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ANALYSIS OF THE OBJECTIONS TO SHEIKH IBN ARABI REGARDING THE BELIEF IN THE END OF PROPHETHOOD

Farah Jabeen¹, Dr. Muhammad Naeem²

¹Ph.D. Research Scholar, Department of Islamic Studies, Abdul Wali Khan University,
Mardan

²Assistant Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan

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ABSTRACT:

In Aqeedah, the problem of the end of Prophethood is of fundamental importance. Prophet ﷺ being the last prophet is proven by the clear texts of the Book and Sunnah. Its sensitivity can be estimated from the fact that there is no room for doubt in it, because in the religion of Islam, the belief in the end of Prophethood has been declared as the basis of faith. This is a basic stone on which the lofty building of the religion of Islam has been established. In the event of this foundation disappearing, the entire building will collapse and become a mess. For this reason, the Muslim Ummah has considered it as an essential part of its faith in every age. In view of the delicacy of this faith, every Muslim is always ready to protect it and cannot imagine every obstacle put up by the deniers of the end of Prophethood in the age of laziness and laziness, even though this goal has been achieved. He had to sacrifice his life for that. Hazrat Abu Bakr Siddique (Radi Allahu Anhu) first waged Jihad against the false claimants of Prophethood. Following them, scholars and researchers of all eras participated in this field. Shaykh Ibn Arabi is also counted among the scholars and Sufis who discussed the doctrine of the end of Prophethood. In this regard, various researchers have commented on his statements. Some have considered these statements as kufr, some have declared them infidels, according to some, all the objectionable statements are appended statements, they have no connection whatsoever with the Shaykh, while some of them have all his statements. It has been interpreted in them by saying the related "Shatahiyat". It is necessary to bring forward the opinions of researchers regarding these statements of Sheikh. In view of this need, the article under review has been written.

Belief in the End of Prophethood and Ibn-e-Arabi

Ibn Arabi's full name is Sheikh Akbar Muhyiddin Muhammad bin Ali bin Muhammad bin Ahmad Ibn Arabi al-Andalusi al-Hatami al-Tai.ⁱ He was from the generation of Hatim Tai, who is famous not only in the Arab world but also in the whole world due to his generosity. Bani Hafim was a tribe, Hatim was a chief of this tribe, through whose door no questioner was allowed. However, hospitality is very popular among Arabs.ⁱⁱ Ibn Arabi was born on 17 Ramadan 560 in Murcia, a city in Andalusia, Spain. At the time you were born in Andalusia, there was an atmosphere of civil war and there was no stable government. Ibn Arabi's father belonged to the court of the Spanish-born ruler of Murcia, Muhammad bin Saeed Marzneesh. Ibn Arabi was only eight years old when his family had to migrate from Murcia as a result of the Muahedoon occupation. Your father took refuge in Lisbon. However, soon he was offered a prestigious position in the court of Emir Abu Yaqub Yusuf of Ashbelia and he moved with his family to Ashbelia, where Ibn Arabi received education and training like ordinary children and stepped on the threshold of youth. Ibn Arabi's early education was done at home and other stages in Mercia and Lisbon. In Ashbelia you had the privilege of sitting in the councils of eminent scholars of your time. Along with acquiring Sufism, Fiqh and other prevailing religious and worldly education, he spent a lot of time in the service of Sufis. He stayed in Ashbelia until 598 AH. During this time, he was busy in the acquisition of knowledge and gained access to many sciences such as Qur'at, Tafsir, Hadith, Jurisprudence, Syntax, Mathematics, Philosophy, Astrology, and Wisdom. He learned from the famous and high-ranking teachers of his time. He learned literature, history, poetry and some other sciences and arts from Abu Bakr Muhammad bin Khalaf bin Safi Lakhmi, Abul Qasim Abdul Rahman bin Ghalib Sharat Qurtubi, Abu Bakr Muhammad bin Ahmad bin Abi Hamza. What did He learned Hadith and other religious sciences from Ibn Zarqun Ansari, Abu Hafiz Ibn Jad, Abu Waleed Hadrami and Abdul Moneim Khazraj, etc.

Abu Muhammad Abdul Haq was involved in the education circle of Ashbyli for a long time. The number of your priests and teachers reaches 70.ⁱⁱⁱ After gaining knowledge in Sufism from the elders and Sufis of Andalusia, he realized that he needed more knowledge, so Ibn Arabi traveled far and wide to acquire knowledge, and established a series of teaching in many areas. Ibn Arabi He was a unique writer. He wrote more than 800 thick books as a writer for 46 years. More than five hundred of his books are in a safe condition and the books were not like booklets containing a few pages or magazines. It is said that your writing speed was three parts per day. The work of writing and compiling continued even while traveling or in Hadar-Ibn Arabi had equal access to Arabic poetry and prose. What was impossible to write in prose, he used to describe in poetry. The queen of poetry was natural and used to recite poetry often. He had extraordinary power over Arabic vocabulary and idioms. You also have five poetry collections "Dewan".^{iv} Ibn Arabi is a unique writer in the history of Islam who has been opposed and adapted by great people for centuries and his writings are still debated today. In his life, the Sheikh never cared about anyone's opposition and never debated with anyone, but listened to people's words with silence and integrity and continued his scholarly work. . His mausoleum is in the neighborhood of Salehiya, on the side of Jabal Qasyun, in the north of

Damascus, Syria. This place is now also called Mahalla Ibn Arabi.^v In his various works, Allama Ibn Arabi has discussed in detail about the end belief that Prophet Muhammad (peace be upon him) is the last prophet, after him, the door of prophethood has been closed forever. Saints will continue to come to this Ummah after this door is closed. In this regard, he says in one place:

فما بقي للأولياء اليوم بعد ارتفاع النبوة إلا التعريف وانسدت ابواب الأوامر الإلهية والنواهي، فمن ادعاها بعد محمد فهو مدع شريعة أوحى بها إليه سواء وافق بها شرعنا أو خالف.^{vi}

Therefore, after the end of prophethood, only knowledge is left for the saints and the doors of Allah's commandments and prohibitions are closed. If so, that claimant is Shariat, whether its revelation is in accordance with Muhammadiyah Shariat or against it.

It is clear from this text of the Sheikh that the claimant Shariat is not only the one who brought new rules after the Muhammadiyah Shariat, but the claimant of prophethood who claims that his revelation is in accordance with the Muhammadiyah Shariat is also a claimant Shariat and this claim also ends. It is contrary to prophethood, so just as the claim of the new Shari'ah after the Holy Prophet is a denial of the end of prophethood, similarly the claim of revelation according to the Muhammadan Sharia is also a denial of the end of prophethood. According to Shari'i Prophethood, it means the Prophethood which the Shari'ah calls Prophethood, whether that Prophethood claims the new Shari'ah or claims to conform to Muhammad's Shari'a, in this way, according to the Sheikh, non-Shari'i Prophethood refers to the perfections of Prophethood and the perfections of Wilayat on which the Sharia is based. Prophethood does not apply and they are not called Prophethood.

With the death of the Holy Prophet, the revelation was interrupted:

واعلم ان لنا من الله الإلهام لا الوحي فان سبيل الوحي قد انقطع بموت رسول الله صلى الله عليه وسلم وقد كان الوحي قبله ولم يجيء خبر الهى ان بعده وحياً كما قال ولقد اوحى اليك والى الذين من قبلك^{vii} ولم يذكر وحياً بعده وان لم يلزم هذا وقد جاء الخبر النبوى الصادق فى عيسى عليه السلام وقد كان ممن اوحى اليه قبل رسول الله صلى الله عليه وسلم لا يومنا إلا ممّا اى بسنتنا فله الكشف اذا نزل والإلهام كما لهذه الأمة.^{viii}

Jan Loka is only an inspiration from Allah Almighty for us and not a revelation. The series of revelations ended with the death of the Holy Prophet. Indeed, this chain of revelation existed before you. And we have not received any divine news that there is any revelation even after the Prophet (peace and blessings of Allah be upon him), as Allah has said: And revelation was sent to you and to those before you. Later he did not mention any revelation. Yes, the true news has reached the Holy Prophet (peace and blessings of Allah be upon him) about Jesus, and you are among those who were revealed before the Holy Prophet (peace and blessings of Allah be upon him). When you lead this Ummah, you will act according to our Shariah. When you descend, you will have the stage of discovery and inspiration, as this position is for the saints.

Here, the Shaykh has clearly stated that the chain of prophethood was closed in this Ummah. If the revelation had continued after the Prophet, Shaykh Ibn Arabi

would not have mentioned its closure in this way. He also explained that Hazrat If any revelation will be revealed to Jesus after his revelation, it will be in the sense of discovery and inspiration. It will not be a literal revelation that only comes to the prophets. It will be with the new Sharia along with the old Sharia. This belief was also found out that they believe in the revelation of the same Prophet Jesus, upon whom the revelation was revealed before the Prophet, while the Qadiani belief is the opposite. The word of the Prophet only spoke about it. Sahib Tashree writes in another place in this regard:

فاخبر رسول الله صلى الله عليه وسلم ان الرويا جزء من اجزاء النبوة فقد بقى للناس من النبوة هذا وغيره ومع هذا لا يُطلق اسم النبوة ولا النبى الا على المشرع خاصة فحج هذا الاسم لخصوص وصف معين فى النبوة وماحجر النبوة التى ليس فيها هذا الوصف الخاص وان كان حجر الاسم.^{ix}

The Prophet (peace be upon him) said that a good dream is one of the components of prophethood. Therefore, this vision etc. has remained for the people of Prophethood, but despite this, the name of Prophethood and Prophet is mentioned only on the one who has religion and Shariat. This name (Prophet) has been closed due to a certain characteristic.

This writing of Shaykh Ibn Arabi clearly states that according to him, the word Prophet is special only with the one who is the master of religion and law (even if he has received a new law or has been ordered to follow an old law) and This prophethood has ended, now there are only evangelists etc. left for the people and the word of prophethood cannot be spoken about them. Now no one can be called a prophet or a messenger. In this context, he says in another place:

ولهذا قال صلى الله عليه وسلم ان الرسالة والنبوة قد انقطعت وما انقطعت الا من وجه خاص انقطع منها مسمى النبى والرسول ولذلك قال فلا رسول بعدى ولا نبى ثم ابقى منها المبشرات وابقى حكم المجتهدين وازال عنهم الاسم.^x

He (peace and blessings of Allah be upon him) said, "Indeed, Messengership and Prophethood have ended. This ending is due to a specific reason. Now the name of Prophet and Soul has ended (that is, no one can be called a Prophet or Messenger anymore). That's why he (peace be upon him) The Prophet (PBUH) said that after me there is neither a Messenger nor a Prophet, then he (PBUH) kept the Messengers and the orders of the Mujtahids, but removed the name of the Prophet and the Messenger from them.

See how clearly the Shaykh wrote that after the Holy Prophet (peace and blessings of Allah be upon him) the name of Prophet or Messenger cannot be spoken for anyone, yes, the components of Prophethood, i.e. good dreams, etc. remain, which the Shaykh interprets as the rest of Prophethood, but At the same time, he says that Sahib Mubashirat cannot be called a prophet or a messenger. The chapter of prophethood is closed, only the chapter of guardianship is open. In this regard, he mentions a prayer of his Sheikh Abul Abbas Al-Sinhaji and writes as follows:

كان شيخنا ابوالعباس بن العريف الصنهاجى يقول فى دعاء ه اللهم انك سددت باب النبوة والرسالة دوننا ولم تسد باب الولاية اللهم مهما عينت اعلى رتبة فى الولاية لاعلى ولى عندك فاجعلنى ذلك الولى فهذا من المحققين الذين طلبوا ما يمكن ان يكون حقاً لهم وان كانت النبوة والرسالة مما يستحقه

الانسان عقلاً لكون ذاته قابلة لها لكن لما علم ان الله قد سدد بابها شرعاً وسد باب الشرائع لم يسئلهما
وسال ما يستحقه فان الله ما حجر الولاية علينا.^{xi}

Our Sheikh Abu al-Abbas bin Arif Sanhaji used to pray like this: O Allah, you have closed the door of Prophethood and Messengership, but you have not closed the door of Wilayat. O Allah, make me the guardian of your guardian who has appointed the highest position with you. (Further Shaykh Ibn Arabi says) They asked for what was their right. Although prophethood and prophethood are something that a human being deserves, but they knew that Allah has closed the door of prophethood and the door of laws, that is why they did not ask for prophethood, but asked for what was rightfully theirs. Allah has not closed Wilayat on us (while He has closed Prophethood).

The revelation that is special with the Prophet and the Messenger has been cut off, no one can now be called a Prophet or Messenger

وانما انقطع الوحي الخاص بالرسول والنبى من نزول الملك على اذنه وقلبه وتحجير اسم النبى
والرسول.^{xii}

The revelation that was special with the Prophet and the Messenger, that the angel used to descend on their ears or hearts (with revelation), that revelation has ceased, and now it has become forbidden to call anyone the name of the Prophet or the Messenger.

Shaykh Ibn Arabi also explained in his text that what he calls Tishree Prophethood refers to absolute prophethood and he speaks this word in comparison to Wilayat, because he clearly said that the door to Prophethood and Prophethood is closed. But the province is open.

Sheikh Ibn Arabi's clear belief in the end of Prophethood

Shaykh Ibn Arabi in his second book Fusus al-Hikam states his belief as follows:

لانه اكمل موجود فى هذا النوع الانسانى ولهذا بُدئ به الامر وُختم، فكان نبياً وآدم بين الماء والطين
ثم كان بنشئته خاتم النبيين.^{xiii}

You (peace be upon you) are the most perfect human being among mankind, that is why the matter of prophethood began with you, and ended with you, you were a prophet and Adam (peace be upon him) was still in water, then you The Messenger of Allah (peace and blessings of Allah be upon him) is also the last of the Prophets in terms of his human birth.

Purpose! The summary of what Sheikh Muhyiddin Ibn Arabi, may God bless him and grant him peace, has explained his belief is that the perfections of prophethood remain in this Ummah due to the grace of the Prophet, may God bless him and grant him peace. and safe revelations are also among the perfections of prophethood, the discovery of new problems through ijtiḥad and inference from the pure fountain of the Shari'ah is also one of the perfections of prophethood, but despite this, the word of the prophet will not be spoken to

those who see true dreams, nor to Mr. On Kashf al-Kamlin and not on Imams Mujtahidin, the word prophet and messenger has been banned forever from this ummah, and according to Shaykh Ibn Arabi, the term legislative prophethood is used for the prophet whom the Shari'ah called a prophet, and This word has appeared in your statements compared to the saints or Sahibin Mubashirat etc. And according to the Sheikh, there is a special term of non-legislative prophethood, which is equivalent to Wilayat, and he has stated this definition in several places that no saint can attain the position of prophethood, or one can say that Sheikh Ibn Arabi only literally Saints interpret Allah's revelations and tidings as the word of prophethood, but they do not call a saint like the Prophet as obligatory obedience, nor do they call the denial of a saint as disbelief, nor is it right to remember a saint with the words of a prophet or a messenger. They understand, rather, they believe that the inspiration and tidings from Allah for the Saints of Allah, which they interpret as prophecy, also continue in animals, so they write in one place:

وهذه النبوة سارية في الحيوان مثل قوله تعالى واوحى ربك الى النحل.^{xiv}

And this prophethood also continues in animals as Allah Almighty said: Your Lord revealed to the bee.

Rather, the Shaykh believes that this "literal" prophethood continues in everything that exists, so his words are:

اعلم ان النبوة سارية في كل موجود يعلم ذلك اهل الكشف والوجود.^{xv}

It was found that prophethood is continuous and oblivious in everything that exists.

No one can be called a prophet after the Prophet (PBUH).
Shaykh Ibn Arabi clearly writes in one place:

وكذلك اسم النبي زال بعد رسول الله صلى الله عليه وسلم فانه زال التشريع المنزل من عند الله بالوحي بعده صلى الله عليه وسلم.^{xvi}

No one can be called a prophet after the Holy Prophet, because after him the revelation that comes from Allah in the form of legislation has ended forever.

Analysis of the objections to Shaykh Ibn Arabi regarding the doctrine of end of prophethood

There is a strong difference in the opinions of the great scholars about Sheikh Muhyiddin Ibn Arabi, many prominent scholars of the Ummah have severely criticized Ibn Arabi and his books, including a large number of Hanbali, Shafi'i, Maliki and Hanafi scholars. Yes, Dr. Daghsh bin Shabib al-Ajmi in his book "Ibn Arabi." In the Devotion and Attitude of Muslim Scholars from the 6th Qur'an to the 10th Qur'an, more than 200 names have been mentioned who have directly or indirectly criticized Ibn Arabi and his writings, and some have even written very harsh words. Among these names, Dr. Ajmi mentions Ibn al-Jawzi, Ibn al-Salah, Ibn al-Hajib, Ibn Muqiq al-Aid, Ibn Taymiyyah, Abuhian

al-Andalusi, Ibn Hisham, Subaki, Dhahbi, Ibn Qayyim, Ibn Kathir, Ibn Hajar, Allama Aini Hanafi, Ibn Hammam Hanafi, Sakhawi. , Sanani, Shoukani, etc. have also mentioned names who have objected to Ibn Arabi's statements and views. Criticized, Shaykh al-Islam Ibn Taymiyyah wrote several books, such as

”الرد الاقوم على ما فى فصوص الحكم، النصوص على الفصوص ،مؤلف فى الرد على ابن عربى،بغية المرتاد فى الرد على المتفلسفة والقرامطة والباطنية اهل الالحاد من القائلين بالحلول والاتحاد“

In which very harsh words have been written about Sheikh Ibn Arabi, Saad al-Din Masoud bin Umar Taftazani wrote a book called "Al-Ard Ali Abatil Kitab Fusus al-Hikam", Siraj bin Musafir bin Zakariya Al-Maqdisi Al-Hanafi wrote "Al-Ard Ali Ibn Arabi". Shams al-Din Muhammad bin Abd al-Rahman Sakhawi Shafi'i wrote a book called "Al-Qul al-Munbi fi Tarjmat Ibn al-Arabi", similarly, Dr. Daghsh Ajami has mentioned the names of 64 books and verses that were written in response to Muhyiddin Ibn Arabi.^{xvii} Below, those who talk about Allama Ibn Arabi are described in three categories:

1. A group of those who objected to Allama Ibn Arabi has declared him a disbeliever. Imam Burhan al-Din al-Baq'a'i al-Shafi'i writes:

موقف العلماء من ابن عربى وابن الفارض : وقد كفرهما العلماء بسبب ما نقل من حالهما وما صدق ذلك من كلامهما. اما ابن عربى فالمتكلمون فيه كثير جدا وكان له علم كثير فى فنون كثيرة وله خداع كبير غريبه خلقا فانتى عليه لاجل ذلك ناس من المؤرخين ممن خفى عليهم امره اطبق العلماء على تكفيره وصار امرا اجماعيا.^{xviii}

The position of the scholars about Ibn Arabi and Ibn al-Fariz: The scholars have declared them infidels because of their circumstances and because of their theories which have been proven true to them. About Ibn Arabi. Many scholars have spoken. He had enough knowledge of the arts and he was a very clever person who deceived the creatures. Some scholars have praised him because of his influence in the arts, although they were not well acquainted with his ideas. The scholars confirmed that he was a disbeliever and the scholars agreed on his disbelief.

This is the position of Allama Ibn Taymiyyah and Allama Ibn Juzi. This group of scholars has not only imposed a fatwa of disbelief on Ibn Arabi, but has also declared it forbidden to read his books because the teachings in these books are un-Islamic.

2. Some scholars have not issued a fatwa of blasphemy on the personality of Ibn Arabi, but have declared the expressions in his books as blasphemy and have declared the study of these books as haram. In this regard, the names of Imam Dhahabi, Imam Ibn Kathir, Allama Ibn Hajar Asqalani, Allama Taqiuddin Al-Fasi, Allama Ibn Khaldun Maliki, Allama Abu Al-Hiyaan Al-Andalsi, Sharafuddin Isa Al-Zawawi Al-Maliki, etc. are worth mentioning. In this regard, Allama Sharafuddin Isa Al-Zawawi Al-Maliki writes:

اما هذا التصنيف الذى هو ضد لما انزله عزوجل فى كتبه المنزلة فمؤيد اقوال الانبياء المرسله فهو افتراء على الله ، وافتراء على رسوله ﷺ ثم قال : وما تضمنه هذا التصنيف من الهذيان والكفر والبهتان

، فكله تلبیس وضلال وتحریف وتبدیل ، ومن صدق بذلك او اعتمد صحته ، كان كافرا ملحدا صادًا عن سبيل الله تعالى مخالفا لملة رسول الله و ملحدا في آيات الله مبدلا لكلمات الله -xix

Shaykh Ibn Arabi's book *Fusus al-Hikam* is against the books revealed by Allah Ta'ala, it is against the teachings of the Prophets (peace be upon them), and it is slanderous against Allah Ta'ala and His Messenger (peace be upon him). The subjects of this book are nonsense, disbelief and slander, rather, there is Dajjal, misguidance, distortion and change in the religion of Islam. Whoever confirms the contents of this book or has similar beliefs, then he is a disbeliever and an atheist, by the way of Allah. The one who stops is the one who opposes the religion of the Messenger of Allah (peace and blessings of Allah be upon him), the one who disbelieves in the verses of Allah, and the one who changes the words of Allah.

3. Some researchers have said that the blasphemous phrases in Ibn Arabi's books are not Sheikh Ibn Arabi's, but they are additions that the Jews have added to his books. In this regard, Allama Alaaddin Haskafi, peace be upon him, says:

من قال عن فصوص الحكم للشيخ محي الدين ابن العربي انه خارج عن الشريعة وقد صنفه للاضلال ومن طالعه ملحد ماذا يلزمه؟ اجاب: نعم فيه كلمات تباين الشريعة وتكلف بعض المتصليين لارجاعها الى الشرع لكننا نتيقنان بعض اليهود افترها على الشيخ قدس الله سره فيجب الاحتياط بترك مطالعة تلك الكلمات وقد صدر امر سلطاني فيجب الاجتناب من كل وجه انتهى فليحفظ^{xx}

If someone says that Shaykh Ibn Arabi's *Fusus al-Hikam* is outside the Shari'ah and that he wrote this book to mislead people, who will read it will become an atheist, then what does that mean? Yes, *Fusus al-Hikam*. There are things in it which are against Shariat and some theologians have taken pains to prove these things with Shariat. But our belief is that the Jews have fabricated a lie about Hazrat Quds Sira. It is necessary to leave the study of these texts and an order was also issued by the Sultan that the study of these books should be avoided in every aspect. Keep this in mind.

Allama Jalaluddin Suyuti (may God bless him and grant him peace) is one of those scholars who were great admirers of Ibn Arabi, but despite this, he did not like the phrases in his books. Allama praises Ibn Arabi and writes in one place:

فرقة تعتقد ولايته وهي المصيبة وفرقة تعتقد ضلاله ومنهم طائفة كبيرة من الفقهاء وفرقة شككت في امره.^{xxi}

Scholars are divided into three groups about Ibn Arabi. One group says that he was a saint and this opinion seems correct, another group says that he was misguided and this is the position of a large group of jurists and the third group has doubts about him.

In this text, Allama Jalaluddin Suyuti (peace be upon him) has mentioned the three groups who have presented their opinions regarding Allama Ibn Arabi. Among them, Allama Suyuti also agreed with the first opinion. Explaining the same opinion at another place, he writes:

والقول الفصل عندى فى ابن عربى طريقه لا يرضاها فرقتا اهل العصر ، لا من يعتقده ولا من يحط عليه وهي اعتقاد ولايته وتحريم النظر فى كتبه.^{xxii}

In my view, the solution to this problem is that which may not be acceptable to the parties, both to those who believe in Ibn Arabi and to those who attack Ibn Arabi, that Ibn Arabi should be accepted as a Wali, but Reading his books should be declared haram.

Allama Abdul Wahab Shairani is also counted among the researchers who defend Ibn Arabi and are among his admirers. He has defended them in two ways in this regard, that their statements in which interpretation is possible should be interpreted and those in which interpretation is not possible, the opinion should be held that they are not the statements of Shaykh Ibn Arabi. Rather, they have been added to his books. He writes in one place:

وقد اخبرني العارف بالله تعالى الشيخ ابو طاهر المزني الشاذلي رضى الله عنه ان جميع ما فى كتب
الشيخ محى الدين مما يخالف ظاهرا الشريعة مدسوس عليه.^{xxiii}

I have been told by Arif Ballah Sheikh Abu Tahir Muzni (RA) that the texts in the books of Sheikh Ibn Arabi which are against the Shari'ah have been added by someone in his books and they are not his.

Elsewhere he writes:

الفصل الاول فى ذكر نبذة من احوال الشيخ محى الدين بن العربى رضى الله عنه وبيان ان ما وجد فى
كتبه مخالف لظاهر كلام العلماء مدسوس عليه او مؤول.^{xxiv}

The first chapter is about the life conditions of Shaykh Ibn Arabi and the statement of the fact that the things in the Shaykh's books that are against the beliefs of the scholars of Ahl as-Sunna and Jama'at are additions or they will be interpreted.

Four pages after this text, Allama Shairani writes:

كما اخبرنى بذلك سيدى الشيخ ابوالطاهر المغربى نزىل مكة المشرفة ثم اخرج لى نسخة الفتوحات
التي قابلها على نسخة الشيخ التي بخطه فى مدينة قونية فلم ار فيها شيئا مما كنت توقفت فيه وحذفته
حين اختصرت الفتوحات.^{xxv}

As told to me by Shaykh Abu Tahir al-Maqbari Hal Nazeel Makkah Mukarramah, then he brought out for me the copy of Fatuhat Makkah which he compared with the copy written by the hand of Shaykh Ibn Arabi which was in the city of Konya, the things which I was hesitant about not having them at all in this manuscript, so when I abridged Fatuhat Mukiya, I deleted them

This background explains that some researchers called Ibn Arabi an infidel, an apostate and an atheist and ordered them to stay away from his books. advised people to stay away from his books, while some researchers have interpreted some of his phrases and said about some phrases that they are not Sheikh Ibn Arabi's, but someone else has added them to his books.

SUMMARY OF DISCUSSION

Some people from the Muslim Ummah honored Sheikh Ibn Arabi with titles like Sheikh Akbar, while others accused him of being an infidel, a heretic, and an apostate. Despite the passage of many centuries, this distinction exists between their supporters and opponents. These are the only Sufis, whose teachings and ideas have been the most discussed and this trend continues till today. He presented his ideas in the form of books, in which the Qur'an and Sunnah and the sayings of Akbar Sufia are also based, but most of the ideas are based on personal revelations, inspirations and spiritual conditions. Then what they saw or felt, they also described it as blockam and kaast. Also, his style is very philosophical and contains precise terms, so all these things together made his ideas alien to the common people, which were beyond their intellect and understanding, so the common people turned against him. On the other hand, he presented ideas on many topics, including the nature and attributes of God, the Throne and the Throne, the angels, the Prophets, the Prophethood, the stages of the Wilayat, Paradise, Hell, and the creation of the universe, which are controversial among scholars. Ibn Arabi is the first person who formally presented the theory of Wahdat-ul-Wujud. It is said that his supporters wrote detailed books in response, in which his ideas were strongly defended in the light of Islamic teachings, but despite this. Objections remain. An important problem was that the ignorant Sufis adapted the ideas of Ibn Arabi to escape from the Shariah restrictions, due to which many people, who would have achieved spiritual perfection, lost their way. In this background, the cautious Sophia has advised silence on the issue of Ibn Arabi. In this background, it seems more appropriate to say that the public should be kept away from reading the books of Allama Ibn-i-Arabi, but no bad words should be taken out about his own self. Because the Muslims of today are already in chaos, fueling such an investigation will only add to the chaos.

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