

he himself indulges in fanciful interpretations and accepts curious grammatical rules, to the extent that his critics have easily been able to point out proofs of his ignorance, even in the domains where he is considered a master.

Afflicted with both a squint and a limp (Muḥ. b. Ḥabīb calls him also al-ʿAraḍī), he seems not to have had a very distinguished career, but his learning nevertheless met with some success, since audiences of more than one hundred crowded to his classes. At Sāmarrā, al-Wāṭḥik resorted to him for the solution of a philological problem, which proves that he enjoyed quite a wide reputation. In spite of his hostility towards the Muʿtazilis, it was Aḥmad b. Abi Duʿād [q.v.] himself who led the funeral prayer at his grave, on 13 Šaʿbān 231/14 April 846 (but the date of his death varies from 230 to 233), at Sāmarrā.

About twenty works are attributed to him: *K. al-Nawādir*, *K. al-Anwāʾ*, *K. Šifāt al-naḥḥl*, *K. Šifāt al-zarʿ*, *K. al-Khayl*, *K. Taʾrīkh al-ḥabāʾil*, *K. Maʿāni ʿl-shiʿr*, *K. Tafsiṛ al-amīḥāl* (*Fihrist*: *al-Ḥabāʾil*, but that is an error), *K. al-Nabāt*, *K. al-ʿAlfāz*, *K. Nasab al-khayl*, *K. Nawādir al-Zubayriyyin*, *K. Nawādir Banī Faḥʿas*, *K. al-Dhubāb* (transmitted by al-Sukkari), *K. al-Nabṭ wa ʿl-baḥl*, and others listed by Brockelmann. Only a few of these have survived, a *K. al-Fāḍil fi ʿl-adab*, a collection of elegies published by Wright (*Op. ar.*, 97-122), a *K. al-Biʿr* (Cairo, vii, 652) [see *Biʿr*], and the *K. Asmāʾ khayl al-ʿArab wa-fursānīhā*, which must correspond to the *K. Nasab al-khayl* mentioned above (ed. G. Levi Della Vida, *Les "Livres des Chevaux"*, Leyden 1928); on his recension of al-Aḥḥāl's *Diwān*, see *AL-AḤḤĀL*.

Bibliography: *Diāḥiz*, *Bukḥalāʾ*, *Bayān* and *Ḥayawān*, index; Muḥ. b. Ḥabīb, *Muḥabbar*, index; Ibn Kutayba, *Maʿārif*, 238; idem, *Uyūn* and *Adab al-kātib*, index; Ṭabari, iii, 972, 1357; Kāli, *Amālī*, index; Mubarrad, *Kāmil*, index; *Aghāni*, index; Masʿūdi, *Murūdj*, iv, 117, vii, 162-4; *Fihrist*, Cairo, 102-3; Marzubāni, *Muwashḥah*, index; Ibn Ḳhalikān, i; *Ḳhaṭīb Baghdādī*, *Taʾrīkh Baghdād*, v, 282-5; Yāqūt, *Udabāʾ*, xviii, 189-96; Ibn al-Aṭṭir, *Maṭhal sāʾir*, 490; Nawawī, *Taḥḍīb*, 784; Suyūṭī, *Bughya*, 42-3; Šafadi, *Wafī*, Damascus 1953, iii, 79-80 (no. 993); Anbārī, *Nuḥaʾ*, 95-7; Zubaydi, *Ṭabaḳāt*, Cairo 1373/1954, 213; *Fihris al-muʿallifin*, Tetuan 1952, 248; *al-Muḥḥabab*, vi, 3-9; Fück, *ʿArabiya*, 49-51 (Fr. trans., 75-8) and index; R. Sellheim, *Die klassisch-arabischen Sprichwörter*, Sammlung, The Hague 1954, 49 and index; Brockelmann, S I, 179-80; B. al-Bustāni, in *Dāʾirat al-maʿārif*, ii, 340-4. (CH. PELLAT)

IBN AL-ʿARABĪ, ABŪ BAKR MUḤAMMAD B. ʿABD ALLĀH AL-MAʿĀFIRĪ, a traditionalist belonging to Seville; b. 468/1076, d. 543/1148. In 485/1092 he travelled with his father to the East, and spent periods studying in Damascus and Baghdād. In 489/1096 he performed the Pilgrimage, after which he returned to Baghdād and studied under Abū Ḥamid al-Ghazālī and others. He then went with his father to Egypt and met traditionalists in Cairo and Alexandria. After his father's death in 493/1100 he returned to Seville, where he was credited with encyclopaedic knowledge. He wrote books on a variety of subjects, including *ḥadīth*, *fikh*, *uṣūl*, *Kurʿān* studies, *adab*, grammar, and history. A long list of his writings is given by Maḳḳarī, *Analectes*, i, 483 f. Among them is *ʿArīḍa al-Aḥwādīh*, a commentary on al-Tirmidhī's collection of traditions. Many of his works are no longer extant. In Seville he acted as *ḥāḍi* for a time, acquiring a reputation

for severity towards evildoers and kindness towards humble people. He later resigned this post and devoted himself to scholarship, both teaching and writing. When the Muwāḥḥids entered Seville he and others were taken to Marrākush where he was imprisoned for about a year. He died while on a journey from Marrākush to Fez, where he was buried. Maḳḳarī says a *ziyāra* came to be held at his tomb, which he himself had visited several times. While Ibn al-ʿArabī was generally highly commended, everyone did not accept him as an authority on *ḥadīth*. He has been called *ṭhiḳa* (trustworthy) and *ṭhabat* (reliable), but the *ḥāḍi* ʿIyād b. Mūsā (d. 544/1149), a contemporary who heard traditions from him, said people criticized his traditions, and Ibn Ḥadjar al-ʿAsḳalāni (d. 852/1449) has called him *ḍaʿīf* (weak).

Bibliography: Ibn Bashkuwāl, No. 1181; al-Maḳḳarī, *Analectes*, i, 477-89; al-Dḥahabī, *Taḥḥīrat al-ḥuffāg*, iv, 86-90; Ibn Ḳhayr, *Fihrisa*, 567 (Bibl. Arab.-Hisp., x); Ibn Farḥūn, *al-Dibādī al-muḍḥaḥḥab*, Cairo 1329, 281-4; Ibn Ḥadjar, *Lisān al-mizān*, v, 234; Ibn Ḳhalikān, *Wafayāt*, Būlāḳ 1275, i, 697 f., De Slane (Eng. trans.), iii, 12-14; Ibn al-ʿImād, *Šaḍḍarāt*, 546 A.H.; Ḥādīdī *Ḳhalifa*, ed. Flügel, Index No. 2045; Brockelmann, I, 525, S I, 632 f., 732 f. (J. ROBSON)

IBN AL-ʿARABĪ, MUḤYI ʿL-DĪN ABŪ ʿABD ALLĀH MUḤAMMAD B. ʿALĪ B. MUḤAMMAD B. AL-ʿARABĪ AL-ḤĀTIMĪ AL-ṬĀʾĪ, known as al-Šayḳḥ al-Aḳbar (560/1165-638/1240), was one of the greatest Šūfis of Islam. He is usually referred to—incorrectly—as Ibn ʿArabī, without the article, to distinguish him from Ibn al-ʿArabī, Abū Bakr [q.v.]; in Turkey he is often referred to as “Muḥyi ʿl-Din ʿArabī”; whereas some sources (e.g., al-Kutubi, *Fawāʾ al-wafayāt*, Cairo 1951, ii, 487) give his *kunya* as Abū Bakr, in autograph notes he refers to himself only as Abū ʿAbd Allāh.

Life. He was born at Murcia on 27 Ramaḍān 560/7 August 1165 (see the note by Šadr al-Din al-Kūnawī, reproduced by A. Ateş, in *TV*, n.s. i/1 (16) (1955), Pl. XXV), of a family claiming descent from Ḥatīm al-Ṭāʾī [q.v.]; some Šūfī adepts were numbered among his near relations. When he was eight, his father moved to Seville, where Ibn al-ʿArabī began his formal education; as a young man he is said to have acted as *kātib* to various governors (al-Maḳḳarī, *Nafḥ al-ṭib*, i, 568). At an early age, in the course of an illness, he enjoyed a vision (*Futūḥāt*, iv, 552) which changed the course of his life, leading him to regard his earlier years as a period of *djāhiliyya* (*Futūḥāt*, i, 207); the genuineness of this “conversion” much impressed his father's friend the philosopher Ibn Rushd [q.v.], the *ḥāḍi* of Seville (*Futūḥāt*, i, 170). Although Ibn al-ʿArabī claimed that his *maʿrifā* was communicated to him with no intermediary, he notes in his works the names of many *šayḳḥs* whom he served and whose company he sought, among them: Abū Djaʿfar al-ʿUrayni (*Rūḥ al-ḳuds* [no. 8, below], fol. 41; *Futūḥāt*, iii, 589, 596, etc.); Abū Yaʿḳūb al-Kaysi, a disciple of Abū Madyan [q.v.] (*Rūḥ al-ḳuds*, fol. 43); Šāliḥ al-ʿAdawī, skilled at revealing the future; Abū ʿl-Ḥādīdī *djādī* Yūsuf, etc. (*Rūḥ al-ḳuds*, fols. 46-73), and two women: Fāṭima bint al-Muḥannā and Šams Umm al-Fuḳarāʾ. Although he refers to Abū Madyan (d. 598/1193) as his “*šayḳḥ*”, in fact he never met him personally (*Rūḥ al-ḳuds*, fol. 66).

Ibn al-ʿArabī spent some ten years in various towns of Spain and North Africa with these teachers, but until 590/1194 Seville remained his home. In that year, at the age of 30, he went to Tunis to join a certain ʿAbd al-ʿAziz al-Mahdawī (*Rūḥ al-*

kuds, fol. 33). In the next year he went to Fez, where in 594/1198 he wrote his *K. al-Isrāʾ* (no. 3, below). In 595/1199 he was in Cordova, where he attended the funeral of Ibn Rushd, and later at Almeria, where he wrote his *Mawāḳīʿ al-nuḍjūm* (no. 7 below) (*Nafḥ al-ṭib*, i, 576); in 598/1202 he was back in Tunis and then, travelling via Cairo and Jerusalem, set out to perform the Pilgrimage (*Rūḥ al-kuds*, fol. 63 v.). Deeply moved by the sight of the *Kaʿba*, for him the point of contact between the worlds of the invisible (*ghayb*) and the visible (*shuhūd*), he stayed for two years at Mecca, frequently performing the *ṭawāf*, reading and meditating, and enjoying many mystic visions and dreams. It was here that he wrote his *Tāḍī al-rasāʾil* (no. 6), his *Rūḥ al-kuds* (no. 8), and began, in 598/1202, his great *al-Futūḥāt al-Makkiyya* (no. 1); here too he addressed to ‘Ayn al-Shams Nizām, the daughter of an Isfahānī resident in Mecca, the poems collected in a *diwān* entitled *Tarḡimān al-ashwāk* (no. 13).

In 600/1204 he met at Mecca a number of Anatolian pilgrims from Konya and Malatya, led by Ṣadr al-Dīn al-Kūnawī’s father, Maḍīd al-Dīn Ishāk, who was then living in Syria; he accompanied them on their homeward journey, via Baghdād and Mosul (where they stayed for some months), reaching Malatya by Dhu ‘l-Kaʿda 601/June-July 1205. The Sultan of Konya, Kay-Ḳhusraw I [q.v.], now restored to his throne, invited Maḍīd al-Dīn to re-join him (Ibn Bibi, facs. 91 f.; tr. Duda, 41 f.); the latter brought Ibn al-‘Arabī with him, and the Sultan loaded both with gifts (*Nafḥ al-ṭib*, i, 569; *Futūḥāt*, iii, 126, 255). In the next years we find Ibn al-‘Arabī again travelling—to Jerusalem, Cairo, and Mecca—but in 606/1209-10 he was back in Konya, where in that year he wrote his *Risālat al-anwār*. In 608/1211-2 he was again in Baghdād, perhaps accompanying Maḍīd al-Dīn, who had been sent to the Caliphal court to announce the accession of Kay-Kāʾūs I. To this new ruler Ibn al-‘Arabī addressed a letter of practical advice in religious matters (text in *Futūḥāt*, iv, 604 f.).

In the following years he visited Aleppo (where he began the *Sharḥ* (no. 14) to his *Tarḡimān al-ashwāk*, completing it in Aksaray in 612/1215) and Sivas (where he had a dream foretelling Kay-Kāʾūs’s re-capture of Antalya), but from 612/1216 onwards he lived mainly at Malatya. Here his son Saʿd al-Dīn Muḥammad was born, in 618/1221. The report that he married the widow of his old friend Maḍīd al-Dīn seems doubtful: at least the latter’s son Ṣadr al-Dīn (b. 606/1209-10) and Ibn al-‘Arabī do not speak of each other as step-son and step-father.

It is not known why, or when, Ibn al-‘Arabī finally left Anatolia to settle at Damascus, where he is first found living in 627/1230. Here he probably experienced some discomfort, exposed to the criticisms of the orthodox but finding protectors in the Ibn Zaki family of *kāḍīs* (Ibn Kaṭṭīr, *al-Bidāya wa ‘l-nihāya*, Cairo n.d., xiii, 156) and in members of the Ayyūbid ruling family. He led a quiet life of reading and teaching, composing, as the result of a dream in 627/1229, his most influential work, the *Fuṣūṣ al-ḥikam* (no. 2 below), and completing and revising, from 630/1233 onwards, his *Futūḥāt*. A tradition (*Nafḥ al-ṭib*, i, 581, from al-Yāfi‘i [q.v.]) that towards the end of his life Ibn al-‘Arabī forbade the reading of his works is belied by the facts that he heard and approved the text of his *Kiṭāb al-Asfār* (no. 10) only 20 days before his death (A. Ateş, in *Bell.*, xvi/61 (1952), 87), and that his disciple Ṣadr al-Dīn, who was with him in his last days, spent his

life in teaching and commenting on his master’s works. Ibn al-‘Arabī died, in the house of the *kāḍī* Muḥyi ‘l-Dīn Ibn al-Zakī, on 28 Rabi‘ II 638/16 November 1240, and was buried in that family’s *turba* on the slopes of Mount Ḳāsiyūn.

Ibn al-‘Arabī married several wives and presumably had many children, but only two of his sons are known: Saʿd al-Dīn Muḥammad, b. 618/1221 in Malatya, d. 656/1258 in Damascus, a poet (al-Kutubi, *Fawāt al-wafayāt*, ii, 325 (which, however, gives the date of his death as 686); *Nafḥ al-ṭib*, i, 572; Brockelmann, I, 583), and ‘Imād al-Dīn Abū ‘Abd Allāh, d. 667/1269 in Damascus (*Nafḥ al-ṭib*, loc.cit.).

The Ottoman Sultan Selim I, during his stay in Damascus after his Egyptian campaign (923-4/1517-8), ordered the rebuilding of the *turba* where Ibn al-‘Arabī was buried, and the construction nearby of a mosque and a *takkiyya* (H. Laoust, *Les gouverneurs de Damas* . . ., Damascus 1952, 148-50; cf. Feridūn, *Munshaʾāt* ¹, i, 404, 441, 444; Saʿd al-Dīn, ii, 379); on this occasion a *fatwā* lauding Ibn al-‘Arabī was given by Kemāl-Paṣṣa-zāde [q.v.] (text in *Shadharāt*, v, 195).

Works. Ibn al-‘Arabī was certainly the most prolific of all Sūfī writers; although Brockelmann (I, 571-82, S I, 791-802) lists no less than 239 works (perhaps with some duplication of works with differing titles), he was unable to avail himself fully of the rich resources of the libraries of Istanbul and Anatolia—the investigation of which still remains incomplete. Ibn al-‘Arabī himself did not know how many works he had written; at the request of his friends he endeavoured to draw up a list, of which three (conflicting) versions survive: (1) *Fihrist* (Konya, MS Yusuf Ağa 4989, pp. 378-89, on which see A. Ateş, in *TV*, n.s. i/1 (16) (1955), 155-6), written by Ṣadr al-Dīn before 627/1230, is incomplete; (2) a MS of 1337/1918-9 (copied from one of 639/1241-2) lies behind Kurkis al-‘Awwād, *Fihrist muʾallafāt Muḥyi ‘l-Dīn b. ‘Arabī*, in *Maḍjallat al-Maḍima‘ al-‘Ilmī al-‘Arabī*, xxix (Damascus 1954), 344-59, 527-36, xxx (1955), 51-60, 268-80, 395-410; this lists 248 works, some said to be uncompleted; (3) the *idjāza* which Ibn al-‘Arabī gave to the Ayyūbid Ghāzī b. al-Malik al-‘Ādil in 632/1234 (see Ahlwardt, *Verzeichniss* . . ., iv, 77, no. 2992/4) mentions 289 works. [Osman Yahia (see bibl.) lists no fewer than 846 items.] Altogether there seems little doubt that Ibn al-‘Arabī is the author of some 400 works; some of these, as he himself said (K. al-‘Awwād, *op. cit.*, xxix, 355, 527, 534), had been given away to others, some were in circulation, some he still retained, waiting for God’s command to release them. Many of Ibn al-‘Arabī’s books, both those written by himself and those owned by him, passed to Ṣadr al-Dīn al-Kūnawī, who left them as *wakf* to the library which he founded at Konya; in spite of later neglect, many of these survive in the Yusuf Ağa Library at Konya and in other Turkish libraries; and in what follows, especial emphasis will be laid on these and other exceptionally authoritative manuscripts.

Ibn al-‘Arabī’s production was not only in the field of *taṣawwuf*, but his other works are not known to survive: among these are an abridgement of the *Ṣaḥīḥ* of Muslim and a *K. Miṣlāḥ al-saʿāda*, a compilation of the traditions collected by Muslim and al-Bukhārī; an abridgement of Ibn Ḥazm’s *al-Muḥallā* was apparently known to Ḥādīdī Khālifa (*Kaṣḥ al-zunūn*, ii, 1617).

Of his *ṣūfī* works, the most important are:

(1) *al-Futūḥāt al-Makkiyya fī asrār al-mālikiyya wa ‘l-mulkiyya* (Brockelmann ², no. 10). The auto-

graph text of the second recension, in 37 volumes dated 633/1235-9, is preserved in Istanbul, MSS Türk-Islâm Eserleri Müzesi 1845-81; several printed eds.: 1269, 1294, 1329. The work was begun in Mecca in 598/1201 and finished (according to one tradition) in 629/1231. In six *fasl* subdivided into 560 *bâb*, it contains a full exposition of the author's *sûfî* doctrine. A commentary on its difficult passages was written by 'Abd al-Karim al-Dîni (d. 832/1428; Brockelmann, S II, 283), and there are abridgements by ('Abd al-Wahhâb) al-Sha'rânî [q.v.] (d. 973/1565): *Lawâkih al-anwâr* ... (Cairo 1311); *al-Kibrîl al-aḥmar* ... (Cairo 1277); *al-Yawâkîl wa 'l-djâwâhir* ... (Cairo 1277, 1305, 1321).

(2) *Fuṣūṣ al-hikam wa khusûṣ al-kilam* (Brockelmann², no. 11). MS written by Ṣadr al-Din in 630/1232-3, read to and corrected by the author, in Istanbul, MS Türk-Islâm Eserleri Müzesi 1933. This summary of the teaching of 28 prophets from Adam to Muḥammad, dictated to the author at Damascus by the Prophet in a dream, has been frequently printed: Cairo 1252, Istanbul 1897, Cairo 1304, 1309, 1321, 1329, etc. Abridged Eng. tr.: Sahib Khaja Khan, *Wisdom of the Prophets* ... Madras 1929; partial Fr. tr.: T. Burckhardt, *La sagesse des prophètes*, Paris 1955; Turkish tr. in the series *Şark-İslâm Klasikleri* (no. 27), by Nûri Genç Osman, Istanbul 1952. Brockelmann lists no less than 35 commentaries, the most important of which are (a) Ibn al-'Arabî's own *Miftâḥ al-Fuṣūṣ*, (b) Ṣadr al-Din's *al-Fukûḥ fî mustanadât Hikam al-fuṣūṣ* (see Osman Ergin, in *Şarkîyat Mecmuası*, ii (1957), 75); those by (c) 'Afîf al-Din al-Tilamsânî (d. 690/1291; Brockelmann, I, 300), and (d) 'Abd al-Razzâk al-Kâshânî (d. 736/1335; Brockelmann, S II, 280); (e) the *Maṭla' Khusûṣ al-kilam* of Dâwûd al-Kayṣarî (d. 751/1350; Brockelmann, II, 299); (f) the *Naḥd al-nuṣûṣ* of Dîâmî [q.v.], etc.

(3) *K. al-Isrâ' ilâ makâm al-asrâ* (Brockelmann², no. 15). MS Veliyüddin (Istanbul, Bayezid Public Library) 1628, dated 633/1235-6, was read to the author. Printed: Ḥaydarâbâd 1367/1948. A short work, written in rhyming prose (*sadîq*) in Fez in 594/1198, it describes Ibn al-'Arabî's "*mi'râdj*" from the world of being (*hawn*) to the station (*mawḳif*) in God's presence. Commentaries by (a) his disciple Ismâ'îl b. Sawdakin al-Nûrî (d. 646/1248; Brockelmann, I, 582), (b) Sitt al-'Adîm bint al-Nafis, and (c) Zayn al-'Âbidin al-Munâwî.

(4) *Muḥâdarât al-abrâr wa musâmarât al-akhyâr* (Brockelmann², no. 128). MS Istanbul, Topkapısarayı Ahmed III 2145 is dated 711/1311-2; printed: Cairo 1282 (lith.), 1305, 1324. This two volume collection of anecdotes contains some spurious additions, but the authorship of the basic work is certain.

(5) *Kalâm al-'Abâdîla* (Brockelmann², no. 126). MS dated 641/1243-4: Konya, Yusuf Ağa 4859/2; same date: Istanbul, Aya Sofya 4817/1; MS dated 663/1264-5: Istanbul, Köprülü 713/3 (copied from the autograph); a collection of "sayings" attributed to numerous (imaginary) personages named "Abd Allâh".

(6) *Tâdj al-rasâ'il wa minhâdj al-wasâ'il* (Brockelmann², no. 54). MS dated 613/1216-7 and 616/1219-20, "heard" by the author: Istanbul, Veliyüddin 1759/1; 764/1362-3: Istanbul, Aya Sofya 4875, fols. 130-46; printed: Cairo 1328. A set of eight letters recounting his spiritual conversations with the Ka'ba while in Mecca in 600/1203-4.

(7) *Mawâkîf al-nudjûm wa maṭâli' aḥillat al-asrâr wa 'l-ulûm* (Brockelmann², no. 18); composed 595/1199 at Almeria; printed: Cairo 1325.

(8) *Rûḥ al-kuds fî munâṣṣahat al-naṣf* (Brockelmann², no. 56). MS copied in Rabi' I 600/end of 1203, the month of composition: Istanbul University Library A 79; lith. Cairo 1281. A letter written from Mecca to his Tunis friend 'Abd al-'Aziz al-Mahdawi, with criticisms of the worldly ways of *sûfis* he had met and much information on the *shayḫs* whom he had known in Spain (this section discussed with Sp. tr. by M. Asin Palacios, *Vidas de santones en Andalucía*, Madrid 1933).

(9) *al-Tanazzulât al-mawṣiliyya fî asrâr al-fahârât wa 'l-ṣalawât wa 'l-ayyâm al-aṣliyya* (Brockelmann², no. 100). Autograph MS dated 620/1223-4: Istanbul, Şeyh Murad (Süleymaniye) 162; MS read to the author by Ṣadr al-Din: Konya, Yusuf Ağa 4861; MS read to the author: Istanbul, Murad Molla 1256; MS of ch. 4 dated 602/1205-6: Konya, Yusuf Ağa 4868, fols. 46 ff. A work of 55 chapters, composed at Mosul, on the "inner" significance of religious duties.

(10) *K. al-Asfâr* (not in Brockelmann). MS read to the author, dated 638/1240: Konya, Yusuf Ağa 4859, fols. 4-38. On the three "journeys", to, from and in God.

(11) *al-Isfâr 'an natâ'idj al-asfâr* (Brockelmann, S no. 152); printed: Ḥaydarâbâd 1367/1948. Perhaps identical with no. 10.

(12) *Dîwân* (Brockelmann², no. 130). MSS written during the author's lifetime: Konya, Yusuf Ağa 5501, 5502; printed Bülâk 1271; lith. Bombay n.d.

(13) *Tarjûmân al-ashwâḳ*, and (14) the commentary on it: *Faṭḥ (Kashf) al-dhakhâ'ir wa 'l-a'lâk 'an wadîḥ Tarjûmân al-ashwâḳ* (Brockelmann², no. 129); Eng. tr. of text and part of comm.: R. A. Nicholson, *The Tarjûmân al-Ashwâq, a collection of mystical odes*, London (Or. Trans. Fund., n.s. xx) 1911; commentary printed: Beirut 1312. The surviving text of the poems contains 61 love poems preceded by two, completely contradictory, prefaces: according to the first, the poems were written in love for Nizâm bint Makin al-Din; according to the second, they are to be interpreted allegorically. The epilogue of the commentary recounts that it was written because the poems provoked gossip in Syria. The truth may be that the poems fall into two groups: those written in 598/1201-2 for Nizâm, with the first preface, and those written when Ibn al-'Arabî was about 50, i.e. ca. 610/1213 (cf. poem 32), with the second preface, the two groups being combined when the *sharḥ* was undertaken.

(15) *Sharḥ Khâl' al-na'layn* (Brockelmann², no. 103a). MS for Ṣadr al-Din's library, dated 640/1242-3: Konya, Yusuf Ağa 4989, pp. 110-338. A commentary on the work by Ibn Kâsî [q.v.].

(16) *K. Ḥilyat al-abdâl* (Brockelmann², no. 28). MS dated 602/1205-6: Konya, Yusuf Ağa 4868/4; printed: Ḥaydarâbâd 1948; Turkish tr. Enwer, Istanbul 1326.

(17) *K. Tâdj al-tarâdjîm fî ishârât al-'ilm wa laṭâ'if al-fahm* (Brockelmann², no. 65). MS dated 602/1205-6: Konya, Yusuf Ağa 4868/5; 649/1251-2: Istanbul, Aya Sofya 4817/3.

(18) *K. al-Shawâhid* (Brockelmann², no. 29). MS dated 602/1205-6: Konya, Yusuf Ağa 4868/6; 649/1251-2: Istanbul, Aya Sofya 4817/2.

(19) *K. Ishârât al-Kur'ân fî 'âlam al-insân* (Brockelmann², no. 48). MS written during the author's lifetime: Konya, Yusuf Ağa 4989/1.

For further details of MSS in Konya and Manisa, see A. Ateş, *Konya kütüphanelerinde bulunan bazı mühim yazmalar*, in *Bellelen*, xvi/61 (1952), 49-130; idem, *Anadolu kütüphanelerinden* ... in *TV*, n.s. i/1 (1955), 150-7; idem, *al-Makḥḥûfât al-'arabiyya*

fi maktabāt al-Anādūl, in *Madjallat Maʿhad al-Makḥ-fūhāt al-ʿArabiyya*, iv (Cairo 1958), 25 ff.

Among the spurious works attributed to Ibn al-ʿArabī may be mentioned: *Tafsīr al-Shaykh al-Akbar* (Brockelmann², no. 3); *al-Shaḍjara al-nuʿmāniyya fi ʿl-dawla al-ʿUḥmāniyya* (Brockelmann², no. 124); and a popular work on the interpretation of dreams (*Taʿbīr-nāma-i Muḥyi ʿl-Dīn ʿArabī terdjūmesi*, Istanbul 1309 etc.; most lately *Rūyā tābirleri*, Istanbul 1955).

Thought. With so many of his works still in manuscript, it is as yet impossible to give a complete conspectus of Ibn al-ʿArabī's ideas. The following summary is based on only a few of his writings, mainly *al-Futūḥāt al-Makkiyya*.

Before his mystical ideas are examined, it is necessary to consider his epistemological outlook. Like almost all Muslim *ṣūfīs*, Ibn al-ʿArabī regards human reason as severely limited: in the introduction of the *Futūḥāt* (i, 33 ff. and cf. iii, 505), he divides the branches of knowledge (*ʿilm*) into three classes: (a) those which may be attained through reason (*ʿaql*); (b) the knowledge attained through "states" (*ḥāl*), acquired by perception of taste, colour, etc.; (c) knowledge of mysteries: this is the knowledge which the soul "blows" (*nafatha*) into the heart (*rūʿ*); it is in part like (though higher than) the knowledge provided by *ʿaql* and *ḥāl*; in part it is knowledge arising from "communications" (*akḥbār*), i.e., the revelations of prophets. This last "knowledge", coming from God, with or without the mediation of an angel, and acquired only after a profound mystic training, is *maʿrifa*. The true branches of knowledge are the *maʿārif*; and he who knows these knows everything.

The *maʿārif*, and particularly those relating to the "way" of God, are not to be acquired by reason, or by reason's most effective instrument *kiyās* [q.v.], for "every day [Allāh] is upon some labour" (Ḳurʿān, LV, 29). The truth of a statement depends on its source: the prophets recognized truths through inspiration (*ilḥāq*); these truths are to be received by faith and are not open to dispute. Ibn al-ʿArabī claimed a similar authority for his own teachings, since the *walī* [q.v.] is modelled upon and is the heir of the prophet; but he is far from claiming prophethood (*nubuwwa*) for himself (*Futūḥāt*, iii, 505).

Ibn al-ʿArabī's *maʿārif*, for which he claimed to have only a divine source, has in fact other sources, chief among them the Ḳurʿān, verses or words of which, or the letters prefixed to various *sūras*, he felt free to interpret in a manner unconnected with the context. He also studied the works of such mystics as Ḍjunayd, Bāyazīd al-Bisṭāmī, al-Ḥallāḍī, and al-Ḳuṣṣayrī [q.v.]. He was not influenced by Muslim Neoplatonism: his relations with Ibn Ruṣḥd have been noticed above; and he accepted that truth was to be found in the sayings of such philosophers as al-Ḡhazālī and al-Suhrawardī [q.v.]. Indeed, the comprehension of Ibn al-ʿArabī's writings is made exceptionally difficult by the fact that he may use as interchangeable equivalents terms with different meanings taken from such varying sources as these.

Ibn al-ʿArabī believed that God is an Existence free of all attributes, using for this such terms as *ʿamāʾ* *muḥlak*, *ghayb* *al-ghuyūb*, almost with the suggestion that God is unknowable. The emanation (*ṣudūr*) of other beings (*mawḍiʿūdāt*) from this Being is explained in a very confused manner (see, e.g., Ibn Ḳhaldūn's *Shifāʾ al-sāʿil* . . ., ed. M. Tāvit al-Ṭānci, Ankara (Ank. Ün. İl. Fak. Yay. xxii) 1957), but agrees in essentials with the Neoplatonist, and

hence the Bāṭinī, position (summary in *IA*, art. *Muḥyi-d-Dīn Arabī*, pp. 549a-551a). Man makes various progresses, which are thought of as a series of journeys (*asfār*), in particular three: (1) from God, *al-safar ʿan Allāh*, by which a man having traversed the various worlds (*ʿawālim*) is born into this world, and is then thus furthest removed from God; (2) to God, *al-safar ila ʿllāh*, by which, with the help of a guide, he makes the spiritual journey with the goal of reaching the "station of junction [with Universal Intelligence] after separation" (*maḥām al-djāmʿ baʿd al-tafriqa*); (3) in God, *al-safar fi ʿllāh*. The first two journeys have an end, the third has no end: it is *baḥāʾ biʿllāh*. The traveller (*sālik*) who is making the third journey performs those precepts of the *shariʿa* which are *fard*; externally, he is living with his fellows; but internally he is dwelling with God. Not every man is capable of more than the first journey; only those specially endowed (*kha-wāṣṣ*) may win to the vision of God, but even for them this depends on certain conditions (*shurūf*), some fulfilled by the traveller (*sālik*, *murīd*) himself, some provided by the *shaykh*. Even the Prophet had a *shaykh*—Gabriel. The *shaykhs* perform the function which the prophets had performed in their day, except that they do not bring a new *shariʿa*.

Ibn al-ʿArabī's views on the "traveller" are expounded especially in his *Tuḥfat al-safara ilā ḥaḍrat al-barara* (Istanbul 1300; Turkish tr. M. Sālim, Istanbul 1303) and *Hilyat al-abdāl* (Turkish tr. Enwer, Istanbul 1306). The conditions he must observe are four: (1) silence (*samt*); (2) withdrawal from men (*ʿuzla*); (3) hunger (*diʿ*) and (4) wakefulness (*sahar*). Through their observance with sincere intention (*ikhlās*), there will be awakened in his heart a love (*maḥabba*), which grows to be a passion (*ishk*) quite distinct from selfish desires (*shahwa*). It is this passion which particularly brings men to God. On the journey the *sālik* experiences a series of "states" (*ahwāl*), some continuing and hence called "resting-places" (*maḥām, manzil*), at each of which he learns various *maʿārif*. When the heart is thoroughly purified, the veil (*ḥidjāb*) of those "other" things which hide God (*mā siwāʾ Allāh*) is drawn aside; all things, past, present and future, are known; God grants the manifestation (*taḍallī*) of Himself; and finally union with Him (*waṣl*) is achieved.

Influence. Thanks to the protection of influential supporters, Ibn al-ʿArabī was only once in his lifetime in danger for his opinions; this was in Egypt (Makkārī, *Nafḥ al-ṭib*, i, 580). Neither he in his lifetime nor his followers after his death founded a *ṭarīqa*. The greatest influences in spreading his teaching were the works of his disciple Ṣadr al-Dīn al-Ḳūnawī [q.v.] and Ṣadr al-Dīn's conventicle at Konya, where there foregathered learned *ṣūfīs* who—many of them in flight before the Mongols—had come to Anatolia. The most important of these was the poet ʿIrāḳī ([q.v.]; d. 686/1287), author of the *Lamaʿāt*: this abridged paraphrase in Persian of the *Fuṣūṣ* carried Ibn al-ʿArabī's teaching as far as eastern Iran (so that the *Lawāʾih* of Ḍjāmī [q.v.] is written in imitation of it). Others were al-Muʿayyad b. Maḥmūd al-Ḍjanadī (Brockelmann, I, 588) and Saʿd al-Dīn al-Fargḥānī (Brockelmann, S I, 812; see also A. Ateş, in *TM*, vii-viii/2 (1945), 112 ff.).

Ibn al-ʿArabī's mysticism was widely taught in the Yemen, particularly at Zabīd, where it aroused much hostility; some *fuḳahāʾ* and *ḳāḍīs* sought the opinions of various doctors, and *fatwās* to the effect that Ibn al-ʿArabī's ideas were *bīdʿa* and that every word of the *Fuṣūṣ* was *kufur* were given by, e.g., Ibn

Taymiyya [q.v.], Taḳī al-Dīn al-Subḳī (d. 745/1344; Brockelmann, II, 106) and Badr al-Dīn b. Djamā‘a (d. 767/1366; Brockelmann, II, 86). Ibn Khaldūn [q.v.], in his *Shifā’ al-sā’il*, mentioned above, examined Ibn al-‘Arabī’s mystical thought, and found it meaningless and heretical. That he had numerous followers, however, is made clear by the writing of such polemical works as Ibn al-Ahdal’s (d. 855/1451) *Kashf al-ghīṭā’* (Brockelmann, S II, 239) and the *Tanbih al-ghabī ‘alā takfir Ibn al-‘Arabī* of Ibrāhīm al-Bikā‘ī (d. 885/1480; Brockelmann, II, 179). It is only later that he found defenders, in the *Tanzih al-ghabī* of al-Suyūṭī [q.v.], the *K. al-Radd fi munkir al-Shaykh al-Akbar* of ‘Abd Allāh b. Maymūn al-Idrīsī (d. 917/1511; Brockelmann, II, 152), and particularly in the *fatwā* delivered by Kemāl-Paṣhazāde [q.v.] when the Ottoman Sultan Selim I ordered the restoration of his *turba* (see p. 708b above). Thereafter there were written two major works in his defence: *al-Kawāl al-mubīn fi ‘l-radd ‘an Muḥyi ‘l-Dīn*, of al-Sha‘rānī [q.v.] d. 973/1565; Brockelmann, II, 442) and *al-Radd al-matin* ..., of ‘Abd al-Ghani [q.v.].

The spread of Ibn al-‘Arabī’s teaching in Persia and India was promoted particularly by Dīāmī [q.v.], with his *Lawā’ih*, an Arabic *Sharḥ al-Fuṣūṣ*, and a Persian *Sharḥ Naḫṣ al-Fuṣūṣ*; but here too his doctrines were attacked, e.g., by al-Taftazānī [q.v.], in his *al-Radd wa ‘l-taṣnī‘ ‘alā kitāb al-Fuṣūṣ*.

Ibn al-‘Arabī’s ideas had their most profound influence in Anatolia, thanks to the activities of Ṣadr al-Dīn’s disciples, so that his works became “text-books” in Ottoman *madrasas*, commentaries being written by Dāwūd al-Kāyṣarī (d. 751/1350; Brockelmann, II, 299), Kuṭb al-Dīn al-Iznīkī [q.v.] and Yazīdī-zāde Mehmed [see YAZIDİ-OGHLU]. Nevertheless, in spite of Kemāl-Paṣha-zāde’s *fatwā*, al-Halabī ([q.v.], d. in Istanbul 956/1549) wrote a refutation of the *Fuṣūṣ* (*Ni‘mat al-dhārī‘a fi nuṣrat al-sharī‘a*); and a similar work was composed by ‘Alī al-Kārī (d. 1014/1605; Brockelmann, II, 519). From this time onwards, however, hostile writing ceases, and there appears a continuous stream of commentaries on and translations of Ibn al-‘Arabī’s works, chiefly the *Fuṣūṣ*. A comparable influence in Anatolia was exercised only by Djalāl al-Dīn Rūmī; but the two great commentators of the *Mathnawī*, Ismā‘īl Anḳarawī ([q.v.], d. 1041/1631-2) and Ṣarī ‘Abd Allāh ([q.v.], d. 1071/1661), interpreted the whole text in the light not of Djalāl al-Dīn’s teaching but of Ibn al-‘Arabī’s doctrines (see A. Ateş, *Mesnevî’nin onsekiz beytinin mânası*, in *Fuad Köprülü armağanı*, Istanbul 1953, 37-50); and from the 8th/14th century onwards this doctrine of monism (*waḥdat al-wuǧūd* [q.v.]) became the main tenet of Anatolian ṣūfism and of the philosophy expressed in *divân* literature.

Ibn al-‘Arabī may have had some influence also on mediaeval Europe, notably on the Catalan missionary Raymond Lull (ca. 1235-1315) (see Carra de Vaux, *Penseurs*, iv, 223 ff.); and it has been suggested that his description of his *isrā’* influenced Dante (see M. Asin Palacios, *Islam and the Divine Comedy*, tr. H. Sunderland, London 1926, intr. and pp. 42-52) [on this question see further MĠRĀḌĪ].

Bibliography: al-Ṣafādī, *al-Wāfi bi ‘l-wafayāt*, ed. Dederling, Cairo 1958, iv, 173-8; Sibṭ b. al-Djawzi, *Mir‘āt al-zamān*, Ḥaydarābād 1952, viii, 736; al-Dhahabī, *Mizān al-‘itidāl*, Cairo 1350, iii, 158 f.; Ibn Shākir al-Kutubī, *Fawāt al-wafayāt*, Cairo 1951, ii, 478-82; al-Yāfi‘ī, *Mir‘āt al-dīnān*, iv, 100 ff.; Ibn Kathīr, *al-Bidāya wa ‘l-nihāya*,

xiii, 156; Ibn Ḥadjār, *Liṣān al-mizān*, v, 311-5; Ibn al-Wardī, *Ta’rīkh*, ii, 336; Ibn Taghribirdī, vi, 329 f.; Ibn al-‘Imād, *Shadhārāt*, v, 190-202; al-Sha‘rānī, *al-Tabahāt al-kubrā*, i, 149; Dīāmī, *Nafahāt al-uns*, Turkish tr. by Lāmi‘i, Istanbul 1270, 621-32; Muḥ. Raḍjāb Hilmī, *al-Burhān al-ashar fi manāḳib al-Shaykh al-Akbar*, Cairo 1326 (with Turkish tr. in the margins).

M. Asin Palacios, *Mohiddin, in Homenaje a Menéndez y Pelayo*, Madrid 1899, ii, 217-56; idem, *El Islam cristianizado* ..., Madrid 1931, and his articles cited in Pearson, 2476-7; H. S. Nyberg, *Kleinere Schriften des Ibn al-‘Arabī*, Leiden 1919; A. Rechid, *La quintessence de la philosophie d’Ibn Arabi*, Paris 1926; A. E. Affifi, *The mystical philosophy of Muḥyiddīn-Ibnul ‘Arabī*, Cambridge 1939; H. Z. Ülken, *Islām düşüncesi*, Istanbul 1946, 149-67; Saffet Yetkin, *Muḥyi’d-dīn Arabī ve tasavvuf*, in *Ank. Ün. İl. Fak. D.*, i (1952), 22-30; idem, *Kelâmdan tasavvufa*, *ibid.*, ii (1953), 1-22; H. Corbin, *L’imagination créatrice dans le soufisme d’Ibn ‘Arabī*, Paris 1958; Osman Yahia, *Histoire et classification de l’œuvre d’Ibn ‘Arabī*, i-ii, Damascus (PIFD) 1964; Pearson, nos. 2475-84; *Supplement 1956-60*, 725-31; *Supp. 1961-5*, 727, 781.

[This article is abridged from the late Ahmed Ateş’s contribution, s.v. *Muḥyi’d-Dīn Arabī*, to *IA* (fasc. 85, pp. 533-55), where further references are given]. (A. ATEŞ)

IBN ‘ARABSHĀH, AHMAD B. MUḤAMMAD B. ‘ABD ALLĀH B. IBRĀHĪM SHIHĀB AL-DĪN ABU ‘L-‘ABBĀS AL-DIMASHQĪ AL-ḤANAFĪ AL-‘ADJĀMĪ, born in 791/1392 in Damascus, was taken with his family to Samarkand in 803/1400-1, when Timūr conquered Damascus and carried off many of its inhabitants (cf. *Vita Timuri*, ed. Manger, Leeuwarden 1767-72, ii, 143 ff.); there he studied with al-Djurdjānī, al-Djazarī and others, and learned Persian, Turkish and Mongol. In 811/1408-9 he went to Khaṭā in Mongolia where he studied *ḥadīth* with al-Shirāmī, later to Khwārazm and Dasht (at Serāy and Hādījī Tarkhān), where he still was in 814/1409-10 (*Vita Timuri*, i, 376). He came through the Crimea to Edirne, where he became a confidant of the Ottoman Sultan Mehmed I b. Bāyezīd. He translated several books for him into Turkish (al-‘Awfi, *Djāmī‘ al-hikāyāt wa-lāmi‘ al-riwāyāt*, Hādījī Khalifa, ed. Flügel, ii, 510; Abu ‘l-Layth, *Tafsīr*, Hādījī Khalifa, ii, 352; Dinawarī, *Ta‘bir*, Hādījī Khalifa, ii, 312) and conducted, as *Kātib al-Sirr*, the Sultan’s correspondence in Arabic, Turkish, Persian and Mongol. In 824/1421 he went to Aleppo, in 825/1422 to Damascus, where he studied *ḥadīth* with his friend Abū ‘Abd Allāh Muḥammad al-Bukhārī (cf. *Vita Timuri*, i, 32). In 832/1429 he performed the Hādījī, in 840/1436 he migrated to Cairo and was there on friendly terms with Abū ‘l-Mahāsīn Ibn Taghribirdī, amongst others. He died in 854/1450. His chief work is the *‘Adjā‘ib al-maḳdūr fi nawā‘ib Timūr* (Hādījī Khalifa, ii, 122 f.; editions in Brockelmann; tr. into Turkish by al-Murtaḍā Nazmizāde al-Baghḍādī in 1110/1698, Hādījī Khalifa, iv, 190; vi, 544), in which Timūr’s conquests and the conditions under his successor are described. Timūr is represented as a cruel profligate and tyrant, but towards the end (ed. Manger, iii, 781 ff.) his great qualities are appreciated. The book contains valuable descriptions of Samarkand and its learned world (iii, 855 ff.); Latin translation by Golius, Leiden 1636, French translation by Vattier, 1658, English translation by J. H. Sanders, London 1936. His *Fākihāt al-khulafā’ wa-mufākahāt al-zurafā’* in ten chapters, written in