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## IBN AJIBA'S WAY OF INTERPRETING DOGMATA WITH INTEGRITY OF SHARIA AND HAQIQA

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### ABSTRACT

The Qur'an and Sunnah not only describe rulings pertaining to the Sharia, but also mention the knowledge of *haqiqa*. The way that Sharia and *haqiqa* are expressed in dogmata differs from one another. Those who were unaware of this situation had difficulty in understanding the divine will, and some assumed that there were contradictions between *ayat* and *ahadeeth*. One of the Sufi *mufasssir*, Ahmad Ibn Ajiba al-Hasani established that there was no contradiction between dogmata, which on the contrary they unified Sharia and *haqiqa*, that different statements were made according to the condition and position of the interlocutor, and that religion consisted of both Sharia and *haqiqa*. He interpreted the Sharia and *haqiqa* mentioned in dogmata by reconciling them in a sufist way, and criticized approaches that he considered to be against the spirit of religion

**Keywords:** Ibn Ajiba, sufi, Sharia, *haqiqa*, hikmah.

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## Introduction

The subject matter of tafsir (exegetics) is the meaning, wish and content of Qur'an. So, different methods have been used and different types of exegetics have come out. The most notable ones are narrative, sagacity and trace. There are also exegetics focusing on special aspects of Qur'an like ir'ab, laconic, fiqh and sociology. Coming out of many types of exegetics indicates that Qur'an is a book of so many aspects. The hadith<sup>1</sup> saying that each ayat of Qur'an has both an apparent and esoteric meaning that point out this aspect of Qur'an. Therefore, not only narrative and sagacity exegetics but also trace exegetics that focus on the hikmah and signals of Qur'an is important to understand the wish of Allah.

The subject matter of this study is to show sufi and mufasssir Ahmed Ibn Ajiba el-Haseni's (Dilaver, 2010, 261-281) views who handles ayat with these two aspects on sharia and haqiqa mentioned in Qur'an and sunnah and his interpretation and his approaches to different perceptions. The following views of Ibn Ajiba underlie the base of this article:

Qur'an and sunnah mention of haqiqa as well as sharia. In other words, they not only explain the rulings of sharia but also mention about scholarships of haqiqa. On the one hand, they explain the sharia ruling; on the other hand, they explain the haqiqa aspect of these rulings and vice versa. Sometimes, while Qur'an determines sharia rulings, sunnah explains their haqiqa aspects and vice versa (Ibn Ajiba, 2005, 26-27). In short, religion is between sharia and haqiqa (Ibn Ajiba, 2002, 4/19).

Ibn Ajiba expresses his views mentioned above in his books *Ikazu'l-Himem fi Sherhi'l-Hikem* and *el-Futuhâtu'l-Ilahiyye fi Sherhi'l-Mebâhisi'l-Asliyye*, then he studies his view on verses with the references and examples in his exegetics book *el-Bahru'l-Medid fi Tefsiri'l-Kur'ani'l-Mecid*. Ibn Ajiba makes a statement of "sharia and haqiqa are integrated here" when he explicates the verses of different rulings. This statement is not used in other exegesis. Ibn Ajiba brings these expressions that have been mostly used in Sufism books to exegetics, in this way, he brings a new perspective to the verses, shows how to gloss and compile verses and hadiths that appear to have contradictions in their meaning and he criticizes the vanity groups who interpreted the dogmata only with their apparent and esoteric aspects and reach incorrect results.

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<sup>1</sup> See for the hadith. Taberî, Muhammed b. Cerir, *Câmiu'l-Beyân an Te'vili Âyi'l-Kur'ân* (Tahk: Abdullah b. Abdülmuhsin-i Türkî), Riyad 2003, 1. edition, 1/22; Taberânî, Suleyman b. Ahmed, *el-Mu'cemu'l-Kebîr* (Tahk.: Hamdî Abdülmecid es-Selefi), Beyrut 2002, nr. 10107; see. Beğavî, Ebû Muhammed Hüseyin b. Mesud, *Meâlimu't-Tenzil* (Tahk: Halid Abdurramhan el-Âk-Mervan Sivâr), Beyrut 2002, 1/35; *Serhü's-Sünne* (Tahk: Ali Muhammed Muavvad-Âdil Ahmed Abdulmevcûd), Beyrut 2003, 1/214 (nr. 122), Ibn Hibban, Ebû Hâtîm Muhammed b. Ibni Hibban b. Ahmed el-Bustî, *Sahihu Ibn Hibban bi Tertibi Ibn Belabân* (Tahk.: Suayp Arnavut), Beyrut 1997, 1/276, (nr. 75); Ebû Ya'lâ, Ahmed b. Ali el-Musennâ et-Temîmî el-Mevsilî, *Musnedu Ebî Ya'lâ el-Mevsilî* (Tahk.: Mustafa Abdulkâdir Atâ), Dâru'l-Kutubi'l-Ilmiyye, Beyrut 1998, 1. edition, nr. 5127; Heysemî, Nuruddin Ali Ebî Bekir, *Mecmaü'z-Zevâid ve Menbau'l-Fevâid*, Beyrut 1982, 7/152.

In this article, firstly studying sharia and haqiqa concepts according to Islamic disciplines, we will handle how much the prophets mentioned sharia and haqiqa scholarships, and then we will refer to Ibn Ajiba's view to sharia and haqiqa and we will mention about the interpretations of Ibn Ajiba on dogmata that are mentioned with sharia and haqiqa together. Our article will end up with a result section.

## A. Concepts of Sharia and Haqiqa

Sharia and haqiqa are two Arabic words. Şer' means "express" and "declare" in dictionary.<sup>2</sup> Sharia means straight and wide path.<sup>3</sup> Şari, meşraa, şir'at and sharia are the words that derive from the same root. Out of these, sharia has the largest comprehensive meaning.<sup>4</sup>

**1. In Qur'an and Sunnah:** Sharia and şir'at are mentioned in the Qur'an. In Qur'an there is no word haqiqa, but "haq" and haqiqun words which has the same meaning are used repeatedly. One of the names of God is "el-Haqq"<sup>5</sup> and it is also one of the names of Qur'an.<sup>6</sup> It is also mentioned as one of the names of Prophet Mohammed<sup>7</sup>.

Shaira<sup>8</sup> and haqiqa<sup>9</sup> words are not used extensively in hadiths, but words that have the same meaning are used repeatedly. In some hadiths, sharia is used as "good temper" and "moral" (Ebû Ya'lâ, 1309).

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<sup>2</sup> İbn Manzur, Muhammed b. Mükerrrem b. Ali, *Lisânu'l-Arab* (Tahk.: Emin Muhammed Abdulvehhab-Muhammed Sâdik el-Ubeydeyye), Beyrut 1997, 2. Edit., 8/87; Zebîdî, Muhammed Murtezâ el-Huseynî, *Tâcu'l-Arûs min Cevâhiri'l-Kamûs*, (Tahk.: Abdalâlîm Tahâvî), Dâru lhyâu't-Turâsî'l-Arabî, Beyrut 1965-1987, 21/268-269; Curcânî, Ali b. Muhammed eş-Şerîf, *Kitâbu't-Ta'rifât* (Tahk.: Muhammed Abdurrahman el-Mer'aşlî), Beyrut 2007, s. 201; Heyet, *Metinlerle Tasavvufî Terimler Sözlüğü*, Kalem Yayınları: İstanbul 2006, 1. edition, s. 966.

<sup>3</sup> İsfehânî, Râğîb, *Mufredâtu Elfâzi'l-Kur'ân* (Tahk.: Safvân Adnân Dâvûdî), Dâru'l-Kalem, Dimeşk 2002, 3. edition, s. 450.

<sup>4</sup> see. Mekki, Ebû Talib Muhammed b. Ali b. Atıyye, *Kûtu'l-Kulûb fî Muâmeleti'l-Mahbûb ve Vasfu Tariki'l-Murid ilâ Makâmi't-Tevhid* (Tahk.: Said Nesib Mekârim), Beyrut 2007, 2/272. Ayrıca bk. Mekki, *Kûtu'l-Kulûb-Kalplerin Açığı* (trans. Dilaver Selvi), (Semerkand yayınları: İstanbul 2011, 6. edition, 3/594.

<sup>5</sup> see. Tirmizî, Ebû İshâ Muhammed b. İshâ, Sunenu't-Tirmizî (Tahk.: Sıdkî Muhammed Cemil el-Attâr), Dâru'l-Fikr, Beyrut 1994, "Deavât", 82; Hâkim, Abû Abdillâh Muhammed b. Abdillâh en-Neysâbü'rî, *el-Mustedrek ale's-Sahihayn* (Tahk.: Abdusselam b. Muhammed b. Ömer Allûş), Dâru'l-Ma'rife, Beyrut 1998, 1. edition, 1/16; İbn Hibban, *Sahih*, nr. 808.

<sup>6</sup> see. Fîrûzâbâdî, Mecduddin Muhammed b. Yakup, *Basâriu Zevi't-Temyîz fî Letâifi'l-Kitâbi'l-Azîz* (Tahk.: Muhammed Ali Neccâr), Beyrut trs, 1/93.

<sup>7</sup> see. Şâmî, Muhammed b. Yusuf es-Sâhilî, *Subulu'l-Huda ve'r-Reşâd fî Sîreti Hayri'l-Ibâd* (Tahk.: Adil Ahmed Abdulmevcud-Ali Muhammed Muavvad) Beyrut 2007, 1/449.

<sup>8</sup> For a hadith in which sharia is mentioned see Ahmed, *Musned*, 3/430; Hakim, *Mustedrek*, 4/444.

Sharia is the divine rulings that Allah sent via prophets and expressed as religion. (Curcânî, 2007, 202). *"Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]"* (Al-Jâthiyah, 45/18). In this verse of Qur'an, Katâde (117/735) interpreted sharia as "decree", "prohibition", "border" and "feraiz", Mukâtil (150/767) interpreted as "evidence", Kelbî (146/763) interpreted as "sunnah", and Ibn Zeyd interpreted sharia as "religion". (see Mâverdî, 2007, 5/264; Ebû Hayyan, 1992, 9/419). Mâturîdî (333/994) interpreted sharia as nation and sect. (Mâturûdî, 2005, 9/223). Burhaneddin al-Bikâî (885/1480) interpreted sharia in this verse as an easy, straight, clear, wide and big path to the aim. (al-Bikâî, 2006, 7/100.)

Ebû Hayyan (745/1344) expressed that sharia means in Arabic a path to water and sharia in religion comes from this because he expressed that people approach God's rulings and mercy and grace (Ebû Hayyan, 2006, 9/419).

Defined as divine rulings containing all the decrees announced people via prophets who bring people happiness in two worlds, sharia is generally used as rulings determining the rules the worship and religious services (TDV, 2007, 2/286). Since it includes all the rulings about creed, worship and morals, some accept it as synonym of the word "religion". (TDV, 2007, 2/286).

Abdullah b. Abbas interpreted the following verse of Qur'an "We determined a path and Şir'at for each of you" (Mâide, 5/48). Şir'at is the things brought by Qur'an and Minhâc (path) is the things determined by sunnah. (Fîrûzâbâdî, n.d., 3/309). Ibn Abbas interpreted these words as "path and sunnah". (Buhârî, 2004, "İlim", 2; Ibn Kayyim el-Cevziyye, 1995, 165). The words sharia, şir'at, şer', nation and religion have the same meaning. (DIA, "Şeriat", 38/571-574).

Haqiqa means originality, essence and real identity of something. (Curcânî, 2007, 154). The thing whose existence is stable and present is called haqiqa. The haqiqa in which Prophet Mohammed's asking to Hârîse "Everything has a haqiqa, what is your faith's haqiqa?" has the same meaning. That is, what is the sign, presage of your claim? (Fîrûzâbâdî, n.d., 2/485).

Abdullah b. Ömer (r.a)'s saying that "Unless human beings leave the things disturbing its conscience, he can't reach haqiqa of godliness" has the same meaning. (Buhârî, "İlim", 2).

**2. In Fiqh Method.** Haqiqa in fiqh method is studied under the topic of *"wording in respect to its meaning used"* In this respect, wording has four parts and these are haqiqa, simile, explicit and trope. Haqiqa is a wording used in its first meaning. It has three parts as wordbook, şer'i and customary.

The principles like "the principle in Kelam is the haqiqa meaning." (Zerkeşî, 2000, 1/219-220; Suyûtî, 2005, 1/215-216; Zekiyuddin Şa'ban, 1990, 310;

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<sup>9</sup> There is an example in the following Harise hadith

Zeydân, n.d., 331). (Article 12), "*the processing of Kelam is better than negligence of it.*" (Article 60) "*If the real (haqiqa) meaning is impossible to implement in real world situation, then it is accepted as simile*" (Article 61) in Mecelle express that using the wording in its haqiqa meaning is essential and primary. (Şevkânî, 1992, 1/111).

### 3. Sharia and haqiqa in Sufism (Tasawwuf)

In Sufism, sharia and haqiqa concepts are often used together.

Ebû Tâlib Mekkî (386/996), by expressing that sharia includes twelve principals and these comprise all the elements of faith, write them as follows;

1. The kalima shahadah. This is nationlity. 2. Five times salath. This is nation. 3. Zakat. This is purity. 4. Fast. This is a shelter against the evils. 5. Hadj. This is the maturity / perfectness of religion. 6. Jihad. This is divine help. 7. Command the kindness. This is the argument. 8. Keep from the evils. This is the protection. 9. Community (cemaat). This is the intimate knowledge. 10. Direction. This is the protection against evils. 11. Halal. This is vera. 12. Loving for Allah and hating for Allah. This is the proof of faith to Allah. (Mekkî, 2007, 2/272).

Mekkî states that opposing remarks to sharia about *tawhid* (oneness of Allah) and the thought "*haqiqa is contradictory to knowledge*" appeared later than *selef* (the group of people before the sects after prophet Mohammed) time, but haqiqa is one of the knowledge of sharia and sharia knowledge is counted as one of knowledge of haqiqa. Drawing attention to there is no contradiction between haqiqa and sharia, Mekkî states that since knowledge of haqiqa requires seriousness and determination, it has been called like that; and since external knowledge has extensity and pass, it is called like that; ones who do not follow the rules of (zahir) external parts of sharia by following esoteric knowledge will end up being "zindik" and this means dividing Qur'an and sunnah. (Mekkî, 2007, 2/134).

Abdulkirim Kuşeyrî (465/1072) describes sharia and haqiqa in his *er-Risâle*, one of the basic classical books on Sufism: Sharia is the command to embrace the servitude of Allah, haqiqa is the experience of *rububiyah* (Allah's meeting every need of the creatures everywhere and whenever they need). (Kuşeyrî, 2011, 226). Saying that neither sharia without being supported by haqiqa and nor haqiqa without being under control by sharia is acceptable, Kuşeyrî states that while sharia brings liability to public, haqiqa announces about Haqq's arbitrariness in the universe and he has set this original idea:

Since it is obligatory with the Allah's command, sharia at the same time is haqiqa. In the same way, it is necessary (vacib) to get the knowledge that introduce Allah to us with Allah's command, haqiqa at the same time is sharia. (Kuşeyrî, 2011, 226).

Shaykh al-Islam Zekeriya el-Ensârî (926/1517) defines experiences of the manifestation of people to Allah as seeing Allah in people's heart and goes on as follows: "we can define this situation as follows: Sharia is the method and procedure knowledge of the travel to Allah. Haqiqa is about always looking at Allah with the eye of heart. Sufism (tasawwuf) is being on the way of sharia; that is, performing and living according to its rules. Pointing out that some people can't distinguish sharia and haqiqa, el-Ensârî states that sharia is the external of haqiqa and haqiqa is the internal or esoteric of sharia. Two can't be dissociated; one is not complete and absolute without the other." (Arûsî, 2000, 2/142-143) Ensârî adds Sufism to sharia and haqiqa.

Allame Mustafa Arûsî (1293/1876), in his annotation of el-Ensârî's *Risâle* explains Kuşeyrî's first definition as follows: "Strictly following sharia is not to be in a position that it prohibits and not to give up the things it rules because sharia are the rulings put forth through Prophet Mohammed as command and prohibition by Allah. (Arûsî, 2000, 2/142).

From the Muhyiddin Ibn Arabî's (638/1240) point of view, sharia is the liability about the servitude to Allah (Ibn Arabî, 2006, 4/286; *Mu'cemu Mustalahâtü's-Sûfiyye*, 1990, 56; Heyet, *Tasavvufî Terimler Sözlüğü*, 2006, 965). And a clear sunnah path brought by Prophet Mohammed with Allah's command. (Ibn Arabî, 2006, 4/286.) This path is put towards the people to be closer to Allah. Stating that sharia is included in haqiqa knowledge and there is no sharia contradictory to haqiqa, Ibn Arabî (Ibn Arabî, 2006, 4/286) adds that decisions are given according to the sharia among the people, sharia brings rules for all acts of humans and people are liable to and obliged to obey these rules until their death (Ibn Arabî, 2006, 4/287). Referring to why sharia and haqiqa are two different words, Ibn Arabî states that everyone behaves according to sharia, but only outstanding enlightened dervishes (*arifs*) can know haqiqa, so there is distinction between them; sharia is called the rulings outside the haqiqa and exterior is the public, esoteric is the divine and summarizes this as follows; "Haqiqa is the same as sharia, understand this well." (Ibn Arabî, 2006, 4/288).

Serrac (378/988) regard haqiqa knowledge in sharia knowledge. Regarding haqiqa knowledge as the highest rank and the most honorable ones, Serrac points out haqiqa knowledge that comprise all spiritual levels and turning to the path to Allah sincerely are the target of all the knowledge and he calls them as *ilmu'l-kulûb*, *ilmu'l-meârif*, *ilmu'l-esrar*, *ilmu'l-batin*, *ilmu't-tasavvuf*, *ilmu'l-ahval* and *ilmu'l-muamele* and he asserts that each of them is the same thing. (Serrac, n.d., 456-457).

Imam Rabbânî (1034/1625), in various letters, states that all knowledge that Sufis get during their self-taming process (*seyru suluk*) is not different from sharia knowledge, in contrast, Sufism and haqiqa knowledge serve to sharia knowledge, open its realities; there is no difference between sharia and haqiqa, exterior and esoteric, but the things known by anyone who has sharia knowledge are known by the *arifs* and *dervishes* with a precise knowledge. He

also states that no inspiration and divination make any illicit thing halal and words against sharia and esoteric manners can not be accepted (İmam Rabbânî, 2009, 1/30, 36, 41, 43).

As Allame Âlûsî (1270/1854) states, haqiqa is knowledge of unknown and it is called *ilm-i ledun*, *ilmu'l-mevhibe*, *ilmu'l-esrar*, *ilm-i meknûn* and *ilm-i verâset*. According to Sufis, there is no contrast between haqiqa and sharia, but haqiqa knowledge is different in terms of its content and learning. These are different from exterior knowledge, but not contradictory. Because these are granted to human as a result of his living sharia with sincerity and perseverance. Haqiqa knowledge is like the fruits of a tree. It is the maturity and target of sharia, it never changes any rulings of the religion and only make people comprehend the essence of divine rulings. (Âlûsî, 2005, 15-16/479). It carries one from imitation to investigation, from evidence to knowledge (closeness to God).

Ibn Hacer-i Heytemî (974/1566) states that haqiqa suits to sharia in its all knowledge, practice, method (faith essentials), pray, morals and its religious duty; there is no contradiction between them. (Heytemî, 2004, 570).

Tariqa (Sufism) and later on marifa have been added to two concepts called sharia-haqiqa in the first stages and these constitute the path to Allah in the line of sharia-tariqa-haqiqa-marifa (knowledge of God). The poet Yunus Emre is an example of this situation: "Sharia is the path of tariqa, haqiqa fruit is closer inside." Haqiqa is a term used for Sufis who reach beka billah after fena fillah. These are the people who sacrifice their will to Allah's will. That's why they left their will. When said "Hakikatu'l-hakâik", it means God self who gathers all the haqiqa. It is called "hazret-i cem" and "hazret-i vucud." (DIA, "*Hakikat-Tasavvuf*", 15/178-179).

## **B. Sharia and Haqiqa Knowledge (tablighed) conveyed by Prophets**

Ibn Ajiba asserts that prophets has brought both exterior knowledge of sharia and esoteric knowledge of haqiqa, (Ibn Ajiba, 2002, 2/311) but sharia rulings have been defined mostly and haqiqa knowledge has been defined very little because he reminds that the number of the people comprehending haqiqa is very limited. (Ibn Ajiba, 2010, 331). He also states that exterior knowledge is for outer world, but haqiqa knowledge is for interior world of people (Ibn Ajiba, 2010, 3/375).

Ibn Ajiba asserts that Haqq hold people responsible for two duties to be done; these are sharia and haqiqa. The area of sharia is for external organs and world, the area of haqiqa is inner spiritual world of people. (Ibn Ajiba, 2002, 2/323).

Allame Âlûsî (1270/1854) says that prophets have the knowledge of sharia that they convey to public as well as the knowledge of haqiqa; Prophet Mohammed has a big lead and he asserts that he has two kinds of knowledge preeminently



and he has united these two knowledge on his own and he is responsible for not only conveying sharia but also haqiqa. (Âlûsî, 2005, 15-16/442).

Suyûtî (911/1505) states that sharia and haqiqa knowledge has been united for Prophet Muhammed, and he is authorized to rule with two types of knowledge, but other prophets are authorized to rule with only one type of these knowledge. He points out that Moses and Khidr anecdotes show this and all the prophets have these two types of knowledge, but the authorize and row to rule have changed (Suyûtî, 2002, 98). Suyûtî calls sharia exterior and haqiqa interior (esoteric) (inside of an affair) (Suyûtî, 2002, 95).

Bursevî (1137/1724) expresses that most of the Prophets have been sent to rule for exterior side of the affairs not the esoteric or inside of them. Khidr is authorized to rule with the haqiqa knowledge; therefore, Moses has found Khidr's killing the child and other affairs of his strange.

Abdullah Ibn Ebî Cemre (699/1300), in his book *Behçetu'n-Nufûs Şerhu Muhtasari Sahîhi'l-Buhârî* states that Qur'an has many rulings. One of these is integrating sharia with haqiqa and hikmah with tawhid (unity of God), this is very high rank honor and only privileged arifs can reach it. In fact religion wants people to integrate sharia and haqiqa and all the manners and rulings of the prophets are on this way and in Qur'an Prophet Jacop's this manner is praised and Qur'an states most of the people don't know how to integrate sharia and haqiqa (Yusuf, 12/68) (el-Ezdî, 1997, 1/776).

Ibn Kayyim el-Cevziyye (751/1350) says Prophet Muhammed conveyed his ummah to two things causing happiness in both this world and afterlife, one of which is iman for tawhid and faith, the other of which is sharia that keeps people from evils and make them reach the good (Ibn Kayyim el-Cevziyye, 1995, 64).

Stating that people who warp from the path of Haqq don't accept this by violating the rules of tawhid and sharia, their mind lack of divine light can't understand this reality all the prophets agree to and the ummah of the Prophet Muhammed strive to unite these two things (surrendering to their faith by accepting the reasons), Ibn Kayyim cites these two hadiths:

*"Strive to get the thing that will give benefit to you in all the beneficences; moreover, call for God's help and don't show your helplessness. If something bad happens to you, "Don't say I wish I had done it differently." Instead, say that God decided and did how God wished. Words like "wish" open the door for the devil's delusion."* (Muslim, "Kader", nr. 2664). Ibn Kayyim asserts that helpless person in the hadith is the one who can't integrate tawhid and sharia (Ibn Kayyim, 1995, 64). People's doing the things that will benefit them is sharia, and people's knowing that everything happens with the wish of God and resorting to Allah is tawhid, that is, haqiqa.

Ibn Arabi (638/1240) in his books, being the first place *el-Futuhâtu'l-Mekkiyye*, often mentions that Prophet Muhammed has brought sharia besides tawhid

and marifa knowledge. Ibn Arabi notes that there are seven types of marifa knowledge which he introduces as the aim of creation and the target of all the knowledge. Three of these are about our subject and as follows: 1. Knowledge of haqiqa. This is to know the divine names. 2. Knowledge of manifestation/faith. This is the knowledge of God's manifestation on the things. 3. Knowledge of God's addressing to people with sharia language (Ibn Arabî, 2006, 3/450). This is the knowledge of wish and rulings of the religion which Prophet Muhammed brought. Ibn Arabi sets forth that the knowledge of sharia takes people to the knowledge of divine manifestation, and this takes the people to haqiqa of the names, that is, knowing Cebab-i Haqq. So, Prophet Muhammed has come to the world to teach tawhid and decency (divine rules) of servitude (Ibn Arabî, 2006, 3/461. see also, Sevim, 1997, 141-145). As written in the verses (verse of Qur'an), all the prophets have come for these two reasons (see, Enbiya, 21/25). (Nesefî, 2004, 93).

Azizuddin-Nesefî (686/1287) claims that the main responsibility of prophets is not to declare the haqiqa but to explain divine rulings and sayings. The ones who have insight will comprehend haqiqa later.

In summary, haqiqa is knowledge about Great Allah's self and characteristic manifestation; spiritual world, spiritual haqiqa and faith are included in it. Prophets declare the knowledge about haqiqa which is necessary to people shortly and clearly. Iman is sufficient for them. Haqiqa knowledge does not have an end and boundary. Sharia is the rulings settling how people act and pray and it is explained extensively in the divine books and by the prophets. Since some unclear matters explained by the great interpreter imams of Islam, they are included in sharia.

### **C. Sharia and Tariqa from Ibn Ajiba's Point of View**

Ibn Ajiba's view of sharia and haqiqa is not different from Sufis' in terms of content, but he is different in terms of his handling these two concepts, type of description, defining them in the context of hikmah and world of Godly power, connecting them with tawhid, mentioning about the tafsir (exegesis), referring to verse and hadith examples and bringing them into tafsir literature.

Ibn Ajiba states sharia has exterior rulings and haqiqa mentions about marifa knowledge. From the point of him, sharia is to see the hikmah; haqiqa is to experience the divine power. Allah has made sharia a curtain that conceals haqiqa. Cenab-i Haqq has then given two eyes to the heart; it is called basirah. One of them looks at hikmah, and saves the divine rulings; the other looks to the divine power and keep them stand (Ibn Ajiba, 2002, 2/323).

Saying "The place of sharia is exterior and the place of haqiqa is inner world." (Ibn Ajiba, 2002, 7/272), Ibn Ajiba claims that divine will is the haqiqa; and what prophets have brought is sharia (Ibn Ajiba, 2002, 7/217).

Ibn Ajiba regards haqiqa as the essence and extraction of sharia and he asserts that haqiqa and sharia are like soul and body, with haqiqa representing soul and sharia representing body and he also says "sharia without haqiqa is like a body without soul; haqiqa without sharia is like soul without body. One stands only with the help of other." (Ibn Ajiba, 2002, 1/340).

Reminding that haqiqa knowledge is knowledge of esotericism (Sufism) and it is knowledge of spiritual world, Ibn Ajiba states that some people deny this knowledge, but Qur'an mentions about this and gives evidence about it and explains its path (Ibn Ajiba, 2010, 331).

Ibn Ajiba defines the type citation of sharia and haqiqa in Qur'an as follows:

"Qur'an states a matter with sharia language, then describes it in terms of haqiqa. For instance, Cenab-i Haqq, in some verses, commands "do something, don't do something"; ignorant people suppose that they have the power to create these things. Allah, in some other verses, *"But if your Lord had willed, they would not have done it, (The Cattle, 6/112), "And if Allah had willed, they would not have fought each other, but Allah does what He intends (The Cow, 2/253)." "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ (Hud 11/118)", "And you do not will except that Allah wills" (The Man, 76/30) (Ibn Ajiba, 2010, 331). The matters belonging to people are sharia, and the matters belonging to Allah are haqiqa. While commands and prohibitions are sharia, marifa knowledge introducing Great self is haqiqa.*

Ibn Ajiba divides the Muslims into three groups in understanding religion (verses and hadith):

1. Ones veiled by the haqiqa by being enclosed in the area of sharia. These are the ones who have a veil on their hearts.
2. Ones who reach the experience but deny hikmah (exterior rulings). These are ecstasy group (jazbah) who are beaten by spiritual manner.
3. One who unite sharia and haqiqa. These are perfect human-being. (Ibn Ajiba, 2010, 331).

Ibn Ajiba states that Allah Teâlâ has assigned Prophet Muhammad to explain the verses and they verses *"We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought."* explains this situation and sunnah, as Qur'an expresses, sometimes restricts the common ruling in one area; likewise, Qur'an restricts and evidence sunnah's rulings in one area, so there is no controversy between Qur'an and sunnah and different interpretations come from the hikmah below (Ibn Ajiba, 2005, 27).

Ibn Ajiba defines the verse "And of all things We created two mates; perhaps you will remember." (The Scatterers, 51/49) as follows:

Cenab-i Haqq has appeared in two forms in this world, created everything as pair, as being the example material-spirit, hikmah-qudrat (power of God), sharia-haqiqa, difference-unity, body-soul, person-self. The secret of this: Cenab-i Haqq manifested himself like that in order to keep the treasury of haqiqa and secret. If Allah manifests himself s one-sided, the hikmah of examination in this world disappears and secrets of Rubūbiyah loses their essence. Whoever does not know Allah Teala with these controversial manifestations, (s)he can never know him. Whoever can't distinguish these two things among other things, his view of point can't be right and can't relate to haqiqa. The enjoyment of the lover is to distinguish these two things (by experiencing the haqiqa) with joy and pleasure. There is mental connection between them. But, intimateness (closeness) to Allah Teala can be achieved by experiencing the second one and getting far from the first (Ibn Ajiba, 2002, 7/214).

From the view of Ibn Ajiba's, sharia and haqiqa are about matters of different worlds. Haqiqa mentions about the matters of "ameer" and "qudrat" world. This is the world of "unseen", "angels" and "after-life". Sharia tells the rulings of this world which is also world of hikmah, public, causes and offer. While the languages of sharia and haqiqa are different, they come from the same source.

Ibn Ajiba refers to the difference between the worlds of emeer and public with the signs of the verse *"And our command is but one, like a glance of the eye"* (The Moon, 54/50) as follows:

"The situation in the verse is in the "emeer" world. This is also called "qudrat world". As for "public world" also called "hikmah world", most of the matters here happen progressively. This situation is for keeping rubūbiyah secret and saving the divine qudrat secret. Therefore, iman for unseen goes on and virtue of Mū'mins appears (Ibn Ajiba, 2002, 7/264).

"The world of hikmah, that is common World, is a place of offer (liability); people are liable to rulings here. The World of qudrat is a World of possession (tasarrufat). (Here, everything is created not by causes but by wish of divine qudrat directly and in a while.) Hikmah is the world of body, but qudrat is the world of souls (Ibn Ajiba, 2002, 1/36).

Ibn Ajiba mentions about the events in two different worlds in the following:

"One looking qudrat world also called haqiqa world can see all acts belong to Allah without any medium. One looking at hikmah world finds all acts of people depending on the will and effort. One looking at the world of qudrat doesn't see the other people, let alone their acts (Ibn Ajiba, 2002, 7/327).

#### D. Examples of Sharia and Haqiqa Mentioned in Dogmata

Ibn Ajiba states that sharia and haqiqa in verse and hadith are mentioned together and separately and gives many examples. We will mention about some these examples with Ibn Ajiba's assessments.

Ibn Ajiba takes the verse "*It is You we worship and You we ask for help.*" (The Opening, 1/5) as the example, in which sharia and haqiqa are mentioned together. The part "*It is You we worship*" indicates the acts of people living in the World of causes, hikmah, liabilities. Help for worshipping comes only from Allah. People need demanding, Allah is endower. The slaves are prayful (who is responsible for worshipping), Allah is the divinity. The Slaves are dependent on causes, Allah is creator.

Ibn Ajiba narrates the interpretation of one of the Şâzelî pirs, Ebu'l-Abbas Mursî (686/1287): The verse "*It is You we worship*" expresses sharia and the verse "*You we ask for help*" expresses haqiqa. "*It is You we worship*" is Islam, "*You we ask for help*" is benefaction. "*It is You we worship*" is worship. "*You we ask for help*" is ubudiyah. "*It is You we worship*" is the maqam of difference; "*You we ask for help*" is the maqam of unity (Kuşeyrî, 2011, 196-198; Suhreverdi, 2011, chapter 62; Ibn Arabî, 2006, 4/217-222; Kelâbâzî, 2001, 86-88; Ibn Ajiba, 2004, 58).

This interpretation narrated by el-Mursî shows us: Ibn Ajiba is not the only one who tells sharia and haqiqa are mentioned in dogmata and he is not the first. Many ulama expressed this before him. What Ibn Ajiba did was that he often used it in tasawwuf books

Ibn Ajiba states in another part of his interpretation that the verse "*Iyyâke na'bu ve iyyâke nesteîn*" is called "kemal verse" because it unites sharia and haqiqa (Ibn Ajiba, 2002, 1/235).

Ibn Ajiba concludes that the verse "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of Allah is Islam." (The Family of Imran, 3/18-19) can be assessed as an example of sharia and haqiqa zikr.

Ibn Ajiba says that the beginning of this verse indicates "difference" that is, seeing the creatures other than Allah and the end of the verse indicates "unity", that is seeing Allah. Cenab-i Haqq often does like this in Qur'an; first, he makes a statement about sharia and then haqiqa.

Ibn Ajiba claims that Cenab-i Haqq first refers to angels and ulemas shahada as well as his own shahada in order to put forth the secret of sharia and then by stating "lâ ilâhe illâ huvel-azizu'l-hakîm", he put forth the rule of haqiqa.

The proof of objects and prognostications are sharia. Saying that erasing all the prognostications and leaving them to Allah is haqiqa, Ibn Ajiba states that some accept the unity of Allah with proof and others accept it with experience.

Asserting that formers are called exterior subjects, latter are called fani arifs, Ibn Ajiba claims that ones who are based upon only sayings are ordinary, common public compared with the arifs who experience Haqq.

Ibn Ajiba asserts that proving the exterior prognostications makes up Islam and faith (iman) parts and erasing all other creatures from the heart and experiencing only Cenab-i Haqq represents sincerity (ihklas).

Stating that the verse "Indeed, the religion in the sight of Allah is Islam." requires people to submit and surrender to divine rulings exteriorly and esoterically, Ibn Ajiba comes to this resolution "Whoever doesn't show liability to these rulings, then he doesn't have a absolute religion" (Ibn Ajiba, 2002, 1/300).

Ibn Ajiba interprets the situation in the verse "*And you do not will except that Allah wills.*" (Insan, 76/30) as haqiqa. Because the truth of the matter is the will of Allah. Nothing happens in the universe without his wish. In addition to this, in hadith:

*"Whoever intends to do a favor and does not do it, then he gets a good deed (merit). Whoever intends to do a favor and does it, then he gets good deed (merit) as much as seven hundred folds."* (Muslim, Īman, 130; Ibn Habban, *Sahih*, nr. 384). Ibn Ajiba says that the situation in the hadith is sharia (Ibn Ajiba, 2005, 27). There is no controversy between verse and hadith; verse gives the truth of the matter and hadith gives reflection of divine decision on people. In order for serfs (people) to be responsible for what they do and deserve any good deed and punishment, he has to have will, intend and knowledge and power.

One of the best examples of mentioning of sharia and haqiqa in verse and hadith is the situation of Prophet Adam: In one verse "*We found not in him determination.*" (Tâ Hâ, 20/115) is explained. Ibn Ajiba mentions about the interpretations of Muhyiddin-i Arabî (638/1240):

Adam didn't do the thing which was banned for him intentionally; he made a mistake as a result of a ruling decided upon pre eternity. His forgetting the ban is a situation caused by his characteristics.

However, in other verses, the fact that Adam believed the evil and ate from the banned tree (Ta Ha, 20/120-121), he went beyond the limit and revolted against God, that's why he got rid of heaven and sent to the world (Ta Ha, 20/121, 123) is written. By this way, the fact that Adam regretted his mistake and he was forgiven and Cenab-i Haqq chose him as prophet is mentioned in the verse. Ibn Ajiba states that the interpretation made by Ibn Arabî coincide with the following hadith of Prophet Muhammad;

*"Adam and Moses entered into a discussion. Moses said to Adem "Oh Adam, you are our father; you made us out the heaven!" and Adam to him,*

*"Oh Moses, Allah chose you his special word and He gave Tawrat to you. Are you condemning me for a matter that was decided upon forty years before I was*

*created? As a result, Adam beat Musa and silenced him* (Buhârî, "Tefsiru Sure" (20), 1; "Kader", 11; "Tevhid", 37; Muslim, "Kader", 13).

Ibn Ajiba says that this discussion between Adam and Moses is not in this world where the rulings of religion are implemented but in the spiritual world, the place of haqiqa and reminds us some features of that world:

"In this spiritual world, not the exterior of the matter but the secret of haqiqa is watched. According to the haqiqa, we can't say for anybody other than Allah "He did something or abandoned." Allah has all the matters and doings. Who could bring any proof of haqiqa, he wins. In material world, this is different. It is not right to make oneself innocent on the strength of faith for a thing done in this world. In a situation like this, the measures set by religion collapses. Think of this point well!" (et-Tîbî, 2001, 1/236).

While Adam was speaking to Moses in haqiqa language by giving the faith proof in the spiritual world, in the world of hikmah, he found himself guilty and he swore off by saying "*They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."*" (The Elevated Place, 7/23). The situation in hadith is haqiqa, but the situation in verse is sharia.

In one verse, it said that "The ones whom the angels take in death, [being] good and pure; [the angels] will say, "*Peace be upon you. Enter Paradise for what you used to do.*" (The Bee, 16/32). In one hadith:

"*Nobody of you can enter the heaven with his acts*" says Prophet Muhammed. Sahabah asked him "*can't you Rasulallah?*" Muhammed; "*I can't (I can't enter the heaven only with my praying); but Allah surrounds me with his mercy and grace.(and puts me in his heaven)*" (Buhârî, "Rikak", 18; Muslim, "Munafikîn", 71-73; Ibn Mâce, "Zuhd", 20). Ibn Ajiba interprets the difference of the verse and hadith as follows:

"Being prompted to good deeds and achieving this can be done with God's mercy and grace. Sincere and good acts are one mercy of Allah, so everybody can enter the heaven only with the mercy of Allah. As a result, verse and hadith have the same meaning (Ibn Ajiba, 2002, 4/19).

Reminding that the purpose of the hadith is not mentally necessary for Allah Teala to put a serf who does good and sincere deeds to his heaven, Ibn Ajiba, after stating that a group from Mutezile regards it as necessary, has made the following assessment:

"The difference between verse and hadith is united. Attributing all good deeds to serfs is sharia; since it is Allah who in fact does these good deeds, separating the acts (praying) from the serf is haqiqa. Verse states the matter with language of sharia on the point of showing the praying belonging to the serf. Hadith explains this with the haqiqa language (Ibn Ajiba, 2002, 4/19).



Ibn Ajiba is of the opinion that the verse *"Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah."* (Fetih 48/10) is an example of "fanafillah" and "unity" in tasawwuf. Unity is haqiqa from the point of Sufis'. (et-Temsemânî, Muhammed b. Muhammed el-Mehdî, *Envâru't-Tarika ve Esrâru'l-Hakika (Kitabu Seyyidî Ali Cemel)*, Beyrut 2007, 1. edition, p. 105). The state of unity is given a meaning of the experience of Haqq and tawhid (Suhreverdi, 2011, 678-679).

Ibn Ajiba narrates from Kuşeyrî (465/1072): In the verse *"Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah."* The state of aynu'l cem (unity) is clearly expressed. The state of unity is clearly expressed in the verse *"And you threw not, [O Muhammad], when you threw, but it was Allah who threw"* (Kuşeyrî, Letâifu'l-İşârât, 5/422).

Ibn Ajiba expresses that verse indicates that Prophet Muhammed is at the top position of being fana and bakaa with Allah and this hadith is a proof of this state:

*"When I like one of my serf, then I become his hearing ear, seeing eye, touching hand, and walking foot"* (Buhârî, "Rikak", 38; Ibn Mâce, "Fiten", 16; Ibn Ebi'd-Dunyâ, *Kitabu'l-Evliya*, nr. 1; Beğavî, *Şerhu's-Sunne*, 1/142; Beyhakî, *Kitabu'z-Zuhd*, nr. 696). Stating that this state is valid for other organs, Ibn Ajiba expresses that this state is the secret of khalif experienced by the serf and it is called "bakaabillah" and this is valid for the khalif of Prophet Muhammed (Ibn Ajiba, 2002, 7/136-137).

Ibn Ajiba regard the verse *"There is no creature on earth but that upon Allah is its provision"* (Hud, 11/6) as an example of sharia and haqiqa mentioning together. Allah has guaranteed daily livelihood of serfs and has commanded serf to stick to causes to reach this daily livelihood. Allah's being a guarantor for the livelihood is haqiqa; sticking to the causes is sharia (Ibn Ajiba, 2002, 3/196).

Ibn Ajiba describes there is an example of sharia and haqiqa in this verse *"They will say, 'Praise to Allah, who has guided us to this; We would never have been guided if Allah had not guided us!'"* (The Elevated Place, 7/43):

*"They are called out by the angels or by Allah himself like this: 'Here is heaven for you! You are rendered to be inheritor in return for the good deeds; it has been given to you in return for your praying.'" This ruling is about sharia; as for haqiqa, everything comes from Allah, belongs to Allah. For this reason, Prophet Muhammad says;*

*"Nobody of you can enter the heaven with his acts"*

Sahabah asked him *"can't you Rasulallah?"* Muhammad answered; *"I can't (I can't enter the heaven only with my praying); but Allah surrounds me with his mercy and grace (and puts me in his heaven)"* (Buhârî, "Rikak", 18; Muslim, "Munafikîn", 71-73).



Ibn Ajiba sharia regard praying as belonging to serf; and haqiqa is binding all matters to Creator by separating tem from the serfs and the verse *"We would never have been guided if Allah had not guided us!"* explains this. When they see the truth of the matter they will say so and Ibn Mesud explains:

"Mumins pass as-sirat with the mercy of Allah, and they enter the heaven with the mercy and grace of Allah, and degrees in the heaven are given to their acts in the world." (Ibn Ajiba, 2002, 2/354).

Ibn Ajiba states that in the verse *"And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied."* (Yusuf, 12/68), hikmah (sharia) and qudrath (power of God) are used together. According to him, Allah's qudrath requires all matters to be left to Allah, because there is no real maker other than Allah. Hikmah requires to take measures and to use the causes. Jacop did so. The state of perfection (kamal) is unifying the two to conceal the Rububiyah secret. In this case, one looking at the truth of the matter sees the sphere of divine power; and one looking at the exterior f the matter uses the curtains covering divine qudrath, that is, hikmah curtains (Ibn Ajiba, 2002, 3/296).

In one verse, "And you do not will except that Allah wills." is explained (The Man, 76/30). Ibn Ajiba asserts that the situation it verse is haqiqa and then adds this hadith: "'Whoever intends to do a favor and does not do it, then he gets a good deed (merit). Whoever intends to do a favor and does it, then he gets good deed (merit) as much as seven hundred folds.'" (Muslim, "Iman", 130; Ibn Habbab, Sahih, nr. 384). Ibn Ajiba explains the situation in the hadith as sharia (Ibn Ajiba, 2005, 27). Because the act is related to the serf and it is explained that he can decide to do something on his own.

Ibn Ajiba notes the verses narrating the story between Moses and Khidr are the samples of the states of the exterior and esoterically; that is, sharia and haqiqa. Some comment that Moses, a sea in haqiqa knowledge and Khidr, a sea in sharia knowledge meet in the story in the verse (Ibn Ajiba, 2002, 4/176, 179).

Ibn Ajiba, stating that the verse "He released the two seas, meeting [side by side]; Between them is a barrier [so] neither of them transgresses." (The Beneficient, 55/19-20) indicates the sea of haqiqa and the sea of sharia and these two sees meet in matured (kamil) people and there is barrier between them and they don't transgress each other, and this barrier is kamil and pure mind; mind prevents to go out of the area of sharia knowledge and prevents to go out of the border of haqiqa knowledge, tells about two knowledge situation:

"The location of sharia is exterior; the place of haqiqa is interior spiritual world. Kamil (mature) mind is a curtain and balance between them. It uses each of them in its own place. If one's mind is weak, one of both wins the other. If sharia wins, the person becomes a vain and lifeless one; and can't escape from the sins. If haqiqa wins, then the person gets in a spiritual exhilaration or -God forbid- he may abandon the religion." (Ibn Ajiba, 2002, 7/272-273).

Ibn Ajiba is of the opinion that it is a great benefaction that Allah shows the way for a serf to make the best of sharia and haqiqa and use them in their proper place (Ibn Ajiba, 2002 7/273).

As much as we could set down in Ibn Ajiba's *el-Bahru'l-Medid*, he mentions about the concepts of sharia and haqiqa and Sufis usage of them as hikmah, qudrath, cem (unity), and difference and tawhid in the exterior interpretations of the following verses: The Opening 1/5; The Cow, 2/253, 269; The Family of Imran 3/18-19, 164; The Cattle, 6/12; The Elevated Place 7/43; Repentance, 9/38; Yunus 10/22, 62-64; Hud 11/1-5, 6, 17, 118; Yusuf 12/68; The Thunder, 13/7; The Bee, 16/32; The Israelites, 17/65; Ta Ha 20/115; The Originator, 35/7; The Victory 48/10; The Scatterers, 51/49; The Moon 54/50; The Beneficent, 55/19, 20, 24, 55-60; Friday, 62/2; The Sure Calamity, 69/13-18; The Man, 76/30.

Ibn Ajiba treats sharia and haqiqa şn his books other than *el-Bahru'l-Medid* and makes some comments when necessary. For example, Ibn Ataullah Iskenderî (709/1309) explains in his book called *Hikem*:

*"O God, you are the subjugator of everything, how can I pray? And you are the one who command to pray, how can't I pray?"*

Ibn Ajiba says while explaining this sentence: "Loving praying (taat), and persevering to do it and performing it are not in the hands of people; however, it is ordered by sharia. So, the method of doing it is explained by this way. Ones who look at esoterically world (behind the scenes, faith) regard the people as compulsory what they do (good or bad); ones who look at exterior (rules of religion, mind, will and power given to the serfs) can see that there is no excuse abandoning the pray (Ibn Ajiba, 2005, 516).

Noting that first part of İskenderî's remark is haqiqa and second part of it is sharia, Ibn Ajiba also notes that people should know that they are under the will, ruling and patronage of Allah, and understand that they can't success in any matters without Allah's permission and help and people also should know that they must do the things they have been ordered as well as they can and İskenderî want his followers to ascend the post where they can unite sharia and haqiqa (Ibn Ajiba, 2005, 517).

There were ulemas and Sufis before Ibn Ajiba saying that sharia and haqiqa are mentioned in verses and hadiths and giving the examples. As examples; Kuseyrî (765/1072) (Kuseyrî, 2011, 196, 226), Suhreverdi (632/1234) (Suhreverdi, 2011, 677-678), Ibn Ebî Cemre (699/1300) (Ibn Ebî Cemre, 1997, 1/166, 775, 776; 2/920, 921, 935, 1253, 1254, 1346, 1347, 1470), Nablûsî (1143/1730) (Nablûsî, 2008, 178), Gumushânevî (1311/1893) (Gumushânevî, 2002, 93, 374, 375), and Suyûtî (911/1505) (Suyûtî, 1995, 2411.)

### **E. Ones Citing Haqiqa as Evidence for Their Superstitious Views**

Ibn Ajiba explains that the verse "And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." (The Bee, 16/35) was said by the *mušrikūn* and the reason why they said so was against Prophet Muhammad to show their excuse. They didn't mean to confess that everything depends on the will and *qudarth* of Allah. He remarks that in this World where we are responsible for the divine rules, trying to show ourselves excused associating our sins to faith is not right.

Allah Teala sent His prophets to save His serfs from shirk and the acts which he has decided to be illicit. We are liable to adapt to religion of Allah; We are not responsible for acting according to *haqiqa* without pursuing *sharia*. Pursuing *haqiqa* leaving *sharia* is abjuration. *Sharia* is the cover of *haqiqa*. Whoever tears the cover of *sharia* deserves torment. The truth is: in the sight of Allah, pray (*taat*), rebellion, denial, faith, and everything happen with Allah's will; but order is different from will. We are only obliged to rules of Allah (Ibn Ajiba, 2005, 4/22).

On the basis of Mutezile's exterior interpretation of the verse "And they said, "If the Most Merciful had willed, we would not have worshipped them." (The Embellishment, 43/20), Ibn Ajiba states that he comes to the conclusion that "Allah Teala doesn't wish them to be *kafir*, He wishes them only to have *iman* but *kafirs* claimed that Allah wished them to be *kafir* not to have *iman* and in fact they told it not because they believed in God, but to mock Qur'an and he narrates the comments (Ibn Ajiba, 2005, 7/10);

What they said is right but they intended a superstitious meaning. (Nesefi, *Medâriku't-Tenzîl*, 4/169).

Remarking that it is not right for Mutezile and other similar groups to give the verse "If the Most Merciful had willed, we would not have worshipped them" (The Embellishment, 43/20) as proof, Ibn Ajiba states that this won't help in this world because it is comment not confirmed by *sharia* and it is not *haqiqa*, it is to be a *kafir* (Ibn Ajiba, 2005, 7/11).

Ibn Ajiba reminds that many people who Allah Teala deprive from His mercy and leaves them with their *nefs* (self) say that "If Allah Teala wanted our *hidayah*; he would make me reach to *hidayah*." And adds:

This remark has no point in this world. What people should do is to strive to act how God wants. If providence prevents them, then he should head towards Allah, demand help from Allah; otherwise, it will be indispensable doom for them.

"Ibn Ajiba states that *mushriks* telling "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." (The Cattle, 6/148) is not an excuse for them because

they deny the rules of sharia (Ibn Ajiba, 2005, 2/322-323) and they say so not to apologies but to make up an excuse and it is not right to regard the faith as the cause of this situation and tells as a result; "They supposedly said the truth of matter but they left sharia. While it is necessary to embrace haqiqa in esoteric world, it is necessary to obey the rules Prophet Muhammad has brought in exterior world. Otherwise, the person is superstitious (Ibn Ajiba, 2005, 2/322).

## Conclusion

In *el-Bahru'l-Medîd fî Tefsiri'l-Kur'ân'il-Mecîd* Ibn Ajiba interpreted sharia and haqiqa mentioned in some versess, brought a different point of view to interpretations of verses and brought a different style of expression. Ibn Ajiba sometimes used "hikmah" and "fark (difference)" in place for "sharia" and "qudrath" and "cem (unity)" in place of "haqiqa." Sometimes "tawhid-i has" is used in place of haqiqa.

While explaining the verses which sharia and haqiqa said to be mentioned in, dirayet tafsirs (interpretations) with cause-causer or haqiqa metaphor meaning, in ishari tafsirs, the subject is handled in the context of hikmah and qudrath. While Hikmah is used for the world where sharia is implemented, qudrath is used for the haqiqa world where the faith is determined. Among Sufis, there are some who approach these verses with the understanding of "fark" and "cem". Sufis call cem as tawhid; fark as sharia.

Ibn Ajiba in his tafsir *el-Bahru'l-Medid*, his uniting dirayet method and işaret method, While basing the exterior, his making comments in line with it is original with the aspect of handling sharia and haqiqa together and differentiates from other tafsirs.

Ibn Ajiba's sharia approach, in fact, is expressing the Qur'an and hadith interpretation of Ehl-i Sunnah differently. To him, sharia states ruling, haqiqa states marifa. Sharia explains the acts, rulings and states under the responsibilities of people, haqiqa is about rulings of Allah. Both of them are haqq. Mū'min, believing in haqiqa, saves himself from the responsibility; after believing the sharia, it is necessary knows the act and implement it.

Ibn Ajiba regards haqiqa as the essence of sharia and states that haqiqa and sharia are like soul and body and sharia represents body and haqiqa represents soul and he supports the idea that "Sharia without haqiqa is like body without soul and haqiqa without sharia is like a soul without body.

There is no contradiction between sharia and haqiqa knowledge, but in terms of content, subjects and learning, they have some differences.

While Ibn Ajiba explains dogmata in the sphere of sharia and haqiqa, and presenting the sufis' who follow Ehl-i sunnah way approach to Qur'an, e finds so many resolution for some belief matters.

According to Ibn Ajiba, some deviant groups like Cebriye, Mutezile and Batiniye are mistaken because they didn't think sharia and haqiqa together and understand properly. Ones claiming that they have reached haqiqa and they are not responsible for the sharia rules and ones saying everything banned by the religion is halal for them (İbâhiye), and ones claiming that Allah gets into the bodies (hulûliye) and ones saying contradictory things about sharia (shatahat) fall into error for not accepting sharia and haqiqa together and interpreting them in accordance with the soul of Islam. If sharia and haqiqa are understood in a right way and implemented together, religion is performed in accordance with iman, Islam and sincerity.

As Ibn Ajiba states, emancipation is possible with sheltering to sharia and haqiqa like Noah's ark. Whoever dives into the sea of sharia but recedes from sharia, then this person will drown in the sea of sins and denial. Whoever embraces sharia while stepping to haqiqa is the one saving him.

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