

Muḥammadiyah Fact or Complete Human in the theory of "Pantheism" to Ibn 'Arabī

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ABSTRACT

Ibn 'Arabī thinks that Muḥammadiyah fact has some multiple names represent the last mattress of the isthmus or the absolute fiction, at the same time these multiple names represent the first mattress of the spiritual mediators in the ranking, mediating between the absolute fiction and sensual world, which is seen. Muḥammadiyah fact is not a material, but a spiritual fact, which is found in the whole universe from up to down. It had been found previously in the prophets and messengers, which embodied in the historical and physical character of Muḥammad at the end. This is a spiritual human fact, Adam was the first material representative of its physical manifestations. This is the highest Pen, which is on the top of the all spiritual and sensual assets -in term of the existence and knowledge-. This is the first Mind caused the other partial brains: Minds of the planets and humans alike. Finally, it is a spirit of Complete Human cannot be ignored by the universe anytime, which saves the universe, as its existence and rule. This spirit represents Summit of the protection, embodies in some certain persons represent the mystical esoteric State -at the Sufis generally and Ibn 'Arabī specially-.

Keywords: Muḥammadiyah Fact, Human Fact or Divine Human, Adam the caliph, Cosmic Human, Complete Human

INTRODUCTION: MUḤYUDDĪN IBN 'ARABĪ

Muḥyuddīn Ibn 'Arabī is the founder of the doctrine of "Pantheism" in Islam. He believed in the theory of deanthropomorphism and analogy in the same time. He did not ignore for a while to put them both together. Ibn 'Arabī narrated the meaning of deanthropomorphism and analogy in the sense of the unlimited and limited or bounded in the same time, which means that God is unlimited absolutely and beyond every boundary or limit, and He is also omnipresent. He is the similar in the sense, that He appears by His attributes and names in the image of every limited thing, and He is restricted in His appearance, as the requirements of images show that the deanthropomorphism and analogy both are two sides of the same fact, which means that they are two, only in the name. So "the infallible God and the creature, which is similar to Him, both are one. Therefore, there is no difference between them except the one fact, which is unique to God that He must be found in His existence." [1]

As expected, there were scholars who supported the views of Ibn 'Arabī in his theory of deanthropomorphism and analogy. Also there was who opposed this theory. The prominent names of those who supported him were Shihāb al-Dīn Suhrawardī, Majd al-Dīn al-Fairozābādī, Quṭub al-Dīn al-Ḥimawī, Ṣalāḥ al-Dīn al-Ṣafadī, Fakhr al-Dīn al-Rāzī, Jalāl al-Dīn al-Suyūṭī, 'Abd al-Razzāq al-Qāshānī, 'Abd al-Ghanī al-Nābulusī and others from the owners of the religious science, virtue, understanding and knowledge.

Among those who have explained his book: (Fuṣūṣ al-Ḥikam: The lobes of wisdoms) and disseminated his beliefs and theories in the philosophical mysticism, on the top of them, were Waḥīd al-Dīn al-Kirmānī, Ṣadr al-Dīn al-Qunī, Mu'ayyid al-Dīn al-Jindī, Fakhr al-Dīn al-'Irāqī, Dā'ūd bin Maḥmūd al-Qaiṣarī, 'Abd al-Raḥmān al-Jāmī and others.

On the other hand, the names of prominent opponents were included Ibn Taymiyya (deceased in 728 AH.), Ibn Khaldūn (died in 808 AH.), Ibn Ḥajar al-'Asqalānī (died in 852 AH.) and Ibrāhīm al-Biqā'ī (deceased in 858 AH.). Al-Biqā'ī had authored some books against Muḥyuddīn Ibn 'Arabī, such as: (Caution of the Prophet on the infidelity of Ibn 'Arabī). Jalāl al-Dīn al-Suyūṭī had also responded to Ibrāhīm al-Biqā'ī through his book entitled: (Caution of the Prophet in the acquittal of Ibn 'Arabī). [2]

Ibn 'Arabī was the first one who introduced in Islam the mystical idea of "the complete human" in seventh century AH. He summarized in the line of his words that God gathered the angels to honor Adam and asked Satan what prevented him to prostrate to Adam? Adam was the only person who had a combined image with a divine image and human image, which was necessary to be required by all of them. Satan did not have these two traits together. So Adam was caliph of God on the earth. Satan had not his image like his Creator, so he was not eligible to be His successor. Therefore, the succession was true for the complete human only. Therefore, God Almighty made his exterior image on the phenomenon of the realities of the world and his inner image on the image of Himself. [3]

Ibn 'Arabī is a connecting link to the previous philosophical mystic heritage, as he has a major impact on those scholars who appeared after him in the field of Islamic philosophy. The importance of the study of Ibn 'Arabī demonstrates an importance of the heritage left by his predecessors, to discover the ambiguity in the concepts and perceptions, which is found among the predecessors of the Sufis, which needs the further clarification. The character of Ibn 'Arabī had been discussed by the scholars more than other Sufis. So we see that he adopts the literal meaning of doctrine on the issues, relating to worship, but he gives more importance to the inner meaning in the interpretation of revealed Islamic law, as the goal and purpose. All this is proved through the verses in Qur'an, so as to provide a religious legality for his idea in mystics, as it was also done by the Sufis before him.

DEFINITION OF COMPLETE HUMAN

If the objects fixed in the cloud represent the images of facts of the world, this Muḥammadiyah fact represents the divine image in its complete form. The man -or human fact- on the image, as being his real image brings us closer to the concept of fictional representation or the Transfiguration in the mirror. [4] The human -on the other side- is a collector of the facts of the entire universe from above to below. Therefore, he is counted a "collecting isthmus for these two parties". [5] Even the man in the view of Ibn 'Arabī deserves to have this label more than any other creature, for he along with his isthmus position -as a mediator between God the creator and the creation- has the power of imagination itself and any other exists does not possess this power, so he has the divine power itself.

Ibn 'Arabī says: "The fantasy has to create absolutely, except itself. The fantasy is the creator of God in the imaginary presence, and God is the creator of the fantasy in the presence of the representative strain... If it is proved that the power of the fantasy in the creation is attributed to God and not to the fantasy itself, in fact it is a definition of the complete human expressed by this expression. Hence, there is nothing like him in his divine image, he has all the information in himself except the information about himself." [6]

If the divinity represents the acting (subjective) cause, and the fact of the facts represents the first substantial cause, and the cloud or the objective cause represent the imaginational cause, this last fact: (Muḥammadiyah Fact Or Complete Human) represents the cause for the purpose of the world creation, which is the presence of power of the divine names and their provisions on the one side, and the presence of images of the other things on the other side. "God had created the world in the form of the silhouette, without the sprite, like a non-clean mirror. Therefore, there was a need to make the mirror of the world brightened. So the mirror was brightened by Adam, as Adam was the spirit of that image, and the Angels were some of the forces of that image, which is called the world expressed in the term of the people "The Super Man", so the angels were for him as his spiritual and sensual power in the history of humanity." [7]

The purpose behind the appearance of the world is to show the effectiveness of the divine names on the one hand and see the God almighty Himself in the mirror on the other hand, as it is stated in the hadith on the tongue of the prophet about Allah: "I was a hidden treasure, I wanted to be known, so I created the creatures, then I was introduced to them by myself and this hadith underlines teleology of the world, but the world represents a non-brightened mirror or a uninspired body. Then it was necessary to be there a human to clear that image and to be the spirit of that body. We have mentioned in the previous paragraph, that the world was in the cloud generated in its complete presence by the divine soul, so the cloud on this stage represents the world in the form of the phantom has an un-cleared and un-reconciled existence, as it represents a non-brightened mirror. The humanitarian fact represents the spirit of that body and the brightness of that mirror. Those angles created by God in the cloud are created to represent the spiritual and sensual forces for this new generation. Finally, Ibn 'Arabī concludes that the man was found by the three maladies or elements of the divine Assembly, the divinity, the fact of the facts and the cloud or fixed objects.

That man here might indicate Adam the Caliph, and may indicate as a holistic concept, and may indicate the Muḥammadiyah fact, but it is better to say that it refers to these things in a holistic combination, it refers to Adam as a succession, and refers to the human being as his spiritual reality, and refers to the Muḥammadiyah fact as the origin of the world, as being its beginning and end. What is said by Ibn 'Arabī in the previous text about Adam is repeated in other words about the Muḥammadiyah fact. When the mind says: "When God wanted the existence of the world he initiated it by a divine knowledge as it was in the divine knowledge itself, then some divine manifestations were appeared from the effervesce of the Holy will to the absolute fact posted another fact called aerosols... Hence, Got accepted everything in that aerosol, depending on measuring their strengths and abilities, as the corners of the house accept the light of the lamp their lighting or abilities to accept the light is strong and dim as much as their proximity to that lamplight... Nothing was closer to the acceptance in the aerosol, but the fact Muḥammad (the prophet) named by the mind. Therefore, he was the master of the world as the whole. He was the first phenomenon in the existence. His presence was because of that divine light and of the aerosol and of the absolute truth. His Sample and sample of the world was found in the aerosol by his manifestation." [8]

UNIFICATION AMONG THE MUḤAMMADIYAH FACT, DIVINITY AND CLOUD

If the cloud is the first of the places, the fact of the facts represents the divine knowledge, and the divinity represents the association of divine names and attributes, this fact-with its multiple aspects- combines these facts and shares the existential and cognitive isthmus function alike.

As well as the Muḥammadiyah Fact unites the cloud, as being the first creature chosen by God from the angels created in this cloud. Ibn 'Arabī says: "When God created angels that are the minds created in the cloud -as the divine pen was the first creature of them- chosen by God as He presented it as the protector of the Office of the creation of world and its interests, and made that responsibility assigned for the worship, which brings it near to God, so it cannot think of anything except caring of this responsibility, as God made it a simple responsibility, so that it doesn't ignore and doesn't sleep and doesn't forget it. Therefore, God taught it some types of the science to save the updated assets and adjust it. God has written all of these (sciences) in the lines on the guarded board: (Al-Lawḥ Al-Maḥfooz: Guarded Tablet) saved from the tweaking and distortion." [9] This reasonable fact (the mind) mediates -existentially- between the world and God, and as being a reasonable-mind- unites with the divine knowledge mediating -cognitively- between God and the world as well.

Therefore, this fact is a mind had its own knowledge about its creator. It is a Pen as it is the first in the world of the registration and underline. It is a spirit orchestrates the world from the above to below, and mediates between God and the world, deriving the knowledge from God and extending it to all assets as their own abilities generally and the man particularly. It is described by all these multiple -and sometimes conflicting- traits, even though it is one in the same simple substance. We do not need to stress that all these attributes apply to the Muḥammadiyah Fact in the opinion of Ibn 'Arabī. It is the soul of the world. [10] The whole world is a copy of its facts. [11] It is the old divine knowledge. [12] It is the first creature created by the Divine manifestation, as well as its level is the level of the throne. [13]

As this fact is unified with the cloud, unites as well as the realities of the divine science, i.e. the fact of the absolute realities. Those sciences that are known by the first mind through the divine manifestation, are counted and recorded by the Pen are the realities of the divine science, because the knowledge of this mind as it is and as all the things that emit in this world according to this knowledge, they are not but the facts of the divinity. This is what is expressed by Attar in the following text using the term of Muḥammadiyah fact: "These facts separated and distinct in this divine science return to the one origin, which is the reality of complete human under the shadow of the Muḥammadiyah fact. These scientific facts with their relation to this origin were the details of its total truth and total Assembly. This theory is related to the divine manifestations by the eternal overflowing that cannot interrupt the divine creation any moment, by the divine mercy to them. [14]

RELATIONSHIP BETWEEN COMPLETE HUMAN AND MUḤAMMADIYAH FACT

The relationship between the complete human and Muḥammadiyah fact is a relationship between the shadow and original. This relationship in our minds requires in fact a relationship between the sensual assets -the shadow of the shadow of the existence- and their realities in the fixed objects -the shadow of the existence-, as such relationships cannot be based on the type of duality. The human and Muḥammadiyah fact are actually the one fact, as they include all of the facts found in the divinity and in the world as well. Therefore, the complete human -or the Muḥammadiyah fact- is only able to accept all of the old and new assets, as the other assets do not accept them, because every part of the world does not accept the divinity, God does not accept slavery, but the whole world is His slave, and He is alone one God, which must not be described by what is contrary to the divine descriptions, as well as, the world may not contact to what is contrary to the incidental descriptions. The human has two full proportions: By the first proportion he enters in the divine presence and by the second proportion he has the ontological status, then he is called as a slave, because he is ordered by God to do the responsibility. He can be called also as the Lord, because he is the caliph in terms of the image and the best form. He deserves to be like the isthmus between the world and the divine, and

collector between the creature and the creator (God). He is the dividing line between the divine and cosmic presence as the dividing line between the shade and the Sun. This is his reality that he has an absolute perfection as being the old and new. God has to be called only by the old, as He has no entrance to be called by the incident, because God transcends to be described by this description. As well as, the world has absolutely perfection in being incident, as it has no entrance to be old, because it cannot be able to be so. Therefore, the human became a collector of these two proportions: the old and new." [15]

ADAM IN THE TERMS OF PROPHECY AND SUCCESSION

This multifaceted reality has -from the other side- a cognitive function together with its existential function. Adam in terms of the rank of the prophecy and succession represents the one of the manifestations of this Muḥammadiyah fact or the first of these manifestations. As all of the prophets and messengers represent some different manifestations of this single truth, therefore, "every Prophet from Adam to the last prophet as each of them does not take, but only from the niches of Prophet Muḥammad, although the existence of his clay delayed, but he is exist with his fact. As it is said by the prophet Muḥammad: "I was a prophet when Adam was between the water and clay", and the others were the prophet only when they were sent". [16] This means that this fact is reflected on the different level in the different images of the prophetic religions that return in fact to this original source: the source of Muḥammadiyah fact. Under this scenario, the message of Muḥammad or Muḥammad the Prophet, who appeared in Mecca, represents the perfection of these manifestations and their comprehensiveness as the existential and cognitive knowledge. If the existence of this fact was found in the Apostles and canons as a hidden presence its existence in the Islamic shari'a represents a stage of emergence from the bellies on the existential level, as well as its perfection and association on the cognitive level. Ibn 'Arabī says: "You have to know (and be supported by God) that when God created the arranging sprites for the objects in the limited time at the movement of astronomy to set the duration was known by God, the first creation by the movement of time was the arranging spirit and this arranging sprite was the spirit of Muḥammad (the prophet). Then the other sprites were created according to the movements, as they had their existence in the unseen world without having their presence in the perceived world. Then God acknowledged and promised him about his prophecy and Adam was not, but between water and clay as it is said. The time ended up with the subconscious name in the favor of Muḥammad (the prophet) and existence of his body and soul, the time moved by its running to the apparent name, so Muḥammad (the prophet) appeared with the same body and spirit. It was his first verdict to him inwardly at all of the religions emerged by the prophets and the messengers, then his verdict became apparent, so he removed each religion initiated by the subconscious name by the apparent name to indicate the different between the names of two verdicts (previous and last), although the lawmaker and the owner of the religious laws was the one (Muḥammad), as he said: "I was a prophet." He did not say: "I was a human being". As well as he did not say: "I was an existent". The prophecy is not but only by the religion fixed from God, therefore, he told that he was the owner of the prophecy before the existence of the prophets who were his deputies in this world... Its rotation (rotation of the time) was ended by the subconscious name, starting another session with his apparent name (Muḥammad). He said: The time was running in a circle since God created us attributing the verdict to us apparently, as well as, it was attributed to us i.e. to Muḥammad in the first session inwardly, as the verdict (religion) was attributed apparently to who was proceeded allegedly i.e. to Abraham, Moses, Jesus and all of the prophets and messengers." [17]

If the emergence of Muḥammad represents the end of the orbit of the prophecy and completion of the religious laws, because of the transition from the subconscious name to the apparent name, the orbit of the protection -in the opinions Sufis and Ibn 'Arabī - is still going on. This

Muḥammadiyah fact still remains on the hearts of Sufis, as they inspire the knowledge to correct the misunderstanding and mistakes or ambiguity attached to the shari'a.

It means that this fact is still valid -on the existential level- continuously in the new creation of the universe and -on the cognitive level- in the Transfiguration on the hearts of the people. [18] Thus we conclude that the Muḥammadiyah fact, Divine Pen or first Mind or Complete human, are like the divinity, the fact of the facts and the cloud, representing an spiritual intermediary between God and the world, on the one hand, and between God and man, on the other. This fact is the objective reason, which is the origin of the universe and everything in the universe, which is the manifestation of different mattresses have no multiplicity in the oneness of this fact and its mental and spiritual simplicity. We have to understand that the word "aimed" here has a different meaning from its certain meaning to the philosophers, and we have to understand that "the reason" also has a different sense to them as well. The division to the subjective acting reason, chaotic substantial reason, imaginal reason and finality objective reason is a division only for the clarification does not mean the multiplicity, because all of these ranks are for the one fact, which is the isthmus or the absolute fantasy or the highest isthmus representing the intermediary between God and the world, on the one hand, and between them and the human on the other hand. The existence in the view of Ibn 'Arabī is a circle has a Central point, which is the divine self, and the relationship between Centre and periphery circle not based on the separation and the connection. [19]

MUHAMMADIYAH FACT AMONG THE FOUR EXISTENTIAL RANKINGS OF THE ABSOLUTE FICTION

If the previous four ranks represent the rankings of the absolute fantasy or the isthmus or the highest isthmus, the world of total minds and the worlds followed it until the end of the mattresses of the universe and the world of the impossibility in the view of -Ibn 'Arabī- is an isthmus too. The difference between the isthmus that begins with the Pen or the first Mind and the isthmus or the highest isthmus is the difference between the absolute and restrictions. Therefore, Ibn 'Arabī expresses only these mattresses as the "the isthmus" without any additional capacity. This isthmus, which organizes all of the worlds, is named by Ibn 'Arabī "the images" too, and he means the world of the spiritual and physical images both.

SEARCH FINDINGS

No doubt that Muḥammadiyah fact or Complete human is a part of the absolute fiction, which is the basis of the doctrine of Pantheism to Ibn 'Arabī. The doctrine of Pantheism to Ibn 'Arabī based on the first four basic mediators of the absolute fiction: The divinity, fact of the facts, the cloud or fixed objects and the Muḥammadiyah fact, because he sees that the man found through three reasons or elements that represent the divine Assembly.

Many researchers see that the theory of Complete human theory, as a part of the doctrine of the pantheism presented by Ibn 'Arabī is not related to Islam, but Ibn 'Arabī interpreted some Qur'anic verses, depending on some prophetic hadiths to provide Islamic religious legitimacy to the belief in Pantheism, to prove that the mysticism is from the core of Islam, as 'Abu Al-'Alā Al-'Afīfī did not see any impact of the Qur'an on his idea, but he felt that Ibn 'Arabī took from the interpretation of these texts a fence for his ideas and a framework to weave the threads of his doctrine and subjected them to a special method of interpretation and he drew from them what he wanted to deduce all he wanted from the meanings of his ideology in Pantheism. [20] However, some researchers, including Dr. 'Ali 'Ali Şubh, who respond to the views of the orientalist and who followed them from Muslims saying that Sufism is not a Islamic Science. [21]

Reynolds A. Nicholson is a unique researcher among the orientalist who cared that aspect -the mysticism- from the history of Islam, because he saw the particular and notable manifestations of the spiritual life of Muslims, as his first look at the problem of the origins of Sufism appeared in the *Asian Journal* in 1906 under the title: "A historical perspective on the origin and evolution of Sufism", he returned its inception to the external factors from Islam. He saw that the most important of these factors is the modern Neo-Platonism, which appeared later and was common in Egypt and the Levant. Finally he summed up his opinion on this topic, saying: "I am sure if we look at the historical circumstances surrounding the origins of Sufism in the exact sense (i.e. the mysticism, which emerged in the third century H.), it will be impossible for us to return it to an Indian or Persian origin, so we have to count it as a nascent born by the federation of Neo-Platonic philosophy, Christian religion and Gnostic doctrine. However, the mysticism, in its practical aspect in his opinion is influenced by the Indian and Persian philosophy." [22]

Nicholson believed that Islamic teachings and special interpretation of the monotheism by Muslim Sufis made them like the other believers in the doctrine of pantheism. All of these factors had their impact on the formation of theoretical research in Islamic mysticism. Nicholson has denied that the most important characteristic of Islamic Sufism is pantheism, even on the tongue of Al-Ḥallāj in his saying: "I am the creator" and 'Umar b. al-Farīd in his saying: "I am the divine fact", as well as, on the tongue of Abu Yazīd al-Bisṭāmī in his saying: "Glory to my greatest importance." Nicholson decided that Pantheism did not appear in Islamic Sufism having its realities, but since the time of Ibn 'Arabī (d. in 638 H.), and all the ideas described as they are extraneous to the Muslims and born by the foreign Non-Muslim Culture the offspring, are the product of the asceticism and mysticism that were developed in Islam and from the heart of Islam.

Sufi in the view of Nicholson cannot believe in Pantheism as long as he believes in the transcendence of God, however his words were explaining by the analogy, taking care of the aspect of transcendence in the same time, as he sees God in all of the things and at the same time he believes that God is above all the things, this is only a unit of the witnesses not Pantheism.

We must say that Muḥyuddīn Ibn 'Arabī was the founder of Pantheism in Islam, as he believed in uniting the witnesses and Pantheism both together, he did not ignore to join the one with the other for a single moment.

Ibn 'Arabī brought out the meaning of transcendence and analogy to the meaning absoluteness and limitation, he sees that God has the transcendence, i.e. He is an absolute in Himself, not bounded by a special set of the endless limitations (the things) that He appears in all of them every moment. He is Anthropomorphic in the sense that His attributes and names are shown in everything has a limit, and He is restricted in his appearance with the nature of images that appears in them, the transcendence and analogy both are two sides of one reality or two things have their reliability. Therefore, God has the transcendence and in the same time He is anthropomorphic in the things created, there is no difference between them (transcendence and analogy) except in one attribution, which is the unique incumbency of existence of God". [23]

As well as, we find another team does not see any impact of Pantheism on the thought of Ibn 'Arabī, as his thought is based on the bilateral idea between God and the world, God and the man. This last group has a defensive goodwill aims acquittal of Ibn 'Arabī from the charge of Pantheism to enter him into the fold of Islam. As Muḥammad Ḡallāb believes also that the texts

that indicate doctrine of Pantheism to Ibn 'Arabī, had trampled by his contemporary haters and bigots or by who came after him, were motivated by the narrow-mindedness or tendentious political trends. [24]

Theory of (overflow) was originally taken from New Platonism amended later. Then it was known as the theory of overflow or Emanation. Owner of this theory have attempted to go beyond these theoretical difficulties appeared from Multiplicity, i.e., everything in the world is by its combinations from (Oneness) of the One directly, without leaving any impact of this Multiplicity on divine as the quantity or quality, so the simple one in the term is a simple one does not come out directly from it, but only the one thing. [25]

The difference between the theologian Plotinus and Sufi Ibn 'Arabī is that Sufism to Plotinus is a mental mysticism and mediators that mediate between God and the human are also the mental mediators, while the theologian to Ibn 'Arabī does not depend on the mind entirely, as it is unreliable, and the mediators to Ibn 'Arabī are the fictional mediators not based on the theory of emergence or Emanation of one from the one as it is the case found to Plotinus, therefore, the one who issued the Universe equals the divinity to Plotinus, which is one of the levels of the absolute fantasy world, which is called by Ibn 'Arabī the highest isthmus, which is an intermediary between God and the world. Hence, the emergence of the universe from (the divinity) to Ibn 'Arabī is not by the Emanation or Exportation, but through a series of Transfiguration. The Transfiguration to Ibn 'Arabī is an alternate word for the Emanation or Exportation to Plotinus.

The intellectual elements that we see to Plato and Plotinus we find their echo in the words of Ibn 'Arabī. This is not a coincidence, but a conclusive indication that Ibn 'Arabī used these intellectual elements in the preparation of the intellectual fabric of his theory in the (pantheism).

Also we must not ignore that Ibn 'Arabī was benefited also by what was the controversy took place between Mu'tazila and Asha'ira in (the unification) and in particular the theory of (Theory of Latency) and the theory of zero: (Theory of Non-Being). [26]

We cannot claim that the thought of Ibn 'Arabī has started in a vacuum, because we find in his idea many radical similarities with multiple intellectual approaches, some of them dating back to the Platonic, Aristotelian and new Neo Platonic assets, some of them to Mu'tazila and Ash'aris and some to the Ismāyīlī Shiites, some of them belong to Christian or Jewish thought, some of them to Hermetic to Gnostic thought and some of them to the Hindu thought. The truth is that all these elements have a presence at the thought of Ibn 'Arabī and his philosophy.

Therefore we should believe that the view of Abu Al-'Alā 'Afīfī is true that "Ibn 'Arabī has his feet in each camp", but there is a difference between the presence of these elements in the thought of Ibn 'Arabī and between his existential project as the goal the end, because the intellectual fabric presented by Ibn 'Arabī to us, and tried to overcome the ideological conflict in which he lived, through a tremendous amount of the centrist compromise, is characterized by the novelty and originality by linking his project with the interpretation of Qu'anic verses basically, to provide the legality of the Islamic religion for his theory in pantheism.

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