

Hadhrat Khalifatul Masih I on Ibn 'Arabi.

A compendium of the writings of Hadhrat al-Hajj Hafiz Hakeem Maulana Nooruddin – Khalifatul Masih I on the Great Sufi saint Ibn 'Arabi.

Hadhrat Sheikh Muhyiddin Ibn 'Arabi (Allah have mercy on him) states in *Al-Futuh al-Makkiya* in the chapter on Traditions concerning the world that 'Once I was circuiting the Kaaba. I found some others circuiting it. Their features seemed to suggest that they were some spiritual party. So I asked the first among them 'Who are you?' And he said 'We are of your ancient ancestors' so I said 'How long ago was your time and age?' And he said 'Merely 40000 years' and I said 'But this period is much more than what separates us from Adam.'

'Then he said 'Of which Adam are you speaking, the one nearest to you or other?' And I recollected the narration of a Tradition of the Prophet of Allah ﷺ that before Allah created the Adam that we know he created a hundred thousand Adams.'

The Sheikh states he met Prophet Enoch (peace and blessings be upon him) in a state of vision and questioned him regarding the authenticity of that vision 'And Enoch said 'You report truthfully and your vision is true and true is that which you observed in it.' When the angels – God – remonstrated as a result of their wrong apprehension as is mentioned in the verse 'Wilt Thou appoint therein such as will cause disorder in it' then God the Evolver said 'I know what you know not.'¹

(*Tasdiq 'Braheen e Ahmadiyya.* 1890).

Hadhrat Maulana Dost Muhammad Shahid – Historian of Ahmadiyyat writes as the third of heavenly proofs in support of the Caliphate of Hadhrat al-Hajj Hafiz Hakeem Maulana Nooruddin – Khalifatul Masih I that:

Hadhrat Muhiyudeen Ibn al-Arabi may Allah be merciful to him (1164 – 1240) predicted that a special minister of the promised one would be a Hafiz of the Quran. He writes thus 'All his viziers will be non-Arabs none from among them will be an Arab. But they will speak in Arabic. One of them will be Hafiz of the Quran. He will not be of their kind. For he will never have disobeyed God. He will be the special minister of this promised one and the best of those who carry his trust.' (*Al-Futuh al-Makkiya* iii, 365).²

Hadhrat Maulana Nooruddin recalls (in a Persian letter documented in *Isharat-i-Faridi*) that in 1896, he was visited by the Sufi saint and famous mystic poet Khwaja Ghulam Farid whilst he had been summoned to Bahawalpur by Sadeq Mohammad Khan IV, Nawab of Bahawalpur in order to treat him. The saint enquired from Hadhrat Maulana Nooruddin what the basis of the understanding between him and Hadhrat Mirza Ghulam Ahmad of Qadian was. Hadhrat Maulana Nooruddin replied that he had not taken the oath of initiation at his hand as a result of seeing some miracles but rather because he had found 3 distinctive features in him. In the course of describing these features he stated that:

Our knowledge of *The Holy Quran* and the knowledge of its excellences that we acquired were mainly through the old mystics and Sufis like The Great Master Muhyiddin Ibn 'Arabi but the flow of excellences and beauties of *The Holy Quran*, the secret and the hidden meaning of the verses that come forth from the lips of Hadhrat Mirza Ghulam Ahmad, is not seen or heard ever before.³

In his book *Nooruddin* which was published in 1904 he wrote that Ibn 'Arabi was one of a long list of those Muslims about whom

I call Allah Almighty to witness and believe with a true heart upon the testimony of sight that doubtless these persons were those of whom it was said

And We made from among them leaders, who guided by Our command, whilst being steadfast and had firm faith in Our Signs.⁴

And their prayers of ‘and make *each of us* a leader of the righteous’ were certainly fulfilled.⁵ So very unfortunate are those who deny the leaders of men. And are ignorant of the secret of ‘I will make thee a Leader of men.’⁶ The state of their actions would testify against them if their natures were refined. We have read the intemperate books of all of them with great diligence and we have reached the conclusion with utmost certainty on the basis of experience that all of these people were from those chosen by Almighty God to guide.

Then Hadhrat Sheikh Ibn ‘Arabi writes in *Al-Futuh al-Makkiya*. See *Al-Futuh al-Makkiya* volume 3 page 621 chapter 398 ‘To compose verse for anyone besides Allah comes under ‘And that on which is invoked the name of one other than Allah’ because one’s intentions have an effect in what is intended and Allah Almighty says that ‘And they were not commanded but to serve Allah being sincere to Him in obedience.’⁷

In the course of his discourse on the opening chapter of *The Holy Quran*, Hadhrat Khalifatul Masih I observed:

The Praise is the text of the book.⁸

Sheikh Muhyiddin Ibn ‘Arabi writes that he has understood new meanings from The Holy Praise each time he has read it although I cannot make such a claim but I have perceived it carefully and it is my belief that the entire Quran is contained within The Holy Praise. The praise is the text and *The Holy Quran* is its commentary.⁹

On another occasion he stated whilst commenting upon the Quranic verse

O ye who believe fight such of the disbelievers who are adjacent to you and let them find you unrelenting; and know that Allah is with those who are mindful of Him.¹⁰

‘Such of the disbelievers who are adjacent to you’ Sheikh Ibn ‘Arabi writes: that the nearest disbeliever is our ego which disobeys Allah manifoldly. Thus the battle with that ought to be foremost.¹¹

On 14 January 1910, Hadhrat Khalifatul Masih I delivered a Friday Sermon on the subject of mysticism upon request of a friend. He spoke of Ibn ‘Arabi and said that although some scholars have disputed him he himself considered him good, as one who narrated the favours of God.¹²

Whilst commenting upon the verse of *The Holy Quran* ‘Then on the Day of Resurrection will you be raised up.’¹³ Hazrat Khalifatul Masih I observed:

Those that die will be raised up on the Day of Resurrection. Sheikh Ibn ‘Arabi writes in *Al-Futuh al-Makkiya – Qiyyamah* [Day of Resurrection] is from the word *Qiyyam* [Rise Up]. That is to say that the Day of Resurrection is that on which one rises up from this world.¹⁴

Regarding the incident of Ibn Sayyad, Hazrat Khalifatul Masih I mentions Ibn ‘Arabi’s observation, his own practice and defends the action of the Prophet:¹⁵

Ibn ‘Arabi has written a personal humorous take on this, he says, that Ibn Sayyad would not even have guessed as much as the ‘Cloud.’ But that the Holy Prophet ﷺ had gone there of his own accord. I have derived benefit from this story and never go to a debate of my own free will or be the first to initiate. Thus it is my routine. That when something goes for my neck. Then I pray to Allah. And always succeed with

the Grace of God. And I cannot recall any such occasion when I had to admit defeat in a debate. It is a different case for those that are chosen. They are even commanded by Allah sometimes to throw Challenges. But if one comprehends properly they are never really the ones to start.¹⁶

In commenting upon the verse of *The Holy Quran* which speaks about the rewards in Paradise that Allah promises ‘For people of the right’ Hadhrrat Khalifatul Masih I observed:¹⁷

Hadhrrat Ibn ‘Arabi has written. The abodes of the Prophets peace be upon them in Paradise will be of silver and those of the saints of gold. Because whiteness is a confluence of all colours.¹⁸

On 13 December 1912, Hadhrrat Khalifatul Masih I delivered a Friday Sermon on some verses from Sura Al Mursalat in *The Holy Quran* in the course of which he observed (whilst speaking of the verse ‘So when the stars are obscured’):¹⁹

Sheikh Ibn ‘Arabi writes that there was a Sufi. He was a Hafiz and would recite *The Holy Quran* taking great care to read it. Placing his finger upon each letter. And reciting it in such a loud voice so that the other person could hear him. Somebody asked him that you know *The Holy Quran* well ‘Then why do you study it with such solicitude?’ He replied that ‘My heart wishes that my tongue, ears, eyes, hands all serve the book of God.’²⁰

Farid, Khwaja Ghulam. *Isharat-i-Farid*. Translated by Christopher Shackleton. *Teachings of Khawaja Farid*. (Bazm-i-Saqafat Multan, 1978).

Muslim, Abul Husayn ibn al-Hajjaj Qushayri al-Nishapuri. *Sahih Muslim*.

Nooruddin, Hadhrrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. *Haqaiqul Furqan*. 4 Vols. (Nazarat Nashr o Ishaat, Rabwah).

Khutbat e Noor. (Nazarat Nashr o Ishaat, Qadian 2003).

Nooruddin. (1904).

Tasdiq ‘Braheen e Ahmadiyya.’ (1890).

The Holy Quran.

Shahid, Hadhrrat Maulana Dost Muhammad. *Tarikh e Ahmadiyyat*. 18 Vols. (Nazarat Nashr o Ishaat, Qadian 2007).

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¹ And when thy Lord said to the angels ‘I am about to appoint a vicegerent in the Earth.’ They said ‘Wilt Thou place therein such as will cause disorder in it and shed blood? – While we glorify Thee with Thy praise and extol Thy holiness.’ He answered ‘I know thing of which you have no knowledge.’

(*The Holy Quran*. Al Baqarah [The Cow]. 31).

² Shahid, Hadhrrat Maulana Dost Muhammad. *Tarikh e Ahmadiyyat* iii. (Nazarat Nashr o Ishaat, Qadian 2007). 582, 583.

³ Farid, Khwaja Ghulam. *Isharat-i-Farid*. Translated by Christopher Shackleton. *Teachings of Khawaja Farid*. (Bazm-i-Saqafat Multan, 1978).

⁴ *The Holy Quran*. Al Sajdah [The Prostration]. 25.

⁵ And those who say ‘Our Lord grant us of our spouses and children what delights our eyes and make each of us a leader of the righteous.’

(*The Holy Quran*. Al Furqan [The Criterion]. 75).

⁶ And when his Lord tried Abraham with certain commands which he fulfilled. He said ‘I will make thee a Leader of men.’ He asked ‘And from among my offspring?’ He said ‘My covenant does not embrace the transgressors.’

(*The Holy Quran*. Al Baqarah [The Cow]. 125).

⁷ Forbidden to you is carrion and blood and the flesh of swine and that on which is invoked the name of one other than Allah and that which is strangled and that which is beaten to death and that killed by a fall and that which is gored to death and that of which a wild animal has eaten except that which you have properly

slaughtered and that which has been slaughtered at an altar. And that you seek to know your share by divining arrows: a heinous practice - Today the disbelievers lost all hope that you will give up your religion so fear them not but fear Me. Today I have perfected your religion for you and completed My blessing upon you and have chosen for you Islam as religion. But whoso is forced by hunger without being wilfully inclined to wrong, then surely Allah is Most Forgiving, Merciful.

(*The Holy Quran*. Al Maidah [The Banquet]. 4).

And they were not commanded but to worship Allah being wholly sincere to Him in devotion and to observe prayer at pay the alms for that is the faith of the enduring.

(*The Holy Quran*. Al Bayyinah [The Manifest Principle]. 6).

⁸ This alludes to the opening chapter of *The Holy Quran* beginning:

In the name of Allah the Gracious the Merciful.

All praise is to Allah the Lord of the worlds.'

(*The Holy Quran*. Al Fatiha [The Opening]. 1, 2).

⁹ *Haqaiqul Furqan* i. 8.

¹⁰ *The Holy Quran*. Tawba [Repentance]. 123.

¹¹ *Haqaiqul Furqan* ii. 320.

¹² *Khutbat e Noor*. (Nazarat Nashr o Ishaat, Qadian 2003). 453.

¹³ *The Holy Quran*. Al Mo'minoon [The Believers]. 17.

¹⁴ *Haqaiqul Furqan* iii. 174.

¹⁵ Muslim, Abul Husayn ibn al-Hajjaj Qushayri al-Nishapuri. *Sahih Muslim*. Book 41: 17.

¹⁶ *Haqaiqul Furqan* iii. 568.

¹⁷ *The Holy Quran*. Al Waqiah [The Happening]. 39.

¹⁸ *Haqaiqul Furqan* iv. 44, 45.

¹⁹ *The Holy Quran*. Al Mursalat [The Emissaries]. 9

²⁰ *Khutbat e Noor*. (Nazarat Nashr o Ishaat, Qadian 2003). 553.