

IBN AL-'ARABĪ ON AFFIRMING THE ONENESS OF ALLĀH'S DIVINITY (*AL-TAWHĪD*)

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Khulasah

Ibn al-'Arabī menjelaskan terdapat tiga puluh enam ayat pembenaran *tawhīd* secara langsung oleh Allah sendiri dalam al-Qur'an. Terkandung dalam ayat-ayat *tawhīd* itu, pengakuan dan penghayatan *asmā'Allāh al-ḥusnā*. Sebagai bentuk-bentuk khas dhikr (*tahliḥ*), dan sebagai penjelasan ilmu yang sebenar mengenai Allah, semua ayat-ayat yang tersebut itu merupakan rahmat daripada Allah kepada seluruh manusia amnya dan kaum Muslimin khususnya.

Katakunci: *tawhīd*; *tahliḥ*; al-Qur'an; *asmā'Allāh*; Ibn al-'Arabī; *al-Futūḥāt al-Makkiyyah*.

Abstract

Ibn al-'Arabī explains that Allāh states thirty-six times in the Qur'an that He is the only truly divine Deity (*tawhīd*). Those verses comprehensively cover the faith and belief in Allāh's names and attributes. As specific ways to remember God (*tahliḥ*) and as descriptions of Who He is, all those verses are indeed a Mercy from Him to humanity in general and to those who truly submit to Him in particular.

Keywords: *tawhīd*; *tahliḥ*; the Qur'an; *asmā'Allāh*; names of God; Ibn al-'Arabī; *al-Futūḥāt al-Makkiyyah*.

Introductory Remarks

According to Ibn al-'Arabī, there are thirty-six (36) expressive affirmations of the oneness of Allāh's Divinity (*tawhīd*) in

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the Qur'ān.² 'Deliberate, Divine, Qur'ānic' (mubayyinah ilāhiyyah qur'āniyyah) is how Ibn al-'Arabī has described his discussion of those expressions of tawhīd. Deliberate, as he explains them in their full scope (bi-kamālī-hā).³ Divine and Qur'ānic, as it is Allāh Himself Who has mentioned such expressions in the Qur'ān. As such, He commands us to obey Him by remembering Him through those expressions, so that He may teach us knowledge from His Own Presence (*min laḍun-Hu*). According to Ibn al-'Arabī, such a remembrance is indeed a Mercy from Him to us. Ibn al-'Arabī's discussion of those *tawhīds* follows.

The First *Tawhīd*⁴

"And your God (*Ilāh*) is One God (*Ilāh Wāḥid*): there is no God but He, Most Gracious, Most Merciful (*lā ilāh illā Huwa al-Raḥmān al-Raḥīm*)."⁵

² Muḥyī al-Dīn Ibn al-'Arabī, *al-Futūḥāt al-Makkiyyah*, 4 vols. (Cairo: n.p., 1911; repr. Beirut: Dār Ṣādir, n.d), 2: 405-20; for its resume, see Su'ād al-Ḥakīm, *al-Mu'jam al-Ṣūfī: al-Ḥikmah fī Hudūd al-Kalimah* (Dandarāh li al-Ṭibā'ah wa al-Nashr), 1174. The following lists those thirty-six Qur'ānic citations: *al-Baqarah*, 2: 163, 255; *Āli 'Imrān*, 3: 2, 6, 18; *al-Nisā'*, 4: 87; *al-An'ām*, 6: 102, 106; *al-A'rāf*, 7: 158; *al-Tawbah*, 9: 31, 129; *Hūd*, 11: 14; *al-Ra'd*, 13: 30; *Ṭā Hā*, 20: 7-8, 98; *al-Mu'minūn*, 23: 116; *al-Naml*, 27: 26; *al-Qaṣaṣ*, 28: 70, 88; *Fāṭir*, 35: 3; *al-Zumar*, 39: 6; *Ghāfir*, 40: 3, 62, 65; *al-Dukhān*, 44: 8; *al-Hashr*, 59: 22, 23; *al-Taghābun*, 64: 13; and, *al-Muzzammil*, 73: 9.

³ For Ibn al-'Arabī, what he was doing is a performance of tithe (of knowledge), which is thus obligatory upon him, which fell into the Truth's hand, Ibn al-'Arabī was undertaking His instruction till the time of their meeting, rendering trusts (of knowledge) to those to whom they are due.

⁴ It is more accurate for it to be stated as "The First Expressive Affirmation of the *Tawhīd* in the Qur'ān", but that would be too long a heading.

⁵ *Al-Baqarah*, 2: 163. [Muḥyī al-Dīn Ibn al-'Arabī], *Raḥmah min al-Raḥmān fī Tafsīr wa Ishārāt al-Qur'ān min Kalām al-Shaykh al-Akbar Muḥyī al-Dīn Ibn al-'Arabī*, collected and presented by

Among thirty-six affirmations of the oneness of Allāh mentioned in the Qur'ān, this is the first. Refusing the divinity of anyone else, this verse affirms the divinity (*al-ulūhiyyah*) of the transcendent oneness (*aḥadiyyah*) of the Real-Truth (*al-Ḥaqq*), which is established by His Individuality (*Huwiyyah*) that refers to His Name the One (*al-Wāḥid*). This verse affirms the One (*al-Wāḥid*) by the Name *al-Raḥmān* (the Most Merciful). Now, *al-Raḥmān* is the first description (*na't*) of Allāh, as the Most Merciful is the One Who possesses the Breath (*al-nafas*). If it were not for the Breath, the letters would not manifest, and if it had not been for the letters, the words would not manifest.

Such an invocation of *lā ilāh illā Allāh* is called *tahlīl*, which, according to Ibn al-'Arabī, is derived from *al-ihlāl*, which means raising one's voice (*raf' al-ṣawt*). When one invokes *lā ilāh illā Allāh*, he exalts his voice—which is the breath whereby the *lā ilāh illā Allāh* comes out—over his all other breaths that invoke words other than *lā ilāh illā Allāh*. This is why the Messenger (*ṣalla-llāhu 'alayhi wa sallam*) says that 'the most excellent (*afḍal*) that I and the prophets before me invoke is *lā ilāh illā Allāh*.' Ibn al-'Arabī emphasizes that originally no man invoked *lā ilāh illā Allāh* except a prophet, as no one informs about the Real-Truth except a prophet. *Lā ilāh illā Allāh* is, therefore, the word of the Truth (*kalām al-Ḥaqq*), and the most exalted words (*arfā' al-kalimāt*) at that.

The affirmation of the oneness of the Divinity of Allāh consists of four words, which are: [1] a denial *lā*; [2] a denied *ilāh*; [3] an affirmation *illā*; and, [4] an affirmed *Allāh*. Now, four is a meaningful number, as the Divine Four (*al-arba'ah al-ilāhiyyah*) is the origin of the existence of the universe, the natural four (*al-arba'ah al-ṭabī'iyyah*) is the origin of the existence of bodies (*al-ajsām*), the

Maḥmūd Maḥmūd al-Ghurāb, 4 vols. (Damascus: Maṭba'ah Naḍīr, 1989), 1: 235-6.

elemental four (*al-arba'ah al-'anāšir*) is the origin of the existence of the natural kingdoms (*al-muwallidāt*), the humoral four (*al-arba'ah al-akhlāṭ*) is the origin of the existence of living things (*al-ḥayawān*), and the four realities (*al-arba'ah al-ḥaqā'iq*) are the origin of the existence of humankind. The divine four (*al-arba'ah al-ilāhiyyah*) are Divine Life, Knowledge, Will, and Speech (*al-Qawl* according to Religion) or Power (*al-Qudrah* according to Reason). The natural four (*al-arba'ah al-ṭabī'iyyah*) are heat, coldness, dryness and wetness. The elemental four (*al-arba'ah al-'anāšir*) are ether, air, water and earth. The humoral four (*al-arba'ah al-akhlāṭ*) are yellow and black biles, blood and phlegm. The four realities (*al-arba'ah al-ḥaqā'iq*) are body, nourishment, senses and speech. When a servant says the quartet *lā ilāh illā Allāh*, therefore, his speech is both 'the tongue of the universe' (*lisān al-'ālam*) as well as the representative of the Truth; in their turns, both the Truth and the universe will magnify him.

The word *lā ilāh illā Allāh* also consists of twelve letters, which number embraces twelve basic numerals i.e. three groups of ten (10s, 100s and 1000s) plus nine figures (1, 2, 3, 4, 5, 6, 7, 8, 9). Beyond these twelve basic numerals, occur an infinity of composed numerals that cannot be outside of the basic twelve. So these finite, merely twelve basic numerals, unite what are infinite, composed numbers. Likewise, the *lā ilāh illā Allāh*, albeit limited in existence to twelve letters, yet its reward has no end. By 'there is no god but Allāh', the properties of the infinite come unto existence. By the expression of unification (*kalimat al-tawḥīd*), that 'there is no god but Allāh', the eternity of Being that admits no inexistence (*baqā' al-Wujūd alladhī lā yullīqu-Hu 'adam*) is manifest. As this is the act of the breath of the Merciful, the expressions of *tawḥīd* in the Qur'ān are started with this expression. And as it is to be recalled that the universe manifests from the

Real One (*al-Wāḥid al-Ḥaqq*), what He sets in this verse is the affirmation of the unity of the One (*tawḥīd al-Aḥad*).

The Second *Tawḥīd*

"Allāh! There is no god but He—the Living, the Self-subsisting; no slumber can seize Him, nor sleep."⁶

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*). This is also the affirmation of the oneness of the Subject (*tawḥīd al-ibtidā*), as Allāh, Who is the subject in this verse, is described with an attribute of transcendence beyond slumber and sleep. This most special description (*al-na't al-akḥaṣṣ*) of Allāh in this verse is preceded by the description Living, Self-subsisting (*al-Ḥayy al-Qayyūm*), since sleep and slumber cannot seize but the living, wake person (*al-qā'im* i.e. *al-mutayaqqaz*). This is an application of the same logic that as death is not rendered except to the living being, it is said of the Truth that He is the Living Who will never die (*al-Ḥayy alladhī lā yamūt*). Ibn al-'Arabī notes that slumber is the beginning of sleep, as breeze (*nasīm*) is the beginning of wind (*rīḥ*); and sleep is fume or vapor (*bukhār*), which is an air (*hawā*) that begun with breeze.

In this verse, Allāh also affirms the oneness of His Transcendence (*tawḥīd al-tanzīh*). Although He is Living and Subsisting, and living and subsisting things by nature are disposed to slumber and sleep, the One God (*al-Ilāh*) transcends such a description.

The Third *Tawḥīd*

"*Alif Lām Mīm*. Allāh! There is no god but He—the Living, the Self-subsisting. It is He Who sent down to thee (step by step) in truth, the Book, confirming what when before it: and He sent down the Tawrāh (of Moses) and

⁶ *Al-Baqarah*, 2: 255. [Ibn al-'Arabī], *Raḥmah*, 1: 379.

the Injil (of Jesus) before this, as a guide to mankind, and He sent down the Furqān (Criterion)...."⁷

This affirmation of the oneness of Allāh is related to the letters of breath i.e. *al-alif*, *al-lām* and *al-mīm*, whose realities are discussed sufficiently in the second chapter of the *Futūḥāt*. Affirming the oneness of Allāh as a subject in this verse (*mubtada'*), it is further stated that He is the Living, the Self-Subsisting, and that He is—inferred as the Names of Acts—the Sender of Book in truth. The verse also states that He is the Sender of four Books, which confirm each other—here, Ibn al-'Arabī notes that in Islamic Law the witnesses and the attestations are four at the most.

Now, Divine Books are the Writs of the Truth (*wathā'iq al-Ḥaqq*) that are directed to His servants; they are, as it were, His detailed directions (*muwāṣaf*), which is a verification (*taḥqīq*) of His rights against them, as well as of their rights in relation to Him, in reference to what He has obliged Himself to them out of His grace (*faḍl*) and favor (*minnah*). He makes a Covenant (*al-'uḥdah*) with them, and He says 'and fulfil your Covenant with Me as I fulfil My Covenant with you'⁸.

He subjects us to the Covenant to inform us that we have disavowed our servanthood (*'ubūdiyyah*) to Him. As we seemed convinced of our departure from our own reality (*ḥaqīqah*), whereby, with a characteristic of master (*ḥukm al-sayyid*), we make undue claims of possession (*al-milk*), freedom to act (*al-taṣarruf*), to take (*al-akhḍh*), and to give (*al-'atā'*), He prescribes the Covenant between Him and us. He takes from us our solemn agreement, and He subjects Himself to us in the same earnest pledge. Indeed, we see this in the case of a *mukātab*, who is a slave that makes a written mutual contract with his master

⁷ *Āli 'Imrān*, 3: 2. [Ibn al-'Arabī], *Raḥmah*, 1: 409.

⁸ *Al-Baqarah*, 2: 40. [Ibn al-'Arabī], *Raḥmah*, 1: 124-6.

that the former should pay a certain sum as a price for himself, and on the payment thereof be freed by the latter. Now, this slave does not make that contract except so that he could get into the status of a free person. If he, albeit a mere slave, does not fancy the scent of being a free man, he will not make such an agreement.

But a slave has neither right nor volitional duty, as he does not act except by the permission—nay, by the command—of his master! If the slave realizes the reality of his servanthood to its full extent, neither covenant nor agreement will be taken from him. Indeed, an *ābiq*, who is a fugitive slave, would be fettered with a shackle (*qayd*), which is a chain due to his running away, even if he *is* a slave. This being analogous to writs, hence the absurdity of a formal written order issued in the name of a master, directing his slave to do or not to do something. Among the most difficult Qur'ānic verses that cross the knowers of Allāh are the ones wherein there is a command to 'fulfill obligations' (*'uqūd*)⁹ or to 'fulfill engagement' (*al-'ahd*)¹⁰, because such verses apparently exempt the servant from his servanthood to Allāh.

The Fourth *Tawḥīd*

"He it is Who bestows you forms in the wombs as He Wills. There is no god but He, the Exalted in Might, the Wise."¹¹

In this verse, Allāh affirms the oneness of His Will (*tawḥīd al-Mashī'ah*). It describes Allāh's Individuality (*al-Huwiyyah*) with being 'Exalted' (*al-'Izzah*), which means that 'He is not begotten' (*wa lam yūlad*), meaning the Unapproachable Sanctuary (*'azīz al-ḥiman*), as He is the One Who bestows us forms in the wombs, even as without

⁹ *Al-Mā'idah*, 5: 1. [Ibn al-'Arabī], *Raḥmah*, 2: 3.

¹⁰ *Al-Isrā'*, 17: 34. [Ibn al-'Arabī], *Raḥmah*, 2: 541.

¹¹ *Āli 'Imrān*, 3: 6. [Ibn al-'Arabī], *Raḥmah*, 1: 411.

having any direct, physical touching (*mubāsharah*). He says that He forms us as He wills (*kayfa yashā'* i.e. *arāda*); His Will, hence, is receptive of condition (*kayfiyyah*), even as He is described with Exaltedness and Wisdom. The All-Wise is the Arranger of every thing—each and every thing is bestowed its place. The Bestower of forms requires Himself being All-Wise, even as in accordance with His Exaltedness (*al-'Izzah*) in the sense that befits His Majesty (*Jalāl*). Sound minds that know His Majesty, hence, are bewildered.

The Fifth *Tawḥīd*

“Allāh bears witness that there is no god but He—and the angels, and those endued with knowledge, upholding justice. There is no god but He the All-Mighty, the All-Wise.”¹²

In this verse, Allāh affirms the oneness His Individuality (*tawḥīd al-Huwiyyah*). He also affirms the oneness of His Witness (*tawḥīd al-Shahādah*, *tawḥīd al-Qist*), that to Him belongs the Name Equitable (*al-Muqsīt*). As Allāh is the Just (*al-'Adl*) to the Universe, Who 'gives every thing its creation'¹³, He attributes to Himself upholding justice in His affirmation of His oneness (*iqāmat al-wazn fī 'l-tawḥīd*). It is itself an upholding of justice to affirm that He is One in His *witnessing*: He attributes His Individuality with these: being a Witness, being firm in standing, and being Just. And as He uses the Name 'Allāh', and not any other, specific names, and qualified the affirmer with *many* 'angels and those endued with knowledge', He is a Witness of this with respect to all His Names that are required by the Universe, not those Names that are required by Himself, against Whom it cannot be weighed.

¹² *Āli 'Imrān*, 3: 18. [Ibn al-'Arabī], *Raḥmah*, 1, 424.

¹³ *Tā Hā*, 20: 50. [Ibn al-'Arabī], *Raḥmah*, 3: 87-91.

When the servant stands firm on justice in invoking *lā ilāh illā Allāh*, His Lord will accept his truthfulness, and His Lord will say like what he has said, as His purification of His servant, as His pronouncement of his integrity, and as His attestation of his honor.

Those who give each and every thing—His Lord, others, himself—its right, who establish in himself their respective significance, leaving not even one right of himself and others against him, he stands in this station on justice (*al-qisṭ*) that he positively witnesses of his Lord. It is a witnessing of rendering rights (*shahādat adā' al-ḥuqūq*), and he who conceals such rights, his heart is tainted with sin¹⁴.

There is no god but He: that is the witness of Allāh, His angels, and those endowed with knowledge, upholding justice. There is no god but He the Exalted in Power, the Wise. Allāh testifies that Himself is witnessing that there is no god but He, and He testifies His angels and those endowed with knowledge that they witness His oneness, even before He is asked by those servant for such testimony.

This verse explains that the witnessing is valid only upon a certain knowledge, not just upon its being more probable, nor mere imitation. Excepted is imitating the one who is infallible in what he claims, wherein you testify Him as you know Him through this infallible messenger. This is like our testimony against the previous religious community, that their prophets had conveyed the call of the Truth to them. Even though we are not in their period, we will believe and trust the Truth in what He informs us in His Book on Nūḥ, 'Ād, Thamūd, the people of Lūṭ, the companions of the Wood (*aṣḥāb al-aykāl*), the people of Mūsā, and the witnessing of Khuzaymah. Now, this is only possible for those whose belief is based on the

¹⁴ *Al-Baqarah*, 2: 283.

knowledge of He Who is believed in; it is not possible for those whose belief is based on blind following (*taqlīd*) and opinion (*ḥusn al-zann*).

The Sixth *Tawḥīd*

"Allāh! There is no god but He: He will surely gather you together to the Resurrection Day."¹⁵

In this verse, Allāh affirms the oneness of the His Individuality (*tawḥīd al-Huwiyyah*), Who is described with the Name that unites Decree as well as Determination (*al-Isim al-Jāmi' li 'l-Qaḍā' wa 'l-Faṣḥ*). It also affirms the oneness of the Subject in this verse (*tawḥīd al-Ibtidā*), which is Allāh.

Among the mercies of Allāh is that He says that He will surely gather you together to the Resurrection Day, which is the gathering that affirms His Exalted Lordship (*al-iqrār bi Rubūbiyyati-Hi subḥāna-Hu*), albeit not in the commanded place (*fi ghayr mawṭin al-taklīf*). This is, thus, a glad tidings and good news on our right to the comprehensive bliss (*sa'ādat al-jamī*).

The Seventh *Tawḥīd*

"That is Allāh, *your* Lord! There is no god but He, the Creator of all things; then worship ye Him."¹⁶

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*) as the One Lord in the Name Creator (*tawḥīd al-Rabb bi 'l-ism al-Khāliq*). As He commands us to worship Him, this is an affirmation of the oneness of the Divine Being rather than that of the Divine Determination (*tawḥīd al-Wujūd lā tawḥīd al-Taqdīr*), because only He Who is described with Being (*Man Huwa Mawṣūf bi 'l-Wujūd*) might command the worship. Being

¹⁵ *Al-Nisā'*, 4: 87. [Ibn al-'Arabī], *Raḥmah*, 1: 535.

¹⁶ *Al-An'ām*, 6: 102. [Ibn al-'Arabī], *Raḥmah*, 2: 102.

belongs to the Lord, which, in this verse, is the Name between *Allāh* and *lā ilāh illā Huwa Khāliq kull shay'*.

The Lord in this verse is specially prefixed to us in order that we affirm the Lord's oneness in what follows:

- i. His authority (*siyādah*);
- ii. His magnificence (*majd*);
- iii. The necessity of His existence (*wijūb wijūdi-Hi*).
Unlike the possible things, which may receive nonexistence, He is by Himself the Eternal Being (*al-Thābit Wijūdu-Hu li-Nafsi-Hi*);
- iv. His kingship (*mulk*): we affirm our servanthood to Him;
- v. As the Beneficent (*tawḥīd al-Mun'im*) Who bestows upon us nourishment (*taghḏhiyyah*), both in the darkness of the womb and in the worldly life; and,
- vi. That He establishes our wellbeing (*al-maṣāliḥ*) through laws (*al-nawāmiṣ*), fairness (*al-mawāzīn*) and allegiance pledged to the leaders who establish religion (*mubāya'at al-a'immah al-qā'imah bi'l-dīn*).

All these are parts of what is given in the Name *al-Rabb*. Thus, at once, we are affirming the oneness of Allāh's lordship as well as denying the lordship of other than Him. As the Prophet Yūsuf says, 'my fellow-prisoners, are many lords—each of them different from the other (*arbāb mutafarriqūn*)—better, or Allāh, the One, the Omnipotent (*Allāh al-Wāḥid al-Qahhār*)?'¹⁷

¹⁷ *Yūsuf*, 12: 39. [Ibn al-'Arabi], *Raḥmah*, 2: 383-4—*Tawḥīd al-Ilāh wa nafy rubūbiyyat mā siwā-Hu*.

The Eighth *Tawhīd*

"Follow thou what has been revealed to thee from thy Lord: there is no god but He: and turn aside from those who join gods with Allāh."¹⁸

This verse affirms the oneness of Divine Individuality (*tawhīd al-Huwiyyah*) in following His Revelation (*tawhīd al-ittibā'*), which is a knowing emulation (*tawhīd taqlīd fī 'l-'ilm*). He sets up causes without the latter being Lords, which is contrary to the polytheists' claim that they are the Lords that 'we do not worship them, except in order to bring us nearer to Allāh'¹⁹. While the Prophet *ṣalla 'llāhu 'alay-hi wa sallam* is commanded to avoid from joining god or gods with Allāh, he is not commanded to turn away from the divine causes established in the universe (*al-asbāb al-ilāhiyyah al-muqarrarah fī 'l-'ālam*). Of the wellbeing in worldly life, He says that 'in retaliation there is life for you'²⁰, thus assigning a cause (i.e. the implementation of the just legal retribution) for an effect (i.e. the safeguard to live in security); such assertion is many in the Qur'ān.

Like what is there in the seventh *tawhīd*, this is also the affirmation of the oneness of the name Lord (*tawhīd al-Ism al-Rabb*). But whereas in the seventh one the prefix is general i.e. *kum* (you), here it is specific i.e. *ka* (thou), referring to the preacher (*al-dā'ī*), as if it is an affirmation stated in the sitting of court judgment (*majlis muḥākamah*), which is inclusive of affirming the Equitable One (*tawhīd al-Muqsit*), Who is, by His judgment, establishing justice between adversaries, as explained in His saying, 'and turn away from those who join gods with Allāh'.

It is so because the Preacher's advent (*majī'*) comes with the affirmation of the Divine Oneness of Allāh according to Faith (*al-tawhīd al-īmānī*), not according to

¹⁸ *Al-An'ām*, 6: 106. [Ibn al-'Arabī], *Raḥmah*, 2: 106.

¹⁹ *Al-Zumar*, 39: 3. [Ibn al-'Arabī], *Raḥmah*, 3: 531-4.

²⁰ *Al-Baqarah*, 2: 179. [Ibn al-'Arabī], *Raḥmah*, 1: 253.

pure Reason (*al-tawḥīd al-'aqlī*). Such is the affirmation of the Divine Oneness of Allāh brought by the Prophets and Messengers (*tawḥīd al-anbiyā' wa 'l-rusul*), who do not affirm it from reason. Their affirmation of Allāh's Divine Oneness rather comes necessarily out of their irresistible spiritual knowledge (*ḍarūrat 'ilm wajadat-hu fī nafsi-hā lam tuqaddir 'alā daf'i-hi*).

The Messenger, thus, left the polytheists and their gods, to be alone in the Ḥirā' cave, escaping from such a sin of associating other thing as god besides Allāh. He had no teacher, except what he found in his own soul; then, suddenly, the revealed truth descended upon him, which is His saying 'Follow thou what has been revealed to thee from thy Lord: there is no god but He'²¹. Meaning, He has no divine associates (*al-sharīk*). The Messenger Muḥammad turned away from the polytheists, until Faith became stronger and deep-rooted, strengthened by the Breath of the Most Merciful, Who gave him helpers (*anṣār*). Then, He no more commanded the Messenger merely to turn away from the polytheists; rather, He commanded him to fight against them.

The Ninth *Tawḥīd*

"I am sent unto you all, as the Messenger of Allāh, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death."²²

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*), the One Who Sends (*al-Mursīl*) the messenger, the King (*tawḥīd al-Malik*). This is why He is described with 'giving life and death'. The King is He Who gives life (*yūḥyī*) and death (*yumīt*), Who gives (*yū'ī*) and withholds (*yamna'*), Who gives

²¹ *Al-An'ām*, 6: 106. [Ibn al-'Arabī], *Raḥmah*, 2: 106-7.

²² *Al-A'raf*, 7: 158. [Ibn al-'Arabī], *Raḥmah*, 2: 182.

advantage (*yaḍurr*) and disadvantage (*yanfa'*). But as to He Who withholds not out of avarice, His withholding is indeed a protection (*ḥimāyah*), solicitude (*'ināyah*), and bounty (*jūd*), without the one that He denies to give (*al-mamnū'*) realizes it. It is only a harm in so far as he could not understand His purpose (*gharaḥ*), which is due to his ignorance of his own best interest. But it is exactly due to his own wellbeing that the Giver of advantage (*al-Nāfi'*) protects him. This denied one dies because, like the dead, he could not accomplished his wants. This is Allāh's withholding (*man'*), harming (*darar*), and mortification (*imātah*), as He is the Benefactor (*al-Mun'im*), Who constantly doing that which is good (*al-Miḥsān*).

Now, He sends down the Messenger with the affirmation of His Oneness in order to remind them of their acknowledgement (*iqrār*) in their first Covenant (*al-Mithāq al-Awwal*). He says that 'We sent thee not, but as a mercy for all creatures'. He who affirms the Divine Oneness of Allāh, not by his own speech, but rather by His Messenger's way of speaking, Allāh will reward his affirmation the reward of His Messenger. If he affirms it not quite by His Messenger's way of speaking, but rather by the language of His Message, He will reward him the Divine Reward (*mujāzāh ilāhiyyah*), which is unknown, as what the Prophet has said, 'what the eyes have never seen, the ears never heard, the human heart never has had any idea about.'

The Tenth *Tawḥīd*

"They were commanded to worship but One God: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)."²³

In this verse, Allāh the commands the believers (*al-mu'minūn*) to worship (*tawḥīd al-amr bi 'l-ibādah*) His One

²³ *Al-Tawbah*, 9: 31. [Ibn al-'Arabī], *Raḥmah*, 2: 256.

Entity in spite of His many Names. He says pertaining to this group, 'Say, 'Call upon *Allāh*, or call upon *al-Raḥmān*; whichever you call upon, to Him belong the Most Beautiful Names"²⁴. Therefore, Ibn al-'Arabī advises us not to view the Divine Names as they point to different intelligible realities (*ma'ān mukhtalifāh*) till you worship the Names' intelligible realities. Such a worship would rather divert the worshippers from God (*'ibādah ma'lūlah*) had they view that all their realities are bound to divine realities whereby they subsist, that all their needs are dependent on those divine realities, while these divine realities are numerous (*muta'addidah*). For examples, the reality of the seeking of sustenance (*al-rizq*) is worshipping the Provider (*al-Razzāq*), and the reality of the seeking of health (*al-'āfiyah*) is worshipping the Restorer to convalescence (*al-Shāfi*).

It is said to them by this verse that they should not worship except the One God (*Ilāh Wāḥid*). Even if each and every Divine Name points to the intelligible reality (*ma'nā*) that is different from that of any other Name, each and every Divine Name also points to the One Entity (*'Ayn Wāḥidah*). Indeed, the Divine Names, which are multiple relations (*al-nisab al-mukhtalifāh*), requires this One Entity.

The non-believers, who are the polytheists, attribute godhood (*al-ulūḥah*) to those that do not deserve it or have the right to it. They name 'god' to misnomer of those Divine Names (*ghayr Musammā-hā*), claiming (falsely) that there is multiplicity in divinity (*al-kathrah fī 'l-ulūḥah*), just like the (true) claim (*da'wā ṣaḥīḥ*) that there is multiplicity in human being (*al-kathrah fī 'l-insāniyyah*).

Hence, when the Prophet Muḥammad affirms the Divine Oneness, he astonishes the polytheists, who say,

²⁴ *Al-Isrā'*, 17: 110. [Ibn al-'Arabī], *Raḥmah*, 2: 582-5.

'What, has he made the gods One God? This is indeed a marvelous thing!'²⁵. They do not realize that to make Divinity into numerous gods is a much more marvelous thing. Through this verse, it is said to them that, despite themselves, the polytheists do not worship all that they worship except because they fancy that Divinity is its attribute; as if they do not worship other than this Divine Attribute. But the fact is not exactly like that, since they themselves testify that they serve and worship the so-called divine partners for no other reason than that they bring them nearer to Allāh, who is their supreme god (*ilāh kabīr*), implying that there are plural objects of religious worship and service. However, this is a claim that has no proof, as He says, 'and whosoever calls upon another god with Allāh, whereof he has no proof...'²⁶. According to Ibn al-'Arabī, even the polytheists ironically enough do acknowledge this. In themselves, they are led to the door of counter-evidence, as if it is voiced to them, from whom do you know that this stone or others are authorized by Allāh the Absolute to be taken as your object of worship?, 'ask them, if they are able to speak'²⁷, which is the saying of Ibrāhīm to his father; of this, He the Exalted says, 'that is Our argument, which We bestowed upon Ibrāhīm as against his people'²⁸. So, Allāh commands them not to worship save the One God, 'there is no god but He' in reality (*fī nafs al-amr*), 'praise and glory to Him from having the partners they associate (with Him)' i.e. far is He from being associated in His Divinity.

Ibn al-'Arabī's above mentioned explanation pertains to religion. On the other hand, ontologically, this command to worship the One (*tawḥīd al-amr bi 'l-'ibādah*) is quite

²⁵ *Ṣād*, 38: 5. [Ibn al-'Arabī], *Raḥmah*, 3: 503-4.

²⁶ *Al-Mu'minūn*, 23: 117. [Ibn al-'Arabī], *Raḥmah*, 3: 198-200.

²⁷ *Al-Anbiyā'*, 21: 63. [Ibn al-'Arabī], *Raḥmah*, 3: 138-9.

²⁸ *Al-An'ām*, 6: 83. [Ibn al-'Arabī], *Raḥmah*, 2: 94-5.

marvelous, for, Ibn al-'Arabī asks, how can there be a command in what had already been essential to the commanded? That is to say, it is the very nature of created things to be obedient to the Real, True Being's command 'Be!'.

The Eleventh *Tawhīd*

"So if they turn their backs, say: 'Allāh is enough for me: there is no god but He: on Him is my trust—He is the Lord of the Mighty Throne!'"²⁹

In this verse, Allāh affirms the oneness of His Individuality (*tawhīd al-Huwīyyah*), the One unto Whom the servants seek sufficiency (*tawhīd al-istikfā'*). Now, when He requires us to help one another in righteousness and piety³⁰, we set out without delay to obey His command. Firstly, there are those who say, that if there is for us no valid means (*madkhal muḥaqqaq*) of performing righteousness and piety, Allāh would not make us responsible to perform that.

However, there is a second group who says that, what He requires us of helping one another refers to re-turning our companion to the Lord in seeking for sufficiency unto Him in whatever that He has made us responsible to do, as indicated in this 129th. verse of *al-Tawbah* (9). As Allāh teaches us, 'and to Thee alone do we turn for help'³¹. Pertaining to this, Allāh narrates that the Prophet Mūsā has commanded his people to 'Turn for help to Allāh'³²; this is related to the spiritual verification. Likewise, He commands those who are visited by affliction to 'Seek

²⁹ *Al-Tawbah*, 9: 129. [Ibn al-'Arabī], *Raḥmah*, 2: 292.

³⁰ *Al-Mā'idah*, 5: 2. [Ibn al-'Arabī], *Raḥmah*, 2: 4.

³¹ *Al-Fātiḥah*, 1: 5. [Ibn al-'Arabī], *Raḥmah*, 1: 29. Muḥyī al-Dīn Ibn al-'Arabī, *Ījaz al-Bayān fī al-Tarjamah 'an al-Qur'ān*, ed. Maḥmūd Maḥmūd al-Ghurāb, in vol. 1 of [Ibn al-'Arabī], *Raḥmah*, 29-30.

³² *Al-A'rāf*, 7: 128. [Ibn al-'Arabī], *Raḥmah*, 2: 162.

your help in patience and prayer³³. The spiritual station of this second group is obviously higher than the first; they are closer to the truth, too. Their view is that 'to Him the whole matter shall be returned; so serve Him, and put thy trust in Him'³⁴, which refers to the heart that rests upon Allāh the Exalted with no agitation when the causes that are created in the universe (*al-asbāb al-mawḍū'ah fi l-'ālam*) are lacked, which the selves by nature are inclined to.³⁵

How can we do not put our trust in Him, as 'He is the Lord of the Mighty Throne'? As the Throne surrounds the physical world, and you, with respect to your physical body is the smallest body, seek sufficiency unto Allāh, the Lord of such a Throne. Those whose sufficiency (*ḥasb*) is Allāh, they will return with Allāh's blessings (*ni'mah*) and bounty that outweighs their act (*faḍl*), without having been touched by evil; they strive after Allāh's goodly acceptance: and Allāh is abounding of bounty to those who makes Him their sufficiency³⁶.

The Twelfth *Tawḥīd*

"At length, when overwhelmed with the flood, he (the Pharaoh) said: 'I believe that He—there is no god except Him Whom the Children of Israel believe in (*āman-tu anna-Hū lā ilāh illā alladhī āmanat bi-Hī banū isrā'īl*); I am of those who submit'.³⁷

In this verse, Allāh affirms 'the oneness of He' (*tawḥīd al-Huwa*), from Whom succor is sought (*tawḥīd al-istighāthah*). This affirmation is also called *tawḥīd al-ṣilah*, as it comes with *alladhī*. It comes with this conjunctive noun

³³ *Al-Baqarah*, 2: 153. [Ibn al-'Arabī], *Raḥmah*, 1: 225-6. Ibn al-'Arabī, *Ījāz*, 225-7.

³⁴ *Hūd*, 11: 123. [Ibn al-'Arabī], *Raḥmah*, 2: 368-71.

³⁵ *Futūḥāt*, 2: 199.

³⁶ Cf. *Āli 'Imrān*, 3: 173-4. [Ibn al-'Arabī], *Raḥmah*, 1: 481-2.

³⁷ *Yūnus*, 10: 90. [Ibn al-'Arabī], *Raḥmah*, 2: 315.

or relative pronoun (*ism mawṣūl*) in order to remove doubts in the hearers' minds, who might otherwise confuse such affirmation with Pharaoh's previous claim that 'I am your Lord, the Most High' (*Anā rabbu-kum al-a'lā*)³⁸.

Other things to be noted are that, the *tawḥīd al-Huwiyyah* in this verse is pressed between two affirmations of the Divine Individuality (*anna-Hū* and *bi-Hī*). And the Pharaoh then affirmed that 'I am of those who submit', which is in accordance with his knowledge that God is rather He to Whom is submitted, and not He Who surrenders to anyone.

The Thirteenth *Tawḥīd*

"If then they (the addressed ones) answer not your (i.e. addressee's call), know you (i.e. the addressee) that this Revelation is sent down with the knowledge of Allāh, and that there is no god but He! Will you then submit (to Islām)?"³⁹

This is an affirmation of the oneness of He (*tawḥīd al-Huwa*) by the person who hears and answers His call (*tawḥīd al-istijābah*). As He is the One in His godhood (*Wāḥid fī ulūhiyyati-Hī*), He is also the One in His command or affair (*Wāḥid fī Amri-Hī*). This unification is put in an obscure language (*tawḥīd gharīb*). He says, 'If then they (the addressed ones) answer not your (the Prophet Muḥammad's call), know you (i.e. the Prophet Muḥammad) that this Revelation is sent down with the knowledge of Allāh'. Then He says, 'and that there is no god but He': you, the Prophet Muḥammad, know that there is no god but He, as you know that this Revelation is sent down with the knowledge of Allāh. Then He says, 'Will you then submit?', but surely the Prophet Muḥammad has already been submitted to Allāh in Islām?

³⁸ *Al-Nāzi'āt*, 79: 24. [Ibn al-'Arabi], *Raḥmah*, 4: 444.

³⁹ *Hūd*, 11: 14. [Ibn al-'Arabi], *Raḥmah*, 2: 326.

Ibn al-'Arabī points out that the above verse is similar to the following verses: 'But it has already been revealed to you—as it was to those before thee—'If you were to join gods with Allāh, truly fruitless will be your work (in life), and you will surely be in the ranks of those who lose (all spiritual good)'⁴⁰. 'If you were in doubt as to what We have revealed to you, then ask those who have been reading the Book from before you'⁴¹.

But it is known that the Prophet Muḥammad's past and following faults has already been forgiven by Allāh⁴², and that he is, to his ultimate end, on a clear path from his Lord (*'alā bayyīnah min Rabbi-hī fī ma'ālī-hī*)⁴³. At any rate, we know from the context (*qarā'in al-aḥwāl*) that, even if Allāh speaks to him in these verses, the ones intended to be spoken to are not him. Its wisdom lies in the fact that as the unbelievers have turned away from accepting the call of the Prophet, Allāh turned away from them—in His address, which is intended for them but was addressed to the other i.e. the Prophet Muḥammad. As Allāh knows that this group will never have faith or believe, there is no benefit to command them. Allāh knows that the Revelation would be sent down after all; hence the Revelation. And the change of what is known to Him is impossible: 'The Word is not changed with Me....'⁴⁴

The Fourteenth *Tawḥīd*

"Yet do they reject the Most Gracious! Say: 'He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!'"⁴⁵

⁴⁰ *Al-Zumar*, 39: 65. [Ibn al-'Arabī], *Raḥmah*, 3: 558.

⁴¹ *Yūnus*, 10: 94. [Ibn al-'Arabī], *Raḥmah*, 2: 319.

⁴² *Al-Faṭḥ*, 48: 2. [Ibn al-'Arabī], *Raḥmah*, 4: 149-50.

⁴³ *Muḥammad*, 47: 14, etc. [Ibn al-'Arabī], *Raḥmah*, 4: 135.

⁴⁴ *Qāf*, 50: 29. [Ibn al-'Arabī], *Raḥmah*, 4: 177-9.

⁴⁵ *Al-Ra'd*, 13: 30. [Ibn al-'Arabī], *Raḥmah*, 2: 421.

Affirming the oneness of the Divine Individuality (*tawḥīd al-Huwiyyah*), this is *tawḥīd al-raġ'ah*: an affirmation of the oneness of Him, Who replies to those who reject the Most Gracious. The disbelievers mentioned in this verse know only Allāh, Whose Divine Oneness they are rejecting as they are worshipping divine associates (*shurakā'*) to bring them nearer to Him. Thus, when it is said to them 'worship Allāh' (*u'budū Allāh*)⁴⁶, they do not question 'What is Allāh?'. On the contrary, they reject *al-Raḥmān* because, from their point of view, this name was never there, nor did they hear about it before. So, when it is said to them, 'Prostrate yourselves to *al-Raḥmān*!', they say, 'and what is *al-Raḥmān*? Shall we prostrate ourselves to that which you commanded us?'; the Name increases their aversion⁴⁷. It has also been said that they only know *al-Raḥmān* in a composite form as one name *al-Raḥmān al-Raḥīm*. So, when the name *al-Raḥmān* is separated from *al-Raḥīm* with no original relation (*nasab*) to it, they reject *al-Raḥmān*.

Now, the preacher states to them that '*al-Raḥmān*: He is my Lord (*Rabb*)'. But why he didn't say 'He is *Allāh*'?. For Ibn al-'Arabī, the answer is that, because the disbelievers do not reject *Allāh*'s name *al-Rabb*, Who is the Sustainer (*al-Maghadhdhī*). By explaining *al-Raḥmān* with *al-Rabb*, he points out that it is by Him that they are alive. Also, for them, His aspect of *al-Rabb* is more kind than that of Allāh. They are afraid of Allāh; from their point of view, in their recognition and acknowledgement, Allāh is the Exalted Supreme Being (*al-Kabīr al-Muta'ālī*) Who possesses the Divine Might and Powerful Seizure (*al-iqtidār al-ilāhī wa 'l-akhdh al-shadīd*). This is why they worship the divine partners (*shurakā'*), as they need them to be their divine intercessors (*al-shufā'ā'*) i.e. those who

⁴⁶ Cf. *al-Zumar*, 39: 2, also 66. [Ibn al-'Arabī], *Raḥmah*, 3: 531.

⁴⁷ *Al-Furqān*, 25: 60. [Ibn al-'Arabī], *Raḥmah*, 3: 252-3.

mediate and intercede for them with Allāh. Therefore, He is winning them over by the affectionate expression *al-Rabb*, so that they will repent. Indeed, there is the nearest correspondence in *al-Rabb* and *al-Raḥmān*. Hence, He commands His Prophet to say to his hearers, 'He is my Lord! There is no God but He! On Him is my trust [in your affairs], and to Him do I turn [He is my recourse in your affairs, it might be that He guides you to Faith]!'

The Prophet did not use rude language towards them, so that he might be successful in his calling, as those whom he was addressing would reflect on that. Had he addressed them in a crushing manner, what more on He Who is Unseen, then the polytheists would find nothing more than that his speech were rude; their temper would then flee, and they would defend their ignorance in the forms of what they have set up as gods, and ultimately they would be left with no change.

The Fifteenth *Tawḥīd*

"He sends down the angels with the Spirit (*rūḥ*) of His Command upon whomsoever He will among His servants, saying: 'Warn that there is no God but I: so make Me as your protection (*fattaqūn*).'"⁴⁸

In this verse, Allāh affirms the oneness of the Divine 'I' (*tawḥīd al-Anāyah*), and the Oneness in His admonition (*tawḥīd al-Indhār*), which is sent down by His command, communicated to humankind through the angels. As such, in this self-descent of the Divine Oneness, the human-messengers are at the same level with those to whom they are sent. 'The *rūḥ*' there refers to the revealed warning (*mā nazalū bi-hi min al-indhār*), which invigorates the servants who receive it—as spirits enliven bodies. So, as it were, by this revealed spirit, the human-messengers are very much vivacious: they frighten (*takhwīf*) and

⁴⁸ *Al-Naḥl*, 16: 2. [Ibn al-'Arabi], *Raḥmah*, 2: 469.

threat (*tahdīd*) the community, they admonish them with a secret grace (*Luṭf khafīyy*), with this great affirmation of the Divine Oneness (*al-tawḥīd al-'azīm*), which descends from the Great All-Compeller (*Jabbār 'Azīm*).

Fattaqūn therein means 'make Me as protection' i.e. repel by Me what you have been warned against—this is His Gracefulness (*Luṭf*), as He has no absolute, great Threat and Assault with no Mercy and Grace at all (*wa'īd wa baṭsh muṭlaq shadīd laysa fī-hi shay' min al-Raḥmah wa Luṭf*).

The Sixteenth *Tawḥīd*

"The All-compassionate sat Himself upon the Throne.... verily He knows what is secret and that yet more hidden. Allāh! There is no god but He! To Him belong the Most Beautiful Names."⁴⁹

As He replaces '*al-Raḥmān*' with 'Allāh', this is an affirmation of the oneness of Allāh, in exchange of '*al-Raḥmān*' (*tawḥīd al-Ibdāh*). Although in word it is substituting a definite Name with another definite Name, in meaning it is replacing an unknown Name with a known Name, as they reject '*al-Raḥmān*' with regard to Allāh, and censure the Prophet for it.

This is also an affirmation of the oneness of the Divine Individuality, the Self-Subsisting One in the properties of the Most Beautiful Names (*tawḥīd al-Huwīyyah al-Qā'imah bi-aḥkām al-Asmā' al-Ḥusnā*), or in the intelligible realities of the Most Beautiful Names (*bi-mā'ānī al-Asmā' al-Ḥusnā*). He is the Self-Subsisting One in every name by the fact that each and every name points to Him, which is called by way of meaning the properties of His Acts (*aḥkām af'ālī-Hī*). All are the Most Beautiful Names, although some are not pronounced; some are known but

⁴⁹ *Tā Hā*, 20: 5, 7-8. [Ibn al-'Arabī], *Raḥmah*, 3: 73.

not pronounced as conventionally applying its property to Him will tantamount to applying a censure against Him.

He says 'verily He knows what is secret and that yet more hidden.' 'What is secret' is more general than 'what is more hidden', the latter is included in the former. In ontology, 'the secret' refers to the Divine existentiatio of the universe (*al-J̄āch*), while 'what is more hidden than the secret' refers to how Allāh turns His Face to things, by connecting His Power, and giving effect to the existentiatio of whatever existent thing. This is more hidden than secret, due to our ignorance of how this Attentiveness relates to this Essence; for that matter, we are indeed ignorant of the relation of Attributes to the Essence, Which is Unknown to us (*Majhūlah la-nā*). In themselves (*min hayth 'aynu-hu*), the attentiveness and attributes are known, yet their modes of relation (*kayfiyyah al-nisbah*) are unknown, due to our ignorance of the Entity to Which this attributes are attributed (*al-Mansūb ilay-Hi*). This is *tawhīd al-Mūjid li 'l-ashyā' ma'a kathrat al-nisab* i.e. the affirmation of the oneness of the Existentiator of things despite the manyness of His relations, as He is the Immanent One by His many relations (*fa-Huwa Wāhid fi Kathīr*). This knowledge of this Entity causes bewilderment, to the extent that thinkers differ whether or not such a One is possible. Excepted from this difference is the ones from whose eyes Allāh unveils the cover of secret; they see thing as it is, and judge according to what they witness.

The Seventeenth *Tawhīd*

"I Myself have chosen thee; therefore listen to what is being revealed [unto thee]. Verily, I,—I alone—am Allāh: There is no god but I: therefore worship Me...."⁵⁰

This is an affirmation of the Divine Oneness that must be hearkened (*tawhīd al-istimā'*). It is also called the

⁵⁰ *Tā Hā*, 20: 13-14. [Ibn al-'Arabi], *Rahmah*, 3: 78.

affirmation of the oneness of reality (*al-ḥaqīqah*), as He says *inna-Nī* (Verily, I,....).

The Eighteenth *Tawḥīd*

“But the God of you all is Allāh: there is no god but He: all things He embraces in His knowledge.”⁵¹

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*), in particular His Vastness (*tawḥīd al-Sa‘ah*) and Transcendence (*tawḥīd tanzīh*).

He is all-embracing due to His Name the Hidden (*al-Bāṭin*) and the Manifest (*al-Zāhir*), the Most Merciful’s Breath (*nafās al-Raḥmān*), and His inexhaustible Word⁵². However, lest His Vastness is fancied like a space-time vessel which contains the universe (*li-allā yutakhayyil fī sa‘ati-Hi al-ẓarfiyyah li ‘l-‘ālam*), His Immensity rather means His Knowledge of every thing, and not that He is a receptacle of things, as He is not.

The cause of such an affirmation lies in the story of Sāmīrī, particularly in his assertion on the calf-idol. Now, Sāmīrī threw into the calf the handful of dust, which he took from the footprint of the messenger (i.e. Gabriel); in this case, the calf is the vessel of what was thrown into it (i.e. the dust). When that calf lowed, Sāmīrī said, “This is your God, and the God of Moses.”⁵³ On the contrary, Allāh says ‘that your God is One God (*Ilāhu-kum Ilāh Wāḥid*)’,⁵⁴ meaning He has no composition (*tarkīb*).

The verse ‘He embraces everything in Knowledge’, which means He is the Knower of every thing (*‘Ālim bi-kull shay*), gives the lie to Sāmīrī. Then, Moses established for them the proof of Sāmīrī’s lie, even as the calf lowed.

⁵¹ *Ṭā Hā*, 20: 98. [Ibn al-'Arabī], *Raḥmah*, 3: 105.

⁵² *Al-Kahf*, 18: 109; *Luqmān*, 31: 27. [Ibn al-'Arabī], *Raḥmah*, 3: 33-4, 368-9.

⁵³ *Ṭā Hā*, 20: 88. [Ibn al-'Arabī], *Raḥmah*, 3: 102.

⁵⁴ *Al-Kahf*, 18: 110.

He says similar to what Ibrāhīm has said of the idols, 'What? Did they not see that thing returned no speech unto them, neither had any power to hurt or profit them?'⁵⁵ That is to say, that thing, when it is asked, could not speak; on the contrary, Allāh is qualified with the Attribute of Speaking (*muttaṣif bi 'l-qawḥ*). That calf also had no power when Moses 'burnt it and scatter its ashes into the sea'⁵⁶. The thing that cannot rid itself of damage, how could it rid others of harm? When the calf was melt in blazing fire and scattered, it will obviously be of no profit. If Moses were to leave the calf as it is, they might still be doubtful, as they found that animals (*al-ḥayawān*) in a sense do give harm and benefit. How this proof is substantiated is quite significant as He the Exalted has narrated that the Jews had said that 'Allāh's hand is fettered'⁵⁷ and that 'Surely Allāh is poor, and we are rich'⁵⁸.

Now, He says that 'Whenever We will anything to be, We but say unto it Our word 'Be' — and it is'⁵⁹. He diverts us from understanding this saying, save through Faith and Belief (*al-Īmān*). By establishing causes, He also renders us blind of how He accomplishes the existentionation of things. See that the rain comes down, then the earth is plowed, next the seed is sowed, the sun being high, the seed is sprouted, then harvested, next grinded, and kneaded, bread baked, chewed by tooth, swallowed well down the stomach, the liver holds it and affects it as blood, then sends it through the veins, distributed to the body, wherefrom rises a vapor, which is the life of this body, on account of this self. These are the causal bases of things—

⁵⁵ *Tā Hā*, 20: 89. [Ibn al-'Arabī], *Raḥmah*, 3: 103.

⁵⁶ *Tā Hā*, 20: 97. [Ibn al-'Arabī], *Raḥmah*, 3: 105.

⁵⁷ *Al-Mā'idah*, 5: 64. [Ibn al-'Arabī], *Raḥmah*, 2: 32-3.

⁵⁸ *Āli 'Imrān*, 3: 181. [Ibn al-'Arabī], *Raḥmah*, 1: 484-5.

⁵⁹ *Al-Nahl*, 16: 40. [Ibn al-'Arabī], *Raḥmah*, 2: 480-8.

together with the operation of heavenly spheres, and the motion of stars (*al-kawākib*), and the casting of rays on the spot of light, under the direction of the Universal Soul (*al-nafs al-kulliyah*), by the permission of Allāh, and the aid of the Intellect (*al-'Aql*). All these are created veils (*ḥujub mawḍū'ah*), the foundations that put intricate particulars of causes in order. In order that one could hear His saying of Be! (*Kun*), one's hearing needs all these veils to be fissured. He creates in the Faithful and Believer the faculty of Faith (*quwwat al-Īmān*), which penetrates his hearing, which perceives the saying of Be! (*Kun*), this faculty pierces through his sight, which witnesses the One Who brings forth the causes into existence (*al-Mukawwin*), Who does all these from the Breath of the Most Merciful.

The Nineteenth *Tawḥīd*

"Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me."⁶⁰

The affirmation of the Divine Oneness in this verse is done in *emulation* of the Messengers, to whom such affirmation were *communicated* by Allāh (*tawḥīd al-iqtidā' wa 'l-ta'rīf*). It is an affirmation of the oneness of the Divine 'I' (*tawḥīd al-Anā-yah*), which is a marvelous unification (*tawḥīd 'ajīb*). In this manner, the Truth indicates to the Messenger (*ṣallallāhu 'alay-hi wa sallam*), 'be thou in accordance with His saying, and there is none that is stated to you save that it has already been said to the previous messengers.'

According to Ibn al-'Arabī, there is no general practice which pervades each and every prophecy (*al-a'māl al-'āmmah al-sāriyyah fī kull nubuwwah*) except:

⁶⁰ *Al-Anbiyā'*, 21: 25. [Ibn al-'Arabī], *Raḥmah*, 3: 128.

- (1) the assertion of the oneness of Allāh as god (*kalimat al-Tawḥīd*);
- (2) steadfastly upholding and establishing Religion (*iqāmat al-Dīn*) i.e., the Law brought by the messenger of that particular period;
- (3) being united in the undertaking of no. (2) (*al-jtimā' 'alayh*); and,
- (4) worship and religious service (*al-'ibādah*).

Ibn al-'Arabī notes further that this is what al-Bukhārī, the documentor of one of the most authoritative ḥadīth collections, has classified as chapter 'what is brought up by the Prophets of their religion (*al-dīn*) is one'.

Now, the speciality of this revelation by the Divine 'I' (*Anā*) points to the fact that it *is* the Divine Speech (*kalām Ilāhī*) shorn of the means (*al-wasā'it*): it is not revealed to the messengers through the angels. 'I' is stated only by the One Who is saying (*al-Mutakallim*). Even if it is argued that it is through the angel that He sends down such a revelation that says 'I', it is not unlikely that the messengers got the revelation from both modes—when it is sent down by the angel, the Revelation is deemed as narrative (*al-ḥikāyah*). However, if it were mentioned just like this verse, with no other contextual or textual indication, the meaning of the verse would be understood as what the original text is. As, in this verse, the 'I' must refer to the One Who is saying (*al-Mutakallim*).

The last part of the verse commands to worship and serve without specifying the acts. This is because He has said that 'unto every one of you (the prophets) We have appointed a different law and way of life'⁶¹, which refers to the acts whose ruling period is subject to an end, called 'abrogation' (*al-naskh*) in the terminology of the scholars of Shari'ah.

⁶¹ *Al-Mā'idah*, 5: 48. [Ibn al-'Arabī], *Raḥmah*, 2: 26-8.

The Twentieth *Tawhīd*

"And *Dhū al-Nūn*, when he went off in wrath, thinking that We had no power over him! Then he cried out in the deep darkness, 'There is no god but Thou: Glory to Thee: I was indeed wrong! So We responded unto him, and delivered him out of grief/distress; even so do We deliver the believers.'"⁶²

As this Divine Oneness was affirmed by Yūnus (Jonah) in his anguish, Ibn al-'Arabī calls it *tawhīd al-ghamm*. And as it was stated in the form of *lā ilāh illā Anta*, whereby Yūnus affirmed the One Whom he was speaking to (i.e. Thou [*anta*]), it is also called *tawhīd al-Mukhāṭab*. Lastly, Ibn al-'Arabī also calls it *tawhīd al-tanfīs*, in accordance with His saying, that in consequence to this affirmation, He removed Yūnus's grief: 'We answered him, and delivered him out of grief'⁶³, 'But His Lord had chosen him, and He placed him among the righteous'.⁶⁴

For a background of the story of Yūnus (Jonah), in what follows are three other Qur'ānic passages, and then a commentary based on these four passages by 'Abd Allāh Yūsuf 'Alī:

Why was there never a city that believed, and its belief profited it?—except the people of Jonah; when they believed, We removed from them the chastisement of disgrace in this present life, and We gave unto them enjoyment for a time.⁶⁵

Jonah too was one of the Messenger; when he fled like a runaway slave to the laden ship. And then he cast lots, and was of the losers, then the whale swallowed him down, for he had done acts

⁶² *Al-Anbiyā'*, 21: 87-88. [Ibn al-'Arabī], *Raḥmah*, 3: 144.

⁶³ *Al-Anbiyā'*, 21: 88.

⁶⁴ *Al-Qalam*, 68: 48-50.

⁶⁵ *Yūnus*, 10: 98. [Ibn al-'Arabī], *Raḥmah*, 2: 319-20.

worthy of blame. Now had he not been of those that glorify Allāh, he would have tarried in its belly until the day of Resurrection; but We cast him upon the wilderness, and he was sick, and We caused to grow over him a tree of gourds. Then We sent him unto a hundred thousand, or more, and they believed; so We gave them enjoyment for a while.⁶⁶

So be thou patient under the judgment of thy Lord, and be not as the Man of the Fish, when he cried out, choking inwardly. Had there not overtaken him a blessing from his Lord he would have been cast upon the wilderness in a state of being condemned. But His Lord had chosen him, and He placed him among the righteous.⁶⁷

Yūnus's (Jonah's) mission was to the Assyrian capital Nineveh, then steeped in wickedness. When his first warning was unheeded by the people, he denounced Allāh's Wrath on them. But they repented and Allāh forgave them 'for a time' (*ilā ḥīn*). Yūnus, meanwhile, discouraged at the apparent failure of his mission, departed in wrath (*dhahaba mughāḍib*), thus abandoning the mission entrusted to him by Allāh. He forgot that Allāh has Mercy as well as forgiveness. He should have remained to his post in the most discouraging circumstances, and relied on the power of Allāh; for Allāh had power both over Nineveh and over the Messenger He had sent to Nineveh. He ran away (*abaqa*) to the sea and took a laden ship (*al-fulk al-mashhūn*), which met foul weather. As the

⁶⁶ *Al-Ṣāffāt*, 37: 139-48. [Ibn al-'Arabī], *Raḥmah*, 3: 491-2.

⁶⁷ *Al-Qalam*, 68: 48-50.

lot fell on him, the sailors threw him out into the sea in the storm. He was swallowed by a big fish (*al-ḥūt*), but in the depth of the darkness (*fi'l-zulumāt*), he, choking inwardly (*makzūm*), cried (*nādā*) to Allāh, and confessed his weakness: 'There is no god but Thou: Glory to Thee: I was indeed wrong!' His strange situation might well have caused him to be sick (*saqīm*), in the sense of physical and mental lassitude. 'Had there not overtaken him a blessing from his Lord he would have been cast upon the wilderness in a state of being condemned (*madhmūm*). But His Lord had chosen him, and He placed him among the righteous': Allāh cast him out ashore, upon the wilderness (*fā-nabadhnā-hu bi 'l-'arā*), and caused to grow over him a shelter of a tree of gourds (*wa anbat-nā 'alay-hi shajarah min yaqtīn*). He was refreshed and strengthened, and the work of his mission prospered: 'then We sent him unto a hundred thousand, or more, and they believed; so We gave them enjoyment for a time (*ilā ḥīn*)'.⁶⁸

The Twenty-First *Tawḥīd*

"Therefore exalted be Allāh, the King, the Truth: there is no god but He, the Lord of the Throne of Honour!"⁶⁹

This verse affirms the oneness of the Divine Individuality (*tawḥīd al-Huwiyyah*), in particular the oneness of the Truth (*tawḥīd al-Ḥaqq*). He the Exalted says, 'We created not the heavens and earth, and all that between them is,

⁶⁸ 'Abdullah Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, new ed. with rev. trans. and commentary (Maryland: Amana Corp., 1992), p.504-5nn.1478-9, p.814n.2744, p.1154-5nn.4119-4128, pp.1513-4nn.5629-31.

⁶⁹ *Al-Mu'minūn*, 23: 116. [Ibn al-'Arabi], *Raḥmah*, 3: 198.

in play (*lā'ibān*)⁷⁰, referring to His statement 'What, did you think that We created you only for sport (*'abath*)...?'⁷¹

It is of the nature of the True Being or Existence that there is no god but He (*fā-lā ilāh illā Huwa min nu'ūt al-Ḥaqq*). The stuff (*al-amr*) wherein the existence of the universe manifests is the Truth, which is the Breath of the Merciful (*nafas al-Rahmān*), the Dark Mist (*al-'Amā*).

He is also 'the Lord of the Throne', the Lord who gives the Throne its comprehensive form (*al-shakl al-iḥāṭī*), as the Throne is encompassing every thing (*li-kawni-hi bi-kull shay' muḥīṭ*). Now, the Origin (*al-aṣl*), wherein the forms of the universe manifest, encompasses every thing in the physical universe (*'ālam al-ajsām*). This origin is the Reality whereby the universe is created (*al-Ḥaqq al-makhlūq bi-Hī*). By such a susceptiveness (*qabūl*), it is as if the Reality were a receptacle or a vessel (*al-zarf*), from Which emerge to a state of exterior manifestation the interior existence of what It contains—degree after degree, entity after entity, in accordance with the Wise Order (*yabrazu min-Hu wujūd mā yaḥwī 'alay-hi ṭabaqan an ṭabaqin 'aynan ba'd 'aynin 'alā al-tartīb al-ḥikamī*). This Reality causes that *what* were originally unseen (*ghayb*) within Himself to emerge to a state of exterior manifestation, so that they will be, in their turn, witnessing and unifying Him. They unify Him even as they are issued from Him (*fā-yuwaḥḥidu-Hu ma'a ṣudūri-hi 'an-Hu*).

They are bewildered: if they want to affirm the manyness of true being, other than Him *is not* there; if they want to affirm the oneness of the True Being, they see that their determination (*'ayn*) is not He, Who creates two sides and a middle in order to distinguish archetypes within the One Essence; it is the forms that multiply. If it

⁷⁰ *Al-Dukhān*, 44: 38.

⁷¹ *Al-Mu'minūn*, 23: 115. [Ibn al-'Arabi], *Rahmah*, 3: 197-8.

is said that there is no thing, He the Exalted says on the contrary that 'We have not created the heavens and earth, and what is between them in vain'⁷², and that 'We created them not save in Truth'⁷³. If it is asked: where is He, He would answer: In the very differentiation (*al-tamyīz*), which cannot be denied. Nor can it be established save the One Essence (*'Ayn Wāḥidah*); hence, 'there is no god but He, the Lord of the Throne of Honour!'⁷⁴.

The Twenty-Second *Tawḥīd*

"I found her and her people prostrating to the sun instead of Allāh: Satan has made their deeds seem pleasing to their eyes, and has barred them from the Path—and therefore they are not guided—so that they do not prostrate themselves to Allāh, [although it is He] Who brings forth what is hidden in the heavens and earth; and He knows what you conceal and what you reveal. Allāh: there is no god but He, the Lord of the Mighty Throne."⁷⁵

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Ḥuwiyyah*), Who brings forth what is hidden (*tawḥīd al-khab*). Why this *tawḥīd* is called so by Ibn al-'Arabī will be explained in what follows.

The verses narrate what the bird hoopoe (*hudhud*) has informed the Prophet Solomon (Sulaymān) on Queen Sheba and her people, who were prostrating—which is a worshipping act—to the sun. They assumed that the sun is the one that brings forth plants from its seed, which the sower has hidden in the mines of the earth (called in Arabic *al-khab*). However, Ibn al-'Arabī notes that, upon scrutiny, the sun could only do so by its heat, which is consigned by Allāh, as well as by the aid of the water—

⁷² *Ṣād*, 38: 27. [Ibn al-'Arabī], *Raḥmah*, 3: 510.

⁷³ *Al-Dukhān*, 44: 39. [Ibn al-'Arabī], *Raḥmah*, 4: 114.

⁷⁴ *Al-Mu'minūn*, 23: 116. [Ibn al-'Arabī], *Raḥmah*, 3: 198.

⁷⁵ *Al-Naml*, 27: 24-26. [Ibn al-'Arabī], *Raḥmah*, 3: 282.

which has itself been granted wetness by none other than Allāh. Therefore, there is a combination between both heat and the effect of coldness, to the extent that the act of bringing forth the plant from the earth—which manifests elemental life—is never the monopoly of the sun.

Now, according to Ibn al-'Arabī, that particular hoopoe, to the exclusion of other birds, has been distinguished by Allāh in its ability to perceive water. Hence, reflecting its own distinction, and protecting its own station, what this bird used to know is this: that the strength of water is more powerful than the remaining elements of fire, air and earth. In other words, this bird is able to testify—through its gifted knowledge—in favor of water, that it is the noblest thing (*ashraf al-ashyā'*). For Ibn al-'Arabī, it is to be remembered that 'the Most Merciful sat Himself upon the Throne'⁷⁶ and that 'His Throne was over the waters'⁷⁷, and that it is from water that Allāh made every living thing⁷⁸.

As such, this hoopoe obviously could do no other than protecting its station of knowledge. So, when it found those people who worshipped the sun, this bird found that the nature of the sun (i.e. heat) is contrary to that of water (i.e. wetness). This hoopoe also knew that even if the plants, whose seeds are hidden in the mines of the earth, are brought forth by the heat of the sun, the sun is in reality just a backing for the water, from which Allāh made every living thing. Hence, an earnest fervor (*al-ghīrah*) overtakes the hoopoe concerning such a conflict, where the worshipper regards sun as the noblest thing—nay, as God. Consequently, the hoopoe informed

⁷⁶ *Tā Hā*, 20: 5; *al-Furqān*, 25: 59. [Ibn al-'Arabī], *Raḥmah*, 3: 67-72, 251.

⁷⁷ *Hūd*, 11: 7. See [Ibn al-'Arabī], *Raḥmah*, 2: 323.

⁷⁸ *Al-Anbiyā'*, 21: 30. See [Ibn al-'Arabī], *Raḥmah*, 3: 130-2.

Solomon against these sun-worshippers, and in order to make its information more certain, the hoopoe furnished it as this: 'I found her and her people worshipping sun *instead of Allāh (min dūn Allāh)*', which underlines its earnest concern.

Even if the sun—by its heat—brings forth those plants, the sun also—by its radiance (*ishrāq*)—hides the stars (*al-kawākib*) as well as makes manifest perceptible earthly things. In shorts, the sun is making some things disappear as well as making some others manifest. The sun is also subject to the limit of night and day. By worshipping it, those people vie the sun against Allāh, 'Who brings forth what is hidden in the heavens and earth; and He knows what you conceal and what you reveal'.

But what are those, as stated by the hoopoe, 'that are hidden in the heavens and the earth that He brings forth'? According to Ibn al-'Arabī, these refer to water and the sun themselves. It is to be recalled that when water was tried by Allāh, it would lost in the underground earth (*fā-aṣḥaḥa ghawr*)⁷⁹, while when the sun was tested by Allāh, it passed (*fā-amasat āfilah*)⁸⁰. And then, it is He Who creates springs and makes manifest the hidden water; and He is the One Who makes manifest the light at dawn (*fār al-tannūr*)⁸¹, hence makes manifest the hidden sun.

The nature of the sun, which bringing out into the open that what was hidden, leads those worshippers to believe that it knows what they reveal, and as such it deserved to be worshipped. But even if this were supposed to

⁷⁹ See *al-Kahf*, 18: 41; *al-Mulk*, 67: 30. [Ibn al-'Arabī], *Raḥmah*, 4: 361.

⁸⁰ See *al-An'ām*, 6: 78. [Ibn al-'Arabī], *Raḥmah*, 2: 91.

⁸¹ Lit. 'boils over the fire-place'. *Fār al-tannūr* is Qur'anic term in *Hūd*, 11: 40; *al-Mu'minūn*, 23: 27. According to Ibn al-'Arabī, in *Raḥmah*, 3: 189 it refers to the light of the dawn (*daw' al-fajr*).

be true, it would be more appropriate to worship the One 'Who knows *what they hide and* what they reveal'. As it is also the nature of the sun to bring forth the plants, whose seeds were hidden by the earth, Allāh states to them that it behooves them to worship He 'Who brings forth what is hidden in the heavens and the earth'. This refers to the fact that He is the One Who brings forth the stars, which manifest after the sun sets and—as it were—hides. Then, He makes the sun manifest in its rising from this concealment. Even in the earth, it is Allāh Who brings forth its plants into the open. On the contrary, the sun is not like this at all, as it is by its splendor that the heavenly stars (*al-kawākib*) become hidden. In shorts, Allāh is the One Who is more appropriate to be worshipped rather than the sun, as, in His point of view, the nature of the sun is like that of the stars, which set and rise; Allāh is the One Who issues the sun from the concealment in the heaven by its rising, likes all other stars. And this is why the bird hoopoe stated that the Satan has kept the Queen of Sheba and her people away from 'the Path', which refers to the Words and Way of Allāh (*qawl Allāh wa širāʿu-Hu*).

Hence the affirmation, that 'Allāh!—there is no god but He!—Lord of the Supreme Throne!', 'Who reaches over all things in mercy and knowledge'⁸², 'Who sits Himself upon the Supreme Throne', as He rules over the sphere of the orbit of the sun, and over the stillness and flow of water, both the sun and water are in the conditions of hidden and manifest. Now, the manifest, in its manifestation, affirms the oneness of Allāh; and the hidden, in the veil of its concealment (*sadl sutūri-hi*), also affirms the oneness of Allāh, the Exalted One, Who knows what they hide and what they reveal. He is 'Allāh!—there is no god but He!—Lord of the Supreme Throne!'

⁸² Cf. *Ghāfir*, 40: 7. [Ibn al-'Arabi], *Rahmah*, 4: 4-5.

The Twenty-Third *Tawḥīd*

"Thy Lord does create and choose as He pleases...And He is Allāh: there is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back."⁸³

In this verse, Allāh affirms the oneness of His Individuality, in particular the oneness of His Choice (*tawḥīd al-Ikhtiyār*). Now, according to rational proof (*al-dalīl*), there is no difference in excellence in the universe. In respect to the relation of the universe to Allāh (*min ḥayth nisbat al-'ālam ilā Allāh*), which is one relation (*nisbatu-hu wāḥidah*), there could not be any preferred object that excels others in His view.

Nevertheless, the real affair that we see is not like this. Rather, according to the Qur'ān, there are many sorts of things that excel others. Even the Qur'ān itself—which is the Speech of Allāh (*kalām Allāh*)—does excel all other Revealed Scriptures (*sā'ir al-Kutub al-Munazzalah*), which are His Speech, too. And of the Qur'ān itself, some verses do surpass other verses; the verse of al-Kursī, for example, is the chief among the verses of the Qur'ān. Nevertheless, there is no doubt that their relations to Allāh is that all of them are His Speech.

All these lead to our knowledge that the wisdom claimed by rational view is unsound (*laysat bi-ṣaḥīḥah*), and that Allāh's Wisdom in the real affairs is the right one, albeit unattainable by the intellect. Even though in this sense the Divine Wisdom is unknown, it is not completely so. It would be more correct to say that the intellect knows the Divine Wisdom in a general manner, meaning that it is beyond the unaided reason and reflection to specify it.

So, we could see that there is qualitative disparity (*al-tafāḍul*) and preference (*al-ikhtiyār*) in the universe, even

⁸³ *Al-Qaṣaṣ*, 28: 68-70. [Ibn al-'Arabī], *Raḥmah*, 3: 309.

in the prescribed Divine Glorification (*al-adhkār al-ilāhiyyah al-mashrū'ah*) as mentioned above. Thus, we could infer that there is intelligible entity (*amr ma'qūl*), which is different from the Breath of the Merciful and yet identical with It, whereby the Words come into existence—these entities are the essences of the is-ness of thing⁸⁴. This is identical to the Divine Will (*al-mashī'ah*), wherein such a determination of the excellence of a thing above other things becomes manifest in the One (*fi-hā zahara hādihā 'l-tafḍīl fi 'l-Wāḥid*). While things can not by themselves determine their excellence over others, they are subject to be determined so by the One, Who has no equal at all. Since we know that the secret of Allāh is unknown save to Him, this is the affirmation of the oneness of the Divine Choice in the presence of the Secret (*tawḥīd al-Ikhtiyār fi ḥaḍrat al-Sirr*). There is no god but He, to Him be praise, at the first (i.e. the general praise, *ḥamd al-ijmāl*) and at the last (i.e. the praise in detail, *ḥamd al-tafṣīl*). Hence, the glorifiers are distinguished in the One Entity (*fā-tamayyazat al-maḥāmid fi 'l-'Ayn al-Wāḥidah*), and their praise is their very essence.

The Twenty-Fourth *Tawḥīd*

“And call not, besides Allāh, on another god. There is no god but He. All things perish, except His Face. To Him belongs the Command, and to Him will ye (all) be brought back.”⁸⁵

The Exalted One forbids mankind to call upon any other god with Allāh. Ibn al-'Arabī points out that in that verse, the other god prohibited from being called upon is simply stated in an indefinite form; that is to say, it refers

⁸⁴ Syed Muhammad Naquib al-Attas, *The Commentary on the Hujjat al-Ṣiddiq of Nūr al-Dīn al-Rānīrī* (Kuala Lumpur: Ministry of Culture, 1986), 234, 263.

⁸⁵ *Al-Qaṣaṣ*, 28: 88. [Ibn al-'Arabī], *Raḥmah*, 3: 314, 317.

to no specific thing, as there exists no other god besides Allāh (*lam yakun thamma*). Hence, the hostility (*tanakkur*) of Islam against 'any other god' sides by sides with Allāh .

This verse points out how futile is the act of those who call upon with Allāh any other god, as that other god has neither reference to be specified (*muta'allaq yata'ayyan*) nor reality to be explained (*ḥaqq yattadiḥ wa yatabayyan*). The object that their invocation points to is Sheer Non-Being (*al-'Adam al-Maḥḍ*); on the contrary, He Who is always in existence is the One Who possesses Pure Being (*fā-lam yabqā illā Man la-Hu al-Wujūd al-Maḥḍ*), 'there is no god but He'.

This affirmation continues with the statement that 'all things perish, except His Face'. 'All things' here refers to every thing that could be imagined as thing. Now, in relation to Godhood, every thing is perishing in its very thing-ness (*fā-kull shay' yatakhayyal fī-hi anna-hu shay' ḥālik fī 'ayn shay'yyati-hi 'an nisbat al-ulūhiyyah ilay-hi*). It is the Face of the Truth—Who is the True Being or Existence—that abides, and He is the Possessor of Immense Majesty, Bounty, Honor, and Blessings (*fā-Wajh al-Ḥaqq bāq wa Huwa Dhū 'l-Jalāl wa 'l-Ikrām wa 'l-Ālā' al-Jisām*⁸⁶).

Therefore, as prayer could never be invoking an imaginary entity, which does not exist over against Allāh, there is no prayer except to this Known One (*al-Ma'rūf*), Who is by Himself the Sheer Truth (*fā 'l-Ḥaqq al-Khāliṣ man kāna fī Dhāti-Hi yu'lam fā-lā yujhal*). However, this Entity is also Unknown in the sense that He could not be completely known (*wa yujhal fā-lā yuḥāṭu bi-Hi 'ilm*). He is known as the One Who could not be completely known (*fā-'ulima min ḥayth anna-Hu lā yuḥāṭ bi-Hi 'ilman*); and He is not known as we could not know Him in complete

⁸⁶ Cf. *al-Raḥmān*, 55: 27. [Ibn al-'Arabi], *Raḥmah*, 4: 246-7.

(*wa-juhila min hayth anna-Hu lā yuhāt bi-Hi 'ilmān*). In shorts, He is known as He is unknown (*fā-'ulima min hayth juhila*); and the knowledge of Him is the very lack of it (*fā 'l-'ilm bi-Hi 'ayn al-jahl bi-Hi*).

This verse affirms the oneness of the Divine Individuality (*tawḥīd al-Huwiyyah*), particularly His Authority (*tawḥīd al-Ḥukm*). It is done by affirming the oneness of Him to Whose Decree (*al-qaḍā'*) return numerous things (*al-kathrah*), as He is their essence. The Divine Decree that is executed in His affairs is His determination upon things (*al-qaḍā' alladhī la-hu al-muḍī fī 'l-umūr huwa al-ḥukm al-ilāhī 'alā 'l-ashyā'*).

The Twenty-Fifth *Tawḥīd*

“Is there a Creator, other than Allāh, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth.”⁸⁷

In this verse, Allāh affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*), particularly the oneness of the Real Cause (*tawḥīd al-'Illah*). Now, a servant could never depart from his reality, i.e. his original condition of being in need of a cause (*aṣl kawni-hi muftaqiran ilā sabab*), which is the sustenance (*riḥq*) whereby he continues to live. The servant who is veiled (*al-mahjūb*) fancies that this cause refers to the created causes (*al-asbāb al-mawḍū'ah*). Although such is a good idea (*takhayyul ṣaḥīḥ*), Ibn al-'Arabī underlines that those entities are 'created' cause (*bi-ḥukm al-jā'ī*); they are not by-themselves causing (*lā bi-ḥukm dhāti-hā*) the continualness of the servant's life.

Now, He Who creates the causes to be the sustenance is none other than Allāh; He is affirmed in this verse as the One Who 'gives you sustenance from heaven (i.e. for your spiritual aspects) and earth (i.e. for the bodily ones)'.

⁸⁷ *Fāṭir*, 35: 3. [Ibn al-'Arabī], *Raḥmah*, 3: 440.

In other words, it is Allāh Who is the Provider, in Whose hand is the sustenance (*al-Razzāq alladhī bi-yadi-Hi al-rizq*). Therefore, He calls people's attention to this fact, saying 'O men! Call to mind the grace of Allāh unto you! Is there a Creator, other than Allāh, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth.'

It should be obvious by now that He could not be God (*Ilāh*) unless He is the One vis-a-vis the created causes. The reason is that, it is of the reality of God (*sha'n al-Ilāh*) that thing's existence must not be outside Him (*lā yakhruj 'an-Hu wujud shay'*); had that been the case, He would have no authority over the thing, whereas 'to Him goeth back every affair' (*wa ilay-Hi yurja'u 'l-amr kullu-hu*)⁸⁸. As Allāh lets the veil fall upon some of His servants' eyes, who could only perceive the providence (*al-rizq*) and fail to perceive the Provider (*al-Razzāq*), they say, 'this is the cause that whereby we survive'. Then He says to them, 'this is not the real cause that by which you survive, as it is in itself created by the One Who creates you. Just as much as He creates you, He provides your sustenance, too. So, don't you ever place Him on the same level with others that are possessed by and came from Him; indeed, you and those on whom you are depended upon are peers, so don't rely on your equals.'

The Twenty-Sixth *Tawhīd*

"For they, when they were told that there is no god except Allāh, would puff themselves up with pride."⁸⁹

Considered as an affirmation of the oneness of Allāh (*tawhīd Allāh*) rather than that of the Divine Individuality (*al-Huwiyyah*), this affirmation is a rejoinder to the polytheists,

⁸⁸ *Hūd*, 11: 123. [Ibn al-'Arabi], *Rahmah*, 2: 368-71.

⁸⁹ *Al-Şaffāt*, 37: 35. [Ibn al-'Arabi], *Rahmah*, 3: 480.

who are not just so presumptuous against affirming that Allāh is One, they are astounded by such an affirmation, too. They say, 'has he made the gods (all) into One God (*Ilāh Wāḥid*)? Truly this is a wonderful thing!'⁹⁰. They are perplexed on how could there be a multiplicity in the sheer One (*al-kathrah fi 'ayn al-Wāḥid*), on how could many entities become only One Entity (*kayf takūn al-ashyā' shay' wāḥid*).

The polytheists assert that they never hear, among their ancestors of old, such an affirmation that there is no god except Allāh⁹¹. Perceiving that the so-called Messenger is of the same kind as theirs, they suppose that he could not see except what they themselves are able to see; hence the question, wherefrom he gets what he is claiming to be witnessing, that there is no god except Allāh? The fact is that the polytheists are veiled by their senses from the knowledge of the Divine Province (*ma'rifāt al-ikhtisāṣ al-Ilāhī*).

The Twenty-Seventh *Tawḥīd*

"He created the heavens and the earth in true (proportions): He makes the night overlap the day, and the day overlap the night: He has subjected the sun and the moon (to His law): each one follows a course for a time appointed....He created you (all) from a single person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allāh, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are you turned away?"⁹²

In this verse, Allāh affirms the oneness of His Sign (*tawḥīd al-Ishārah*). Each and every thing in this world of

⁹⁰ *Ṣād*, 38: 5. [Ibn al-'Arabī], *Raḥmah*, 3: 503-4.

⁹¹ *Al-Mu'minūn*, 23: 24, *al-Qaṣaṣ*, 28: 36.

⁹² *Al-Zumar*, 39: 6. [Ibn al-'Arabī], *Raḥmah*, 3: 537.

becoming (*al-kawn*) is indeed pointing to Him (*fa-mā fi al-kawn mushār ilayh illā Huwa*). But then, as a sound reason and an impeccable religion would ask, how are some mankind turned away? Ibn al-'Arabī explains that, since signification does not materialized from the signifier except through a particular event that is originated from him, the signifier is inevitably ignorant of his *own* affair at the moment when *that* event comes to pass from himself, as he is preoccupied not only with its origination from him but also with its effect upon him. Now, in such a state and at that particular moment, his fellow (*rafiq, qarīn*)—which is none other than his sound intellect (*al-'aql al-salīm*) or flawless religion (*al-shar' al-ma'sūm*)—would signify to him, saying, as it were, 'Such is Allāh, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He'. Other than these two companions will otherwise tragically points to different entities: either Fate and Its acts (*al-dahr wa taṣarrufi-hi*), or Nature and Its predicaments (*al-Ṭabī'ah wa aḥkāmū-hā*), or a complete series of events (*ḥukm al-dawr*)—in shorts, every opiner would as well turn to his own personal tragic view.

The Twenty-Eighth *Tawḥīd*

"(Allāh,) the Forgiver of sins, Acceptor of repentance, the Terrible in retribution, the Possessor of bounty (*Dhī al-ṭawḥīd*); There is no god but He: unto Him is the final end."⁹³

He is the Forgiver of sins, the Clement (*al-Yasūr*). He accepts the penitence of those who return to Him after committing disobedient acts (*al-mukhālafah*), even if they keep returning to Him up to thousand times on a very same day, they *are* accepted by Him as repentant.

Lest one may fancy that he could in any way oppose Him, Allāh then warns His servants that He is Irresistible

⁹³ *Ghāfir*, 40: 3. [Ibn al-'Arabī], *Raḥmah*, 4: 3.

(*lā yuqāwam*)—the Terrible One in punishing evil doings (*Shadīd al-‘iqāb*). It is quite significant nevertheless that in the phrase *Shadīd al-‘iqāb Dhī al-ṭawl*, wherein the Truth reveals that He is severe in retribution, such an attribute is divulged against the backdrop of a most widespread Bounty (*al-Ṭawl al-a‘amm*). Another important consideration is that, while Allāh claims intensity (*shiddah*) in His retribution, the same is not claimed for His Bounty (*al-ṭawl*). For His servants who are possessed of understanding (*dhawī al-afhām*), this fact indicates that His Profusion (*al-ṭawl*) rather strengthens what is mentioned earlier, i.e. His being forgiving of sins and accepting repentance. Consequently, the emphasis is now more upon the fact that He is the Forgiver of sins and the Acceptor of penitence rather than upon the One Who inflicts His retribution in a most terrible manner.

By the servants being heedful of His warning that He is the Terrible in Retribution—though ultimately He is the Munificent in forgiving sins and accepting repentance—they would always consciously confining themselves to His commands. As such, it is the Truth Himself Who is in charge of their affairs, guarding them in all their doings, until they would know that He is the Truth and that His command is true.

In reality, this affirmation reflects a station of Faith and Belief (*maqām al-Īmān*), as the Faithful is he whose self is in balance between fear and hope (*al-khawf wa ‘l-rajā’*). Each of his two foosts is standing firmly upon fear and hope, without confusing between Allāh’s limitless Bounty and His Justice (*faḍlu-Hu wa ‘adlu-Hu*). Considered as an affirmation of the oneness of the Divine Individuality (*tawḥīd al-Huwiyyah*), in this verse Allāh affirms the oneness of the ultimate condition of affairs (*tawḥīd al-ṣayrūrah*), as ‘unto Him is the final end’ (*ilay-Hi ‘l-maṣīr*).

The Twenty-Ninth *Tawhīd*

“Verily Allāh is full of grace and bounty to men: yet most men give no thanks. Such is Allāh, your Lord, the Creator of all things. There is no god but He: then how ye are deluded away from the Truth!”⁹⁴

Considered as an affirmation of the oneness of the Divine Individuality (*tawhīd al-Huwiyyah*), in this verse Allāh affirms the oneness of Divine Grace and Bounty (*tawhīd al-Faḍl*), as this affirmation comes after His saying, ‘verily Allāh is limitless in His bounty to men.’ This affirmation is hence the thanksgiving (*shukr*) to Allāh for His grace and bounty to mankind.

The Thirtieth *Tawhīd*

“He is the Living (One): there is no god but He: call upon Him, giving Him sincere devotion, praise be to Allāh, Lord of the worlds!”⁹⁵

Considered to be an affirmation of the Divine Pure Individuality (*tawhīd al-Huwiyyah al-Khāliṣah*), in this verse Allāh affirms the oneness of Life (*tawhīd al-Ḥayāh*), which is, as it were, an affirmation of the oneness of Everything (*tawhīd al-Kull*). Life is a prerequisite of every praiser (*musabbih*), and there is nothing in the universe save that it is a praiser of His praise (*musabbih bi-ḥamdi-Hi*)⁹⁶; hence Ibn al-'Arabi's identification of *tawhīd al-Ḥayāh* with *tawhīd al-Kull*. There is no glorification of Allāh (*thanā'*) that is more perfect than magnifying His Oneness (*al-Aḥadiyyah*), wherein no others participate (*fī-hā 'adam al-mushārahah*); affirming the Divine Oneness—*lā ilāh illā Allāh*—is the Divine Praise par excellence (*al-tawhīd afḍal al-thanā'*). It is a pure affirmation of the

⁹⁴ *Ghāfir*, 40: 62. [Ibn al-'Arabi], *Raḥmah*, 4: 24.

⁹⁵ *Ghāfir*, 40: 65. [Ibn al-'Arabi], *Raḥmah*, 4: 25.

⁹⁶ See *al-Baqarah*, 2: 30. [Ibn al-'Arabi], *Raḥmah*, 1: 107.

Divine Oneness that belongs to Allāh, which is verified by Himself as well as by the whole Universe (*ikhlāṣ al-tawḥīd li-Allāh min Allāh wa min al-'Ālam*).

The Thirty-First *Tawḥīd*

"There is no god but He: it is He Who gives life and gives death—the Lord and Cherisher to you and your earliest ancestors."⁹⁷

This affirmation of the Divine Oneness is pertained to the blessing (*tawḥīd al-barakah*), as it is contained in the Qur'ānic chapter wherein He mentions that 'We bestow the Qur'ān from on high on a blessed night (*laylat mubārakah*)....therein every wise bidding determined' (*fī-hā yufraqu kullu amrin ḥakīm*)⁹⁸. As in the blessed night is specified one's whole duration of life and its end (*ājāl*), the One God is described in this verse with 'granting life' and 'dealing death' (*yūḥyī wa yumīt*).

According to Ibn al-'Arabī, whosoever affirms the oneness of Allāh with such a blessed affirmation (*al-tawḥīd al-mubārakah*), he would know the secret of the following Qur'ānic parable (*tashbīh*):

Allāh is the Light (*Nūr*) of the heavens and the earth; the likeness of His Light is as a Niche (*mishkāṭ*) wherein is a Lamp (*miṣbāḥ*), the Lamp in a Glass (*zujājah*), the Glass as it were a Glittering Star (*kawkab durriyy*), kindled from a Blessed Tree (*shajarah mubārakah*), an Olive (*zaytūnah*) that is neither of the East nor of the West (*lā sharqīyyah wa lā gharbiyyah*), whose Oil (*zayt*) well-nigh would shine (*yūḍī*)....⁹⁹

⁹⁷ *Al-Dukhān*, 44: 8. [Ibn al-'Arabī], *Raḥmah*, 4: 112.

⁹⁸ *Al-Dukhān*, 44: 3. [Ibn al-'Arabī], *Raḥmah*, 4: 111.

⁹⁹ *Al-Nūr*, 24: 35. [Ibn al-'Arabī], *Raḥmah*, 3: 214-22.

The Thirty-Second *Tawhīd*

“So, when it has come to them, how shall they have their Reminder? Know that there is no god but Allāh, ask forgiveness for thy fault, and for the men and women who believe.”¹⁰⁰

Affirming the oneness of Allāh (*tawhīd Allāh*), in this verse He affirms the oneness of His Reminder (*tawhīd al-Dhikrā*). Since Allāh, in His grace, creates mankind with a propensity to be heedless, he is forgetful of His oneness (*tawhīd Allāh*) as every time he looks, what he sees are natural causes (*al-asbāb*), from which the universe comes to be manifest (*allatī yazhar al-takwīn 'inda-hā*). As the man is controlled by heedlessness that covers (*al-ghīṭā'*) his understanding, he could not perceive the Very Face of the Truth (*'Ayn Wajh al-Ḥaqq*) in the causes wherefrom he fancies that the universe has come into being (*allatī yakūn 'an-hā al-takwīn*). When, in whatever form, the Divine Reminder comes upon him, he knows that the natural causes-in-themselves point to the truth that there is no god but Allāh. He knows also that, had there be no aspect of Divine Reality (*wajh al-Amr al-Ilāhī*) in those causes—nay, the causes *are* the Divine Reality (*hiya 'ayn al-Amr al-Ilāhī*)—thing will not come to be out of the causes at all. As much as such an affirmation comes after the Reminder uncovers the veil (*al-sitr*), this affirmation is followed by the prayer of the Divine excuse (*sitr*) for the believers; all this is among the Divine Grace to His servant.

The Thirty-Third *Tawhīd*

“He is Allāh, there is no other god but He—the Knower of the Unseen and the Visible; He is the Most Gracious, Most Merciful.”¹⁰¹

¹⁰⁰ *Muḥammad*, 47: 18-19. [Ibn al-'Arabī], *Raḥmah*, 4: 142.

¹⁰¹ *Al-Hashr*, 59: 22. [Ibn al-'Arabī], *Raḥmah*, 4: 308-9.

Affirming the One Divine Individuality (*tawḥīd al-Huwiyyah*), in this verse Allāh affirms the oneness of Knowledge (*tawḥīd al-'Ilm*). It is an affirmation of His Oneness with respect to distinction (*al-tafriqah*), as in this verse He distinguishes between the unseen and the visible.

The Thirty-Fourth *Tawḥīd*

“He is Allāh, there is no god but He—the Sovereign, the All-Holy.¹⁰²

In this verse, Allāh affirms the oneness of His Attributes (*tawḥīd al-Nu'ūt*), which is one of the affirmations of the oneness of His Encompassing Individuality (*tawḥīd al-Huwiyyah al-Muḥīṭah*). Belong to Him are all Attributes, the Attributes of the Magnificence (*nu'ūt al-Jalāh*). The Attributes of Transcendence (*ṣifāt al-Tanzīh*) do not establish Him, whereas Reality (*al-Amr*) is established in existence (*wujūdī thābit*). Due to this, ‘He’ precedes and succeeds the affirmation: even if the attributes of negation (*nu'ūt al-salb*) come and produce bewilderment in the heart of the hearer, the Divine Individuality, by Its circumspective sway, will prevent the hearer from retiring into non-existence and, as he disagrees that there are intelligible and sensible existence, subsequently asserts that there is nothing in existence. The pronoun He certainly refers to an established reality (*amr muqarrar*).

The Thirty-Fifth *Tawḥīd*

“No kind of calamity can occur, except by the leave of Allāh: and if anyone believes in Allāh, (Allāh) guides his heart (aright): for Allāh knows all things....Allāh! There is

¹⁰² *Al-Hashr*, 59: 23. [Ibn al-'Arabī], *Raḥmah*, 4: 314.

no god but He: and on Allāh, therefore, let the Believers put their trust."¹⁰³

This affirmation of the Divine Oneness is related to calamity (*al-razāyā*). In such a calamitous situation, the servant perceives that what had occurred happens in the hand of He Who preserves his existence. Therefore, he returns to Allāh, so that He would put an end to his suffering (*alim*). Due to this, Allāh praises those who say, when afflicted with calamity: 'to Allāh we belong, and to Him is our return.'¹⁰⁴ In such a calamity, they belong to Allāh; parting from the disaster, they return to Allāh, Who preserves them their existence as well as whatever that escapes them. Whatever that befalls them is a sheer trust that is deposited to its time; there is neither affliction nor disaster. This unification is the most beneficial treatment that is applicable, so much so that the Most Exalted tells us about them, and He says, 'they are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance.' The fact that Mercy descends on them is quite significant, as with the Lordly Mercy there should be no agony. They are the ones that receive guidance, which is an illumination concerning reality as it-is-in-itself (*al-amr 'alā mā huwa 'alayh fī nafsī-hi*). On the contrary, for those who have no such a spiritual tasting (*dhawq*), the agony of such a calamity is afflicted on their hearts, and when they get angry, they are deprived of its virtue.

¹⁰³ *Al-Taghābun*, 64: 11, 13. [Ibn al-'Arabī], *Raḥmah*, 4: 336.

¹⁰⁴ *Al-Baqarah*, 2: 156. [Ibn al-'Arabī], *Raḥmah*, 1: 229-30. *Idem.*, *Ījāz*, 229-30.

The Thirty-Sixth *Tawhīd*

"(He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs (*Wakīl*)."¹⁰⁵

This is the last invocation of *lā ilāh illā Allāh* mentioned in the Qur'ān, wherein His Oneness as the Disposer of Affairs (*tawhīd al-wakālah*) is affirmed.

By creating all things that are beneficial for mankind, Allāh makes him the owner of those things. But then He commands the servant to entrust Him as the Disposer of his affairs, so that he could devote himself to worship Him.¹⁰⁶ There is no conflict between the verse wherein He commands that the servant takes Him as his Disposer of affairs¹⁰⁷ and the verse wherein He commands him to spend in charity on others out of that of which Allāh has made him trustee¹⁰⁸, because as much as the charity is spent through the hands of the servant, the thing belongs to Allāh. To expend in charity means to take Him as one's Disposer of affairs (*al-Wakīl*). Two aspects are involved here: the possession that belongs to Allāh, and the charitable spending *of* the servant who obeys His command concerning whereto should he expend or not to expend the wealth. Indeed, the religious laws (*al-sharā'ī*) were revealed to explain just this, so that the servant will spend according to a certain knowledge (*baṣīrah*) as to the view of the One Who has made him trustee. Should the spender expend in what the Authorizer has not commanded him to, the former must bear the cost of what he has wasted from the latter's wealth. The servant must know that there is nothing that

¹⁰⁵ *Al-Muzzammil*, 73: 9. [Ibn al-'Arabī], *Raḥmah*, 4: 403.

¹⁰⁶ *Al-Dhāriyāt*, 51: 56. [Ibn al-'Arabī], *Raḥmah*, 4: 193-7.

¹⁰⁷ *Al-Muzzammil*, 73: 9. [Ibn al-'Arabī], *Raḥmah*, 4: 402-5.

¹⁰⁸ *Al-Ḥadīd*, 57: 7—'Believe in God and His Messenger, and expend of that unto which He has made you successors...'. [Ibn al-'Arabī], *Raḥmah*, 4: 279.

belongs to him; he is insolvent by origin (*fā-inna-hu muflis bi-ḥukm al-aṣl*).

Concluding Evaluation

As has been shown above, Ibn al-'Arabī's affirmation of the Oneness of Allāh's Divinity involves a recognition and acknowledgement of all Divine Names and Attributes. Affirming that there is only One Truth-Reality (*aḥadiyyat al-Ḥaqq*), Ibn al-'Arabī also affirms the oneness of His Individuality (*tawḥīd al-Huwiyyah*). Allāh is the One True and Real God, or Deity, or Divine (*Ilāh Wāḥid*). He is the Most Merciful (*al-Raḥmān*), the Transcendent (*tawḥīd tanzīh*), the Sender of True Scripture (*Munazzil al-Kitāb*), the One Who sends the Messenger (*al-Mursil*) to remind humanity of the First Covenant, the Willing (*tawḥīd al-Mashī'ah*), the Exalted (*al-'Azīz*), the Unbegotten (q.v. *lam yūlad*), the Unapproachable Sanctuary (*'Azīz al-Ḥīman*), the All-Wise (*al-Ḥakīm*), the Bestower of forms (*al-Muṣawwir*) in the sense that befits His Majesty (*Jalāl*), the Equitable (*al-Muqsit*) in His Witness (*al-qisṭ, al-shahādah*), the One Who will surely gather humanity to the Resurrection Day. He is the One Lord (*tawḥīd al-Rabb*), the Creator (*al-Khāliq*), the True and Real Being or Existence (*tawḥīd al-Wujūd*), the Authority (*al-Sayyid, al-Ḥakīm*), the All-Glorious (*al-Majīd*), the Necessary Existence (*al-Wājib al-Wujūd*), the Eternal (*al-Thābit*), the King (*al-Mālik*) to Whom we servants must submit, Who gives life (*al-Muḥyi*) and death (*al-Mumīt*), Who gives (*al-Mu'ī*) and withholds (*al-Māni'*), Who harms (*al-Dārr*) and benefits (*al-Nāfi'*). He is the Beneficent (*al-Mun'im*) Who nourishes us and establishes our wellbeing, Who constantly doing that which is good (*al-Miḥsān*). He is the Lord of the Mighty Throne (*Rabb al-'arsh al-aẓīm*) unto Whom the servants seek sufficiency (*tawḥīd al-istikfā'*), and from Whom succour is sought (*tawḥīd al-istighāthah*); the One

in His command and affair (*Wāḥid fī amri-Hi*). He is the Sustainer (*al-Maghadhdhī*), the Provider (*al-Razzāq*), the Great All-Compeller (*Jabbār 'Azīm*), the Self-Subsistent One (*al-Qayyūm*), the Existentiator of things (*al-Mūjīd*). Ibn al-'Arabī also affirms the unity of His Vastness (*tawḥīd al-Sa'ah*), which is His Knowledge of everything, albeit the distinction between the unseen and the visible worlds; He knows everything as He is the Hidden (*al-Bāṭin*) as well as the Manifest (*al-Zāhir*), the Possessor of the Breath (q.v. *nafas al-Raḥmān*) and the inexhaustible Word—related to the last mentioned, He qualifies Himself with the Attribute of Speech. He is the One Who brings forth the secondary causes into existence (*al-Mukawwin*); indeed, He is the Real Cause (*tawḥīd al-'Illah*). He is the One God to Whom the believers speak (*tawḥīd al-Mukhāṭab*) when they are in anguish (*tawḥīd al-ghamm*) so that He would remove their grief (*tawḥīd al-tanfīs*); He is the Disposer of Affairs (*tawḥīd al-Wakālah*), upon Whom the believers put their trust in any calamitous situation. He is the One Truth, or Reality, wherein the existence of the universe manifests (*al-Ḥaqq al-makhlūq bi-Hi'l-'ālam*), also identified as the Breath of the Most Merciful (*nafas al-Raḥmān*) and the Dark Mist (*al-'Amā*). He is the One Who brings forth what are hidden (*tawḥīd al-Khab*) in the heavens and the earth i.e., sun and water. Ibn al-'Arabī also affirms the oneness of Divine Choice (*tawḥīd al-Ikhtiyār*). He is at once the Forgiver of sins (*Ghāfir al-dhanb*), the Clement (*al-Yasīr*), the Terrible in retribution (*Shadīd al-'iqāb*), and the Possessor of Bounty (*Dhī al-ṭawf*); affirming so, the believers are in balance between fear and hope (*al-khawf wa'l-rajā*) of His limitless Bounty and Justice (*al-Faḍl wa'l-'Adl*). Ibn al-'Arabī also affirms that 'unto Him is the final end' i.e. the ultimate condition of affairs (*tawḥīd al-sayrūrah*).