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Those who read or study the *Fusûs al-Hikam* of Ibn 'Arabi may be classified into three categories:

1. Those who undertake to study alone the *Fusûs al-Hikam* like any other book, hoping in good faith, to be able to understand it or who even think that they have understood it quite well. This is what happened to the modern publisher of the *Fusûs al-Hikam*, abû al-'Abâr al-Nâfâhî who recognizes it honestly.

2. Those whom the personal intellectual journey has led to perplexity, to a state of thirst which does not find refreshing water and who when discovering the *Fusûs* read it in one breath and see it as a remedy for their thirst. These include cases of Abd al-Razzâq Khâshînî and recently that of Henry Corbin in France.

3. Those who study under the watchful eye of a master who has achieved some or all truths through experience of the intuitive unveiling, *kàshîf*.

Qinawi himself tells us that he has heard from the Shaykh only the explanation of the *khûfî* of the *Fusûs*, which was enough for him to understand all the rest, as if when slowly opening the door to him, his master had given him access to understanding the whole text.

The *Khûfî* is the short introduction which Ibn 'Arabi has written before addressing the various chapters. It serves as an explanatory statement. It is on the Prophet's order that he will transcribe what he conveys to us. The figure of the Prophet is present from the beginning, as it will in the end, in the closing chapter of the *Fusûs al-Hikam*. There is also Ibn 'Arabi who, invested with the quality of Seal of Muhammedan Sanctity, will always be present in the book, since he is the pen of the Prophet and his spokesman. It is implicitly the 28th chapter guessed to be present in all others.

Later it will be the turn of Mu'ayyad al-Dîn Jâdî, a disciple of Qinawi and first full commentator of the *Fusûs*, to tell us that he too, like his master, needed only an explanation of the brief introduction of the *Fusûs* to be able to understand the rest, in a miraculous way, because the presence of the master (= Qinawi) operates more deeply than the text that once has before his eyes.

The *Fusûs al-Hikam* has a door. We open it with keys.

The fact is that the *Fusûs al-Hikam* contains some clear passages, easily understandable, and others which are placed there as challenges to be taken up, or treasures that require a prior test before letting themselves be approached. Some have compared them to a dagger (mîmphîl) under the sleeve which Ibn 'Arabi suddenly exhibits to repel and discourage the students not yet ready or ill-intentioned. You will be driven back by its difficulty and you will give up if you are not a man of spiritual ambition (Himmât).

Qinawi was aware of that. In the introduction of *Fusûs*, he talks about the complaints he received every day about the difficulties of *Fusûs* : "Please, explain us the difficulties, give us the keys to reading this book which is seemingly easy, but which slips away as soon as we try to grasp it as a whole."

Because of the insistence of these beloved personalities known to him for their merit, competence and capacity, Qinawi decided to remove the seals (Kàshîf-al-Khûfîn) to reveal the secrets they contain, to give them secret codes that will allow them to enter later, alone, in this book which is a divine pasture where minds in search of higher knowledge come to feed on.

Qinawi wrote his book as a gift to posterity. He has a lot of personal writings, dealing with his own spiritual experience (such as al-Nâfâhî al-Dîlahîyya, Divine Inspirations) or dealing with higher metaphysical questions (such as Mîjhâl al-Ghâyâ, the key to the Invisible) but in fact this part of his work however important and fundamental it is, serves the *Kîthâb al-Fusûs*. All his work, whether personal or doctrinal, serves a single and same cause: to extend the impact, ensure survival of Ibn 'Arabi's work.

With *Fusûs*, or *Fusûs al-Khûfîn*, he will provide global guidance for the understanding of Ibn 'Arabi's book. Without going into details, he will initiate and make possible a practice that will be repeated for centuries after him, that of *Sharh al-Fusûs*. The commentary on the *Fusûs* has become something which many gnostics are still trying today to take up with more or less success.

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1. This text is a contribution to the International Symposium on Sadr al-Dîn Qinawi, held in Kayseri, Turkey, 6 – 8 October, 2011.
2. The Rawdât al-jîhâd of Ibn al-Khâlîbî, (Volume II, page 152), reports a judgment of Turks-Tâbâshî on some difficulties of the *Fusûs* that the author, Ibn Arabi, has deliberately left as in: "They are secret weapons (mîmphîlîh, plural of mîmphîl, dagger which is borne under the clothes) of the Shaykh (Ibn 'Arabi), and we cannot undertake to solve them.» This image reminds us of that of Epicurus's *Eschere* in which a dagger we have to hand for facing any contingency and which serves as a metaphor to his *Manual of Wisdom*. 

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UNDER THE GAZE OF QÜNÂWI
Dr. Omar BENAÏSSA
Starting with translators, in particular, into what has become the new languages of Islam, namely western languages (English, German, French, etc.). Because translating is interpreting, trying to make clear in the target language a text (supposedly) clear in the source language.

Presentation of Fakāl al-Khutūm:

The Kitāb al-Fukūk, or Fakāl al-Khutūm (the Book of the Removing of the Seals) is a brief and very concise re-writing of each chapter of the Fusūl al-Hikām. It is the essential key to have access to the meanings of Ibn 'Arabī's classic... when it is studied under the guidance of a master. It was published in 1992 in Tehran, with a Persian translation, based on the lithographed edition of 1898 and three other manuscripts, all of them in Iran libraries. The edition was made by Muhammad Khwājavi who, unfortunately, has not, in his introduction, taken into account the works which have been done to date (more particularly those of W. Chittick) and it contains some errors and confusions made by his predecessors. This book, probably the last of our Shaykh, was written at the same time as the Sharh al-Arba‘un hadithīn (unfinished commentary of 40 Hadiths) and the Naṣṣat al-Ilāhīya in which he includes some personal experiences that illuminate even more his holy figure. In Chapter 25 of Fukūk, he warns his reader that he will come back to the treated topic after his commentary on the hadith of the meeting between Moses and Khizr. But the commentary on the hadith in question is not included, as the Shaykh has probably been prevented by illness that preceded his death, even if orally, he continued the commentary until the last days of his life. The Shaykh, who obviously was also completing the writing of Naṣṣat al-Ilāhīya, has inserted a note about this meeting between Moses and Khizr. Out of these last three works, only the Fakāl was thoroughly finished.

The day when Baghdad was taken...

In this book al-Fukūk, the problem arises to Qīnavī: how to ensure the transmission of this new knowledge, how to ensure its survival, because he knows that this tasks lies with him.

He already knows that the knowledge he is going to expose is intended for the elite. He defines it. He knows the science of divine things is not within the reach of all minds. He knows that it is not only governed by the uneven distribution of intelligence among men, but is also determined by the levels and the functions of the spiritual hierarchy headed by God Himself. He states that a degree of knowledge is already closed to men. There is no demagoguery. He is a man of faith who expects everything from God and nothing from men.

In explaining his method, he conveys knowledge and its divine conditions.

He does not target the popular masses. He is not a propagandist measuring his impact by the number, nor a man lamenting for the blows of fate. In the Sharh al-Arba‘un hadithīn, he learns from a vision that Baghdad has fallen into the hands of the Mongols. He is not touched by it to the point of making it a matter of mobilization. In his view, the intellectual work is a priority. Nothing shall drive him away from the sole urgency that matters to him: to make known the new doctrine. He knows that without knowledge any action would be futile.

“As for me,” I saw in the night when Baghdad was taken, at dawn, the Prophet, peace be upon him, covered with a shroud, placed on a coffin, and people attaching him to the coffin. His head was bare, his hair almost touching the ground.

Then I said to these people: what are you doing here? They said he died, and we are going to take him and bury him. Then my heart told me that he was not dead and I told them: I do not think his face is that of a dead man. Wait until this is confirmed.

I moved closer to his mouth and his nose, and I realized that he was breathing faintly. I yelled at the people, and I prevented them from doing what they were determined to do. Then I woke up terrified and distressed. So I deduced, based on what I knew of the repeated experiences, that this dream is a premonition of a major event that occurred in Islam. As we had information that the Mongols were heading for Baghdad, I was convinced that Baghdad was taken. I then noted the date of my vision. Later on, many people who witnessed the event confirmed me that it was on that day that Baghdad was taken...

For him the fall of Baghdad did only confirm a “spiritual event” announced to awliya many years before: the end of the caliphal period, originating from the State of Medina and the beginning of the 'uldāyā.

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3 Page 148 of the edition of Naṣṣat al-Ilāhīya by Muhammad Khwājavi.  
4 Baghdad fell into the hands of the Mongol Hulagu, son of Genghis Khan, on 10 February 1258 (26 Muharram 656).  
5 Qīnavī is commenting on the hadith concerning the vision of the Prophet (S)’s death and is giving examples of that vision.  
6 Sharh al-Arba‘un hadithīn, edition of Hasan Kamal YILMAZ, pages 117 and 128 of the Arabic text. Qīnavī comments on the hadith number 22, where he states the different interpretations of the appearance of the Prophet (S) in dreams.
Today's Muslims have not yet understood that a new world is to be build, instead of dreaming of the old one. They continue to fool themselves.

Qinnawi's faith is based on divine science.

Qinnawi thinks to arm the spiritual hierarchy governing this world, by commenting on a text that they will certainly have to comment in their turn for the benefit of other initiated people. And they will have to convey knowledge confirmed by sources, because it is a traditional knowledge which is transmitted from heart to heart. It is according to the degree of knowledge that we shall have achieved in this world, when we die, that depends the form in which God will reanimate us. In other words, this world exists only to earn points in order to have access to a more stable and more luminous place in the next world. Qinnawi often recalls a golden principle: that of union of the knower and the known. What we have realized is added to us, raises us even more.

In the Fusus, the Shaykh al-Kabir (= Qinnawi) undertakes a work of explanation, clarification, and also a word of suggestion and allusion, intended for those who are more advanced, with a capacity of quick understanding and assimilation. It would be too complicated to explain here this second dimension, because it would not be sufficient to illustrate it with some examples. One should just know that these difficult passages are characterized by a specific vocabulary.

The Fusus is written by a man who knows that explaining is also veiling. He does it intentionally, not by trickery, but because divine science uses a process of allusion (ihtira), and cannot be contained or stated directly by direct expression, ibara. To understand this text thoroughly, a sustained attention is required from beginning to end, and one should not fall asleep just at the time when the allusion should be grasped.

So we keep to the work of explanation and clarification intended to give the keys to reading the Fusus.

The first thing to do in this case is of course the definition of the notions, concepts, and all the technical vocabulary (terminology, istilah). We must say that sometimes the definition is so laconic, so specialized that we need further explanation to understand ... the explanation.

The fact is that Qinnawi has worked so hard on this text, he has studied it so closely that he continually refines its expression. In the short introduction he wrote to Fusus (about six pages in the edition of my friend Mohammed Khajavi), he defines in a very dense way, what the bened (fay') is, what wisdom (hikma) is and what the word or the verb (al-Kalima) is. The akbarian vocabulary is set from the start, made readable and comprehensible.

Ibn Arabi, writes a text which is dictated and inspired to him by the Prophet (S). Haydar Amoli has a beautiful expression of this situation: God has revealed the Quran to His Messenger and the Messenger has revealed the Fusus to Ibn Arabi.

I would also add that the Fusus al-Hikam is the last production of Ibn 'Arabi, and the Fusus is the last production of Qinnawi.

The Fusus serves the Quran, like all the work of Ibn 'Arabi, Qinnawi or Rumi. It introduces to a hitherto neglected dimension of the teaching of the Quran, the spiritual dimension which consists in the esoteric meanings that were to complete the exoteric dimensions of the Law.

Historically, this "revolution" of the Fusus has come at a time when the Muslim State born in Medina has completed its cycle, when the Muslims society has become vulnerable: less than twenty years after the death of Ibn 'Arabi, the Mongols took Baghdad.

With the end of the cycle, we may think that the Fusus has come to bring a little balm in the heart of Muslims, to help them start the new phase they will have to cross within a condition which Malik Bennabi has called the post-almohadinity. Phase in which Islam will no longer have the absolute temporal power.

This is, apparently, a difficult and negative situation, but in reality, it announces that Islam will return to its initial phase, that in which it had no other weapon than the one it has brought: faith in God and in His Prophet.

It is with this objective in mind that Qinnawi writes and will write all masters of the akbarian school who will occupy the intellectual scene of the first two centuries following the fall of Baghdad, and who are in reality, the only thinkers who still have something original to teach us.

7 Istilah al-din wa-l-na'im
8 Algerian thinker, 1925 - 1973. Author of Horation de l'idol. Almohad is the French writing for al-Muwahhidin, the last dynasty to succeed in unifying the Maghreb and Andalus. The period which follows is that of the decline in the western part of Islam, as the fall of Baghdad is the decline in the Eastern part. In Ibn Arabi's time, the Maghreb was under the reign of the Almohadids.
He writes about the Fusus al-Hikam:

"Without doubt, the knowledge of the secrets of a book of such rank, of a source of knowledge claiming to be of such origin, is dependent on spiritual realization (hikam), which will leave nothing unthought and every thing untrusted except the one to whom the content of the book has been revealed, and to whom it shall have been intended to understand it." (Fusuk, page 180-181, paragraph 5).

Qinawi is convinced, and history seems to agree with him, that the sainthood of the Shaykh al-Akbar is the peak and nothing as high will be granted to any man except of course the Mahdi (AS) who falls within the Law.

Therefore he has no illusion. If he writes it is because the world will never be lacking men and women who will defend the truth and find encouragement in his books. He writes: "God made me know that none of my companions will inherit my station of synthetic unity of consciousness (jami'a), otherwise my Lord, I was distressed to see this space, which is the pillar, bent, and this tent raised. I was also informed that to carry a part of what this synthetic unity embraces, there will always be men of generations, as the Messenger (S) said: "In every generation, there will be just people ('ulam) to carry this knowledge ('ilm), who will push away of the falsifications of extremists, and the denials (al-illusion)" (al-Fusuk, page 181, paragraph 6).

The disciples of Qinawi were all men and women able to take over that which all of them strove to spread with fervor and confidence. It is not for them that Qinawi writes. All of them have already received from him this teaching, and all have become masters in this new thought. They are the main vectors on which Qinawi bases his strategy. Some have already produced a work, such as al-Faqhahani, commentator of the Tihyya of Ibn al-Faxx, in Persian and in Arabic or such as Ali al-Din Tilmisani, commentator of the Masadi al-tibs of Khowje Abdullah Ansari. Other akbarians will comment later Ibn Fazli and Ansari.

With each of these stars, Qinawi was able to launch a conquest. He maintained relations with the representatives of each form of Muslim intellectuality. With Abu Hamid Turka Ishshani, Quth al-Din Shihri, Sharaf al-Din al-Mowshiah, he will start the rally of the last defenders of avicennism, which he undertook with his correspondence with the avicennan, notorious in his time, the famous Nasir al-Din Tusi.

For the moment, he writes for future readers. And his writing is self-evident as it transcribes a teaching which has been repeated, mastered, meditated hundreds of times. He writes for Abd al-Razzaq Khambani, for Sharaf al-Din Dawdat Qayyur, for Shams al-Din Fislah, and all those who for centuries after him, may wish to comment on this book which is probably the most famous title. He writes for Jamli who will recognize that: "Without the writings of Qinawi, I could not have solved the difficulties of the Fusus.”

The disciples of Qinawi had the faith of one who works for a "new idea" to paraphrase the work of the French revolutionary, Saint-Just. There was talk of Islam in a different way, the depth of the meanings of Islam was freely explored. The atmosphere was favorable for hope, and many are working to seat it firmly.

In the following two chapters, we shall deal with two other examples of Qinawi's influence on Ishaq and the Akh movement.

Qinawi and the Ishaq.

According to an autograph published in the review Oriens46 by H. Ritter (d. 1971), the famous polygraph Quth al-Din Shihri has reportedly studied the jamiʿ al-Uql, a collection of prophetic traditions compiled by Muhammad b. al-Atib, who died in 660/1220, with Qinawi in the year 673, the study ending in early Dhal q'da which is the 11th month of the Arab lunar year. But Quth al-Din who got the wrong year, corrected his text in 675. This suggests us at least that in Dhal l-q'da 672, Qinawi was still writing. Ritter points out, in the same article (page 78) the existence of another copy of jamiʿ al-Uql which was read before Qinawi (and commented by the latter), which confirms the competence of asadhdhah of our Shaykh. Qinawi himself had studied it (and obtained an ijaza to teach it) with a direct disciple of the author, a certain emir Sharaf al-din Yaqub al-Hadibani. The entry concerning this person in the work of Safadi47 inform us that he was a Shafi'i native of Irbil, east of Mosul, in Iraq, and that he died in 653/1255. It is likely therefore

9 The term jamiʿ is used as synonym of jamiʿ. The presence of the totality (al-jamʿ), the word jamiʿ is used in the sense of concentration of the spiritual energy (al-asaqalah).
10 Schottert Gudrun, al-mawlaqah bayn Sadr al-Din al-Qinawi wa Nasr al-Din al-Tusi, Beirut, 14/61995
11 Louis Aubin de Sainte Beuve, 1787 – 1794. "Le bonheur est une idée norme", happiness is a new idea in Europe.
12 Hellmut Ritter, Autographie in Türkisch Libraries, in Oriens, 1953, no 1, pp. 95/96
that Qınawi has spent some time in this region of Iraq where the stays of Ibn 'Arabi have left traces, with the Tanazzulat al-Ma'na'ila.

The teaching of the hadith by Qınawi might be selective, because the modern edition of an abridged version of the Jami' al-wasil, entitled ta'wil al-wasil ilā jami' al-wasil min ahdith al-Rasul, made by Ibn al-Rabīʿ al-Shaybānī, and equivalent to one third of the entire original text, already includes less than 1,350 pages (Cairo edition, 1346). The whole Jami' al-wasil was published in Beirut in 1950, in 12 volumes.

This teaching of the hadith was naturally as part of the tradition of the masters of Islamic mysticism, who have always claimed that their doctrine was consistent with the Book and the Sunnah. We only note that thanks to this teaching Qınawi has exerted an unexpected influence on Ishrāqīsm, the doctrine of Subrahmanya.

We have the strong feeling that the Shaykh Qınawi played a significant role in the rescue of the "Oriental theosophy" of Subrahmanya.

1. The known commentaries on the Hikmat al-islām, those of Qaḥib al-Dīn Shahrārī and Shams al-Dīn Shahrānī, have begun to emerge only after the establishment and anchoring of the alkhārī doctrine in the intellectual circles of the time. This doctrine has contributed to the resurgence and maintenance of the Neo-Platonic philosophy that could have been ignored for a longer period and even completely forgotten.

2. In this work, we notice "backcrossing with many pages of the work of Ibn 'Arabi". For example, the procession of light from its maximum intensity with the Light of lights up to the regent lights governing the individual obscure bodies passing through archangel lights, and the lords of icons (arībū al-ansām), presents a striking parallelism with the procession of being in Ibn 'Arabi and his school, procession which is sometimes referred to as degrees of being, marāṭib al-wujūd or in a more synthetic way, as the five divine presences. But the work of Subrahmanya did not arouse the same interest to philosophers who ignored it for nearly a century. The language of light, in the procession of its different intensities, was considered too metaphoric to found seriously a philosophical system. It could have been considered as an aberration in the eyes of a traditional philosopher for whom only the language of being and essences deserves respect.

This is the case of Ibn Sina (Avicenna) and all the old philosophers to whom Subrahmanya himself claims to belong.

It should also be noted that the expression ishrāqīyyun or that of mā Stewart are found in the writings of the early commentators of Ibn 'Arabi such as Janīdi and Kāshānī, but do not refer explicitly to Subrahmanya; it could have been generally used to refer to a school of thought among the "people of husaynīyyah". Janīdi uses it to explain a sentence of Ibn 'Arabi, in the commentary on Job's section of Fūsiḳ al-Hikām. As for Kāshānī, he uses the expression ishrāqīyyun at the beginning of his commentary on Fūsiḳ, in a meaning that would include Subrahmanya. Sharīf Jurjarū will extend this meaning to the jinnātīs in his Ta'rifat al-jinnātīn.

As for the term istimḍād, it is also found in Qınawi in a technical meaning close to that found in Subrahmanya. But it is also found in the title of a contemporary author of Qınawi and Janīdi, the famous Nişārī, alive in 696, author of the futuḥat al-makhtūm and a kitāb al-ishrāq edited by F. Taeschner. This Nişārī also does not refer to Subrahmanya, and is of quādratic tendency, rather than neoplatonic.

It is a fact attested by sources that Qaḥib al-Dīn Shahrārī attended lectures of commentaries on the Hadith given by Qınawi. We give below a translation of a passage of a commentary on the prophetic tradition by Qınawi, passage on which Shahrārī has certainly pondered before writing his commentary on the al-khawāṣṣ al-ishrāq, twenty years after the death of the one who was his teacher for a few months, in 686/1287.

"The world of spirits precedes the world of bodies (al-ālam al-aṣām) in both the coming into being and the ontological status. The divine help that reaches the bodies depends on the mediation of minds between the physical bodies and God. In addition, the direction of human bodies is entrusted to spirits, but there can be no mutual relationship between the two because of the inherent disparity between what is composed and what is simple; all physical bodies are composed, while spirits are simple substances, not composed. Therefore, there is no reciprocal relationship. But without mutual relationship, it is not possible for one or the other to exercise or suffer effects (taʿāthūt, not to receive help or to help (muqadd wa rustāḥā)). For this reason, God created the imaginal world as an isthmus gathering the world of spirits and the world of physical bodies, so that each of these two worlds can communicate with each other.

Thanks to the imaginal world and to its properties, the spirits take body shapes in their places of imaginal manifestation (maṣūḥiḥūn al-māṣūḥiḥūn), to which refers the divine word: 'Îsh (the angel Gabriel) appeared to
her (Mary) in an imaginal form, as a perfect man”21 (Qur’an, 19:17).

This is an example of the role played by Qānūnī in rallying to the doctrine of Ibn ‘Arabī Muslim minds still under the influence of the falsafī.

Defectors of philosophy who joined the ranks of supporters of Wahdat al-wujūd are numerous. In any case they are such to the point that it will be noted22 by Haydar Amoli, died in 1385, as an argument to win the hearts of the “resisting ones” by encouraging them to follow their example.

This movement which may have started with the correspondence exchanged between Sa‘īd al-Dīn al-Qānūnī and Nasr al-Dīn Tūsī will continue until ‘Abd al-Razzāq Kāshānī who will write to ‘Alā al-Dawla Semnakī, that at the beginning of his quest, he was engaged in the path of philosophy. It is Mowlāna Shams al-Dīn Khānī who reassured him about the Absolute Being, by revealing him that he had experienced the same perplexity “until the Fusūs (al-fikrām) arrived here, both fursūs inja resīd”23. The Fusūs was increasingly spreading. Copies of it were made. But the surely considerable number of masters who were teaching it orally could, in itself explain its rapid spread. It is relatively easy to draw-up a list of the commentators of the Fusūs either because their work has reached us, or their names have been communicated to us as such. But the masters who have remained anonymous are numerous. I have in mind the name of Al-No‘mān al-Khawārizmī24 but there are many others.

This is a good topic of thesis for those students of Konya who wish to work in the field. All masters have not necessarily written.

The fact is that the Fusūs was widely publicized and we can even think that those who worked as copyst have certainly neglected other classical works for this book of Ibn ‘Arabī, who was most sought. There was a lot of money to earn the more so as there was no copyright.

Velayāt dar inja

Qānūnī was surrounded by great personalities. His time was one of the best in moslem history. The ambiance is that we almost live today ... Except that it was much happier. He was surrounded by rare competences: there was Sa‘īd al-Dīn Farghānī, there was Mu‘īyyud al-Dīn Jandī, there was Fakhr al-Dīn ‘Iraqī, there was Shams al-Dīn Jīlī, ‘Aţī‘ al-Dīn Tūlūnī who compatrionnied from Algeria, there was Sharaf al-Dīn al-Mowlātī25, there was ‘Abd Hamīd Turkī Isḥākī (the author of Qawā'id al-Tashāfī). There were also scholars who have come from far to get answers to questions before which have been worrying them for a long time, such as Qūb al-Dīn Shīrāzī, who will later pride himself on having been his student, in the commentary of the Hadīth. And of course, in Konya, there was the great Mowlāna Jallāl al-Dīn Rūmī and the luminous shadow of Shams ‘Abd al-Rahmān, with his troop of Great Minds, God had gathered in Konya all the holiness, all the spiritual power of Islam. Sainthood was there. Velayāt dar inja ...

The Beltashīshyā (see this word in EL2), pays, to our surprise, so great attention to the personality of Shaykhi Qānūnī that we should perhaps think that we are in the presence of a side, till then unsuspected of the activity of our Shaykhi as a man invested with the charge of the futuwwa. The Velayāt-Nāme26 informs us that one of the five main spiritual heirs of Hājjī Bektāsh Vélī, Pirhāb Sultan27, has said that the saintliness is in Konya (Velayāt dar inja). Under this title, the velayat-nāme explains the meaning of these words by the presence of our Shaykhi of whom he develops the spiritual qualities. Whatever the historical reality of the relationships of Qānūnī with Hājjī Bektāsh Vélī, it is remarkable that our Shaykhi had been considered as an akhī, a qalander, a great master of the futuwwa by a popular biography. According to a recent research of A. Yasar Ofalo, a Turkish researcher, this Pirhāb Sultan “has reportedly settled in Konya, at the request of Sadr al-Dīn Konerī. He had a zāwīya in Konya, in which he was buried after his death”28. Moreover, this fact is confirmed by the Velayāt-nāme who adds that it is Qānūnī who has sent a messenger to Hājjī Bektaš asking him to

16 Page 143 of Shawk al-arba‘ in hukmāt, edition of H. K. Yilmaz
17 In his commentary of Fusūs, Nass al-Ma‘asā, Le Texte des Textes, edited in France by Hénry Corbin, the French philosopher:
18 This akhīmian master was alive in 739. He is referred to by ‘Abd al-Dīn Shīrāzī in his comment of the Fusūs in Persian, as one of the masters with whom he has studied the akhīmian doctrine. When we know that ‘Abd al-Dīn Shīrāzī had previously had as masters Kāshānī and ‘Uṣūlī, we can consider that the teaching of Kherzadī had may have been if not of higher quality, at least equal to that of his two first masters. It is to him that ‘Abd al-Dīn Shīrāzī shall read out the first pages of his comment.
19 I think that I have identified this person as Husain ibn Hamza Pālād-Shīrāzī. Although quite unknown today, yet he was read by ‘Abd al-Ghani Nabūlṣī (see his al-Wujūd al-Haqq edited by ‘Abd al-Azīz) and the scholars of the Shīrāzī school of thought.
21 See concerning him, Erich Gries, Das Fikhiz-Nāme des Hājjī Bektāsh, Leipzig, 1927
22 The result of Baba Resid or the formation of Muslim heterodoxy in Anatolia in XIIIe century, Ankara, 1989, page 94
send to Konya one of his murids "so that we can at all times enjoy the fragrance of your presence".

The Work of Qıınawi

In the *Fusus*, Qıınawi refers in different places to his major writings: *Ijiz al-bayan fe iṣwil Umm al-Qurʾān, Mīzāli al-ghayb, al-Nafaḥat al-dhaḥīya.*

The *Fusus* is a necessary book because it tells how to understand correctly *Fusus*. The keys to reading it provides are an indispensable tool for intelligence to be fitted, to reach an understanding that is as close as possible to the intention of its author. While a testimony, it is therefore a legacy, a favor that the Shaykh Qıınawi, an authorized disciple of Ibn Arabi, has kindly left to his posterity. It can be used today as criterion and reference in the assessment of any commentary on the famous work of Ibn Arabi. Because Qıınawi has attended the courses of Shaykh al-Ḫabar for a long time, has grown up in his shade, is his stepson, and especially because he has received from him the ijazas which are a pledge of fidelity and trust. You can read a book and understand it adequately, but if you have not studied it with the author or an authorized disciple of its author, your interpretation will be open to doubt. The oral teaching brings something which reading with the eyes does not guarantee. This is why the ancients used to grant licenses to teach whole or part of their work to their deserving students who have listened to the master.

Qıınawi has produced a work which, at first glance, appears as an autonomous work, totally independent of his master's. Explicit references to the master's works are very rare indeed. The *Fusus* is among his writings, the only book entirely devoted to a commentary on another book, the *Fusus al-Hikam*. But even there, one quickly realizes that it is not a commentary strictly speaking, deepening the meaning of a text, passage by passage. Such a commentary would require a minimum of four hundred pages. No, this will be done later, beginning by Jandi. No, it is not a commentary, but a sequence of keys to reading without which an attempt to comment would be quite risky. It is therefore an essential complement to the text of the *Fusus*. That's why we say that this book provides guidance to understand correctly the *Fusus*.

Besides, the full title of the book leaves no doubt about it: *Kitāb al-Fusūs fi aswār mustamādat hikam al-Fusūs*, The Book of Removing the Seals of secrets of the referents of the Bezels of Wisdom.

This book is one of the last productions of Qıınawi, and may be the last, knowing that, sometimes, Qıınawi used to write his books at the same time. This means that it closes a life of study and meditation of Shaykh al-Ḫabar's work, and as digest of several years of study and then of teaching of the *Fusus*, it contains clarifications most urgently required by those who undertake its study, and who have requested Qıınawi to write them, as he states it in his introduction.

The method of the commentary used by Qıınawi reveals that, as he used to do, he will not repeat what the author said. He will say what his long experience in the *Fusus* allows him to understand and reveal. It is the method of his other works, method which according to him, was the "method of the Ancients until Aristotle" as he writes it in *Ijaz al-bayan*, to the point that it can be said that the *Fusus* is the book where the two thoughts, that of the master and that of the disciple join or meet.

All the work of Ibn Arabi is concentrated in the *Fusus*, and the whole thought of Qıınawi is invested in the *Fusus*. This meeting of the two minds transcends, however the duality: we are filled with wonder at first glance, appears as an autonomous work, totally independent of his master's. Explicit references to the master's works are very rare indeed. The *Fusus* is among his writings, the only book entirely devoted to a commentary on another book, the *Fusus al-Hikam*. But even there, one quickly realizes that it is not a commentary strictly speaking, deepening the meaning of a text, passage by passage. Such a commentary would require a minimum of four hundred pages. No, this will be done later, beginning by Jandi. No, it is not a commentary, but a sequence of keys to reading without which an attempt to comment would be quite risky. It is therefore an essential complement to the text of the *Fusus*. That's why we say that this book provides guidance to understand correctly the *Fusus*.

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24 See for example, the end of the first chapter of *Adum*, page 191 or in the comment of Leib's chapter, page 255.
25 The word ijaz, means license and has given its name to the diploma issued by the modern universities.
26 *Ijaz al-bayan*, page 20, of the Turkish edition by S. Jalal al-Din Ashtiyid.