they (/the human messenger and angelic messenger) are causes for the existence of the divine secrets of unification and law they (/the wâw and the yââ which refer to the human and the angelic messengers) were given the secret of sourcing so that is why they were prolonged.

232. (The difference between the character of àlif and the characters of wâw and yââ)

As for the difference between them (/the wâw and the yââ) and the àlif, it is that wâw and yââ may be ripped off this station and be marked with all diacritics such as His saying: {وَوَجَدَكَ} [93:7, 8], {وَوَشَّوِي} [33:51], {لَوْلَا الْأَدْبُرُ} [48:22], {وَيُنْتُونُ} [6:26], {يُعْنِيهِ} [80:37], {إِنَّكَ مَيِّتٌ} [39:30], and they may be un-marked with the active un-marking (*as-*

²⁴⁷ See Note ??? above.

²⁴⁸ The ‘ill letters: *hurûf al-illah*’ are the three long vowels àlif wâw and mîm, and sometimes they are called the weak letter, because they do not always serve as the other letters which are called the complete letters ‘*al-hurûf aṣ-ṣahîhah*’, i.e. when these three letters serve as vowels and especially at the end of the word they are called ill letters, and that is because they are not pronounced themselves but they only give vowel prolongation to the letter before them, otherwise they are also complete and can be fully pronounced inside the word.

sukûn ul-ḥayy)²⁴⁹ such as His saying: ²⁵⁰﴿وَمَا هُوَ بِمَيِّتٍ﴾ [14:17], ﴿وَيُنْتَوْنَ﴾ [6:26] and the likes. (Whereas) the àlif is never marked and what is before it is always *maftûḥ* (i.e. marked with *fateḥah*).

So there is no proportion between the àlif and the wâw and yââ; whenever wâw and yââ are marked, this is their station and from their descriptions, but whenever they are annexed with the àlif in *illiyyah* (being the characters of illness) that is not for their essence but from the aspect of the Sublime Old (Who) is not supposed to be marked (/moved) nor does He accept it, but that is from the description and the reality of the station in which the wâw and yââ occupied.

Thus, the indication of the àlif is Old, and the wâw and the yââ, whether marked or un-marked, are occurring, if that is affirmed then each àlif, wâw or yââ inscribed or pronounced then they are but an indication, and each occurring indication requires occurring, and the occurring is not limited by inscription or pronunciation because it is the an unseen of an apparent.

Similarly, (the àlif and the yââ in) ﴿ỴS: يَسْ (yâ-sîin)﴾ and (the wâw in) ﴿N: نَ (nân)﴾ is found in pronunciation, which is its appearing, but not found in inscription which is its unseen, and that (is) the reason of (the possibility of) getting knowledge of the Creator and not of His Essence, and with the existence of {nothing like His example} [42:11] (i.e. the sanctification or the negation of comparison) and not His Essence (may He be Sublimed far above the possibility of encompassing Him with knowledge).

233. (Where to seek the Real)

You should know, oh you the receiver, that all that comes under enumeration then it is invented (*mubdaâ*) or created (*makhlâq*), which is your place; thus do not seek the Real not from within nor from outside, as entry and exit are the qualities of occurrence, but look at the whole in the whole then you will find the whole; the Throne is collecting and the Pedestal is separation:

Oh you who is seeking to comprehend the Real
go back to yourself, the Real is in you, thus comply

(As Allah the Exalted says in *sûrat Ḥadîd*): {go back behind you and seek light... (13)}, so if they did not go back they will find the light, but because they went back with the believe in disconnection the fence was established between them (as Allah the Exalted said in the rest of the verse {then a fence shall be established betwixt them, with a gate therein; in its interior is mercy and its exterior from its side is punishment (13)}), otherwise if they knew who called them out in His saying {go back behind you} they would say: “you are our Sought” and they would not go back. So their going back was the reason of establishing the fence betwixt them. Then Gehenna appeared (to them) {then they were thrown in it with the enticed} [26:94], and there remained the unifiers sourcing the people of Paradises with boys and beautiful houris from the Presence of witnessing.

Thus, the minister is the place of the attributes of the commander, but the attribute that the commander was distinguished with alone is the secret of management (*sirr-ut-tadbîr*) where the attributes are kept outside it, so he knew what is being delivered to it; and it was established that the àlif (of {àlif-lâm-mîm}) is the essence of

²⁴⁹ *Sukûn* is one of the four diacritics used in Arabic script in order to distinguish the vocal pronunciation of the corresponding letter. The sukn alhayy ????. For more information about these diacritics, see Note ??? above, and also Appendix ???.

²⁵⁰ Normally in standard Qurân books today, this verse is written with *shaddah* and *kasrah* on the yââ like this: ﴿وَمَا هُوَ بِمَيِّتٍ﴾, but since Ibn al-Ārabî is quoting this verse as an example on the *sukûn* on yââ, it must be written like this ﴿وَمَا هُوَ بِمَيِّتٍ﴾ as we did above, and this might be another variant reading.

the word, the lâm is the essence of the attribute and the mîm is the essence of the action, whereas their hidden secret is what made them exist.

234. Connection: (interpretation the word “that”)

Then we say: His saying {that Book: *dhâlik-al-kitâb* (ذَلِكَ الْكِتَابِ)} after His saying {*âlif-lâm-mîm*} (from the beginning of *sûrat al-Baqarah*) is a reference to an existent, though it entails some farness, or a reason for farness, because He pointed out to the Book which is separation (*farq*), the place of details, and He inserted the letter lâm in {*dhâlika*} (so He did not say: *dhâka*) which (means the same but with the lâm in it) indicates farness in this place, and the demonstrative pronouns (in general) indicate farness for the (realizing) people of Allah, and because it, I mean the lâm, is from the middle world (being the link between the alif and the mîm as we have seen above) so it is the place of the Attribute, because with the Attribute the Old and the occurring are distinguished (from each other). And He used the call for the singular in particular by the singular kâf (in *dhâlika* so He did not say: those ذَلِكُمْ *dhâlikum*, for plural) so that no sharing may happen between the created things.

And we had talked about this section in details when we talked about His saying the Exalted (in *sûrat Tâhâ*): {take off your shoes... (12)} in the book of “the collection and the details”; i.e. take off the lâm and the mîm to remain the âlif which is sanctified above the Attributes.

235. (Accompany the character âlif and the number one to everything in existence)

Then the âlif, which is the place of collecting (*jamâ*), separated between the dhâl (from *dhâlika*), which is the Book (that is) the place of the second separation (*al-farq uth-thânî*), and the lâm which is the Attribute (that is) the place of the first separation (*al-farq ul-awwal*) (and) by which the Book is read, so that the separation may not be deluded as that the addressing is from another separation and hence it will never reach any reality; so He separated between them by âlif which became a veil between the dhâl and the lâm. Then the dhâl wanted to reach into the lâm but the âlif (which is the first intellect or the messenger) stood up before it and said: you (may only) reach through me. And the lâm wanted to meet the dhâl in order to give to it its deposit, but the âlif confront it and said: you (may only) meet it through me.

Thus, no matter how you look into existence in collection or separation you will find unification accompanying it, it never leaves it, just like the accompanying of the (digit) one to numbers; because the two would not exist if you do not add one to (another one) like it which is (together) the two, and the three is attained only by adding (another) one (to the previous two); thus if one is missed from the thousand the name and the reality of the thousand would disappear and another reality remain which is the nine hundred and ninety nine, the essence of which shall disappear if a one is missed from it. Thus whenever the one disappears from something it (/this thing) would disappear and whenever it is affirmed that thing would exist.

(So) like that is the unification if you investigate it (as Allah the Exalted says in *sûrat al-Hadîd*): {...and He is with you wherever you are ... (4)} (and also His saying in *sûrat al-Baqarah*: {...wherever you go there is the Face of Allah, for Allah is Vast and Knowing (115)}).

236. (The Inscribed Book and the Unknown Book)

And He said “dhâ: ذَا” (that: from *dhâlika*), which is mysterious letter (*ḥarf mubham*), so He declared this mysterious by His saying {Book} which is the reality of dhâ (i.e. the referred-to by the demonstrative pronoun: “that”). And He brought that with the letters (/article) of definition and convention (/the definitive article), which are

(themselves) the àlif and the lâm from {àlif-lâm-mîm} but they are here from another aspect of that which they were on it in {àlif-lâm-mîm}; because they were their in the place of collection and here in the first division of the divisions of detailing, but that is from the detailing the secrets of this *sûrah* in particular not from any other *suwar* (/chapters), this is how facts are arranged in existence.

So “that Book” is the Inscribed Book (*al-kitâb ul-marqûm*), because the mothers of Books are three: the Written Book (*al-kitâb ul-maşûr*), the Inscribed Book (*al-kitâb ul-marqûm*) and the Unknown Book (*al-kitâb ul-majhûl*). And we have explained the meaning of the “Book” and the “Writer” in chapter nine of the book of “The divine arrangements for reforming the human kingdom”,²⁵¹ so look at that there.

We say (here) that the essences, even when their meaning are united, there must be some meaning by which one may differentiate between the two essences, which is called the description; so the Inscribed Book is described by inscription, and the Written Book is described by writing, and this Unknown Book whose description was robbed out from it, it must be either one of two cases: either it is (itself) a description and that is why it may not be described, or it is an indescribable essence. Disclosure gives that it is a description called knowledge whose place is the hearts of the Words of the Real; do you not see that He says (in *sûrat al-Sajdah*): {ALM: (1) descending the book: تَنْزِيلُ... (2)}, say {He sent it down with His knowledge: أَنْزَلَهُ بِعِلْمِهِ [4:166]. So He addressed the kâf (ك) from *dhâlika* (ذَلِكَ) with the description of knowledge which is the lâm lowered (*makhfûdah*) by descending (dhâ-li-ka) because it is sanctified above from comprehending its essence, so He said to the kâf that is the divine Word: {that Book: ذَلِكَ} الكتابُ, which has been sent down on you, is My Knowledge and not your knowledge, (He says to it in the rest of the verse:) {no doubt in it} for the people of realities, (the Qurân continues from the chapter of the Cow: {a guide for the pious}, i.e.) I send it down as a guide for those who beware Me, and you are the house (for this Book) so you are its place. And each Book must have a mother and its mother is that Unknown Book which you may never know because it is not a description to you nor to anybody and it is not an essence.

237. (The getting of knowledge into the knowing)

And if you want to investigate this then look at how knowledge gets into the knowing, or how the seen gets into the seeing; it (/the seen or the known) is not (itself the object) and it is not other than it (but it is like a copy of it), look thus at the degrees and ranks of the characters of (the rest of the verse) :{no doubt in it, a guide for the pious: (لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)}, as we shall mention after these words which we are at now, and manage what I have spread out to you, and untie the node of the lâm-àlif (لا) from {لَا رَيْبَ} to be two àlifs, then the form of the curvature of lâm appeared in the nûn of “المُتَّقِينَ” and that is because of the delay of àlif behind the lâm of His Name “the Last: الآخر” which is the knowledge that happens to the servant from his self in his saying, peace be upon him: “who knows himself knows his Lord”,²⁵² so he brought knowing the

²⁵¹ This book of *at-Tadbîrât al-Îlâhiyya* (the Divine Arrangements) has been published in the west as early as 1919 by Brill Academic Publishers and edited by H. S. Nyberg in *Kleinere Schriften des Ibn al-Ârabî*. See also Note ??? above.

²⁵² This famous hadith that is often quoted by the Sufis has been mentioned in ‘*ad-durrar al-muntathirah*’ by as-Suyûtîy, but many scholars say that this hadith is not authenticated. Ibn al-Ârabî, however, uses this hadith very often [I 63.28, I 105.14, I 109-10, I 112.3, I 328.31, I 331.27, I 347.8, I 353.5, I 399.5, I 460.4, I 467.1, I 472.12, I 483.32, I 490.27, I 500.15, I 591.29, I 636.25, I 661.2, I 695.24, I 712.20, III 101.18, II 34.26, II 40.29, II 102.15, II 153.2, II 176.6, II 225.6, II 243.3, II 256.1, II 298.29, II 308.32, II 429.8, II 470.14, II 472.34, II 479.5, II 488.18, II 500.18, II 508.12, III 44.27, III 73.3, III 189.19, III 199.5, III 270.9, III 275.31, III 289.32, III 301.3, III 305.14, III 315.5, III 363.21, III 369.2, III 389.34, III 391-2, III 401.13, III 404.27, III 412.8, III 458.7, III 503.29, III 532.33, III 536.7, III 544.22, III 553.5, IV 9.21, IV 28.26, IV 44.24, IV 55.11, IV 109.32, IV 143.11, IV 147.5, IV 173.23, IV 228.31, IV 245.19, IV 265.9, IV 307.3, IV 367.14, IV 412.5, IV 416.13, IV 423.16, IV 432.24, IV 455.7].

lâm (that is the self) before knowing the àlif (that refers to the Lord) so it became an evidence on it, and they did not mix to be one essence, but each one of them was by its essence, that is why the evidence may not meet with the evidenced but the aspect of the evidence is the link, which is the place of connecting the lâm with the àlif.

(If) you multiply the two àlifs “â: ̣” one with the other, you will get in the result one àlif “â: ̣” and that is the reality of connection (*ittiṣâl*). Similarly, (if) you multiply the occurring with the Old in the sense, you will get in the result the occurring and the Old will hide by its (/the occurring's) coming out, and that is the reality of connection and unification, (Allah the Exalted said in *sûrat al-Baqarah*): {your Lord said to the angels: “I am making a successor in the Earth”}), and that is opposite to the reference of Junayd to the sneezing: “when the occurring is compared with the Old, not trace will left out of it”, due to the difference in the station; do you not see how the lâm of the àlif from (لَا رَبِّبَ) were connected from the (orb of the) Pedestal (which is the orb of the fixed stars and it is here where the base of the “ل” separated)²⁵³ so it appeared two essences “ل” so the secret of tying between them was unknown, then the Throne separated them when they returned and arrived to it so it became on the following form “ل” so the lâm appeared with its reality because (the àlif) was not in it in the station of unification and connection to return it on its form. Thus (if) we take out the half circle of the lâm that hid in the lâm of the àlif (ل) to the world of composition and sense then it will remain two àlifs “â: ̣” in the separation, and (if) we multiply one with the other, which is the multiplication of something by itself, so it will become one (àlif) “â: ̣” so it wears the other one and thus the other was a cover and that is the one that appeared, which is the created successor. Thus the wearing knows only the inside of the cover, which is the collection, and the secret of the cover is on the form of the wearing; so if you say one you are right and if you say two essences you are right, in appearance and in disclosure, may Allah bless that who said:²⁵⁴

The glass is delicate and so is the wine
they are alike so the matter is confusing;
It is as if we have wine without a cup
or as if we have a cup without wine

But the wearing may never know the outside of the cover, but he may know the inner of its essence which is its veil, likewise nothing may know the Real apart from ‘knowledge’ and nothing may praise Him in reality apart from ‘praise’, but you know through knowledge, which is your veil because you only witness the knowledge residing in yourself albeit it coincides with the known, but your knowledge is residing in yourself and it is your witness and your worshiped.²⁵⁵

238. (The difference between knowledge and the known)

Thus be aware to say, if you follow the way of realities, that you knew the known, but you (actually) knew the ‘knowledge’ (that is the veil), and the knowledge is the knowing with the known, and between the knowledge and the known there are deep

²⁵³ Ibn al-Árabî showed that the word of Allah, the Merciful, is one [54:50] above the Throne, and it splits into two by the orb of the Pedestal [II 257.17, II 437.4]. Therefore, with regard to the One there is always Mercy, no sadness or torture, which appear only below the orb of the Pedestal (i.e. in the material world). For more details about Ibn al-Árabî's view of the different orbs and their arrangements, see IATC: p.000.

²⁵⁴ This poetry is attributed to Abu-I-Qâsim Ìsmââil Ibn Ábbâd aṭ-Ṭalqâniy (326/937-385/995), known as aṣ-Ṣâhib Ibn Ábbâd. See: *Abjad al-Úlûm*, by: Ṣadiq bin Ḥasan al-Qanwajiy (Dâr ul-Kutub Ìlmiyyah, Beirut, 1978) volume 3 p. 67.

²⁵⁵ Thus we can compare this statement to the famous hadith often quoted by the Sufis: “Whoever knows himself he knows his Lord” that have we mention in Note ??? above, and for more detailed analysis of the cosmological implications of this hadith, see IATC: p.187.

seas because the secret of relating between them with their different realities is a sea which is very difficult to ride and the expression may never ride it at all nor the signal but the disclosure may comprehend it from behind many fine veils one may not sense them that they are on the eye of his insight due to their fineness, and they are very difficult to be comprehended, how then their Creator (may be comprehended)!

Look then how far is he from the thing, that who says I knew the thing, be it occurring or Old, and that is the fact for the occurring whereas the Old is further and farthest, because He has no example; how then one may reach into knowing Him or how this may happen! And we shall talk about this delicate issue in the third section of this chapter.

239. (The seeing of the people of Paradise)

So the wearing may not know the outside of the cover but only from the aspect of (His) existence provided that it is in the station of water-seeking (*istisqââ*),²⁵⁶ and then it disappears and returns because it is a knowledge of cause and not a knowledge of attraction, and that is the vision of people of Paradise in the Hereafter, which a manifestation at some times apart from other times, and we shall talk about that in the chapter on Paradise (which is chapter sixty five) of this book.

240. (The seeing of the people of the facts)

And this (/the vision of the people of Paradise) is the station of distinction, whereas the people of realizing, (of) the inner of the cover, are always witnessing, and along with their being witnessing, their outer is in the Pedestal of Attributes enjoying the matters of the skin of the inner, an enjoyment of connection.

241. (The meaning of ‘that’ being an initial and not a subject or object)

Look at His wisdom in (that:) ذلك being an initial (*mubtadaâ*)²⁵⁷ and not a subject (*fâil*) or an object (*mafûûl bihî*) whose subject is not named, because it may not be a subject for His saying (no doubt in it: لا رَيْبَ فِيهِ) otherwise if it was a subject then there would be doubt because the subject is the one who sent it down and not Him, how then it is attributed to it that which is not its attribution, and also because the station of dhâl prevent that because it is from the realities which “were and nothing is with them”,²⁵⁸ that is why it does not connect (with other characters) when it precedes them just like the àlif and its sisters: dâl, rââ, zây and wâw.²⁵⁹ Also it may not be said to be an object whose subject is not named because then it would be necessary that it must be preceded by a word with a specific structure whose place (of study) is grammar. And

²⁵⁶ This word ‘*istisqââ*’ expresses the situation when Muslims pray asking Allah for rain, in accordance with the teachings of the Prophet, peace be on him, who urged Muslims to perform *istisqââ* prayers in the case of drought or delay of rainfall.

²⁵⁷ In Arabic there are two types of sentences: the nominal sentence and the verbal sentence; the nominal sentence (*al-jumlat-ul-ismiyyah*) always starts with a noun or a pronoun and it does not contain any verb, it consists of two parts: the subject (*al-mubtadaâ*) and the predicate (*al-khabar*). Instead of the ‘subject’ we have used here the word ‘initial’, which is the literal translation of ‘*al-mubtadaâ*’, in order to distinguish it from the subject (*fâil*) because in Arabic, unlike the *fâil*, the *mubtadaâ* does not use a verb, and Ibn al-Ârabî is making a distinction between them here.

²⁵⁸ He is refereing here to the famous hadith: “Allah is and nothing is with Him” that he has quoted many times already and we have seen how he explained in the Foreword that this description included also the creatures.

²⁵⁹ These six characters àlif, dâl, dhâl, rââ, zây and wâw, apart from all other characters in Arabic script, do not join with that characters that are after them in the word; this mean that their initial state is like their isolated state. For more details see Appendix ???. For this same reason, we will see in the next two parts that Ibn al-Ârabî calls these six characters as the ‘sacred characters’ and he says that from these characters the six directions are found.

the “Book: الكتاب” here (is) the act itself, and the act is not said to be a subject nor an object, and it is *marfûã* (/its grammar marker is *rafeâ*) so it remains only that it is an initial (which is always *marfûã*). And the meaning of initial (is) that nothing else is initially known (as Allah the Exalted said in *sûrat al-Âġrâf*): {Am I not your Lord? They said: “indeed” ... (173)}.

242. (The Mother of the Book)

Then, if it was said that from the necessity of every initial is that it should be initially operated upon, we say: yes, the Mother of the Book operated upon it because it is the origin that operates upon the “Book”, and the one who is operating upon all, whether real and created, is Allah the Lord, and that is why Allah the Exalted and the Blessed alerted in His saying (in *sûrat Luqmân*): {...that you thank Me and (thank) your parents}, so He shared (with thanking), and then He said (in the rest of the verse): {to Me is the destiny (14)} so He unified; thus thanking is from the station of separation (but the destiny is to unity).

Therefore, similarly, you should thank ‘the cover’, because it was a cause which connected to ‘the wearing’, and the destiny is from the cover and from you to the wearing, each connects on his form. You should understand thus what we have said and you should differentiate between the station of dhâl and àlif, despite their sharing in the sacred unity, initially in the state and the station and finally in the station but not in the state.

243. Alert (the book, the verses, the collection, and the separation)

(The Exalted) said (in these verses *sûrat al-Baqarah* under discussion): {that: ذللك } and He did not say (here): {Those are the verses of the Book: ذللك آيات الكتاب } (as He said in other chapters such as: *Yûnis*, *Yûsuf*, *ar-Raãd*, *al-Ĥijr*, *ash-Shuárâã*, *an-Naml*, *al-Qaşaş* and *Luqmân*), thus the book is for the collection and the verses for the separation, and “that: ذللك” is for the singular masculine whereas “those: ذللك” is for the singular feminine (in Arabic), so the Exalted referred first with “that Book: ذللك الكتاب” to the existence of collection originally before separation, then He found the separation in the verses just as He collected all the numbers in the one as we introduced (above) so that if we remove it the reality of that number would disappear and there would remain no trace for the thousand (for example) in existence (but it would be nine hundred and ninety nine) and when we introduce it (again) the thousand would come into existence, look thus at this wonderful power which is given by the reality of the one from which all this infinite multiplicity appeared whereas it is in itself and its name one and single. Then He found the separation in the verses (as) Allah the Exalted said (in *sûrat ad-Dukhân*): {We sent it (/the Qurân) down in a blessed night... (3)} then He said: {in which each wise issue is separated (4)}, so He started with the collection which is everything (as) the Exalted said (in *sûrat al-Âġrâf*): {And We have written for him (/Moses) in the Tablets from ‘all things: *kulli-shayã*’,²⁶⁰ preachment and detailing for all things, (and said unto him): take it with firmness, and enjoin your people to take the best in them, soon shall I show you the home of the wicked (145)} (so): “in the Tablets” is (a reference to) the station of separation, (and) “from all things” is a reference to

²⁶⁰ As we noted in IATC (p.145) this term ‘*kull shayã*’ which means ‘all things’ or ‘everything’ is in fact one of the many variant names of the Single Monad which Ibn al-Árabî quotes after Abu al-Ĥakîm bin Burrajân (d. 536/1141) in *al-Tadbîrât al-Ilâhiyya*, p. 90. Ibn al-Árabî then adds in in *al-Masâil* that “in everything there is everything (*kullu shayin fihi kullu shayã*), even if you do not recognise that” [*al-Masâil*: 58], and we explained that this important statement means that the internal structure of the Single Monad is as complicated as the world itself.

collection, (then He said): “preachment and detailing” (and that) is returning to separation, (and): “for all things” is a return to collection.

Thus every existent, any existent may it be, is either in the eye of collection (*áyn ul-jamā*) or in the eye of separation (*áyn ul-farq*) nothing else, there is no way that any existent is ever robbed off both these two descriptions or combines them together. So the Real and the human are in the eye of collection, and the world is in the eye of separation, it may never be collected, just as the Real may never be separated, and the human may never be separated; Allah, the Sublime, has always been in His eternity with His Essence, Attributes and Names, no state is renewed for Him and no (new) description was affirmed to Him by His creating the world that He was not on it before that, but He is now as He was before the existence of the cosmos, as (the Prophet) may Allah have prayer and peace upon him described Him when he said: “Allah is and nothing with Him”, and it was added (maybe by the narrator) in his saying: “and He is now as He was before”²⁶¹ so it was enrolled in the hadith what (the Prophet) may Allah have prayer and peace upon him did not say, but their aim is (to say) that He is -with the existence of the world- on the (same) description which was for Him before the existence of the world (as He was when the world was not there).

244. (Masculinisation and feminisation)

Thus, so are the facts for those who want to understand them: thus masculinisation, which is Adam, is in the origin, (so it was) His saying: {that: } ذَلِكَ, and feminisation, which is Eve, is in the branch (so it was) His saying: {those: } تِلْكَ. And we have talked about this in detail in the book of “the collection and the detail” which we have written on knowing the secrets of the Descending (/Book);²⁶² so Adam is for all the Descriptions (/Attributes) and Eve is for the separation of essences, because she is the place of the act and sowing. And likewise the verses are the place of rules and issues, and Allah the Exalted collected together the meaning of {that: } ذَلِكَ and {those: } تِلْكَ in His, the Exalted, saying (in *sūrat Ṣād*): {and We gave him wisdom and the decisiveness of speech (20)}.

245. (The number of the characters of àlif-lâm-mîm)

So the number of the characters of {àlif-lâm-mîm} in writing is three, which is the whole of its world, because in it is the hamzah which is from the supreme world, the lâm which is from the medium world, and the mîm which is from the lower world; thus {àlif-lâm-mîm} has collected the Isthmus and the two houses (/the Lower and the Hereafter), and the link and the two realities (/introductions). And it is half of the characters of its pronunciation without repetition (hamzah, lâm, fââ, àlif, mîm, yââ: ء، ل، ي) and the third with repetition (hamzah, lâm, fââ, lâm, àlif, mîm, mîm, yââ, mîm: م، ي، م، ل، ف، ل، ء)، and each one of them is a third of each three; and we have followed all these secrets in the book “the principles and the objectives” and in the book “the collection and the detail” (mentioned above).

So let it be enough this amount of talking on the {àlif-lâm-mîm} of *al-Baqarah* in this chapter, after we have preferred to leave out what had been manifested to us regarding the Book and the Writer,²⁶³ because there have been tremendous and terrifying things manifested to us which caused us to throw away the notes from our hands when they have manifested and we ran into the (witnessed) world until that was eased from us and then we returned to writing in the second day after that manifestation

²⁶¹ See Note ??? above.

²⁶² Unfortunately this book is not found yet. For more information see OY: #172.

²⁶³ Unfortunately Ibn al-Árabî did not write here about this subject, though he did that in his other bok “the divine managements: *at-tadbîât al-ilâhiyyah*”, see Note ??? above.

so the desire in that (/writing on the subject of the Book and the Writer) was diminished and it was held away from us, so we returned into talking on the characters one by one as we have first promised in this chapter, hoping for conciseness and summarization {and Allah says the Truth and He guides the Path} [33:4].

The Fifth Part has ended

(Praise

is

to

Allah)

DRAFT

The Sixth Part of the Meccan Revelation

DRAFT

In the Name of Allah the Merciful and the Compassionate

(Continue the first section of Chapter Two)
(Talking on the characters one by one)

246. So from that is the character of àlif

Oh the àlif of the Essence, you are sanctified;
do you then have an entity or a place in the worlds!
He said: No, other than my attention (*iltifât*),
because I am a character of post-eternity, and I have contained the pre-eternity.
For I am the weak servant who was brought near,
and I am whose ruling is powerful and might.

For those who have smelled a scent from the facts, àlif (in fact) is not from the characters, but the ordinary called it a character, thus if the realizing said that it is a character he says that by way of using metaphor in words.

The station of àlif is the station of collection (*maqâm ul-jamã*).

It has from the Names: the Name Allah (the Essence).

It has from the Attributes: the Self-standing (adj. *al-Qayyûmiyyah*).

It has from the Names of Acts: the Starter (*al-Mubdiã*), the Raiser (*al-Bâith*), the Vast (*al-Wâsiã*), the Keeper (*al-Ĥâfiðh*), the Creator (*al-Khâliq*), the Originator (*al-Bâriã*), the Former (*al-Muṣawwir*), the Granter (*al-Wahhâb*), the Provider (*ar-Razzâq*), the Opener (*al-Fattâh*), the Expander (*al-Bâsiṭ*), the Honourer (*al-Mu'izz*), the Restorer (*al-Mu'îd*), the Exalter (*ar-Râfiã*), the Life-giver (*al-Muḥyiy*), the Governor (*al-Wâlîy*), the Gatherer (*al-Jâmiã*), the Enricher (*al-Mughniy*) and the Benefiter (*an-Nâfiã*).

It has from the Names of the Essence: Allah, the Lord (*ar-Rabb*), the Apparent (*adh-Dhâhir*), the One (*al-Wâhid*), the First (*al-Àwwal*), the Last (*al-Ãkhir*), the Self-sustaining (*aṣ-Ṣamad*), the Rich (*al-Ghaniy*), the Watchful (*ar-Raqîb*), the Strong (*al-Matîn*) and the Real (*al-Ĥaqq*).

It has from the verbal characters: hamzah, lâm and fâã.²⁶⁴

It has from the simples: zây, mîm, hâã, fâã, lâm and hamzah.²⁶⁵

It has from ranks: all of them, and its appearance is in the sixth rank.

The appearance of its power is in plants, and its sisters in this rank are hâã and lâm.

It has the sum of the world of characters and their ranks; it is neither in them nor outside them, (it) is the centre of the circle and its circumference, the composite of the worlds and their simple.²⁶⁶

247. And from that is the character of hamzah

A Hamzah that disconnects sometimes and connects
all that environs it of the separated.

Thus it is the Age (*ad-Dahr*), its magnitude is great,
scarce to be encompassed by giving example (on it).

²⁶⁴ This is from its pronunciation as àlif (ألف). Ibn al-Árabî is not going to repeat this description for other characters since it is clear; each character has verbal characters according to its pronunciation.

²⁶⁵ Ibn al-Árabî shall explain the meaning of 'simples' and other terms used in this part, in the forthcoming part that is the Seventh Part.

²⁶⁶ Compare this description to the 'Reality of Realities' that Ibn al-Árabî has introduced in the introduction to this book, and as described above.

Hamzah (which is the glottal stop in Arabic) is from the characters of the world of witnessing and kingdom.

It has from the exits (*makhârij*, s. *makhraj*): the rear of the throat.

It has no rank in numbers (i.e. no numerical value, it is like zero).

It has from the simples: fââ, mîm, zây, àlif and yââ.

It has from the world: the kingdom.

It has the fourth orb, and the cycle of its orb is nine thousand years.

It has from the ranks: the fourth, the sixth and the seventh.

Its power appears in jinn, plants and the inanimate.

It has from characters: hââ, mîm, zây, the hââ at stopping, the tââ with two dots from above in connection and nunation in disconnection.

It has from the Names what the àlif, wâw and yââ have, so no need for repetition, and it specializes from the Names of Descriptions with: the Subduer (*al-Qahhâr*), the Oppressor (*al-Qâhir*), the Powerful (*al-Muqtadir*), the Forceful (*al-Qawiyy*) and the Able (*al-Qâdir*).

Its nature is: heat and dryness.

Its element is: fire.

They have disputed (about hamzah) whether it is a character or half a character amongst the inscribed characters, but in its pronunciation there is no dispute that it is a character for all.

248. And from that is the character of hââ

Oh the hââ of the identity (*huwiyyah*), how much it refers to all that has an esse (*inniyyah*)²⁶⁷ which hid for it in the manifest.

If you have annihilated the existence of yourself when the eyes of the last appeared to the first.

You should know that hââ is from the characters of the unseen (world).

It has from the exits: the rear of the throat.

It has from number: five (both in the micro and the macro assertions).

It has from the simples: àlif, hamzah, lâm, hââ, mîm and zây.

It has from the world: the kingdom.

It has the fourth orb, and the time of the motion of its orb is nine thousand years.

It has from the classes: the exclusive and the special exclusive.

It has from ranks: the sixth.

Its power appears in plants, and it is found from it in its last that which is hot and wet but then it converts it into coldness and dryness.

It has from motions: the straight and the curved.

It is from the characters of heights.

And it has the mixing.

It is from the complete.

And it is from the world of isolation.

Its nature is: coldness, dryness, heat and wetness, like (the planet) Mercury.

Its greatest element is earth.

And its slightest element is air.

It has from characters: àlif and hamzah.

²⁶⁷ The *inniyyah* or *àniyyah* (or also *ànniyyah*) of a thing is 'its reality' as Ibn al-Árabî declares [IV 41.2] and in Islamic theology it denotes the thing's mere existence or being. Following Gundissalinus in his translation of Avicenna's *Metaphysics*, we have used here the word 'esse'. He also used other latin words such as *quia est* and *anitas*. For more about this see: M. -T. d'Alverny, 'Anniyya-Anita', in *Mélanges Etienne Gilson* (Paris 1959), pp. 59-91.

It has from the Subjective Names: Allah, the First, the Last, the Noble (*al-Mâjid*), the Trustworthy (*al-Muâmin*), the Dominant (*al-Muhyamin*), the Proud (*al-Mutakabbir*), the Strong, the Unique (*al-Âhad*) and the King (*al-Malik*).

It has from the Names of Descriptions: the Powerful and the Appraiser (*al-Muḥṣiy*).

It has from the Names of Acts: the Subtle (*al-Laṭîf*), the Opener, the Starter, the Answerer (*al-Mujîb*), the Maintainer (*al-Muqîṭ*), the Former, the Dishonourer (*al-Mudhil*), the Honourer, the Restorer, the Life-giver, the Causing-to-die (*al-Mumîṭ*), the Avenger, the Equitable (*al-Muqsîṭ*), the Enricher and the Withholder (*al-Mâniâ*).

And it has the end of the path.

249. And from that is the character of the neglected áyn

The áyn (/eye, entity) of the eyes (/entities) is the reality of bringing-to-existence; look at it with the rank of witnessing.

You will see it looking at that Who brought its essence into existence, like the looking of the sick into the beneficences of visitors.

It may never look into other than its God, hoping for, and bewaring, the quality of the worshipers.

You should know that áyn is from the world of witnessing and kingdom.

It has from the exits: the middle of the throat.

It has from the gematical number: seventy (in the macro assertion, and seven in the micro assertion).

It has from the simples: yââ, nûn, àlif, hamzah and wâw.

It has the second orb, and the time of the motion of its orb is eleven thousand years.

It has from the classes of the world: the exclusive and the special exclusive.

It has from ranks: the fifth.

Its power appears in the inanimate, and each hot and wet is found from it.

It has from motions: the horizontal which is the curved.

It is from the characters of heights, and it is from the pure characters.

It is complete, and it is from the world of dual amiability.

Its nature is: heat and wetness.

It has from the characters: yââ and nûn.

It has from the Subjective Names: the Rich, the First and the Last.

It has from the Names of Descriptions: the Powerful, the Appraiser and the Living.

It has from the Names of Acts: the Supporter (*an-Naṣîr*), the Benefiter, the Vast, the Granter (*al-Wahhab*) and the Governor.

250. And from that is the character of neglected hââ

The hââ of *al-Hawâmîm*²⁶⁸ is the secret of Allah in the *suwar*

He hid its reality from human vision.

If you then move from being and body;

move then into the world of spirits and forms (*ṣuwar*).

And look into the Throne-bearers how they are looking into their realities as they came about on destiny.

You will then find power to your hââ, whose might may not be approached, and it is never afraid from others.

²⁶⁸ See Note ??? above.

You should know, my friend, that hââ is from the world of the unseen.

It has from the exits: the middle of the throat.

It has from the gematical number: eight (in both the micro and macro assertions).

It has from the simples: àlif, hamzah, lâm, hââ, fââ, mîm and zây.

It has from the world: the kingdom.

It has the second orb, and the years of the motion of its orb are eleven thousand years.

It is from the exclusive and the special exclusive.

It has from ranks: the seventh.

Its power appears in the inanimate, and it is found from it what is cold and wet, and its element is water.

It has from motions: the curved.

It is from the characters of heights, and it is pure not mixed.

It is complete, and it lifts up whom is connected with it.

It is from the world of triple amiability.

Its nature is: coldness and wetness.

It has from the characters: àlif and hamzah.

It has from the Subjective Names: Allah, the First, the Last, the King, the Trustworthy, the Dominant, the Proud, the Elevating (*al-Mutaâliyy*) and the Almighty (*al-Âzîz*).

It has from the Names of Descriptions: the Powerful and the Appraiser.

It has from the Names of Acts: the Subtle, the Opener, the Starter, the Answerer, the Former, the Dishonourer, the Honourer, the Restorer, the Life-giver, the Causing-to-die, the Avenger, the Equitable, the Enricher and the Withholder.

And it has the beginning of the path.

251. And from that is the character of dotted ghayn

The ghayn is like the áyn in its conditions,
apart from its serious great manifestation.

In ghayn, there are the secrets of oppressing manifestation,
thus you should know the reality of its emanation and cover up.

And look at it through the cover of its being,
and be cautious on the weak low figure.

You should know, may Allah support you with a spirit from Him, that the dotted ghayn is from the world of witnessing and kingdom.

Its exit is the closest part of the throat to the mouth.

Its number for us (/the realizing) and for the people of secrets is nine hundreds, and one thousand for the people of lights, all that in the macro gematical calculation (and in the micro assertion it is nine for us and for the people of secrets and one for the people of lights).

Its simples are: yââ, nûn, àlif, hamzah and wâw.

Its orb is the second, and the years of the motion of its orb are eleven thousand years.

It is distinguished in the class of the ordinary.

Its rank is: the fifth.

Its power appears in beasts.

Its nature is: coldness and wetness.

Its element is water.

It is found after it all that is cold and wet.

Its motion is curved.

It has the ethics, the states and the dignities.

(It is) pure, complete and dual amiable.

It has the subjective singularity.

It has from the characters: yââ and nûn.

It has from the Subjective Names: the Rich, the High (*al-Áliyy*), Allah, the First, the Last and the One.

It has from the Names of Descriptions: the Living, the Appraiser and the Powerful.

It has from the Names of Acts: the Supporter, the Protector (*al-Wâqiy*), the Vast, the Governor and the Trustee (*al-Wakîl*).

252. And from that is the character of dotted khââ

The khââ, no matter if it came forward or backward;

it gives you from its secrets and then it withdraws.

Its highness fancies the being, and its lowness

fancies the maker; a wisdom that has been shown.

The scheme of its essence showed its reality;

so it was desecrated for times then it was cleansed.

How surprising; it is like a paradise brought near,

in its lowness, and a flame of kindled fire.

You should know, may Allah support you, that khââ is from the world of the unseen and kingdom.

Its exit is what follows the mouth of the throat.

Its number is sixty (in the macro assertion, and six in the micro assertion).

Its simples are: àlif, hamzah, lâm, fââ, hââ, mîm and zây.

Its orb is the second and the years of its orb are eleven thousand years.

It is distinguished in the ordinary (class).

Its rank is the seventh.

Its power appears in the inanimate.

The nature of its head is coldness and dryness, and heat and wetness for the rest of its body.

Its greatest element is air.

Its (slightest) element is earth.

It is found from it all that in which the four natures are collected.

Its motion is curved.

It has the states, the ethics and the dignities.

(It is) mixed.

(It is) complete.

It lifts up, above itself, that which is connected with it.

(It is) triangular.

(It is) amiable.

(And it) has a sign.

It has from the characters: hamzah and àlif.

It has from the Subjective, Descriptive and Active Names: all that has in its beginning zây or mîm such as the King (*al-Malik*), the Powerful (*al-Muqtadir*) or the Honourer (*al-Mu'izz*), hââ such as the Guiding (*al-Hâdiy*), fââ such as the Opener (*al-Fattâh*), lâm such as the Subtle (*al-La'îf*) or hamzah such as the First (*al-Àwwal*).

253. And from that is the character of qâf

The secret of the completeness of qâf is in its head,

and the science of the Arab people are the beginning of its diameter.
 Longing dissuades it so it makes its unseen in its half,
 and its seen in its (other) half.
 Look at its curvature like its crescent,
 and look at the shape of the head it is like the full moon.
 How wonderful the last origin which is the beginning
 of the existence of its beginning and the beginning of its age.

You should know, may Allah support us, that qâf is from the world of witnessing and might.

Its exit is from the rear of the tongue and what is above that from the jaw.

Its number is a hundred (in the macro assertion, and one in the micro assertion).

Its simples are: àlif, fââ, hamzah and lâm.

Its orb is the second and the years of the motion of its orb are eleven thousand years.

It is distinguished in (the classes of) the exclusive and the special exclusive.

Its rank is the fourth.

Its power appears in jinn.

Its nature is (all) the principal elements, its end is hot and dry and the rest of it is cold and wet.

Its element is water and fire.

It is found from it the human and the Phoenix.

It has the states.

Its motion is mixed.

(It is) mixed.

(It is) amiable.

(It is) dual.

Its sign is shared.

It has from the characters: àlif and fââ.

It has from the Names on their (Subjective, Descriptive and Active) ranks every Name in its beginning a character of the characters of its simples (àlif, fââ, hamzah and lâm).

It has the Essence for the people of secrets and for the people of lights it has the Essence and the Descriptions.

254. And from that is the character of kâf

The kâf of hope which witnesses the majesty
 from the kâf of fear which witnessed the grace.

Look then at a contraction and relaxation in them,
 you will get refusal from that and from that connection.

Allah had manifested His Majesty to that
 and to that the Beauty of His Brilliance.

You should know, may Allah support us and you, that kâf is from the world of the unseen and might.

It has from the exits the exit of the qâf and it has been mentioned (above: from the rear of the tongue and what is above that from the jaw) but it is (a little) below that.

Its number is twenty (in the macro assertion, and two in the micro assertion).

Its simples are: àlif, fââ, hamzah and lâm.

Its orb is the second and the years of its orb are eleven thousand years.

It is distinguished in (the classes of) the exclusive and the special exclusive.

Its rank is the fourth.

Its power appears in jinn.
 It is found from it all that is hot and dry.
 Its element is fire.
 Its nature is heat and dryness.
 Its rank is the beginning.
 Its motion is mixed.
 It is from the (characters of) heights.
 (It is) pure.
 (It is) complete.
 It lifts up that which connects with it for the people of lights and it does not lift up for the people of secrets.
 (It is) single.
 (It is) dreary.
 It has from the characters what qâf has (which are àlif and fââ).
 It has from the Names every Name in its beginning a character of the characters of its simples (àlif, fââ, hamzah and lâm) or its characters (kâf, àlif, fââ).

255. And from that is the character of the dotted đâd

There is a secret in the đâd if I disclose by mentioning it
 you would see the secret of Allah in His Mighty.
 So look at it as one and its completeness
 is from others in the two Presences of His Mercy
 And its leader is the pronunciation by whose existence
 the Merciful took it (in the night journey) around His Kingdom

You should know, may Allah support us and you, that the dotted đâd is from the characters of the (worlds of) witnessing and might.

Its exit is from the beginning of the edge of the tongue and what follows that from the teeth.

Its number is ninety for us (in the macro assertion, and nine in the micro assertion) and eighty (in the macro assertion, and eight in the micro assertion) for the people of lights.

Its simples are: àlif, the un-dotted dâl, hamzah fââ and lâm.

Its orb is the second.

The motion of its orb is eleven thousand years.

It is distinguished in (the class of) the ordinary.

It has the middle of the path.

Its rank is the fifth.

Its power appears in beasts.

Its nature is coldness and dryness.

Its element is water.

It is found from it all that is cold and wet.

Its motion is mixed.

It has the ethics, the states and the dignities.

It is from the characters of heights.

(It is) pure.

(It is) complete.

(It is) dual.

(It is) amiable.

Its sign is singularity.

It has from the characters: àlif and dâl.

It has from the Names as we told you in the character before it (i.e. every Name in its beginning a character of the characters of its simples or of its characters, so we do not need to repeat) for the purpose of summarization and Allah is the Guiding and the Helper.

256. And from that is the character of jîm

The jîm lifts up that who wants to connect with it,
to the scenes of the pious and the selected.
It is the pure slave, though it is
realized with the reality of altruism.
It yearns with its aim to its worshiped,
and with its starting it walks upon the traces.
It is from three known realities,
and its mood is coldness and the scorch of fire.

You should know, may Allah support us and you, that jîm is from the world of witnessing and might.

Its exit is from the middle of the tongue, between it and the throat.
Its number is three (in both assertions).
Its simples are: yââ, mîm, àlif and hamzah.
Its orb is the second and the years of its orb are eleven thousand years.
It is distinguished in (the class of) the ordinary.
It has the middle of the path.
Its rank is the fourth.
Its power appears in jinn.
Its body is cold and dry (and) its head is hot and dry.
Its nature is coldness, heat and dryness.
Its greatest element is earth.
Its slightest (element) is fire.
It is found after it that which conforms to its nature (i.e everything that is cold, hot and dry).
Its motion is curved.
It has the realities, the ranks and the juxtapositions.
It lifts up that which connects with it for the people of lights apart from the Kufeans.²⁶⁹
(It is) triangular.
(It is) amiable.
Its sign is singularity.
It has from the characters: yââ and nûn.
It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

257. And from that is the character of the dotted shîn with three (dots)

In the shîn, there are seven secrets to those who comprehend;
everyone who had obtained them one day he had arrived.

²⁶⁹ Kufa (al-Kûfah: الكوفة) is a city in modern Iraq, about 170 km south of Baghdad, on the banks of the Euphrates River. As soon as Islam started to spread outside Arabia, some important scholars and jurists appeared in Kufa and formed a school of thought which was sometimes opposing the central authorities of Medina and Damascus and especially with regard to Qur'anic interpretation. Kufa is also where the earliest script of the Arabic language, the kufic script (*al-khatt ul-kûfiy*), was developed. In the first decades of Islam, Kufa was prominent in literacy and politics, and it was.

It gives you your essence while objects are (still) static,
 if the secretary (/Gabriel) descended with them onto the heart.
 If people have examined what it contains of wonder;
 they would see the crescent of the month full.

You should know, may Allah support us in uttering and in comprehending, that shîn is from the world of the unseen and the middle of (the world of) might.

Its exit is the exit of jîm (i.e. from the middle of the tongue, between it and the throat).

Its number for us is one thousand (in the macro assertion, and one in the micro assertion), and for the people of lights its three hundred (in the macro assertion, and three in the micro assertion).

Its simples are: yââ, nûn, àlif, hamzah and wâw.

Its orb is the second and the years of this orb has been mentioned (that is eleven thousand years).

It is distinguished in (the class of) the ordinary.

It has the middle of the path.

Its rank is the fifth.

Its power appears in beasts.

Its nature is cold and dry.

Its element is water.

It is found after it that which conforms to its nature (which is cold and dry).

Its rank is the beginning.

Its motion is mixed.

(It is) complete.

(It is) pure.

(It is) dual.

(It is) amiable.

It has the Essence, the Descriptions and the Acts.

It has from the characters: yââ and nûn.

(And it has) from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

It has the ethics, the states and the dignities.

258. And from that is the character of yââ

The yââ of the message has appeared in the earth,

like the wâw pilgrims in the higher world.

It is the one who is sourcing bodies without shadows,

and it is sourcing hearts which embraced pictures.

If he wanted to talk to you with its wisdom;

it recite and it makes the *suwar* hear the secret of characters.

You should know, may Allah support us and you with a spirit from Him, that yââ is from the world of witnessing and might.

Its exit is the (same as the) exit of shîn (or jîm; from the middle of the tongue, between it and the throat).

Its number is ten for the twelve orbs (i.e. according to the macro assertion) and one for the seven orbs (i.e. according to the micro assertion).

Its simples are: àlif, hamzah, lâm, fââ, hââ, mîm and zây.

Its orb is the second (and) its years have been mentioned (that is eleven thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

It has the end (of the path).
 And (it has) the seventh rank.
 Its power appears in the inanimate.
 Its nature is (all) the principal mothers (/elements).
 Its greatest element is fire.
 And its slightest (element) is water.
 It is found after it the animals.
 Its motion is mixed.
 It has the realities, the ranks and the juxtapositions.
 (It is) mixed.
 (It is) complete.
 (It is) quadratic.
 (It is) amiable.

It has from the characters: àlif and hamzah.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

259. And from that is the character of lââm

The lââm is for the brilliant sacred pre-eternity,
 and its high precious and glorious rank.
 Whenever it stands up, its essence shows the Maker
 and (it shows) the created world whenever it sits down.
 It gives you a spirit of three realities,
 that is walking and lavishing in the clothes of silk (*sundus*).

You should know, may Allah support us and you with the Holy Spirit, that lââm is from the world of witnessing and might.

Its exit is from the lower edge of the tongue to the end its side.

Its number in the twelve orbs (i.e. according to the macro assertion) is thirty and in the seven orbs (i.e. according to the micro assertion) is three.

Its simples are: àlif, mîm, hamzah, fââ and yââ.

Its orb is the second and its years have been mentioned (that is eleven thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

It has the end (of the path).

Its rank is the fifth.

Its power appears in beasts.

Its nature is heat, coldness and dryness.

Its greatest element is fire.

And its slightest (element) is earth.

It is found after it that which conforms to its nature.

Its motion is straight and mixed.

It has the heights.

(It is) mixed.

(It is) complete.

(It is) singular.

(It is) dreary.

It has from the characters: àlif and mîm.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

260. And from that is the character of rââ

The rââ of love in the rank of its connection
 is never left down in the house of its blessing.
 Sometimes it says I am alone I do not see other than me,
 and sometimes (it says) oh myself will not be ignored.
 If your heart is like that with your Lord;
 you would be the close and complete beloved.

You should know, may Allah support us and you with a spirit from Him, that rââ is from the world of witnessing and might.

Its exit is from the back (/top) of the tongue and above the incisors.

Its number in the twelve orbs (i.e. according to the macro assertion) is two hundred and in the seven orbs (i.e. according to the micro assertion) is two.

Its simples are: àlif, hamzah, lâm, fââ, hââ, mîm and zây.

Its orb is the second and the years of its orb are known (that is eleven thousand years).

It has the end (of the path).

Its rank is the seventh.

Its power appears in the inanimate.

It is distinguished in (the classes of) the exclusive and the special exclusive.

Its nature is heat and dryness.

Its element is fire.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the heights.

(It is) pure.

(It is) incomplete.

(It is) sacred.

(It is) dual.

(It is) amiable.

It has from the characters: àlif and hamzah.

And (it has) from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

261. And from that is the character of nûn

The dot of the essence of the nûn of existence indicates,
 in itself, an eye on its worshiped.

Its existence is from His Generosity and His Right (Hand),
 and all the high beings are from its generosity.

Look thus with your eye the half of the eye of its existence,
 from its generosity; you find out its missing (half).

You should know, may Allah support hearts by spirits, that nûn is from the world of dominion (/witnessing) and might.

Its exit is from the edge of the tongue and above the incisors.

Its number is fifty (in the macro assertion) and five (in the micro assertion).

Its simples are: wâw and àlif.

Its orb is the second and the years of its motion has been mentioned (that is eleven thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

It has the end of the path.

Its rank is the second sacred rank.

Its power appears in Divine Presence.
 Its nature is coldness and dryness.
 Its element is earth.
 It is found after it that which conforms to its nature.
 Its motion is mixed.
 It has the ethics, the states and the dignities.
 (It is) pure.
 (It is) incomplete.
 (It is) singular.
 (It is) dreary.
 It has the Essence.
 It has from the characters: wâw.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

262. And from that is the character of the neglected ðââ

There are in the ðââ five hidden secrets,
 form them is the reality of the essence of dominion in the king.
 And the Real in creation, the secrets (of humans) are deputies,
 the light in the fire, and the human in the angel.
 These five wherever you worked with them;
 you would know that the existence of the vessel (/body) is in the orb (/spirit).

You should know, may Allah support us with Him, that ðââ is from the world of dominion (/witnessing) and might.

Its exit is from the side of the tongue and the bases of the incisors.

Its number is nine (in both jazm).

Its simples are: âlif, hamzah, lâm, fââ, mîm, zây and hââ.

Its orb is the second and the years have been mentioned (that is eleven thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

It has the end of the path.

Its rank is the seventh.

Its power appears in the inanimate.

Its nature is coldness and wetness.

Its element is water.

It is found after it that which conforms to its nature.

Its motion is straight for the people of lights, curved for the people of secrets and mixed for the people of realization and for us.

It has the heights.

(It is) pure.

(It is) complete.

(It is) dual.

(It is) amiable.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

263. And from that is the character of neglected dâl

The dâl is from the world of being which moved away
 from the entity (and it left) no essence and no trace.
 Its realities became scarce for everyone with sight,

may it be sublime that people may never acquire it.
 In it is continuity because the generosity of the Real preserves it,
 and in it are the Duals (*al-Mathânî*)²⁷⁰ because in it are the verses and the *suwar*.

You should know, may Allah support us with His Names, that dâl is from the world of dominion and might.

Its exit is the exit of ðâ (that is from the side of the tongue and the bases of the incisors).

Its number is four (in both assertions).

Its simples are: àlif, lâm, hamzah, fâ and mîm.

Its orb is the first and the years of its motion are twelve thousand years.

It has the end of the path.

Its rank is the fifth.

Its power appears in beasts.

Its nature is coldness and dryness.

Its element is earth.

It is found after it that which conforms to its nature.

Its motion is curved between the people of lights and secrets.

It has the heights.

(It is) pure.

(It is) incomplete.

(It is) sacred.

(It is) dual.

(It is) amiable.

It has from the characters: àlif and lâm.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

264. And from that is the character of tâ with two (dots) from above

The tâ sometimes appears and (sometimes) it is cloaked;

its share from the existence of the folk (/mystics) is wavering (*talwîn*)

Its presence contains the Essence and the Descriptions,

but it is no steadfastness (*tamkîn*)²⁷¹ in the region of the Act.

It appears and shows wonders from its secrets,

and its dominion is the Board, the Pens and the Nûn (/Inkwell).²⁷²

²⁷⁰ The Seven Duals (*as-Sabā ul-Mathânî*) is the Opening (*al-Fâtiḥah*), the first chapter of Qurān.

²⁷¹ *Tamkîn* and *talwîn* are two Sufi terms meaning firmness and change, or steadfastness and colouring or wavering, respectively. In his answer to Tirmizi's question number one hundred and fifty three, Ibn al-Ārabî defines a long series of Sufi terms where he says that "... and if you ask: 'What is *tamkîn*?' We say that it is 'mastering in creation', whereas the folks (of the realizing mystics) consider it the state of the people 'who have reached', but we defined it as we said because of His saying, the Exalted (in *sûrat ar-Raḥmân*): {each day He is upon some task (29)}... thus steadfastness in wavering (*tamkîn* in *talwîn*) is better. And if you say: 'What is *talwîn*?' We say it is the servant's moving in his states, and most (of the mystics) consider it an incomplete station, but we consider it as the most complete of stations ..." [Ī 131.29]. Also Gulen showed that some Sufi consider that coloring is in the initial stages of the journey in which the Sufi is still not free from the influence of the carnal self and desires, whereas others consider it as something praised by Allah and comes from the Truth on the wavelength of guidance, and in response to acknowledgment of helplessness and poverty before Allah and thankfulness and reflection. Steadfastness is the opposite of wavering and instability, and denotes steadfastness, dignity, solemnity, and contentment. For more details see: M. Fethullah Gulen, *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*, The Light Inc, New Jersey, 2006, p.103.

²⁷² See Note ??? above.

The (*suwar* of) *al-Layl*, *ash-Shams*, *al-Ālā* and its *aṭ-Ṭârik*;
are in its essence and (also) *aḍ-Ḍuḥâ*, *ash-Sharḥ* and *at-Tîn*.

You should know, oh you the intimate friend, that *tââ* is from the world of the unseen and might.

Its exit is the exit of *dâl* or *ṭââ* (from the side of the tongue and the bases of the incisors).

Its number is four (in the micro assertion) and four hundred (in the macro assertion).

Its simples are: *âlif*, *hamzah*, *lâm*, *fââ*, *hââ*, *mîm* and *zây*.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

Its rank is the seventh.

Its power appears in the inanimate.

Its nature is coldness and dryness.

Its element is earth.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the ethics, the states and the dignities.

(It is) pure.

(It is) complete.

(It is) quadratic.

(It is) amiable.

It has the Essence and the Descriptions.

It has from the characters: *âlif* and *hamzah*.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

265. And from that is the character of the un-dotted *ṣâd*

In the *ṣâd*, there is a light to a heart who became watching it
at sleeping but the cover of insomnia veils it.

Sleep then and you will receive the light of its prostration,
lighting up your chest and the secrets watching it.

That light is the light of thanking, wait thus for the Thanked;
because He usually comes after it.

You should know, of you the honorary chosen (friend), that *ṣâd* is from the world of the unseen and might.

Its exit is from between the two sides of the tongue and a little above the lower incisors.

Its number (in the macro assertion) is sixty for us and ninety for the people of lights (and it is six and nine in the micro assertion successively).

Its simples are: *âlif*, *dâl*, *hamzah*, *lâm* and *fââ*.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the classes of) the exclusive and the special exclusive.

It has the beginning of the path.

Its rank is the fifth.

Its power appears in beasts.

Its nature is heat and wetness.

Its element is air.
 It is found after it that which conforms to its nature.
 Its rank is the beginning.
 Its motion is mixed and mysterious.
 It has the heights.
 (It is) pure.
 (It is) complete.
 (It is) dual.
 (It is) amiable.
 It has from the characters: àlif and dâl.
 It has from the Names as above.

Then you should know that I have made the secret of this şâd to be obtained only in sleep; because I have obtained it and Allah the Exalted gave it to me only in sleep, so that is why I judged on it like that, but its reality is not like that; Allah may give it in sleep or in waking. When I stopped at it in writing I asked some friends to read up for me the secrets of characters in order to repair what may have been disturbed of that due to the speed of the pen at writing, and when he arrived in reading to this character I told them what has happened to me in it and that sleep is not necessary for getting it but that is how I took it, so I described my state and the group adjourned. Then on the next day, the day of Saturday, we sat down as normal in assembly in the Mosque opposite to the Yamani corner of the magnificent Kaaba, and there used to attend with us the neighbouring (to Kaaba) the jurisprudent Sheikh Abu Yaḥya al-Faḳîh bin Abu Abdullah al-Hâshimî al-Tuwaitamî aṭ-Ṭarabulsî may Allah have mercy upon him. So he came to me as he used to and when we finished reading he said to me: I saw yesterday in dreaming as if I was sitting and you are lying on your back before me mentioning the şâd, so I extemporary sang to you:

The şâd is an honourable character,
 and the şâd in the şâd is (even) more honest.

Then you said to me in sleep: What is your evidence? I said:
 Because its shape is periodic (/circular)
 and nothing may overtake the periodic (/circle).

Then I woke up (said Abu Yaḥya). And he told me this vision and that I was happy for his answer. Then when he completed mentioning (this vision to me) I was happy for this foretelling he saw for my side and (particularly) for the position of laying down (on my back) because this is (the way) the prophets, peace be upon them, slumber which is the state of the resting who has finished his work and is ready for what may come unto him of the news of the sky (he is) facing.

You should know, therefore, that şâd is form the characters of honesty (*şidq*), preservation (*şawn*) and image (*şûra*), and it is circular in shape (ص) and it accepts all shapes, it has wonderful secrets, so I was surprised for his -may his eye rests (in peace)-disclosure in his sleep on my state which I have mentioned to my friends yesterday in the assembly: so we forgave that to him, and he has with us closeness and good return, (borrowing from *sûrat Şâd*, 25).

(Thus the character şâd) is an honourable great character (Allah the Exalted) has sworn with it (in the beginning of *sûrat Şâd* (ص) when mentioning the rank of the Collection of Words which is the Mohammedan scene at the height of honour on the tongue of glorification (in His saying, the Exalted, at the beginning of this *sûrah*: ((by) şâd and the Qurân with remembrance (1))). And this *sûrah* has contained wonders and signs from the descriptions of prophets, peace be upon them, and the hidden secrets of the whole world.

This vision includes secrets according to what in this *sûrah* of the secrets, so it indicates a significant benefit from Allah, the Exalted, to be obtained by the beholder (i.e. Abu Yaḥya), the one seen for him (i.e. Ibn al-Árabî) and all those seen in it, and they shall get from the blessings of prophets peace be upon them who are mentioned in this *sûrah*, and the enemies of the infidels shall be overtaken by all the misery in this *sûrah*, but not (the enemies) from the believers we ask wellbeing from Allah for us and for them in the Lower and in the Hereafter.

So this is a foretelling that has been got and secrets the Real has sent to us at the hand of this beholder. And our friend the beholder Abu Yaḥya said to me that when he woke up he completed to me the two verses which he sang to me in the sleep as *qarîd*,²⁷³ so I asked him to send them to me so that I may write them in my book after (mentioning) this vision and in (the section of) this character, because that *qarîd* is from the sourcing of this spiritual reality that he saw at sleep, so I wanted not to separate between them, thus I sent our friend Abu Abdullah Muhammad bin Khâlid aṣ-Ṣufî at-Talmasânî so he came to me with them, and here they are:

The ṣâd is an honourable character,
 and the ṣâd in the ṣâd is (even) more honest.
 If you say: “What is the evidence?” I find it
 posted within the heart.
 And this indicated that I am
 well-conciliated on the road.
 I realized my purpose in Allah,
 and the Real is sought by the Real.
 If there is depth in the sea,
 the shore of the heart is deeper.
 If your heart became narrow for me,
 the heart of others is even more narrow.
 Leave, thus, the comparison and accept,
 from an honest who is giving away charity.
 Do not violate, not to be miserable,
 because the heart for me is hanged.
 Open it up, expand it, and act;
 like the act of the one who has been realized.
 Till how long, oh you the stiff-hearted,
 the door of your heart is closed.
 The acts of others are pure,
 while the face of your act is blue.
 We have been mild, thus be mild,
 because slavery in being mild is milder.
 If you came forward we clothe you
 with an old dress of kindness.
 Do not be like Jarîr
 where he kept satirizing al-Farazdaq.²⁷⁴

²⁷³ Regular Arabic poetry (*shiâr*) is arranged in verses that have the same meter (*bahr*, p. *buhur*, lit. sea), which are governed by certain conditions and rules normally studied under the science of prosody. There are many meters in nature but the meters used by the Arabic prosodists are restricted to fifteen. *Qarîd* (from *qarâ* which means ‘cutting’) is a kind of irregular poetry that is rhymed according to irregular meters which are normally cut from the standard fifteen regular meters.

²⁷⁴ Jarîr and al-Farazdaq are two famous Arab poets who were renowned for devoting much of their poetry to satirizing each other. Al-Farazdaq (641-730), whose name is Hammâm ibn Ghâlib, and is known as Abu Firâs, belongs to the tribe of Darim, one of the most respected divisions of Bani Tamim. His feud and rival poet Jarîr ibn Áṭīyah al-Khaṭfiy (650-728) was a member of the tribe Kulaib, also part

And repeat commending me because
 commending me is brighter than the shining of the Sun.
 I am the existence in my essence,
 and to me is the realized existence.
 Have you ever seen an ewe
 angry for mixing the milk with water?
 Whoever said an opinion in me;
 that who says according to opinion is foolish.²⁷⁵
 If he stayed raving for illusion,
 you see him declaiming.
 Whatever anyone said a word;
 remembrance is sincerer than that.
 I am the Dominant with the Throne
 I do not perish nor do I wear out.
 I sent to the creatures My messengers,
 and Ahmed came with the truth.
 So, he stood honestly in Me,
 and when he thundered (/talked) he lightened (/did).
 Fighting the enemies,
 and he kept advising
 If I did not relief them with My servant,
 I would have drowned who does not drown.
 Behold, the Skies and the Earth,
 break up from My anguish.
 But if you obey then I
 shall gather that which is diverse.
 And I shall collect all in perpetuity,
 in redolent gardens.
 All the hearts on that
 and I am Allah (the speaking above) alone.
 So I woke up from the state of sleep,
 and my palms applauding.

266. And from that is the character of the dotted zây

In the zây there is a secret if you realized its meaning,
 the realities of the spirit of the command would be its deserted house.
 If it manifested to a heart with its wisdom,
 it would exempt him from sanctification at annihilation.
 For there is not amongst the characters of sanctified Essence,
 who realizes knowledge or learns it other than it.

You should know, may Allah support you with the spirit of pre-eternity (and that is from the meaning of this character), that zây is from the world of witnessing and might and oppressing.

of the Banu Tamim. They became more widely known for their series of satire poems which are published as the 'Nakaïd of Jarir and al-Farazdaq' (ed. A. A. Bevan, Leiden, 1906).

²⁷⁵ As Ibn al-Árabî noted in his introduction to this book that there are three kinds of sciences the lowest of them is the science of consideration where the judgement depends on sensations and reasoning and thus it could be correct and it could be false. Therefore, the Sufis avoid this kind of judgement and they always rely on taste and honest narrations.

Its exit is the exit of *ṣād* and *sîn* (that is from between the two sides of the tongue and a little above the lower incisors).

Its number is seven (in both assertions).

Its simples are: *àlif*, *yââ*, *hamzah lâm* and *fââ*.

Its orb is the first and the years of its motion has been mentioned (that is twelve thousand years).

It is distinguished in (the class of) the abstract of the special exclusive.

It has the end (of the path).

Its rank is the fifth.

Its power appears in beasts.

Its nature is heat and dryness.

Its element is fire.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the ethics, the states and the dignities.

(It is) pure.

(It is) incomplete.

(It is) sacred.

(It is) dual.

(It is) amiable.

It has from the characters: *àlif* and *yââ*.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

267. And from that is the character of neglected *sîn*

There is in the *sîn* the four secrets of existence,
and it has the realization and the highest rank.
From the unseen world in which it appeared,
the effects of a universe whose sun is veiling.

You should know that *sîn* is from the world of the unseen and might and kindness.

Its exit is the exit of *ṣād* and *zây* (that from between the two sides of the tongue and a little above the lower incisors).

Its number for the people of lights is sixty (in the macro assertion) and six (in the micro assertion) and for us is three hundred (in the macro assertion) and three (in the micro assertion).

Its simples are: *yââ*, *nûn*, *àlif*, *hamzah* and *wâw*.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the classes of) the exclusive, the special exclusive, the abstract of the special exclusive and the elites of the abstract of the special exclusive.

It has the end (of the path).

Its rank is the fifth.

Its power appears in beasts.

Its nature is heat and dryness.

Its element is fire.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the heights.

(It is) pure.

(It is) complete.

(It is) dual.

(It is) amiable.

It has from the characters: yââ and nûn.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

268. And from that is the character of the dotted dhââ

In the dhââ there are six concealed secrets,

hidden and have no determination in the creatures.

Only metaphorically when it gives away its bounty,

it is seen for its improvement in the emergence of the eye.

It requests God and it fears His justice,

and, if it is absent from its being, no being would be shown.

You should know, oh you the intelligent, that dhââ is from the world of witnessing and might and oppressing.

Its exit is from between the two sides of the tongue and the sides of the incisors.

Its number for us is eight (in the micro assertion) and eighty (in the macro assertion) and for the people of lights is nine hundred (in the macro assertion and nine in the micro assertion).

Its simples are: àlif, lâm, hamzah, fââ, hââ, mîm and zây.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the class of) the abstract of the special exclusive.

It has the end of the path.

Its rank is the seventh.

Its power is in the inanimate.

The nature of its head is cold and wet and its post is hot and wet, so it has the heat, coldness and wetness.

Its greatest element is fire.

Its slightest (element) is air.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the ethics, the states and the dignities.

(It is) mixed.

(It is) complete.

(It is) dual.

(It is) amiable.

It has the Essence.

It has from the characters: àlif and hamzah.

And (it has) from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

269. And from that is the character of dotted dhâl

The dhâl sometimes descends unwillingly down on my body,

and sometimes it descends on my mind,

willingly, and then it is extinct from this and that;

so it wont be seen to it any trace of antecedence on anyone.

It is the leader whom nobody is like him,

its names call it by “the one” and “the self-sustained”.

You should know, oh you the leader, that dhâl is from the world of witnessing and might and oppressing.

Its exit is the exit of đhââ (that is from between the two sides of the tongue and the sides of the incisors).

Its number is seven hundred (in the macro assertion, and seven in the micro assertion).

Its simples are: àlif, lâm, hamzah, fââ and mîm.

Its orb is the first and the years of its motion have been mentioned (that is twelve thousand years).

It is distinguished in (the class of) the ordinary.

It has the middle of the path.

Its rank is the fifth.

Its power appears in beasts.

Its nature is heat and dryness.

Its element is air.

It is found after it that which conforms to its nature.

Its rank is the beginning.

Its motion is curved and mixed.

It has the ethics, the states and dignities.

(It is) pure.

(It is) complete.

(It is) sacred.

(It is) dual.

(It is) amiable.

It has the Essence.

It has from the characters: àlif and lâm.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

270. And from that is the character of thââ with three (dots)

The descriptions of the thââ are subjective,

high in description and actions, and it is found by the pens.

If it manifests once with the secret of the essence,

on the day of the beginning, the creation would be worshipping it.

If it manifests a second with the secret of description,

on the mediating day, the attribute would be praising it.

And if it manifests a third with the secret of action,

on the day of Tuesday, the universe would be making it happy.

You should know, oh you the lord, that thââ is from the world of the unseen and might and kindness.

Its exit is the exit of đhââ and dhâl (that is from between the two sides of the tongue and the sides of the incisors).

Its number is five (in the micro assertion) and five hundred (in the macro assertion).

Its simples are: àlif, hamzah, lâm, fââ, hââ, mîm and zây.

It has the first orb its years have been mentioned (that is twelve thousand years).

It is distinguished in (the class of) the abstract of the special exclusive.

It has the end of the path.

Its rank is the seventh.

Its power appears in the inanimate.

Its nature is coldness and dryness.
 Its element is earth.
 It is found after it that which conforms to its nature.
 Its motion is mixed.
 It has the ethics, the states and the dignities.
 (It is) pure.
 (It is) complete.
 (It is) quadratic.
 (It is) amiable.

It has the Essence, Descriptions and Actions.
 It has from the characters: àlif and hamzah.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

271. And from that is the character of fââ

The fââ is from the world of realization, remember thus,
 and look at its secret coming on destiny.

It has some mixing with the yââ therefore,
 with the mixing it is always in the Real or the human.

So if you cut the members of yââ it would be in debt to it,
 from some aspects, the world of spirits and images.

You should know, may Allah support the divine heart, that fââ is from the world of witnessing, might, unseen and kindness.

Its exit is from the inside of the lower lip and the sides of the higher incisors.

Its number is eighty (in the macro assertion) and eight (in the micro assertion).

Its simples are: àlif, hamzah, lâm, fââ, hââ, mîm and zây.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the class of) the abstract (of the special exclusive).

It has the end of the path.

Its rank is the seventh.

Its power appears in the inanimate.

Its nature of its head is heat and wetness, and the rest of its body is cold and wet, so its nature is heat, coldness and wetness.

Its greatest element is fire.

And its slightest (element) is air.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the realities, the ranks and the juxtapositions for the people of secrets, and it has the ethics, the states and the dignities for the people of lights.

(It is) mixed.

(It is) singular.

(It is) dual.

(It is) amiable.

(It is) dreary.

It has the Essence.

It has from the characters: àlif and hamzah.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

272. And from that is the character of bââ with one (dot)

The bââ is significant for the realizing Shibliy,²⁷⁶

and in its dot there is a remembrance for the heart.

The secret of the firmament slavery had mixed up with it,

and that is why it acted as a deputy for the Real, you should consider thus!

Does it not delete from “in the Name (*bismi*: بِسْمِ)” its reality,

because it is a substitute of it, and that is a refuge.

You should know, oh you the exalting ruler, that bââ is from the world of dominion and witnessing and oppressing.

Its exit is from between the two lips.

Its number is two (in both assertions).

Its simples are: âlif, hamzah, lâm, fââ, hââ, mîm and zây.

Its orb is the first and it has the mentioned motion (of twelve thousand years).

It is distinguished in (the classes of) the essence of the elites of the abstract (of the special exclusive) and the special exclusive.

It has the beginning of the path and its end.

Its rank is the seventh.

Its power appears in the inanimate.

Its nature is heat and dryness.

Its element is fire.

It is found after it that which conforms to its nature.

Its motion is mixed.

It has the ethics, the states and the dignities.

(It is) pure.

(It is) complete.

(It is) quadratic.

(It is) amiable.

It has the Essence.

It has from the characters: âlif and hamzah.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

273. And from that is the character of mîm

The mîm is like the nûn if you investigate their secret,

by essence, in the end of being and in the beginnings.

The nûn is for the Real and the honorary mîm is for me,

beginning for beginning and ends for ends

The isthmus of the nûn is a spirit in its knowledge,

and the isthmus of the mîm is a lord in terrestrials.

²⁷⁶ Abu Bakr ash-Shibliy (247/760-334/846) is one of the famous mystics. He was a disciple of Junayd of Baghdad (see Note ??? above) and one who had met al-Hallâj. He was originally from Khurasan from a family of high public officials; his father was a grand champerlain. Shibliy later gave up his fief and converted to mysticism under the guidance of his Sheikh Junayd. In spite of their differences, the friendship between Shibliy and Hallâj was prominent where admitted that “Hallâj and I had one and the same doctrine”. However, apart from some diverse short mystical poems, Shibliy did not have any written works which could explain his doctrine which could only be reconstructed from the different legends. For more information see: Louis Massigno, *The Passion of Al-Hallaj: Mystic and Martyr of Islam*, Princeton University Press, 1994, p. 44.

You should know, may Allah support the believer, that mîm is from the world of dominion and witnessing and oppressing.

Its exit is the exit of bââ (that from between the two lips).

Its number is four (in the micro assertion) and forty (in the macro assertion).

Its simples are: yââ, âlif and hamzah.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the classes of) the exclusive, the abstract (of the special exclusive) and the elites of the abstract (of the special exclusive).

It has the end (of the path).

Its rank is the third.

Its power appears in the human.

Its nature is coldness and dryness.

Its element is earth.

It is found after it that which conforms to its nature.

Its rank is the beginning.

It has the heights.

(It is) pure.

(It is) complete.

(It is) sacred.

(It is) singular.

(It is) amiable.

It has from the characters: yââ.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

274. And from that is the character of wâw

The wâw of “you (*iyyâka*: إِيَّاكَ)” is more sacred
from my existence and more precious.

It is a completed spirit,
and it is a hexagonal secret.

Wherever its essence shows up,
it is said (to be) sacred house.

Its house is the supreme Lote-tree,²⁷⁷
which is the founder in us.

Wâw is from the world of dominion and witnessing and oppressing.

Its exit is from the two lips.

Its number is six (in both assertions).

Its simples are: âlif, hamzah, lâm and fââ.

Its orb is the first and its years have been mentioned (that is twelve thousand years).

It is distinguished in (the classes of) the special exclusive and the abstract (of the special exclusive).

It has the end of the path.

²⁷⁷ The Lote-tree (*sidrah*, or *sidrat ul-muntahâ*: the Lote-tree of furthest boundary) is a mystical symbol for the ultimate limits of human knowledge. It has been mentioned in Qurân in *sûrat an-Najm* where it was described as being the furthest boundary, where did Allah convey the inspiration to His Servant (Muhammad) what He (meant) to convey [53:10-18]. The reason why it is called *sidrat ul-muntahâ* is stated in the hadith that everything that comes up from earth stops (*yantahiy*) there, and it is taken from there, and there everything that comes down stops, and it is taken from there (see SM: ???, and also SB: 336 and SM: 237). Al-Nawawi said that it is called *sidrat ul-muntahâ* because the knowledge of the angels stops at that point, and no one has gone beyond it except the Messenger of Allah.

Its rank is the fourth.
 Its power appears in jinn.
 Its nature is heat and wetness.
 Its element is air.
 It is found after it that which conforms to its nature.
 Its motion is mixed.
 It has the heights.
 (It is) pure.
 (It is) incomplete.
 (It is) sacred.
 (It is) singular.
 (It is) dreary.
 It has from the characters: àlif.

It has from the Names as above (i.e. every Name in its beginning a character of the characters of its simples or of its characters).

275. (The similarity and the difference between the characters in the simples and the realities of the divine Names)

So these are the characters of the vocabulary have been completed by mentioning what was stated for us of signs and alerts for the people of disclosure, retreats and those accessing the secrets of existents. Therefore, if you wanted to facilitate for yourself taking them by way of expressing them, then if you know their sharing in the orbs of simples you would know the realities of the Names That source them (and they are as follows):

The àlif has been mentioned before (that in fact it is not a character) and also hamzah enters with àlif and the ill wâw and yââ, thus they have come out of the rule of characters in this aspect.

Then the simples of jîm, zây, lâm, mîm and nûn are different.

The (simples of) dâl and dhâl are similar (which are: àlif, lâm, hamzah, fââ and mîm).

The (simples of) şâd and đâd are similar (which are: àlif, the un-dotted dâl, hamzah, fââ and lâm).

The (simples of) áyn, ghayn, sîn and shîn are similar (which are: yââ, nûn, àlif, hamzah and wâw).

The (simples of) wâw, kâf and qâf are similar (which are: àlif, fââ, hamzah and lâm).

The (simples of) bââ, hââ, ħââ, ţââ, yââ, fââ, rââ, tââ, thââ, khââ and đhââ are also similar (which are: àlif, hamzah, lâm, hââ, fââ, mîm and zây).

Then all that whose simples are similar it is similar in Names.

You should know (that).

276. Mentioning lâm-àlif and the àlif-of-lâm

We have remembered to mention lâm-àlif after the characters and it is like the *jawzaher*²⁷⁸ so we mention it in inscription separately from the characters because it is an additional character composite of àlif and lâm, and of hamzah and lâm.

The àlif-of-lâm and the lâm-of-àlif,

is the river of Saul (*Ṭalût*)²⁷⁹ so dare you dip out.

²⁷⁸ The word *jawzaher* refers to the dragons head and tail. These were the two points of intersection between the moons orbit and the ecliptic, the imaginary circle around the sun. These two points, or nodes, travel over a period of years through the signs of the zodiac.

And drink the river to its last,
 and do not deviate from the greed.
 Be standing as long as you are succulent,
 and when your soul is thirsty you may then leave.
 You should know that Allah had sent it,
 as a test river for the heart of the supervisor.
 Thus be patient by Allah and beware Him,
 for the servant may be let down if he do not stop.

277. Knowing lâ-m-àlif of lâ: ٥٧

The knowing àlif and the lâ-m embraced,
 like two lovers, because the years are dreams.
 And the leg coiled around the leg which became great,
 so there came to me from them flags in coiling.
 That heart when its meaning (/spirit) embraced it,
 it seemed to him in it coming into existence and perishing.

You should know that when àlif and lâ-m accompanied each other, each one was associated with a tendency, which is fancy and purpose, and tendency may not be without a movement of passion; so the movement of the lâ-m was a subjective movement, and the movement of the àlif was an accidental movement. Therefore, the power of the lâ-m appeared over the àlif for causing the movement therein, so the lâ-m in this domain stronger than the àlif, because it is more adoring, thus its aspiration is more complete in existence and more perfect in action, and the àlif was less adoring so its aspiration was less relating to the lâ-m and it was unable to straighten up its tendency.

278. (The difference between the Sufi and the realizing on the reason of the tendency of àlif and lâ-m)

For the realizing, the person of aspiration necessarily causes action (which is called the action-by-aspiration: *al-fiâl bil-himmah*);²⁸⁰ (and) this (understanding, that the tendency of the àlif was a result of the action of the aspiration of the lâ-m, is) the share of the Sufi and his station, and he is unable to exceed it to another, for if he moved into the station of the realizing then the knowledge of the realizing is above that; and that is because (the fact is that) the tendency of the àlif is not from the side of the action of the

²⁷⁹ *Ṭalût* is the Qurânic name of King Saul who was chosen as king to lead ancient Israel into battle against their enemies the Amalekites and the Philistines. In *sûrat al-Baqarah* Allah mentions that *Ṭalût* set out with his forces, and he said to them: “Allah will test you with a river; anyone who drinks from it will not belong with me, but anyone who refrains from tasting it will belong with me; but if he scoops up just one handful (he will be excused).” But they all drank (deep) from it, except a few [2:245]. This same story is also mentioned in the Bible [7:4-5] but it was Gideon who lead the army and not Saul. For more details see: Carl S. Ehrlich, Marsha C. White, *Saul in Story and Tradition*, Mohr Siebeck (Tuebingen, Germany), 2006.

²⁸⁰ This Sufi term: ‘*himmah*’ means ‘mettle’ or ‘endeavor’ but it is normally translated as: ‘spiritual will’, ‘creative imaginal potency’, ‘intention’ or ‘aspiration’, which is a kind of energy or power in the heart that is capable of ‘creating’ things. Ibn al-Ârabî emphasizes that *himmah* is a pure force in the human being and is found in the origin of his creation and nature, or else it is acquired later [Mawâqîh an-Nujûm, Cairo, 1965, p. 84.] Suâad al-Hakîm asserts that from the point of view of its being a force, it is capable of attachment and is therefore attached in accordance with the will of its owner. If one attaches his *himmah* to the world, he achieves riches and position; if he attaches it to worship, he achieves stations and inspirations; and if it belongs to Allah, praise be to Him, all attachments fall away and the aspiration becomes one [al-Muâjam al-Şûfi, ‘*himmah*’].

lâm on it by its aspiration, but its tendency is its descending into the lâf by kindness for the strong passion of the lâf in it, do you not see how it (/the lâf) twisted its leg by the post of the àlif and curved on it in caution of fleeting (ل); thus the tendency of àlif to it is a descending like the descending of the Real into the lower sky, and those are the people of night in the remaining third.²⁸¹

But as for the tendency of the lâf, it is known for both of them (i.e. the Sufis and the realizing) that it is caused and compelled, we have no doubt about it, but only from the aspect of motivation specially; the Sufi considers the tendency of the lâf as the tendency of the finding (*wâjidîn*, from: *wajd*) the pretending-to-be-finding (*mutawâjidîn*, from: *tawâjud*) because of its realization in the station of passion and passion-absorbing and its state, according to them. And the tendency of the àlif is a tendency of connection and unification, and that is why they became alike in shape, like that: ل; so whichever you consider the àlif or the lâf it would accept that consideration (i.e. if you reverse them it would be correct), and for this reason the linguistics have disputed over that as where to put the diacritic of the lâf or hamzah that is on the àlif; thus some group considered the pronunciation and said: (we put the diacritic) on the former (which is the lâf) and the àlif after that, and some group considered the inscription (and said): by whichever the inscriber started (in writing) that would be the lâf and the second is the àlif. All of this is given by the state of passion, and honesty in passion brings on the heading towards seeking the adored, and the honesty in heading brings on the connection from the adored to the adorer.

(As for) realizing, (he) says: the motivation of the tendency is knowledge from both (the àlif and the lâf) and each depending on its reality!

279. (Ibn al-Árabî's opinion: the real meaning of the tendency of the àlif and the lâf)

As for us and for those who progressed with us into the high scales of realization above which there are no scales, we do not say with (either one of) their (previous) sayings, but we have some details about this issue; and that is: you have to notice in what presence they have met? The passion is partial amongst the presences, so the saying of the Sufi is right, but knowledge is also a presence, so the saying of the realizing is right as well. But each one of them has not fully realized this issue as he is looking with a single eye. But we say: the first presence they (/the àlif and the lâf) met in was the presence of bringing into existence which is: “there is no god but Allah: لا إله إلا الله”²⁸² so this is the presence of creation and Creator, and the word “لا” appeared twice for negating and twice for affirming: thus “no: لا” for “but: إلا” and “god: إله” for “Allah: الله” (فلا إلا وإله لئلا), thus the tendency of the absolute existence, which is the àlif in this presence, is into bringing (the lâf) into existence, and the tendency of the limited existent, which is the lâf, is into being brought into existence at (that) bringing into existence, and that is why it came out on the form (of the àlif). So every reality of them is absolute in its rank, thus you should understand, if you may understand, otherwise remain in retreat and direct your aspiration into Allah the Merciful until you become knowing.

Therefore, if (the absolute) became limited after its existence is determined and itself appeared to itself, (that is) because:

There is a real (/ultimate, hidden, unseen reality) for the Real and an apparent (figure or form) for the human,

²⁸¹ Ibn al-Árabî is referring here to the hadith “Our Lord, may He be Praised, descends every night, in the last third of the night, to the lowest sky ...” [Kanz: 3351, 3355, 3388].

²⁸² That is how Ibn al-Árabî wrote it in the manuscript: (لا إله إلا الله) in contrast to how it is normally written (لا إله إلا الله).

at existence, and a gathering (reality) for the Qurān.
 And (also there are) eyes for looking at witnessing,
 as there is -at confiding- ears for the ears.
 Thus look into us with the eye of collection (*jamā*) and you will be honoured with us,
 in the separation (*farq*), keep to that then, because the Qurān (/gathering) is
 Furqān (/detailing).

280. (The correspondence between the descriptions of the creature and the divine Descriptions)

There must be (for the creature) a description which stands in him and by which he corresponds with its like or its opposite (with a divine Description) from the divine Presence, and I said ‘the opposite’, and we did not limit ourselves to ‘the likes’ -which is the real truth- for the sake of healing the heart of the Sufi and that who is getting into the beginning of the degrees of realization, because that is their source and they know nothing of what we are referring to until Allah guides them and make them witness what we have witnessed. And I will mention part of that in the third section of this chapter (on knowing the knowledge, the knowing and the known), so just seek it there, if Allah the Exalted wills.

281. (The Diving into the sea of Qurān)

(Like that interpretation of the ALM above) you should dive into the sea of the Qurān if you have a deep breath or otherwise limit yourself to the books of explicating its apparent (face), and dare you dive otherwise you may perish, because the sea of the Qurān is deep and if the diver was not aiming of it (only) to the places near to the coast he would never come out to you. The prophets and (their) preserving heirs are the ones who are seeking these (deep) places in mercy for the world, but the stoppers are those who have arrived and were kept and never returned and nobody has benefited from them nor they were benefited from anybody, these have sought, or (indeed) have been sought into, the middle of the sea, so they dived forever and will never come out.

May Allah have mercy upon al-Ābbadanī the Sheikh of Sahl bin Abdullah al-Tustariy when he said to Sahl: “Forever”, when Sahl asked him: “Does the heart prostrate?” The Sheikh said: “Forever.” And even (the Prophet) may Allah have prayer and peace upon him when he was asked, may Allah have peace and mercy upon him, about the interfering of Ūmrah with Hajj: is that only for this year or eternal? He said, may Allah have prayer and peace upon him: “No it is for the everlasting eternity”,²⁸³ because it (/the Ūmrah) is spiritual and enduring in the House of Eternity when the people of Paradise find it estimated each year,²⁸⁴ they say: “What is this?” And they are answered: “It is Ūmrah in the Hajj, a spirit, bliss and honorary sacred coming (*wārid*) by which the secrets of the faces cheers up and increase in beauty and grace.

Thus if you dived, may Allah conciliate you, in the sea of the Qurān then seek and search for the shells of these two pearls: àlif and lâm; their shell is the word or the verse which holds them, so if it was a word of Action (i.e. related to the divine Acts) then you attribute them (both) according to their (/the Actions') levels from that station, if it was a word of Name (i.e. related to the divine Names) then you attribute them (both) according to their (/the Names') levels from that station, and if it was a Subjective word (i.e. related to the divine Essence) then you attribute it (/the lâm-àlif as one entity here because it is indivisible) according to that. As he referred, may peace be upon him,

²⁸³ This hadith was narrated in Ṣaḥīḥ Ibn Ḥabbân (#2980).

²⁸⁴ He is saying here ‘estimated’ because in Paradise there is no sun and the days do not run as normal, because the Hereafter is all one day whose daylight is in Paradise and whose night-time is in Gehenna. For more about this see IATC: p. 000.

although (his reference) was not literal (but it may be extrapolated here): “I seek refuge with Your contenting from Your discontenting (, I seek refuge with Your keeping-me-in-health from Your punishment, and I seek refuge with You from You; I may not enumerate the praise on You, You are as You have praised Yourself)” [ŞM: 486], (thus its meaning will be here): (I seek refuge) with Your contenting (which is here) the tendency of the àlif, from Your discontenting, (which is here) the tendency of the lâm (and that is from its being) a word of Names, and (I seek refuge) with Your keeping-me-in-health (which is) the tendency of the àlif, from Your punishment (which is here) the tendency of the lâm (and that is from its being) a word of Action, and (I seek refuge) with You (which is) the tendency of àlif, from You (which is) the tendency of lâm (and that is from their being together) a word of Essence.

So look how wonderful is the secret of prophecy, how high it is, and how near is its goal (for the ordinary people) and how far it is (for the realizing), so who speaks about the characters of lâm-àlif without looking at the presence that he is in, he is not complete, no way; it is never the same the lâm-àlif of ﴿no fear: لا خوف﴾ and the lâm-àlif of ﴿and they will never be sad: ولا هم يحزنون﴾, as it is never the same the lâm-àlif of ﴿لا﴾ that is for negation and the lâm-àlif that is for affirmation, as it is never the same the lâm-àlif of negation (*nafiy*), the lâm-àlif of negation and acquitting (*tabrià*) and lâm-àlif of forbidding (*nahiy*);²⁸⁵ (because its grammatical effect is different in each case) thus it marks for *rafeã* in negation, *naşeb* in acquitting and *jazem* in forbidding, and (it is never the same) the lâm-àlif of the definitive article and the àlif that is from the root of the word (الأ), such as His saying (the Exalted): ﴿الأعراف﴾ [7:46, 48], ﴿الأدبار﴾ [8:15] and ﴿الأبصار﴾ [3:13] and (for example the saying of the prophet may Allah have prayer and peace upon him) “الأقلام” [*kanz: ???*], as it is never the same the lâm-àlif of the lâm of affirmation and the original àlif (that is from the root of the word) such as His saying the Exalted (in *sûrat al-Tawbah: 47*): ﴿الأوضاع﴾ (and in *sûrat al-Hashr: 13*): ﴿الأنتم﴾.

282. (The secret of tying the lâm with the àlif)

Thus you should investigate what we have mentioned to you and you should resurrect your àlif (/your essence or your reality) from its sleep and untie the node of your lâm (/your descriptions and creation).

Yet there is a secret in tying the lâm with the àlif which does never appear; I may not extend the words in the stations of lâm-àlif as it came in Qurân unless the hearer was hearing that from me as if he is hearing it from the one on whom was descended if he expressed it out (may Allah have mercy and peace upon him).

283. (Connecting the characters together)

Yet the purpose in this book is conciseness and this chapter has become long and the discussion has been diverse (though it is) by way of totalling, due to the multiplicity of ranks and the multiplicity of characters, and we even did not mention in this chapter knowing the relation between the characters in order to become possible their connection with each other and we did not mention the meeting of two characters together apart from the lâm-àlif in particular and from one aspect (only), and this chapter contains three thousand issues and five hundred issues and forty issues, according to the number of connections from one specific aspect; to each connection a related knowledge, and under each issue of these issues many (other) diverse issues; because each character may be accompanied by all other characters (in different grammatical cases such as) by way of *rafeã*, *naşeb*, *khafed*, *sukûn*, its essence and the three illness characters (àlif, wâw and yââ).

²⁸⁵ All these methods of negation (*nafiy*), acquitting (*tabrià*) and forbidding (*nahiy*) are used in Arabic grammar and style and they are achieved by using the negation article lâm-àlif (not/no: لا).

Therefore, whoever wanted to be healed from that he should read the Qurān Explanation which we called “the collection and the details (in the secrets of the Descending)” and we shall fulfil this purpose in these characters, if Allah wills, in our book of “the principles and the objectives (in what the characters of the vocabulary contained of wonders and verses)” which is still in our hands (not finished yet). Thus let this reference be sufficient on lâ-m-àlif.

And thanks to Allah the Bountiful.

284. Knowing the alif-of-lâm of “âl:آل”

The alif-of-lâm is for the gnosis (*irfân*) of the essences,
and for reviving the gnawed bones.
And it honestly meets and it has the state
of magnifying the existence of the presences.

You should know that after untying lâ-m-àlif, disassembling its shape, highlighting its secrets and perishing it from its name and its figure, it appears in the presence of kind (*jins*), familiarity (*âhd*), definition (*taârîf*) and glorification (*taâdhîm*),²⁸⁶ and that is because since àlif was the share of the Real and the lâ-m was the share of the human, the àlif and lâ-m (together) became for the kind; thus if you mention the àlif and the lâ-m (combined) you have mentioned all the being and its Creator, but if you annihilate from the Real with the creation and mentioned the àlif and lâ-m, the àlif and the lâ-m (together) were the Real and the creation (together), and that is the kind (that is defined by the definitive article al: آل) for us.

So the post of the lâ-m is for the Exalted Real, and the sensible half circle, which remains after the àlif takes its post, is the shape of nûn (and it is) for the creation, and the unseen spiritual half circle (of the nûn) is for the kingdom, and the àlif that appears as the diameter of this circle (which is the sum of the two sensible and spiritual halves) is for the Command which is “Be” (see ??? above).

285. (The reality of realities)

And all these are types and classes of a general kind above which there is no kind and it is the lost reality of realities, which is old in the old and not in itself, and occurring in the occurring and not in itself, and it is -with respect to itself- neither existent nor nonexistent, so since it is not existing it may not be described by oldness or occurring, as it will be mentioned in Chapter Six (on knowing the beginning of spiritual creation, who is the first existent in it, of what it existed, in what it existed, on what model it existed, why it existed and what is its purpose, and knowing the orbs of the macro and micro worlds) of this book. And there are examples on it (such as air or water) in respect with its accepting the (the different) forms not in respect to its accepting (both) the old and the occurring; because that which is like it is existent, and every existent is either occurring (*muḥdath*: محدث) which is the creation or causing-to-occur (*muḥdith*: محدث), a subject name, which is the Creator. But since it accepts the oldness and the occurring, the (Old) Real manifests (through it) to His (occurring) servants as He wills of His (Old Descriptions and Attributes Which may be metaphorically compared with the descriptions of the occurring creation), and that is why some groups deny Him in the Hereafter because He the Exalted manifested to them with other than the Form and Description that they knew from Him (as was narrated in

²⁸⁶ All these methods of familiarity (*âhd*), definition (*taârîf*) and glorification (*taâdhîm*) are used in Arabic grammar and style and they are achieved by using the definitive article àlif-lâm (*al*: آل).

the hadith) and we have mentioned part of it in the first chapter of this book (that is Chapter One of *al-futûhât*).²⁸⁷

286. (The manifestation of Allah the Exalted in the Lower and in the Hereafter)

He (the Exalted Real) manifests for the knowing onto their hearts (in the Lower) and onto their essences in the Hereafter, in general. So this is one aspect of the aspects of similarity (with the forms of the occurring while He the Exalted in Himself is Old). Therefore, according to the disclosure in which there is no overlooking for us that its (/the reality of realities') reality is that which is manifested to both parties (of the realizing) in the two Houses (of the Lower and the Hereafter) for those who conceive or understand from Allah the Exalted Who is visible (even) in the Lower through (both) hearts and sights, although He the Sublime has told about the inability of the servants for comprehending His Essence, thus He said (in *sûrat al-Ānġâm*): {sights may not comprehend (/overtake) Him but He comprehends (/overtakes) sights, and He is the Subtle (/Kind) and the Aware}; (i.e.) He is Kind with His servants in His manifestation on them according to the magnitude of their energy (and also we can say that He is far too Subtle that they may ever see or comprehend, as the Arabic word *Laġġf* carries both the two meanings of “Kind” and “Subtle”), (and) He is Aware of their weakness for bearing His Holiest Manifestation according to what the Divinity gives, because there is no energy for the occurring to bear the Old just as there is no energy for the rivers to bear the seas because the seas shall perish their (/the rivers') entities whether they come over them or it (/one sea) comes over them. You should know thus what we have mentioned and you should realize it.

The highest that may be like it (i.e. like the reality of realities) from the occurring things (is) the Chaos in which the forms of the world were created, and then the light is less than it in the likeness with it, because light is a form of the forms of Chaos just as Chaos is form in it (/the reality of realities). And also air is less than light in the likeness with it, and less than it is water, and less than that are the metals, and less than them is wood and the likes (because all these things may be reformed in different forms with different extents) until you end up to something which may accept only one form if you find it. Thus you should understand this until its Chapter (Six) comes in this book if Allah wills.

287. (The reality of realities as the origin of kinds)

So this lost reality which contains the lost realities is the universal kind which deserves the (definitive article) *ġlif* and *lġm* to be assigned to it by itself (i.e. it deserves the subjective definition and not through any other mediator), and that is their nature they assign their reality according to the knowledge of the covenant that happened between the two existents (that the definitive article relates between them); thus when they apply on any two existents for something relating between them with relation to each one of them and in respect to a third thing, they would be to the covenant of that third thing which they define. And according to their reality, the *ġlif* is for taking the covenant and the *lġm* is for that on whom the covenant is taken. And similarly their defining and specializing (something), they specialize something in particular amongst its kind in order to give the knowledge in it to that the teller is wanting to inform him about. So on whatever case was the specializing, the specialized and the thing because of which these two realities appeared, they (/the *ġlif* and the *lġm*) would turn into the form of their realities, and this is the subjective sharing; then if the sharing was in the

²⁸⁷ See Note ??? above.

description and we want to distinguish the greater for the addressee then they would be at that for the magnification in description on which they are applied.

So the àlif and the lâm accept any form or reality because they are two existents which have collected all realities; thus anything appears they bring out to it the reality they have for it, and meet it with it. So their indication on the thing is for their essences not that they have gained (this indication) from the thing that they are applied to. Examples about that (look at the usage of the definitive article “the: ال”): “Dinar and Dirham kills the people: أَهْلَكَ النَّاسَ الدِّينَارُ وَالدِّرْهَمُ”, “I saw the man yesterday: رَأَيْتُ الرَّجُلَ أَمْسَ”, I liked the men and not the women: أَحَبَبْتُ الرَّجَالَ دُونَ النِّسَاءِ” and “I fancied the fat: هَوَيْتُ السَّمَانَ”.

And that would be enough because the chapter has become long.

The Sixth Part has ended
Praise is to Allah

The Seventh Part of the Meccan Revelation

DRAFT

In the Name of Allah the Merciful and the Compassionate

DRAFT

(Continued section one of part two)

288. (Interpreting the terms of the science of characters)

(Here we shall give) a statement of some reasons, I mean explaining the terms, that has been mentioned in the characters such as the ‘simples’, the ‘ranks’, ‘sanctification’, ‘singularity’, ‘composition’, ‘amiability’, ‘dreariness’ and other than that; so you should know first: that these characters since they are like the charged human world -and they are in common with it in addressing but not in charging- apart from other than that of the worlds, because they accept all the realities like the human, whereas the rest of the worlds are not like that (so they have a spiritual hierarchy just as the human world as detailed below).

289. (The Pole of characters)

So from them is the Pole as from us, and it is the àlif, and the rank of the Pole from us is the self-standing life (*al-ḥayât ul-qayyûmiyyah*), that is the special rank because he is going with his aspiration through the whole world. Likewise the àlif from all aspects: from the aspect of its spirituality which we (the realizing) comprehend whereas others do not comprehend it, in terms of its going through as a breath from the rear of exits, which is the source of breath, to the end of breath, and it (even) extends in the external air while you are silent, which is called the echo; so that is the self-standing of the àlif, not that it is standing, and in terms of its inscribing because all characters (may) decompose into it and compose from it while it does not decompose into them, as it also decompose, in estimation (not in fact), into its spirituality which is the dot, although the ‘one’ may never decompose (in reality). Thus we have told you the reason why the àlif is a pole, so you work according to that for what we shall mention to you in the following (for other members of the spiritual hierarchy) if you would like to know their reality.

290. (The two Leaders)

And the two Leaders are: the ill wâw and yââ which are the characters of prolongation and flexibility, and not the correct ones.²⁸⁸

291. (The Pillars)

And the Pillars are four: àlif, wâw, yââ and nûn which are the grammar markers.²⁸⁹

292. (The Substitutes)

And the substitutes are seven: àlif, wâw, yââ, nûn (which are not the same four Pillars as we shall see below in the paragraph after the next) and the (three characters of) pronouns: tââ, kâf and hââ.²⁹⁰ The àlif is like the àlif of “*rajulân*: رجالان”, the wâw is like the wâw of “*al-úmarûn*: العمرون”, the yââ is like the yââ of “*al-úmarîn*: العمرين” and the nûn is like the nûn of “*yafâlûn*: يفعلون”.

²⁸⁸ See the section: (The difference between the character of àlif and the characters of wâw and yââ) in the Fifth Part above (p. ???).

²⁸⁹ In Arabic these four characters àlif, wâw, yââ and nûn are used as suffixes to verbs in order to indicate their case. For more information see: Janet C. E. Watson, *The Phonology and Morphology of Arabic*, Oxford University Press, 2002, p. 137.

²⁹⁰ For more information about pronouns in Arabic, see: Karin C. Ryding, *A Reference Grammar of Modern Standard Arabic*, Cambridge University Press, 2005, p. 298.

293. (The secret of the Substitutes)

The secret of the relation between us and them in the rank of the Substitutes as we showed in the (rank of the) Pole that (for example) when the tââ (of pronoun) is missed from “I/he stood up: قُمْتُ” it leaves a substitute instead of it, so the speaker says (for example): “Zayd stood up: قَامَ زَيْدٌ”, thus (the tââ) represented by itself (all) the characters which are the name of this person we are talking about, even if the name was composed of a thousand characters the pronoun will represent all these characters due to the power of the characters of pronouns and their ability and the vastness of their orbs, thus if you name a man as: “oh the house of Mayya in Alyaa and the Sanadi: يَا دَارَ مَيَّةَ بِالْعَلْيَاءِ فَالسَّنَدِ”²⁹¹ the tââ, the kâf or the hââ (of pronoun) will represent the whole of these characters in indication and it will leave them as its substitute, or it will come as a substitute of them, as you wish. But that was possible for it because it knows that (it is able to substitute all these characters) while those whom it is a substitute of them, or who are a substitute of it, do not know that, so that is why it and their sisters deserved the rank of the Substitutes. But the way to know how this was known is based on the disclosure, thus if you search for that in retreat, remembrance and aspiration you will find it.

294. (Negating the repetition of characters in different words)

You should be aware not to be deluded that repeating these characters in the (different) ranks (such as above, for example the àlif is the Pole and also one of the Pillars and Substitutes, so do not be deluded) that they are the same thing which has (different) aspects, but they are just like the human persons; thus Zayd the son of Ali is not himself his brother the second Zayd the son of Ali, although they are sharing in sonhood, humanity and their father is one, but we necessarily know that the first brother is not the same entity of the second brother, just as seeing and knowledge may differentiate between them also knowledge differentiates between them in characters for the people of disclosure by way of disclosure and also for those who are below this degree (of disclosure) in terms of the station which they are a substitute of its characters.

295. (Negating the repetition in general)

Yet the person of disclosure, further to the one knowing in terms of the station (that there is no repetition), knows something else which the person of the mentioned station do not know, and that is for example “I said: قُلْتُ”; if you repeat it as a substitute of a particular name, so you say to a particular person: “I said (قُلْتُ) such and I said (قُلْتُ) such”, so, for the person of disclosure, the tââ (ت) that is in the first “قُلْتُ” is not the tââ that is in the second “قُلْتُ”, because the entity of the addressee is renewed at every breath (as Allah the Exalted says in *sûrat Qâf*): {but they are unaware of a new creation} (i.e. they are veiled from the new creation that is taking place every moment) and that is the task of the Real despite the uniqueness of the substance (that is the single monad which is wearing the different forms). And also the spiritual movement at which the Exalted Real found the first tââ is not the movement at which He found the second tââ, no matter how much (it is repeated) but its meaning is necessarily different.

²⁹¹ This is from the first verse of the famous ode of the seven odes (*muállqât*) which were written in gold and hung on the walls of the Kaaba in Mecca during annual fairs in pre-islamic Arabia. These odes were written by different poets of the 6th or early 7th century, and particular one is by an-Nâbighah az-Zubyâniy, and it runs like this:

يَا دَارَ مَيَّةَ بِالْعَلْيَاءِ فَالسَّنَدِ أَقْوَتٌ وَطَالَ عَالِيهَا سَالِفُ الْأُمْدِ

For more details about these odes, see: Sir William Jones, *The Moallakat: Or, Seven Arabian Poems*, London, 1782.

296. (The accidents for the Ashárites)

Thus the person of the knowledge of the station is aware of the difference in meaning but he is not aware of the difference in *tââ* or any other character be it a pronoun or not a pronoun; because he is a person (looking) after inscription and pronunciation nothing more, just as the Ashárites says about the accidents (such as colours and forms); people (/the thinkers, the philosophers, the realizing) agree with them regarding the motion in particular but they never reached into knowing that beyond motion, and that is why they denied it and do not say with it, and accused the saying with that by mania and denying the sensation, but they were veiled from the weakness of the comprehension of their intellects, the corruption of the place of their consideration and the limitation of their manipulating the meaning.²⁹² If the first (knowledge in the temporal accidents) happened to them through real disclosure from its source then this reality would apply to all accidents (which are all the visible forms in the world and not only the accidents defined by the Ashárites such as colours and shapes) in a general provision which does not regard some accidents apart from others, but if the kinds of accidents are diverse there must be some combining reality and diverting reality, and such as the issue that we have mentioned about those who agreed with us in what we said and those who deny it (as we described in the faith of the Novice and the Exclusive in the Third Part above: Subjects 1.2, 1.5 and Issues 36,45).

297. (The realizing seek the meaning and not the form)

What is sought by the realizing are not the sensible forms in pronunciation and inscription (which seem to be the same with repetition), but what is sought are the meanings that this inscription or this pronunciation contains (which is different with repetition), and the reality of the pronounced and the inscribed is the same (does not change) because that which is considering the forms (which is the intellect of the comprehending spirit) is but spiritual, so it may not go beyond its kind, thus do not be veiled when you see the dead not requesting bread due to the missing spiritual secret from him while the living requests it because he has this spirit in him, so you (wrongly) say: we see him requesting other than his kind! But you should know that bread and water and all foods, drinks, clothes and seats are but subtle strange spirits which are the secret of his life, knowledge, praising his Lord and his lofty rank in witnessing his Creator, and those spirits are deposits with those sensible forms which they conduct to the spirit deposited in the body (of the person). Do you not see how some of them (which is water) how it conduct its deposit which is the secret of life (which is the spirit of water) and when it has conducted to him his deposit it goes out either from the same way where it entered, which is then called vomit and phlegm, or from another way, which is called excrement and urine. Thus what was given by the first name (that is water) is but the secret which it conducted to the spirit (of the human, animal or plant who drank it) and it (/the water) remained in another name sought by the person of vegetables (/the farmer) of those who are managing the causes of converting; and like that it is transformed in the phases of existence so it bares and dresses and rotates by the revolution of the sphere (/earth) just like the wheel till (the term) willed by Allah the Knowing and the Wise.

²⁹² Ibn al-Árabî is referring here to the Àshárites concept of accidents (*al-âârâd*, s. *ârad*) where they asserted that the world is composed of substances and accidents (*jawâhir* and *âârâd*) and that substances remain while accidents always change. For example they considered colours and shapes as accidents while the objects themselves as substances. Ibn al-Árabî acknowledges this view to them but he employs the term more strictly by saying that everything that we see always and constantly changes, though it may change into 'similar' or 'likenesses' (s. *mithl*), which is why we think that certain things are not changing [III 452.24].

298. (The reason of the passion of the spirit in the sensible)

The spirit is excused for his passion in these sensible (things) because he found his demand with them, so they are in the rank of his beloved (as the poet²⁹³ said):

I pass by the homes, the homes of Salma;

I kiss this wall and that wall.

It is not loving the homes that took my heart,

but the love of who used to dwell in these homes.

And Abu Isaac al-Zawâli,²⁹⁴ may Allah have mercy upon him, said:

Oh the house, a deer in you has captivated me,

oh that house, Allah bless you for what you contain.

If I was complaining to it the love of who is dwelling therein,

then you will see the house-building collapses.

You should understand then, may Allah teach us and you the secrets of His Words, and show us and you the unseen of His Wisdom.

299. (Submission in the path)

As for what we have mentioned after each character, I want to explain it to you so that it does not drive you away from what you do not know, because the least degrees of the path is submission in what you do not know (even if you do not believe it, but do not belie it as we mentioned in the introduction), and its highest (degree) is to utterly believe in its truth, but beyond these two stations is but deprivation just as those who are described by these two ranks are happy. Abu Yazîd al-Buṣṭâmî said (once) to Abu Mûsa:²⁹⁵ Oh Abu Mûsa, if you meet a believer in the words of this path then ask him to pray for you, because his prayer is answered (by Allah)! And (on the other hand) Ruwaym²⁹⁶ said: That who sits with the Sufis and disagrees with them in some of what they are realized in it, Allah would take off the light of faith from his heart.

300. Explanation (of the expressions mentioned on the characters)

301. (The characters of the unseen world)

So from that is our saying: “the character of so”, in its name as I mentioned it (in the previous part), “is from the world of the unseen”: you should know that the world, according to some way of dividing it, is on two divisions with respect to some fact known for us: a division called the unseen world, which is all that is absent from the sense and not normally comprehended by the sense, and it has from the characters: sîn, ṣâd, kâf, the dotted khââ, the tââ with two (dots) from above, fââ, shîn, hââ, the thââ with three (dots) and hââ, and these are the characters of mercy, kindness, compassion,

²⁹³ This poem is attributed to Badiâ az-Zamân al-Hamadhâniy (358/967 - 398/1007) who was a tenth century master of Arabic prose. His main work was a collection of 52 episodic stories of a rogue called *al-maqâmât*. See: *The Magamat of Badi az-Zaman al-Hamadhani*, trans. W J Prendergast, Curzon Press, Surrey, 1973.

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²⁹⁵ He is most probably Abu Mûsa ad-Daylabiy, his forename is Ísâ, and he is a nephew of Abu Yazîd al-Buṣṭâmî. Abu Mûsa accompanied Abu Yazîd and he told many stories about him. For information about Abu Yazîd al-Buṣṭâmî, see Note ??? above.

²⁹⁶ He is Ruwaym ibn Ahmad ibn Yazîd, Abu Muhammad, al-Baghdâdiy (d. 303/915), one of the famous early Sufis and he was a scholar of jurisprudence in the school of Dawud al-Isfahani (d. 270), the imam of the Dhâhiriyyah school. For more details see: al-Sulamî, *Tabaqat ul-Sufiyah*, p. 180.

tenderness, tranquillity, poise, descending and humility, and in them this verse (from *sûrat al-Furqân*) descended: {and the servants of the Merciful are those who walk quietly on the earth and when the ignorant addresses them they say: peace (63)}, also in them descended on the Muhammadan lamina which extends to them from his being given the Collection of Words (*jawâmiã ul-kalim*), their messenger came with it to them, thus the Exalted said (in *sûrat Âl-Îmrân*): {...and the suppressing the rage and the forgiving people ... (134)}, in them (Allah the Exalted said in *sûrat al-Muâminûn*): {... and their hearts are afraid that they are returning to their Lord (60)}, in them (Allah the Exalted said also in *sûrat al-Muâminûn*): {who are revering in their prayer (2)} and in them (Allah the Exalted said in *sûrat Tâhâ*): {... and voices revered to the Merciful ... (108)}.

And also this kind of characters is which we say in them that they are of the kindness, for what we mentioned. So that is one amongst the meanings why we call it the world of ‘unseen and kindness’.

302. (The characters of the world of witnessing)

And the other division is called the world of ‘witnessing and oppression’, which is every world of the worlds of characters which is usually comprehended by them with their senses, which are what remains of the characters (àlif, zây, lâm, nûn, ðâd, áyn, gayn, bââ, jîm, dâl, wâw, ðââ, yââ, mîm, qâf, rââ, dhâl, ðhââ) and in them His saying the Exalted (in *sûrat al-Hijr*) (thus obey to what you are commanded ... (94)), His saying the Exalted (in *sûrat al-Tawbah*: 72 and *sûrat al-Tahrîm*: 9, addressing the Prophet): {and be coarse on them (/the disbelievers and the hypocrites)} and His saying (in *sûrat al-Îsrââ*, addressing the Satan): {... and make assaults on them (/those who follow you) with your cavalry and thy infantry... (64)}.

So that is the world of dominion, power, oppressing, strength, struggle, quarrel and fighting. And from the spirituality of these characters the person of revelation suffers plunging, thrusting, bell-clinking and forehead sweating. And for them (His saying, the Exalted, in *sûrat al-Muzzammil*) {Oh you the wrapped up (1)}, and (His saying, the Exalted, in *sûrat al-Muddathir*): {Oh you the cloaked (1)}.²⁹⁷ And also in the characters of the world of the unseen (His saying, the Exalted, in *sûrat al-Shuâráâ*): {the secretary spirit has descended with it (193) on your heart... (194)}, (His saying, the Exalted, in *sûrat al-Qiyâmah*): {... do not move your tongue with it to hasten with it (16)} and (His saying, the Exalted, in *sûrat Tâhâ*): {...and do not hasten with Qurân before its revelation is conducted to you and say: my Lord increase me in knowledge (114)}.

303. (The characters of the worlds of dominion, might and kingdom)

As for our saying: “and dominion, might and kingdom”, it has been already mentioned at the beginning of this chapter (at the beginning of Part Five) when we said: “mentioning (some) of the ranks of these characters”.

²⁹⁷ According to some hadith [SB: 2976] the Prophet's revelations sometimes came to him in a trance together with a ringing sound, and that was the hardest way of receiving revelation which was accompanied by thrusting and heavy sweating. As Allah described him in these two chapters *sûrat al-Muzzammil* and *sûrat al-Muddathir*, the Prophet used to cover himself with cloths when he was receiving revelations, and in *sûrat al-Hashr* He says: {If we were to send this Qurân down on a mountain, you would see it split asunder out of fear of God ... (21)}. This hard state, however, was not the only revelation was received by the Prophet; in some occasions Archangel Gabriel visited him in human form, sometimes visible to others, and he delivered to him Qurânic passages. In other occasions, revelations were implanted in his memory or it was given to him in his dreams.

304. (The meaning of the exit of the character, its orbs and its cycle)

As for our saying: “its exit is so”, it is known for the reciting (*al-qurrââ*; those who recite the Qurân), and its benefit for us is to know its orbs, because the orb which Allah made it a reason for the existence of one character is not the orb from which another character is found, and if the orb is the same then the cycle is not the same in terms of estimating what you suppose in something whose reality requires that supposition, and there would be something in the orb which is distinguished by yourself from the orb itself which you make as sign in the place of the supposition and (then) you observe so that when the sign returns to the term of the first supposition the first cycle has been completed and a new cycle begins. May-Allah-have-prayers-and-peace-upon-him said: “Time has (just) been returned to the same shape when Allah had created it” [*Kanz*: 12357] and we shall explain this hadith in Chapter Twelve²⁹⁸ of this book (on knowing the cycle of the master of the world Mohammad may Allah's mercy and peace be upon him, and that time in his era had returned back to its shape when Allah the Exalted had created it).

305. (The meaning of the number of the character)

As for our saying: “its number is so and so, so without so”, that is what people call it the ‘macro assertion: *al-jazm ul-kabîr*’ and the ‘macro assertion: *al-jazm uş-şaghîr*’ and they may call it *jummal* (gematrical or numerical calculation) instead of *jazm*, and it has a wondrous secret in the orbs of (the five) planets (Mercury, Venus, Mars, Jupiter and Saturn in addition to the Moon and the Sun which form together the old solar system) and the (twelve) zodiac orbs whose names are known amongst the people (of astrology).

So they made the macro assertion for the zodiac orb where they subtract twenty-eight at a time, and the micro assertion for the planetary orb and the subtraction of its number is nine at a time, according to a method whose place (of discussion) is not this book, and to a science which is not our objective.²⁹⁹

306. (The benefit of knowing the number of the character)

But the benefit of numbers for us, in our path in which our happiness is completed, is that the realizing and the seeker when he takes one of these (characters) and adds the micro assertion to the macro assertion; such as adding to the qâf which is one hundred in the macro and one in the micro, so he always makes the micro assertion, which is from one to nine, and he returns it to its essence:

307. (The indication of number one which is the number the characters of: àlif, yââ, qâf and shîn or gayn)

So if it (/the result) was one which is the character àlif in both assertions, and qâf, shîn and yââ for us -but for the others the dotted ghayn instead of shîn- in the micro assertion. So he makes that one his ‘subtle (*laţîfah*: spirit or essence)’ which is required from him according to whichever assertion may it be, thus if it was from àlif to fââ

²⁹⁸ In the manuscript it was mentioned chapter ‘one eleven: *hâdîy àhada áshar*’, but he means ‘twelve’ as it is clear from the title of this chapter.

²⁹⁹ Normally this kind of science is used by astrologers and sorcerers who claim to foretell the future by caculating the gematrical value of the person's name and the name of his mother and making some ambiguous calculations.

which are the simples of numbers (from one to nine: àlif=1, bââ=2, jîm=3, dâl=4, hââ=5, wâw=6, zây=7, hââ=8, ðââ=9) then they are common among both macro and micro assertion; so from its being for the micro assertion return it to yourself and from its being for the macro assertion return it to the incomings (*al-wâridât*) required for you; so you seek in the àlif, which is the one, the yââ of the ten and the qâf of the hundred (in the macro assertion) and the shîn of the thousand (for us in the macro assertion) or its ghayn (for the others) according to the dispute (on this issue); thus the ranks of number have been completed (one, ten, hundred and thousand), the circumference has ended and the cycle returned to its beginning; because there are only four points: East, West, Equator and Perigee, four quarters, and the four is a circumferential number because it is the sum of the simples, and also these (four) nodes are the sum of the numerical compounds (i.e. any number is combined from ones, tens, hundreds and thousands because there is no simple Arabic name for numbers above one thousand).

308. (The indication of number two which is the number the characters of: bââ, kâf and rââ)

And if it was two, which is bââ in both (micro and macro) assertion and kâf and rââ in the micro assertion (which are twenty and two hundred in the macro assertion respectively) you make the bââ the ‘state of yourself’ and you compare it with the world of unseen and witnessing, so you understand its secrets from its being unseen and witnessing nothing more, which are the Essence and the Descriptions in Divinity, cause and caused in the natural (sciences) and not in the intellectual, and condition and conditioned in the intellectual and lawful not in the natural but in the divine (sciences).

309. (The indication of number three which is the number the characters of: jîm, lâm and sîn or shîn)

And if it was three, which is jîm in both (micro and macro) assertion and lâm (which is thirty in the macro assertion) and the neglected sîn for some people and shîn for other people (which are three hundred in the macro assertion and three) in the micro assertion; you make the jîm from you ‘your world’ and compare it with the world of dominion, with respect to its being dominion, the world of might, with respect to its being might, and the world of kingdom, with respect to its being kingdom, so by what is in the jîm from the micro number arises from yourself, and with what is in it and in lâm, sîn or shîn from the macro number arises the faces of the sought: (Allah the Exalted says in *sûrat al-Ânââm*): {who brings the good, he has (in return) ten of its likes...(160)}, (and He said in *sûrat al-Baqarah*): {...and Allah multiplies (the reward) to whom He wills ...(261)}, according to the preparedness, but its least degree (of multiplication) is ten (times as has been mentioned in *sûrat al-Ânââm*) which includes the ordinary (believers), but the multiplication is subject to the preparedness, and in that the men of works differ, each scientist on his way according to that.

But the purpose of this book is not what Allah gives these characters from the realities when you realize their realities, but to mention what Allah gives to their originator, whether by pronunciation or inscription, if he has realized the realities of these characters and their secrets were disclosed to him, you should know that.

310. (The indication of number four which is the number the characters of: dâl, mîm and tââ)

And if it was four, which is dâl in both assertions and mîm (which is forty in the macro assertion) and tââ (which is four hundred in the macro assertion, but both are four) in the micro, you make the dâl from you your ‘bases: (*qawâid*, s. *qâidah*)’, and meet with it the Essence, Descriptions, Actions and links, and with what is in the dâl of

the number according to the micro (assertion) it arises from the secrets of your acceptance, and with what is in it and in the mîm and tââ in the macro (assertion) arises faces of the corresponding sought, and it has the completeness otherwise it is completed according to preparedness.

311. (The indication of number five which is the number the characters of: hââ, nûn and thââ)

And if it was five which is hââ in both jazm and nûn and thââ in the micro (which are fifty and five hundred respectively in the macro assertion), you make the hââ from you ‘your kingdom’ in the positions of characters and combating the heroes, and you compare it with the five spirits: the animal, the imaginal, the thinking, the intellectual and the holy (spirits which are the five internal senses), and with what is in the hââ from the micro (assertion) arises from the secrets of your acceptance, and from what is in it and in nûn and thââ from the macro arises faces of the corresponding sought, and the complete and the more complete is an effect which happens according to preparedness.

312. (The indication of number six which is the number the characters of: wâw, şâd or sîn and khââ)

And if it was six, which is wâw in both assertions and şâd or sîn, according to the dispute, and khââ (which are sixty and six hundred respectively in the macro assertion and six) in the micro (assertion), you make the wâw from you ‘your known directions’, and compare it with their negation from the Real in some respect and their affirmation from some respect (in such as His saying, the Exalted, in *sûrat al-Baqarah*: {to Allah are the East and the West, wherever you go there is the Face of Allah, for Allah is Vast and Knowing (115)}, and the verses that will come in the following paragraph), which is knowing the Form (in reference to the saying of the Prophet may Allah have mercy and peace upon him: “Allah the Exalted and Mighty has created Adam according to His Form”),³⁰⁰ and with what is in the wâw from the secrets of acceptance is arising in the micro (assertion), and with what is in it and in the şâd or sîn (with the dispute) and khââ in the macro arises faces from the corresponding sought.

And in that manifestation the disclosed-to knows the secrets of establishing (on the Throne) and (the meaning of His saying, the Exalted, in *sûrat al-Mujâdilah*): {there is no confiding of three (but He is their Fourth, five but He is their Sixth, nor less than that or more than that but He is With them wherever they are...) (7)} (His saying, the Exalted, in *sûrat al-Ĥadîd*): {and He is with you wherever you are... (4)}, (His saying, the Exalted, in *sûrat al-Zukhruf*): {and He is God in the sky and God in the earth...(84)} and every verse or narration (after the Prophet may Allah have mercy and peace upon him) which affirm to Him, may He be High and Exalted, the direction, limitation and magnitude.

And the complete and the more complete are according to preparedness and readiness.

313. (The indication of number seven which is the number the characters of: zây, áyn and dhâl)

And if it was seven which is zây in both assertions and áyn and dhâl in the micro (and the áyn is seventy and the dhâl is seven hundred in the macro), you make what is from you ‘your descriptions’, and you compare them with His Descriptions, and with what is in the zây in the micro (assertion) arises from the secrets of your acceptance,

³⁰⁰ See Note ??? above.

and with what is in it and in áyn and dhâl in the macro arises faces from the corresponding sought.

And in this manifestation, the disclosed-to knows the secrets of heptagons wherever they occurred.

And the complete and the more complete are according to preparedness and readiness.

314. (Eight The indication of number eight which is the number the characters of: ħââ, fââ or șâd and đâd or đhââ)

And if it was eight, which is ħââ in both assertions and fââ, according to one saying, or șâd, according to (another) saying (which are eighty in the macro assertion with the dispute, and eight in the micro) and đâd, according to one saying, or đhââ, according to (another) saying (which are eight hundred in the macro assertion with the dispute, and eight in the micro), you make the khââ from you ‘your essence’ from what is in it, and you compare that with the Divine Presence like the form's comparing with the form (/image) in the mirror (i.e. it is reciprocal), and from what is in the ħââ from the micro (assertion) arises from the secrets of your acceptance, and from what is in fââ, đhââ or đâd from the macro (assertion) arises faces of the corresponding sought.

And in this manifestation the disclosed-to knows the secrets of the eight doors of Paradise³⁰¹ and their opening to whom Allah wills here (in the Lower) and every octagonal presence in existence.

And the complete and the more complete are according to preparedness.

315. (The indication of number nine which is the number the characters of: țââ or đâd or șâd and đhââ or gayn)

And if it was nine which is țââ in both assertions and đâd or șâd, according to one saying, (which are ninety in the macro with the dispute) and in the hundreds đhââ or ghayn, according to some saying, in the micro (which are nine hundred in the macro with the dispute), you make the țââ from you ‘your degrees in the existence’, which you are in at the time of your looking at this manifestation, and you compare it with the degrees of the presence, which is post-eternity for you and for it, and in what is in the țââ in the micro (assertion) arises from the secrets of your acceptance, and from what is in it and in đâd or șâd (on the dispute) and ghayn or đhââ (on the dispute) from the macro (assertion) arises faces from the corresponding sought.

And in this manifestation the disclosed-to knows the secrets of the spiritual ranks and stations, and the secrets of the Uniqueness (*al-aĥadiyyah*).

And the complete and the more complete are according to preparedness.

316. (The existence of the other aspects of working with characters)

So this is one aspect of the aspects for which we mentioned the numbers (/numerical values) of characters, so you should work on it, although there are other aspects.

³⁰¹ There are many narrations that describe Paradise as having eight doors (see for example ŞB: #3084) and we have showed in IATC (p.000) this has can be traslated that life in the Hereafter is four-dimensional (4-D).

317. (The key to the secrets of numbers and their spirits and ranks)

I wish if you have worked on this, which is the first key, and from here the secrets, spirits and ranks of numbers are opened for you. Number is one secret of the secrets of Allah in existence, which potentially appeared in the divine Presence (before the actual existence of the world); may-Allah-have-prayers-and-peace-upon-him said: “Allah has ninety nine Names, one hundred less one, whoever enumerates them shall enter Paradise” [kanz: 1933, 1934, 1938], and he said: “Allah has seventy thousand veil” [kanz: 29846, 39215], and other than that (narrations related to numbers in the divine Presence). So it (/the secret of numbers) really appeared in existence (after it was potentially in the divine Presence) and this (potential) power accompanied it, so it is in the world in reality and in potential.

318. (The intention for authoring a book on the properties of number)

Our purpose, if Allah extend our age and the term (for passing away) softens for us, is to put a subject on the properties of numbers -which we have never been preceded to it to the best of my knowledge- in which we show from the secrets of numbers what their realities give in the divine Presence and in the world and the links, which make the secrets (i.e. the spirits) happy and by which happiness is achieved in the Settlement House.

319. (The meaning of the simples of characters)

As for our saying: “its simples”, we do not intend the simples of the figure of the character which is for example ‘ص’, but we intend the simples of its pronunciation which is the word that indicates it, and that is the name or the naming, which is your saying “şâd: صاد”, so we intend the simples of this word.

As for the simples of the figure, it has no simples but it has incompleteness, completeness and excessiveness such as: the rââ (ر) and the zây (ز) are (like) half of the nûn (ن), the wâw (و) is half of the qâf (ق), the kâf (ك) is four fifths the řââ (ط) and four sixths the řhââ (ظ), the dâl (د) is two fifths the řââ (ط), the yââ (ي) is two dhâls (ذ), the lâm (ل) is a nûn (ن) above the âlif (ا) and an âlif (ا) above the nûn (ن), and like that.

And as for the simples of the names³⁰² of the characters, that is from the dots in particular, so its simples are according to the magnitude of its dots, and the highness and lowness of the ranks and orbs of its dots are according to the magnitude of the level of the character in the word with respect to its essence or to an attribute he is in at that state; so the pronunciation of the character is found, according to us, from the orbs from which the simples of that mentioned character were found collectively and all their diacritics, and these orbs cut in a maximum orb according to their vastness.

320. (The meaning of the duration of the motion of the orb of character)

As for our saying: “its orb and the years of the motion of its orb”, we intend by that the orb from which the organ is found in which its (/the character's) exit is, because Allah brought into existence the head of the human at a particular movement of a particular orb of particular orbs, the neck from the orb that follows that mentioned orb and the chest from the fourth of orb after that mentioned orb; thus everything that exists in the head from meanings, spirits, secrets, characters, veins and everything in the head

³⁰² In the manuscript it is stated ‘figures’ instead of ‘names’ as we put it, but clearly he means the ‘the simples of the names’ because he has already ruled out the simples of the figures.

including figures and meanings, is from that orb, (which is called the first orb) and its cycle is twelve thousand years. And the cycle of the orb of the neck and all figures and meanings therein, amongst that are the characters of the throat, (which is called the second orb) is eleven thousand years. The cycle of the orb of the chest, according to what we mentioned (/being the fourth orb) is nine thousand years.

321. (The meaning of the nature of the character)

And (then) its nature (such as: hot, cold, dry or wet), elements (such as: heat, coldness, dryness or wetness, or: fire, air, earth or water) and what is found from it (such as: the inanimate, plant, animal, human, jinn or angels) are according to the reality of that orb (from which the character is found).

322. (The meaning of classes in which the character is distinguished)

As for our saying: “it is distinguished in the class of so”, you should know that the world of characters is on (different) classes with respect to the divine Presence and the proximity to It, just like us, and you would know that in them from what I am going to mention to you:

323. (All words are from Qurān)

The divine Presence for the characters with respect to our criteria here is the writing in the Book for the world of inscription and the recitation for the world of speech, although it is, in effect, on all speech whether recitation or not, but this is not your goal to know (now) that every spoken word till eternity is Qurān (because it is in fact the Words of Allah), but that is in existence in the rank of ‘the permitted (*mubâh*)’ in our Law, but opening this door would lead to great lengthening because it is a vast field, so we turned to a partial matter from the aspect of its small inscribed orb which is the written and the spoken in particular.

324. (The honour of the first and the last in existence)

You should know that things for us, by way of disclosure, are (arranged in a way that) when something appears from them in the existence; the first is more honourable than the second, and so on sequentially till the middle, then from the middle the differentiation happens like the first and till the last so that the last and the first are most honourable of what has appeared, and then they differentiate depending on what they were put for and according to the station; so the most honourable always comes first in the honourable place. And (an example) that explains this is that the night of the fifteenth (of the lunar month) is in the same rank of honour of the night of the thirteenth (for example in terms of the moon size), and so on till the night of the setting of the crescent in the beginning of the month and its setting at the end of the month, and the night of absolute abolishment is (like) the night of absolute fullness, you should understand!

325. (The honour of the first and the last in Qurān)

So we looked at how the station of inscription in Qurān was arranged with us, in what characters the *suwar* started, in what they were ended, and in what characters the (mysterious) *suwar* -which are unknown in the science of consideration (such as interpretation and the likes, but) which are known in the ‘at-Us science (*al-ilm ladunnî*)’³⁰³ were specialized, and we looked at the repetition of the *Basmalah* (In the name of Allah the Merciful and the Compassionate: ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾), we looked at the

³⁰³ See Note ??? above.

characters which are not specialized in the beginning, end or in ﴿*Her&*﴾, and we asked Allah, the Exalted, to inform us about this divine favouring (*ikhtişâş ilâhiy*) which happened to these characters, is it a favouring due to (divine) care (*inâyah*) without anything (on their part) such as the favouring of prophets with prophecy and also (the favouring of) all first things, or is it a favouring which they obtained by working! So this has been disclosed to us via inspirational disclosure and we found that it is the two respects together; for some folks it is (divine) care and for other folks it is a reward for what was from them initially, though everything for us, for them and for all the world is (in fact) a care from Allah the Exalted.

326. (The ordinary characters)

So, when we understood that, we made the characters which are neither the first nor the last on the degrees of the ‘ordinary’, as we mentioned them (in the previous part); the ordinary of the characters have no share of this Qurânic favouring, and they are: jîm, đâd, khââ, dhâl, gayn and shîn.

327. (The first class from the exclusive characters)

And we made the first class of the ‘exclusives’ the characters of the (beginning of) the mysterious *suwar*, which are (fourteen characters): àlif, lâm, mîm, şâd, rââ, kâf, hââ, yââ, áyn, řââ, sîn, khââ, qâf and nûn, and I mean the form of their sharing in pronunciation and inscription; their sharing in inscription is their sharing in the form, and the sharing in pronunciation is calling them by one name such as: Zayd, and another Zayd (so both have the same name but different entity), so they have shared the form (in writing) and the name (in pronunciation). But what is settled and known for us is that the şâd (ص) from ﴿*المصن*﴾, from ﴿*كهيصن*﴾ and from ﴿*ص*﴾ are not that anyone of them the same as the other, but they change according to the rules, states and stations of the *sûrah*, and so on all the characters are on this degree, and this (characteristic difference) affects all of them both in pronunciation and inscription.

328. (The second class from the exclusive which are the special exclusive)

And the second class of the exclusive, which are the ‘special exclusive’; they are every character that has occurred in the beginning of a mysterious or not mysterious *sûrah* of Qurân, and that is: àlif, yââ, bââ, sîn, kâf, řââ, qâf, tââ, wâw, şâd, hââ, nûn, lâm, hââ and áyn (which are fifteen characters, the fourteen exclusives plus bââ by which all the *suwar* start, because it is the first character in the *Basmalah* and in *sûrat Barâàh* which does not start by *Basmalah*).

329. (The third class from the exclusive which are the abstract of the special exclusive)

As for the third class of the exclusive which are the ‘abstract (of the special exclusive)’, they are the characters that has occurred at the end of the *suwar*, such as: nûn, mîm, rââ, bââ, dâl, zây, àlif, řââ, yââ, wâw, hââ, đhââ, thââ, lâm, fââ and sîn, although it is the àlif that is seen in inscription and not in pronunciation in ﴿*ركزأ*﴾ at the end of *sûrat Maryam*), ﴿*لزامأ*﴾ at the end of *sûrat al-Furqân*) and ﴿*ومن اهتدى*﴾ at the end of *sûrat řâhâ*) but the disclosure gave us only what is before the àlif (in these mentioned cases) so we have adhered to that and named them as last as we have witnessed them there (in disclosure), and we put the àlif as we have seen here, but in another section and not in this section, because we never add in writing these sections more than what we witness, and even we may wish to leave out some of that because of fearing the lengthening; so we are helped in that from the aspect of inscription and pronunciation so that we give a pronunciation which prevails all these meanings whose

pronunciations became so many, so we cast it down and it will not disturb the casting neither we leave (anything) out, and (thus) the original lengthening will not appear, so we achieve the desirable, and praise is to Allah.

330. (The fourth class from the exclusive which are the elites of the abstract of the special exclusive)

As for the fourth class from the exclusives which are the ‘elites of the abstract (of the special exclusive)’, they are the characters of the *Basmalah* ﴿ٱلۡعَرۡسۡة﴾, and it has been mentioned only because the Messenger of Allah, may Allah have mercy and peace upon him, according to how Allah has mentioned it to him in the two aspects of revelation, the revelation of Qurān, which is the first revelation, (and the revelation of Furqān is the second revelation).

331. (The revelation of Qurān and the revelation of Furqān)

It is (affirmed) with us that Furqān had been (initially) got by the Messenger of Allah, may Allah have mercy and peace upon him, as a total Qurān (*qurān mujmal*) without detailing in verses and *suwar*, and that is why peace-be-upon-him used to hasten in it when Gabriel, peace be upon him, used to descend unto him with Furqān; thus it was said to him (in *sūrat Tāhā*): ﴿and do not hasten in Qurān﴾ that is (already) with you otherwise you cast it down as total and it would not be understood from you, ﴿before its revelation is given into you﴾, (Allah continues the previous verse), as detailed Furqān ﴿and say: my Lord increase me in knowledge (114)﴾ (i.e.) in detailing the total meanings that you had put in myself. And (Allah the Exalted) has referred (to this fact) by way of secrets (in *sūrat ad-Dukhān*) and said: ﴿We sent it down in a (blessed) night... (3)﴾, so He did not say “some of it”, and then He said (in the following verse): ﴿in it is detailed every wise thing)4﴿ which is the revelation of Furqān that is the other aspect of the two aspects (of revelation).

And the talk about ﴿ٱلۡعَرۡسۡة﴾ shall come in its chapter which I have designated to it in this book (which is Chapter Five: on knowing the secrets of ﴿ٱلۡعَرۡسۡة﴾ from one aspect and not from all its aspects).

332. (The Basmalah of sūrat Barâh)

You should know that the *Basmalah* of *sūrat Barâh* is the one that is in (*sūrat an-Naml* (the chapter of Ants), because Allah the Exalted, when He grants something He never withdraw it and bring it back to nonexistence; thus when the mercy dissented from *sūrat Barâh*- which is the *Basmalah* but desisting its people ruled that mercy shall be removed from them- the angel stopped with it not knowing where to put it (/the *Basmalah*) since every nation of the human nations had already taken their mercy by believing in their prophet, then He (Allah, the Exalted) said: give this mercy to the beasts who believed in Solomon peace be upon him, when they are not required to believe in other than their prophet, but when they knew the degree of Solomon and believed in him they were given a share from the human mercy which is ﴿ٱلۡعَرۡسۡة﴾ that has been taken out from the polytheists, and in this *sūrah* is the *aj-Jassâsah* (/Spy).³⁰⁴

³⁰⁴ This is said to be a kind of beast that would come by the end of times and it would be speak out that people are disbelievers [27:82], and in some narrations it is said to be telling about *ad-Dajjal* (Ṣaḥīḥ Muslim: #2942) and that is why it was called *aj-Jassâsah* which means ‘the spy’.

333. (The fifth class which are the essence of the elites of the abstract of the special exclusives)

As for the fifth class which is the ‘essence of the elites of the abstract (of the special exclusives)’, that is the character of bââ, for it is the preceding character because it is the first (character) in the *Basmalah* in every *sûrah*, and the *sûrat* that was not started by *Basmalah* started by bââ, the Exalted said (in the beginning of *sûrat Barââh*): {*barââh* (repudiation: بَرَاءَةٌ).

Some of the Israeli (/Jewish) priests told us once: You have no share in unification because all the *suwar* of your Book start with bââ (and not àlif which refers to the One), so I answered him: Not even you, because the Torah starts with bââ! So he was confuted. And there could not be otherwise, because the àlif may not be started with at all.³⁰⁵

334. (The meaning of the beginning of the path, the end of the path and the middle of the path)

So those characters that occurred at the beginning of *suwar* (i.e. they are from the class of the special exclusive) we said about them that they have the beginning of the path, and if they occurred at the end (i.e. they are from the class of the abstract of special exclusive) we said about them that they have the end of the path, and those which are from the ordinary (class) we said about them that they have the middle of the path, because the Qurân is the Straight Path (*as-Sirâṭ al-Mustaqîm*).

335. (The meaning of rank of the character)

As for our saying: “its rank is the second... to the seventh”, we mean by that the simples of these characters that have the same numbers, so the simples of nûn are two in Divinity, the simples of mîm are three in the human, the simples of jîm, wâw, kâf and qâf are four in jinn, the simples of dhâl, zây, ṣâd, âyn, ḏâd, siin, dâl, ghayn and shîn are five in the beasts, the simples of àlif, hââ and lâm are six in the plants, and the simples of bââ, hââ, ṭââ, yââ, fââ, rââ, tââ, thââ, khââ and ḏhââ are seven in the inanimate.

336. (The meaning of the motion of the character)

As for our saying: “its motion is curved, straight, reverse, mixed or horizontal”, so I mean by the straight motion each character that moves your aspiration towards the Real by way of negation if you are knowing (because Allah may not be known with affirmation) and by way of being witnessed if you are witnessing, the reverse (motion) is for each character that moves the aspiration towards being and its secrets, the curved (motion), which is the horizontal, is for each character that moves the aspiration towards relating the being with the Creator, and the mixed (motion) is for each character that moves the aspiration towards knowing two or more things of what I have mentioned above; and this appears in the inscription of àlif (ا), the curved mîm (م), hââ (ح) and nûn (ن) and like that.

337. (The aspect of the character)

As for our saying: “it has ‘the heights’, ‘the ethics, the states and the dignities’ or ‘the realities, the ranks and the juxtapositions’”, you should know that the thing may only be known by its face i.e. its reality, so anything that the thing may not be known without it, that is its face; so the dots of the character are its face by which it is known, and the dots are on two sections: dots above the character and dots underneath it, and if

³⁰⁵ The reason why àlif may not be started with is because it is like the Pole, as we have seen at the top of this part, and it is like a one that has a unique essence and thus it may not form multiplicity because “there may not emerge from the one except one”, as was discussed in the introduction (see Note ??? above).

there was nothing (/no dots) to the thing (/the character) by which it is known, then it would be known by itself through witnessing or by its opposite through mentioning, which are (called) the dry characters (*ḥurûf yâbisah*).³⁰⁶

Thus, if the orb -the orb of knowledge- rotates, the above-dotted characters occur from it, if the orb of works rotates the under-dotted characters occur from it, and if the orb of witnessing rotates the un-dotted dry characters occur from it.

So the orb of knowledge gives ‘the ethics, the states and the dignities’, the orb of works gives ‘the realities, the ranks and the juxtapositions’ and the orb of witnessing gives the repudiation from all that; Abu Yazîd al-Buṣṭâmî was asked: “How is your morning?” He said: There is no morning and no evening for me, the morning and the evening are for that that is confined by description, and I have no description. And this is the rank of the heights (*al-âârâf*).

338. (The meaning of the character's being pure or mixed)

As for our saying: “pure or mixed”; the pure is the character which is found from one element, and the mixed is that which is found from two or more elements.

339. (The meaning of the character's being complete or incomplete)

As for our saying: “complete or incomplete”; the complete is the character which is found at the full cycle of its orb, and the incomplete is that which is found from part of the cycle of its orb and then something happened which caused the orb to stop, so it was less than what its complete cycle may give, such as the worm in the world of animals, it only has the sense of touch so its (spiritual) food is though touching, like wâw with qâf and zây with nûn.

340. (The meaning of lifting the character that which connects with it)

As for our saying: “it lifts up that which connects with it”, we mean (by that) every character which if you understand its secret and were given the realization and unification in it, you would be recognized in the higher world.

341. (The meaning of the sacred character)

As for our saying: “sacred”, i.e. (sacred) from relating with others, so it does not connect in the inscription with any other character (after it) but the characters (before it) may connect with it, thus its essence is sanctified and it is being sourced by six high-apex orbs from which the (six) directions are found. These six characters are a magnificent sea whose depth is never reached, thus no one may know their reality except Allah, and they are the keys of the unseen, we know by way of disclosure their effect which is associated with them, and they are: àlif, wâw, dâl, dhâl, rââ and zây (all of which may not connect with the characters that follow them).

342. (The meaning of the character's being singular, dual, triangular, quadratic, amiable and dreary)

As for our saying: “singular, dual, triangular, quadratic, amiable and dreary” we mean by the singular ... to the quadratic what we mention: that is some orbs from which these characters are found has one cycle, so that is our saying: ‘singular’, two cycles so that is the ‘dual’ and so on till the quadratic.

³⁰⁶ See also Note ??? above.

Then as for the amiable and the dreary, the cycle becomes entertained by its sister; the thing gets along with its like, (as) the Exalted said (about the wife, in *sûrat al-Rûm*): {in order that you settle down to her, and He made between you cordiality and mercy... (21)}, thus the knowing gets along with the state and becomes entertained with it.

343. (The entertaining of the Prophet's, may Allah have mercy and peace upon him, with the voice of Abu Bakr in his night journey)

In the night of his journey, in his dreariness, peace-be-upon-him was called in the language of Abu Bakr; so he felt amiability with the voice of Abu Bakr (because) the Messenger of Allah, may Allah have prayer and peace upon him, and Abu Bakr (may Allah be pleased with him) were created from the same soil, but Muhammad, may Allah have mercy and peace upon him, has preceded and Abu Bakr followed him (as Allah the Exalted said in *sûrat al-Tawbah*): {(he is) the second of two (*thâniya ithnayni*) while they are in the cave as he was saying to his companion: do not be sad for Allah is With-us (*maâná*)! (6)}, thus their speech was His Speech, the Sublime, so He did not transit the rank (of their being two companions) but he has transited the addressing to the other rank (when He appointed Muhammad as a messenger), so He said (in *sûrat al-Mujâdilah*) as if He is starting (new words) but He is (indeed) coupling to these words (from *sûrat al-Tawbah* above, despite the long span between them in the Book): {there is no confiding of three but He is their Fourth} so He generalized it, but some people disconnected it (and considered this to be new statement) and some of them connected it (with the previous words).³⁰⁷

And in this (amiable character, there is) the station of affirmation, the remaining of the form, the appearance of the entity, the power of realities and the ongoing of justice by way of bounty and grant. And the dreary (character) is abolishment and not extermination, a person with illness when ascending.

Thus you should realize what we have mentioned!

344. (The meaning of what the characters have of the Essence, Descriptions and Acts)

As for our saying: “it has the Essence, Descriptions and Acts”, according to the faces; so that is: every character that has one face it has one presence of these presences, i.e. (it has only) one thing (of these presences) according to its highness (that it may have the Essence) and lowness (so it may have the Acts), and so if the faces are many (it may have more than one presence also according to its highness and lowness).

³⁰⁷ The hidden pronoun in the word “*thâniya ithnayni*” is normally understood by all known Qurân commentators to be referring to Abu Bakr or to Muhammed, as each one of them is a second of two who were alone together in the cave when the disbelievers were searching for them as they were secretly migrating to Mecca. Ibn al-Árabî, shows later in the *futûhât* that the company or the with-ness (*maíyyah*) of the Real is different from the company between creatures in that He is the Third of two, the Fourth of Three, ...etc, while for the creatures we say: the second of two, the third of three, ...etc, and that is because the Real is not of the same kind of the creatures [III 295.31], so He should be singled out. Despite this affirmation, Ibn al-Árabî seems to be hesitantly saying here that the hidden pronoun is actually referring to Allah Who is With-them; thus despite their being two and Allah is With-them, He is the Second of two here and not the Third of two, so he added that “their speech was His Speech, the Sublime”. All this peculiar and unusual attribution is due the ultimate and exceptional closeness between Abu Bakr and Muhammad on one hand, and him and the Real of the other hand.

345. (The meaning of what character have of characters)

As for our saying: “it has from the characters (so)”, I mean (by that) the realities which are complementary to its essence by some aspect.

346. (The meaning of what the character have of Names)

As for our saying: “it has from Names (so)”, we mean by that the divine Names which are the old realities from which the realities of the simples of this character had appeared, nothing more. And this has many flourishing benefits for the knowing; when they want to get realized in them they move the existence from its beginning to its end, so they are specially for them here (in the Lower) but generally (for all people) in the Hereafter, by which the believer in Paradise says to the thing that he wants “be” and it is, (and also the disbelievers in Gehenna, whatever kind of punishment or misery they imagine they find it right away happening to them).³⁰⁸

347. (Conclusion)

So this is a renunciation of the meanings of the world of characters; diminutive, abstract and outlined to the best of what is possible, and therein an alert for people of scents (/smell) and taste.

The Seventh Part has ended
And Praise is to Allah

³⁰⁸ Ibn al-Ārabî confirms that people in the Hereafter shall have the power of creating through the command 'be', just as Allah does in this world [*al-Masâil*: 126, I 84.21, II 157.26, II 440.35, II 441.26, III 295.17], and he also affirms that this is also attainable (by some people) in this world [*al-Masâil*: 126, III 295.14]. This is also called: *al-fîâl bil-himmah* (doing by aspiration, intention or determination) [I 259.33], see also Note ??? above.