

**AL-KHADIR
JESUS THE CHRIST
IBN ARABI URYABI**

"I am no more
than a pen
in a writer's
hand..."
(Ibn Arabi).

Minaret of
Jesus in the
Mosque of
the Omeyas in
Damascus,
Syria.

AL-KHADIR JESUS THE CHRIST IBN ARABI URYABI

The Call of the Inner Voice and the Meeting with the Guru
- Visions and Esoteric Lived Experiences -

"... spiritual experiences, revelations, visions, and personal lived experiences of very varied nature..."

"... some... visions... susceptible to be useful for others."

"The wisdoms of Musa are numerous. If [God-] Allah wills, I will enumerate them in this chapter according to what the divine command puts into my mind. This is the first about which I shall speak in this chapter. Musa was only born being a synthesis of many spirits. He was a concentration of effective forces..." (*Ibn Arabi*).

"... Musa was cast into the river in order to receive various knowledge by these faculties. Thus Allah taught him that the spirit which manages him [Moses] is the ruler. He is only managed by it..." (*Ibn Arabi*).

"Musa's statement, "My Lord gave me right judgement," (26:21) means the khalifate, "and made me one of the Messengers," means the message. Not every Messenger is a khalif [...] he [Moses] is both khalif and Messenger..." (*Ibn Arabi*).

("The Seal of the Wisdom of Sublimity in the Word of Musa (Moses)" "THE SEALS OF WISDOM (Fusus al-Hikam) by Muhiyyi'd-din Ibn al-'Arabi").

"Love is my Religion and my Faith." (*Ibn Arabi*).

"Love is the best Attainable Religion." (*V.M. Samael Aun Weor*).

"... love is the FIAT LUX of the book of Moses, the Divine Mandate, the Law for all continents, seas, worlds and spaces." (*V.M. Samael Aun Weor*).

"... Hermes Trismegistus says: "Love is the summum of Wisdom"..." (*V.M. Samael Aun Weor*).

"That of the heart, it is love that grows, that is, it will become immense: the love for humanity. It is logical that love wanted to absorb you since it has to invade all the senses, one becomes truly a Christ as Christ is love." ([V.M. Rabolú, Letter 480A of May 29, 1990](#)).

"... the Power of Love is the Greatest Power of the Universe..."
(*V.M. Rabolú, Bogotá, 1988*).

"The movement which is the existence of the Universe is the movement of Love." (*Ibn Arabi*).

"... I am as Moses..." (*"Ibn al-'Arabi's Book of the Fabulous Gryphon", "[The Mighty Mosaic Way]", by "Gerald T. Elmore", "Brill"*).

- Introduction -

In the year 628 of the Hijra (the Migration of the Holy Prophet of ALLAH MUHAMMAD from Mecca to Medina), year 1231 of Our Christian Era, "... IN SYRIA, AT AGE OF 66: [he had a] VISION IN WHICH GOD SPEAKS TO HIM [IBN ARABI] ON MOUNT SINAI AS HE HAD SPOKEN TO MOSES." "K. al-mubashshirat."

"Ibn 'Arabi was to remember 628 (1230-31) as the year in which God spoke with him as He spoke to Moses, 206 'without intermediary on the blessed plain (al-buq'a al-mubarak. Qur'an 28:30) and in a space the size of the palm of one's hand.' 207..."

"206. Fut., IV. P.485: cf. also Kitab al-mubashshirat (MS. Bayazid 1686, f 6ob; MS. Fatih 5322, f 921), where Ibn 'Arabi specifies that the vision occurred during the night of Thursday 20 Rabi I, 628."

(Claude Addas, "Quest of the Red Sulphur", "DAMASCUS, REFUGE OF THE PROPHETS'." pg. 284).

On Shabbat Day, July 28, current year 2018, I began to research and study deeply, assiduously, the Andalusian Sufi Poet and Philosopher Ibn Arabi's Life, Work, Teachings and Mission. To my amazement, I realized that on this same date was celebrated the 853 birth anniversary of this Venerable Master of Sufism: the Shaykh al Akbar Muhyi

Din ibn al-Arabi, Muhammad ibn Arabi.

The Andalusian Sufi Writer, Poet, Traveler and Mystic Philosopher IBN ARABI, or ABENARABI, last Supreme Heir of the Science of the Holy Prophet of ALLAH MUHAMMAD, greatest Gnostic Master of Sufism, Disciple of Our Lord JESUS THE CHRIST, of the Shaykh Abu 'l-Abbas al-URYABI (a humble peasant who was not intellectual), and of the Immortal Great Master AL-KHADIR, was born in the year 1165 (twelfth century of our Christian Era) in the city of Murcia*, Spain, according to some biographers, on July 27 or 28, on 17th of Ramadan 560 Hijra, and according to other biographers, on August 7, 27th of Ramadan, 560 Hijra.*

* The name "Murcia" "... is linked to the Latin myrtus, meaning myrtle tree, hence the spellings Myrtea/Murtea/Murcia."

* "The Hijra" is the "migration" of the Holy Prophet of ALLAH, MUHAMMAD (in the year 622 of Our Christian Era), from the city of Mecca to the city of his exile in Medina, in the Arabian Peninsula.

Ibn Arabi's full name is, according to some writers: [*] "Muhyi I-Din Muhammad b. 'Ali b. Muhammad al-'Arabi al-Ta'i al-Hatimi," known as "al-Shaykh al-Akbar" ("The Greatest Master" of Sufism); and according to others: "Abu-Bakr Muhammad Ibn'Ali ibn Muhammad al-Hatimi al-Ta'i al-Andalusi", "Muhammad Ibn Ali ibn Muhammad ibn Al-Arabi Al-Hatimi".

[*] "Muhyi I-Din": "Reviver of the Religion".

When Ibn Arabi was about seven or eight years old, in the year 1172 (568 A.H.), he, together with his family, left the city of Murcia, traveling to the city of Seville, capital of Andalusia (Spain), where they settled; Ibn Arabi lived there for about 30 years.

Ibn Arabi, in his youth, was "quite fond of late night parties, poetic jousts... until he takes heed of the irresistible divine call which led him to renounce his worldly interests..." ([Please see "El Llamado de la Voz Interior \[The Call of the Inner Voice\]"](#)).

Ibn Arabi recalls that when he was about twelve years old, year 1177:

"... One day I became seriously ill and plunged into such a deep coma ⁴¹ that I was believed to be dead. In that state I saw horrible-looking people who were trying to harm me. Next I became aware of someone-kindly, powerful, and exhaling a delightful fragrance-who defended me against them and succeeded in defeating them. "Who are you?", I asked. The being replied to me: "I am the sura Ya-Sin [Sura 36. Ya-Sin of the Holy Qur'an]; I am your protector!". Then I regained consciousness and found my father -God bless him- standing at my bedside in tears; he had just finished reciting the sura ya-Sin. ⁴²"

"⁴¹. Possibly this episode occurred in 571-72 during the terrible plague which first ravaged Morocco and then Andalusia (cf. Ibn Tdharl, Bayan, IIL PP.109-10: Huici Miranda, Historia política del Imperio almohade, Part I.Tetuan 1956, p.2 74); at the time Ibn Arabi was twelve

years old..." (*"Quest for the Red Sulphur", "Home Land", Claude Addas*).

Ibn Arabi, "... very young - at the age of 15 [1180] - began to go through [the] conversion process. A psychic process, a sort of attraction to the mystical path..."

"The pivotal moment of conversion actually comes from a Vision that He has. In the course of that Vision, he sees the three Prophets of the monotheistic tradition, namely, Moses, Jesus and Muhammad, the Prophet of Islam. And from then on, He would begin "the Tauba", that is, the conversion. The problem is that the exact date on which he had that vision is uncertain, though it is known to be before age 20."

"At the age of 20, [Ibn Arabi] began traveling, and at the age of 38 [1202-03], he emigrated to the East. He was first in Mecca [1202], the holy place. Indeed, he had traveled a lot for 20 years throughout the East, Anatolia, present-day Turkey, Syria, Egypt, Palestine, and Mecca. As I said, he began traveling in Spain, and then in Morocco. Only at the end of his life did he settle in Damascus [Syria], where he died [At the age of seventy-five] in the year 1240 of the Christian era. That is part of his terrestrial itinerary..." (*Claude Addas - Ibn Arabî – "En la belleza de pensar [In The beauty of thinking]."* "Meeting in Santiago de Chile on Islamic Mysticism and Esotericism through the Work of Ibn Arabi of Murcia").

"Approximately around the year 1180 (575 A.H.) by the

time he was fifteen years old, his father's friend, the famous philosopher and mystic Ibn Rushd (known to the West as Averroes), expressed an interest in meeting him. Much moved by the intense power which he felt through exchanging only a few words with the young man, the scholar spoke to his father in terms which Ibn 'Arabi recalled as follows:"

"He thanked God to have been able to meet someone who had entered into spiritual retreat ignorant and left it as I had. He said: 'It was a case whose possibility I had affirmed without encountering anyone who had experienced it. Glory be to God that I have lived at a time when there exists a master of this experience, one of those who opens the locks of His doors. Glory be to God to have granted me the gift of seeing one of them myself'."

"Since it had been the rumor of 'what God had revealed to the young man in the course of his spiritual retreat' which had attracted the attention of Ibn Rushd, we know that Ibn 'Arabi had his first experience with the subject of this book, the mystical ascent in *Khalwa*, while still less than twenty years old. He did not write *Journey to the Lord of Power*, however, for another twenty years." (Ibn Arabi, "Journey to the Lord of Power").

Ibn Arabi wrote about eight hundred works. His greatest work is "The Revelations of Mecca" ("Futuh al-makkiyah"). Another of his main Works is "Fusus al-Hikam" ("THE SEALS OF WISDOM") "synthesis of his thought".

He also wrote poetic works such as "The Interpreter of

Yearnings" ("Tarjuman al-ashwaq").

- I -

The Genealogical Tree of Wisdom

"I know the name and genealogy of every *qutb* who will come until the Day of Judgment. But since to oppose what is destined is sure destruction, from compassion for future generations I have decided to hide this knowledge." (*Ibn Arabi*).

Regarding one of the most important visions that Ibn Arabi had in his life in the city of Córdoba, he relates the following in his monumental Work "Futuhāt":

"I contemplated all the prophets, from Adam to Muhammad, and God made me contemplate also all those who believe in them, so that there is no one whom I did not see of those who have lived or will live until the Day of the Resurrection, whether they belong to the elite or to the common body of believers. And I observed the degrees of this assembly and knew the rank of all who were in it. 1"

("1. *Futuhāt III*, p. 323.") (*Michel Chodkiewicz*, "Seal of the Saints", "CHAPTER 1 A Shared Name").

The writer Claude Addas, "En la belleza de pensar [*In The beauty of thinking*]." "Meeting in Santiago de Chile on Islamic Mysticism and Esotericism through the Work of Ibn Arabi of Murcia", also explains it in the following words:

"... One of the most important visions in his life is a vision that [Ibn Arabi] had in Córdoba [586/1190, at the age of 25], during which he saw all the prophets that God has sent to men from the beginning of time. He sees all the prophets gathered there. That is an important vision to Him: he met them right then." "... All the prophets from Adam to the last of the prophets, Muhammad."

"... there were two facts: the main one is this vision, and Ibn Arabi says that from then on, the "Ruyú u", the return to God, begins in Him. That is, his conversion begins. It begins, it is not over; a conversion is not something that comes and ends. And for the rest, after that, He continues to live normally, he continues in the army... And then comes the second fact, the final episode: One day Ibn Arabi goes to the Mosque [of Córdoba] to pray, whether with the Caliph or with the Caliph's son, is not known. And He tells us that when he saw the Caliph, the sovereign of this world, this Great Man prostrating himself before God, he told himself that it did not make sense to serve the sovereign if he himself was serving God, it was much better to serve God."

"And at that moment, he leaves the army and leaves everything." (Claude Addas, "En la belleza de pensar [*In The beauty of thinking*]." "Meeting in Santiago de Chile on

Islamic Mysticism and Esotericism through the Work of Ibn Arabi of Murcia")

"In a chapter of the Futuhat where Ibn 'Arabi discusses the divine Names and their power and effects on the different categories of spiritual men who are governed by them, he states: 'I myself obtained these stations (maqamat) when I had just started on the Way, in only a short period in 580 [1184]'. 54 He will therefore have been twenty years old at the time."

54. Fut., II, P.425.

("Quest for the Red Sulphur", "Vocation", "Entering the Way", Claude Addas).

(Please see "[El Sello Real del Rey Ezequías de Judáh con las Representaciones Egipcias del Dios Sol "RA" con Dos Alas y Dos Signos Ankh o Cruz de "THOTH", Capítulo "- III - El Árbol Genealógico de la Sabiduría - \["The Royal Seal of King Hezekiah of Judah" with the Egyptian Representations of the Sun God "RA" with Two Wings and Two Ankh Signs, or Cross of "THOTH", Chapter "- III - The Genealogical Tree of Wisdom"\]](#)")

"Tell your Brothers and My Brothers to have Faith in Me and they will be Free".

- II -

Jesus The Christ The Supernatural Master Uryabi the Earthly Master of Ibn Arabi

Ibn Arabi defined himself as having been a Christic person in his youth, under Jesus' Spiritual Guidance, His First Supernatural Master.

Ibn Arabi "... tells that at the beginning, he did not know any Masters, he did not have any books, he was under Jesus' guidance, that Jesus had ordered him what is called Tajarrud "asceticism" and dispossession."

[...] "... Especially at the beginning, he [Ibn Arabi] was under Jesus' direction..." (*Claude Addas - Ibn Arabî - "En la belleza de pensar [In The beauty of thinking]."* "Meeting in Santiago de Chile on Islamic Mysticism and Esotericism through the Work of Ibn Arabi of Murcia").

Ibn Arabi had a "supernatural" Master: Jesus The Christ, an "earthly" Master: Uryabi, and a Guru: Al-Khadir.

"... The fact that Ibn Arabi defines himself as having been a 'Christic' type in his youth is hardly surprising in view of the major role which Jesus clearly played at the start of his spiritual vocation [...] For the moment it is enough to

remember that, through the intermediary of his first teacher who was also 'Christic', Ibn Arabi was under the influence of Jesus." (*Claude Addas "Quest for the Red Sulphur The Life of Ibn 'Arabi"*, 2. Vocation, P. 51).

"If Ibn Arabi's first 'supernatural' teacher was Jesus, it was through 'this illiterate peasant [Uryabi] who was unable to write or even count' 67 that, at about the age of twenty [in the year 1185], he began his suluk. It is in fact interesting to note that there happens to have been a close connection between 'Uryabi, the terrestrial teacher, and Jesus, the supernatural one. As he himself writes: "My master Abul-Abbas al-Uryabi was Christic (isawi) at the end of his life, whereas I was at the beginning". 68 In another passage from the Futuhat which we will later need to examine in greater detail, Ibn 'Arabi states again: 'My master Abul-Abbas al Uryabi was "on the foot" of Jesus (ala qadam Isa)'. 69"

(67. Ruh. P. 76; Sufis of Andalusia, p.63).

(68. Fut., I. p.223).

(69, Fut., III, p.208.)

(*"Quest for the Red Sulphur"*, Claude Abbas, P. 51).

"Of al-'Uryabi, an "illiterate" (ummr) in the deeper and more spiritual sense of the term -i.e., someone who has completely forgotten the concepts and judgments of the intellect- and one of the preceptors most often mentioned by [Ibn Arabi] in *The Meccan Illuminations*, He relates the

following:"

"The first person I met on the Way was Abu Ja'far Ahmad al-'Uryabi. He had arrived in Seville at a time when I had only just started to become acquainted with this noble Path. I was the first of those who hastened to him. I found a man totally devoted to invocation (dhikr). I presented myself to him and he knew immediately the spiritual need which had brought me to him. He asked me: 'Are you firmly resolved to follow the Way of God?' I replied: 'The servant is resolved but it is God who determines the matter!' He then said to me: 'Close your door, break all ties and keep company with the All-Bounteous: He will speak to you without a veil.' I put this into practice until I received illumination." (*Fernando Mora "IBN 'ARABI Vida y enseñanzas del gran místico andalusí [IBN 'ARABI Life and teachings of the great Andalusian mystic]."*)

(Please see: ["THEY ARE TWO PROPHETS! \(Deuteronomy 18: 15-19\)."](#))

- III -
Jesus The Christ
The First
Master of Ibn Arabi

"... Here history encounters metahistory, for it was in the presence of Jesus, his real 'first teacher', that Ibn 'Arabi claims he underwent conversion: 'It was at his hands', he states in the Futûhât, although without dating the event, 'that I was converted ('alâ yaday-hi tubtu): he prayed for me that I should persist in religion (dîn) in this low world and in the other, and he called me his beloved. He ordered me to practise renunciation (zuhd) and self-denial (tayrîd) (25) Elsewhere he says again about Jesus: 'He was my first teacher, the master through whom I returned to God (shayhu-nâ al-awwal alladhî rayâ'na 'alâ yaday-hi); he is immensely kind towards me and does not neglect me even for an instant (26)."

"The mutual affection and the privileged relationship which were established from the very start between Ibn 'Arabî and the prophet 'Isa [JESUS] -who according to Islamic tradition will return to earth at the end of time to re-establish peace and justice by acting in conformity with Islamic law-are not just accidental: as we will see later, there is one fundamental point which they shared in common. But even if this was not so, it would still be surprising-in view of the frequency and extreme explicitness of these references to Jsa and to his role as 'first teacher'-that Henry Corbin missed the significance of the relationship, insisting instead on making Khadir the 'initiator' of the Shaikh al-Akbar. The intervention of Khadir was certainly very real. However. it occurred much later and was considerably less decisive." (*Claude Addas "The Quest of the Red Sulphur", "Vocation", "When God called me to Him".*)

"Reinforced in his conviction by the continual encouragement he received from Jesus, Muhyiddîn redoubled his efforts and finally decided to renounce the luxury in which he found himself and to strip himself of his possessions, just as his supernatural teacher had prescribed". (*Claude Addas The Quest of the Red Sulphur*", "Vocation", "When God called me to Him".)

"The youthful Muhyi l-Din's efforts and zeal were soon rewarded with a vision in which he saw himself under the protection of Jesus, Moses and Muhammad. This spiritual event was, as we will see later, of major significance in the process of Ibn Arabi's conversion. Fortunately we possess two autobiographical accounts of it, contained in two short and as yet unpublished treatises: the *Diwan al-macarif* and the *Kitab al-mubashshirat*. 29 In the first of these texts, Ibn 'Arabi provides a concise but comprehensive version of what happened. During this vision, he explains, while Jesus urged him on yet again to asceticism (*zuhd*), Moses announced to him that he would obtain the knowledge called 'Ladunni' ("infused"): the very same knowledge which the Qur'an (18:65) attributes to that interlocutor of Moses whom Islamic tradition calls by the name of Khadir. As for the prophet Muhammad, he advised him to follow him step by step: 'Hold fast to me and you will be safe!' (*istamsik bi taslam*)."

(*Claude Addas "The Quest of the Red Sulphur", "Vocation", "When God called me to Him".*)

In The Zohar we have found some words that The Holy One, Blessed Be He, spoke to the Holy Prophet of GOD Moses: "Moses lay hold of My Throne and gain courage

therefrom!", which is consistent with the Words that the Holy Prophet of ALLAH, Muhammad, spoke to Ibn Arabi: "Hold fast to me and you will be safe!"

"When the Israelites committed the sin of the Golden Calf below, the Holy One took away from Moses one thousand parts of that splendour, and the supernal angels and all those hosts came to burn him. When the Holy One said to him: "Go, get thee down, for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves" (Ex. XXXII, 7), Moses trembled and could not utter a word. Then he began to pray and intercede for Israel. Said the Holy One to him: "Moses lay hold of My Throne and gain courage therefrom!" And the Holy One rebuked all those hosts, and Moses took hold of the two tablets of stone and brought them down." (The Zohar).

- IV -

Al-Khadir (Al-Chadir)

The Master or Guru of Ibn Arabi

"Ibn 'Arabi mentions that he met Khidr, the hidden guide of the Sufis, three times. His first meeting he recounts in the following manner:"

"It was early in my education. My shaykh, Abul Hassan, attributed some knowledge to someone. That whole day I

continuously disagreed with him about it. When I left him, while returning to my house I met a beautiful person who greeted me and said, "The things that your teacher told you were right— accept them." I ran back to my shaykh and told him what had happened. He told me that he had prayed to have Khidr come and affirm his teaching. On hearing that, I once and for all decided never to disagree again."

"Of his second meeting he says:"

"I was in the port of Tunis on board a ship. I couldn't sleep one night and went strolling on the deck. I was watching a beautiful full moon, when suddenly I saw a tall, white-bearded man coming toward me, walking on water alongside the ship. I was astonished. He came right in front of me and put his right foot on his left foot in salutation. I saw that his feet were not wet. He greeted me, said a few words, and started toward the city of Menares, which was on a hill nearby. To my amazement he traveled a mile with each step he took. From afar I could hear his beautiful voice chanting the dhikr. The next day I went to the city, where I met a shaykh who asked me how my evening meeting with Khidr had been and what we had talked about."

"Ibn 'Arabi's third meeting with Khidr, according to one tradition, took place in a little mosque on the shores of the Atlantic in Spain where Ibn 'Arabi was making his noon prayers. He had someone accompanying him who denied the existence of miracles. There were a few other travelers

in the mosque. Suddenly he saw among them the same being whom he had previously seen in Tunis. The tall, white-bearded man took his straw prayer mat from the prayer niche, rose fourteen feet into the air, and made his prayer from there. Later he came back to tell Ibn 'Arabi that he had done this as a demonstration for the skeptic in his company who had denied miracles." (*Ibn Arabi, "Journey to the Lord of Power"*).

Al-Khadir was Ibn Arabi's Master-Guru. Ibn Arabi's first meeting with His Guru Al-Khadir was before the Meccan Vision.

"Ibn 'Arabi mentions that he met Khidr, the hidden guide of the Sufis, three times."

"Finally, there is the fact that Shaikh Uryabi was in a sense responsible for the first meeting between Ibn 'Arabi and Khadir, that mysterious interlocutor of Moses: the master of the 'masterless' ["magisters", "most prominent ones"], he who is the supreme possessor of the 'ilm laduni, the 'knowledge inherent in God'. 139 This initial meeting took place in Seville when Ibn 'Arabi was still a youth, and it was to be the first in a series of interventions by Khadir in his spiritual destiny which would culminate in his double investiture with the khirqa khadiriyya, the 'initiatic mantle' transmitting the baraka of Khadir: firstly at Seville in 592 and then at Mosul in 601."

"Before telling the story of this first encounter with Khadir, it is worth pointing out that Muhyi l-Din was only around twenty years old when he met 'Uryabi. The following episode occurred at the start of this companionship, as he

himself says (fi bidayati amri). His youthfulness excuses - or at least explains-the lack of adab or propriety which, on his own admission, he showed. He still had a great deal to learn about the rules of proper behaviour which normally govern the relationship between disciple and master. 'A difference of opinion arose between me and my master Abu l-Abbas al-Uryabi. regarding the identity of a person whose coming the Prophet had announced. He [Shaikh 'Uryabi] said to me, "The reference is to so-and-so, son of so-and-so", and he mentioned someone whom I knew by name; I had never seen the person but I had met his cousin. I expressed scepticism and refused to accept what the shaikh said about this individual. because I had an infallible perception (basira) regarding the man in question. As it happens, there can be no doubting the fact that later the shaikh changed his opinion. But he suffered inwardly [as a result of my attitude], although I was unaware of this because at the time I was only in my early stages. I left him to return home, On the way I was accosted by someone whom I did not know. First of all this person greeted me, with a great deal of love and affection in his gesture. Then he said to me: "Accept what Shaikh Abu l-Abbas says about so-and-so!" I understood what he was asking. I immediately returned to the shaikh to let him know what had happened to me. When I appeared before him he said to me: "Oh Abu-Abd Allah, is it going to be necessary for Khadir to come to you every time you hesitate to admit what I say, and tell you: 'Accept what so-and-so says'? And how is that going to happen each time you refuse to accept my opinion?" I replied: "The door of repentance is open".

He said: "The repentance is accepted".' 140

"Ibn Arabi refers again to the incident in another passage from the Futuhat; this time, as well as mentioning the traditional ideas about Khadir he gives some additional details. 'Khadir's name is Balya b. Malikan... He was in an army and was sent by the commander in search of water, which they had run short of. He discovered and drank from the Source of Life, and so it is that he is still living now; he had no idea that God had granted immortality to whoever drinks that water. I met him in Seville, and he taught me to submit to spiritual masters and not contradict them. In fact on that very day I had contradicted one of my teachers on a particular issue, and was just leaving him. I then encountered Khadir in the quarter of the Qus al haniyya, 141 and he said to me: "Accept what the shaikh says!" I returned immediately to the shaikh. When I arrived at his place, even before I could speak a word he said to me: "Oh Muhammad, does this mean that every time you contradict me I will have to ask Khadir to instruct you in submission to the masters?" I replied: "Master, are you saying that the person who gave me this instruction was Khadir?" He answered: "Yes!" I said in reply: "Glory be to God for this teaching. But even so, things will turn out just as I said they would!" Some time later I visited the shaikh and saw that he had come round to my opinion. He said to me: "It was I who was wrong and you who were right". I replied: "Master, now I understand why Khadir only instructed me in submission and did not say that you were right in the matter. To the extent that legal statutes (ahkam mashru a) were not involved, I ought not to have contradicted you:

but if they had been involved it would have been forbidden me to stay silent". '142"140. Fut .. I. p.186."

(Claude Addas "The Quest of the Red Sulphur", "Vocation", "The masters of Seville", p. 62-63).

(Please see: "[El Reencuentro con Nuestro Santo GURÚ AL-JADIR](#) [*The Reencounter with Our Holy GURU AL-KHADIR*]").

- V -

The Voice of Silence

"In 1194 [at the age of 29], he was still writing Contemplation of the Holy Mysteries and the Rising of the Divine Lights, 51 book divided into fourteen chapters that collect diverse visionary experiences in which he holds a series of amazing dialogues with God. As to how he composed that admirable text, he explains: By that I wish to make known (to those who perceive only what is sensible) that this book has descended from the presence of Sanctification. I was told "Take it with strength and make it known to everyone you see; verify it, examine it thoroughly and be precise (in communicating it), and if anyone asks you, "How can you claim that it is a revealed work, inspired by the divine speech, if after Muhammad (according to Islamic tradition) there can be no more (prophetic) inspiration?", then reply: "Although Gabriel,

the Angel of Revelation, no longer descends after the ending of the prophetic cycle, that does not mean that (divine) inspiration has ceased descending on the hearts of the saints [...], because divine Reality has not ceased, nor will it cease to inspire them with His mysteries, making the suns and moons of His knowledge rise in their hearts. The sudden illuminations which God causes to arrive in their (subtle) hearts are infinite and unlimited, like oceans without shores" [...].52"

"Here is a brief sample of the fascinating words contained in the said work:"

"The Real made me contemplate the light of silence as the star of negation rose, and He made me speechless. (However), there did not remain a single place in the whole universe where my word was not inscribed, nor was there any writing which did not come from my substance and my dictation. Then He said to me, "Silence is your essential reality." Then He said to me, "Silence is nothing other than you, although it does not belong to you." Then He said to me, "If you made 'the silent' your object of worship, you would be following those who worshipped the calf and you would be amongst the worshippers of the sun and the moon. But if 'the silent' is not the object of your worship, then you are Mine and not its (servant)." Then He said to me, "I created you with speech (the word) which is the essential reality of your silence, so that, although you speak, you are silent"."

"Then He said to me, "For you I speak, for you I give, for you I take, for you I expand and for you I contract, for you

I am given existence and for you I am made known." ("Ibn 'Arabi Vida y enseñanzas del gran místico andalusí [*Ibn 'Arabi Life and teachings of the great Andalusian mystic*]", by Fernando Mora).

- VI -

Giving Good Counsel

"God, glory and majesty to Him, has said: "The act of adoration most beloved to Me is the giving of good counsel." 1."

"I dreamed that I [Ibn Arabi] was in the sacred precinct in Mecca on the Day of Resurrection: I stood waiting in front of my Lord, with head bowed and fearful that He would reprimand me for being neglectful. He was saying to me: "O My servant, do not fear! I require nothing from you except that you counsel My servants. So counsel My servants." 2"

"1 Tradition (khabar) cited in Mishkat al-anwar, no. 77.

2 K. al-Mubashshirat [*] p. 7"

* "Kitab al-mubashshirat": "The Book of Visions."

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The Resurrection had taken place Vision of the Last Judgment

"The Messenger of God has said: "Demand accounts of yourself before they are demanded of you". With regard to this matter God revealed to me a sublime spectacle (mashhad 'azim), at Seville in 586 [1190].³⁷ Ibn 'Arabi says no more; but clearly he is referring to a vision relating to the Last Judgement. Now it so happens that several autobiographical accounts survive in which he mentions the various supernatural perceptions he was granted by way of anticipation of the Resurrection and Last Judgement. The analogies between these accounts are no justification for mixing them up: each of the visions describes one particular aspect either of the universal Resurrection or of Ibn Arabi's own resurrection." (*Claude Addas, "Quest of the Red Sulphur", p. 84*).

"In the Islamic West a near contemporary of Ruzbihan was the famous and influential Sufi shaykh Ibn 'Arabi (d. 1240), who was born in the Spanish town of Murcia and brought up in the great city of Seville where his father was employed in the service of the sultan.⁶ He travelled extensively in North Africa and in the eastern Arab world, spending time in the holy city of Mecca and ending his

days in Damascus. His life, like that of Ruzbihan, was filled with visions, including the vision of God. Later in his life he recalled how in his young manhood he experienced a period when, in common with many other mystics, he felt abandoned by God. However, this sense of abandonment left him because he was granted a vision of God, in which he heard God reciting to him a Qur'anic verse (Qur'an 7:57) that gave him assurance of God's mercy.⁷"

"Ibn 'Arabi refers to his own visionary experience on a number of occasions in his monumental *al-Futuhat al-Makkiyya* (Meccan Illuminations), which he claimed to have composed under divine inspiration, completing the first draft in December 1231 at Damascus and finishing the second in 1238 not long before his death at the age of 75. Among his other writings he also produced a short work entitled *Kitab al-Mubashshirat* (The Book of Visions), in which he told his readers of some of his own visions in the hope that they might prove useful to them. One spectacular experience that he records in this collection is of uncertain date, but appears to derive from his time in Seville as a young man. It concerns a dramatic vision of the end of the world and the Resurrection, when Ibn 'Arabi observes: "

"I saw in a vision that the Resurrection had taken place. People were rushing forward: some were clothed, others naked; some were walking on their legs, others on their faces."

"Then God came, 'in the darkness of thick clouds accompanied by angels' (Qur'an 2:210), seated on His

Throne which was being carried by angels. They placed the throne to my right. While all this was happening I experienced no fear or anxiety or fright.⁸"

"According to the account that follows, God then touched the visionary with His palm and Ibn 'Arabi boldly addressed His, first remarking that human rulers make demands on their subjects because they are poor, whereas God is rich. What then has God to gain by making demands of His creation? Ibn 'Arabi continues:"

"He [God] smiled and replied: 'What do you want?' I answered: 'Authorise me to go to Paradise [i.e. directly and without rendering accounts]'. He gave me His authorisation."

"Then I saw my sister Umm Sa'd. I said to Him: 'And my sister Umm Sa'd!' He replied: 'Take her with you'. Then I saw my sister Umm 'Ala'. I said to Him: 'And her as well?' He replied: 'Her as well!' I said to Him: 'And my wife Umm 'Abd al-Rahman?'⁹"

"Ibn 'Arabi claims that God gave permission also for his wife and for another lady of his acquaintance, until he asked for all his friends and relations to be allowed to enter Paradise without rendering accounts, as well as any others for whom God chose to give permission. In the end he says: 'I [only] took with me everyone who fell within my gaze (God alone can count them): those whom I knew and those whom I did not know. I made them go in front of me, keeping behind them so as to prevent them becoming lost on the way.'¹⁰ The named persons for whom Ibn 'Arabi

intercedes in this vision are all women and this fits with his perception that women are capable of reaching the highest levels of spirituality. Holy women are known to have played an important role in providing him with spiritual guidance at an early age during his time in Seville. They included Fatima bint Ibn al-Muthanna, an elderly lady living in extreme poverty, and Shams Umm al-Fuqara', whom he encountered at Marchena of the Olives, a citadel outside Seville. He recollects of Shams: 'She usually concealed her spiritual state, although she would often reveal something of it to me in secret because she knew of my own attainment, which gladdened me.'¹¹"

"The effect of this early vision of the Resurrection was apparently to offer reassurance to Ibn 'Arabi of God's favour towards him and to foretell that he would be granted a high spiritual state. However, it does not appear to have made him complacent, since much later in his life during a stay in Mecca he had a dream vision that showed him encountering God on the Last Day. Far from being confident that he would enter Paradise, Ibn 'Arabi was in a state of fear, thinking that God would punish him for neglecting to give sufficient guidance to his disciples. He had been thinking of abandoning the effort to serve as a spiritual guide to others and to concentrate instead on his own attempt to journey to God. But God gave him comfort and reassurance that he was only being asked to advise his followers. The dream gave him the strength to return to his task and help others on their spiritual journey." (*DREAMS AND VISIONS IN THE WORLD OF ISLAM A History of Muslim Dreaming and Foreknowing* ELIZABETH

SIRRIYEH").

(Please see, "[La Subida al Cielo](#)", "[La Resurrección de Adam-Moisés](#) [*The Ascension to Heaven*", "*The Resurrection of Adam-Moses*]")

A very Short Synthesis by Way of Conclusion

The present work is a humble and tiny contribution and a brief Introduction to the Immense Work from the "Ocean without Shore" of the Andalusian Sufi Poet, Mystic and Gnostic Philosopher Ibn Arabi, "the Seal of Muhammadan Sainthood".

IF IT IS GOD-ALLAH'S WILL, this work will be followed by others that we have already begun to outline.

The first call of the Inner Voice that Ibn Arabi received in his childhood was from "THE SEAL OF UNIVERSAL SAINTHOOD": Our Lord JESUS THE CHRIST, Ibn Arabi's "SUPERNATURAL MASTER".

Ibn Arabi's first "Terrestrial", "CHRISTIC" Master was a humble, non-intellectual peasant, Abul-Abbas al-URYABI, who "was 'on the foot' of Jesus...", whom he met for the first time in his life in the City of Seville..., Andalusia, Spain, approximately at the age of 20.

Ibn Arabi's Master-Guru was (and is) the Immortal AL-KHADIR, "THE HIDDEN GUIDE OF THE SUFIS", whom he met with at least THREE TIMES during his lifetime.

It was by the intermediation of his Terrestrial Master URYABI that IBN ARABI had his first encounter with His Holy GURU AL-KHADIR.

JESUS THE CHRIST, MOSES, MUHAMMAD, AND AL-KHADIR are -among other Masters- IBN ARABI's main GUIDES and protecting MASTERS.

IBN ARABI, by expressing his words "... I am as Moses..." and by bearing Testimony to the "... VISION IN WHICH GOD SPEAKS TO HIM ON MOUNT SINAI AS HE HAD SPOKEN TO MOSES..." reveals himself, discovers himself, appears "AS MOSES".

The Holy Prophet of ALLAH MUHAMMAD says to IBN ARABI, "the Seal of Muhammadan Sainthood", calling him by his own name Muhammad, that inside him there is "a fragment" of Him, of the Holy PROPHET OF ALLAH MUHAMMAD's:

"In the Holy City, spiritual center of the Islamic world, Ibn 'Arabi performs the ceremonies prescribed in the great pilgrimage. A short time after his arrival, in a vision that occurred during the same month of the pilgrimage, he receives again the final confirmation that He is the seal of Muhammadan sainthood:"

"Rise, oh Muhammad, and ascend to the throne, and

celebrate the worship of Him who sent me, and my worship also, for in you there is a fragment of me which can no longer bear to be away from me, and that fragment governs your innermost reality." (Ibn Arabí, "Vida y Enseñanzas del Gran Místico Andalusí [*Ibn Arabi, Life and Teachings of the Great Andalusian Mystic*]", by Fernando Mora).

IBN ARABI's Message, Mission, is summarized in the Words that GOD-ALLAH said to him: "O My servant, do not fear! I require nothing from you except that you counsel My servants. So counsel My servants..."

(Please see: "[Di a Tus Hermanos y a Mis Hermanos que tengan FE EN MÍ y Serán Libres](#) [*Tell Your Brothers and My Brothers to have FAITH IN ME and they will be Free*].")

In a Vision Of The Last Judgment, GOD-ALLAH announces to IBN ARABI his Resurrection. IBN ARABI intercedes first for the Women...

This Vision that IBN ARABI had is consistent with the one I Lived many years ago, in which I interceded with my SPIRITUAL REAL BEING first for the Mothers and their Children:

"My Heavenly Father, I beg you in the Name of Christ to order the earth to seal back up and close up so that those Mothers and their children may be protected and helped!"

"And thank Heaven, I was heard: the gigantic cracks closed up and those Mothers and their Children were

safe..."

When I finished telling our Venerable Master Rabolú in great detail, and in the presence of my wife, physically and personally in his Private Office, about those experiences that were not dreams, but Authentic and True very Conscious Astral Projections, projecting myself out of my physical body in the Astral very Consciously, our Venerable Master Rabolú said to me:

"Those Experiences are totally Real and very good! Have no doubt! I am very happy, that at least with one who is Dying and Awakening, I am satisfied!"

And then our Venerable and Beloved Master Rabolú continued saying to me:

"The Balance is the Equilibrium because when one is Dying there is Equilibrium. You also had to act as Judge there, Judging Mankind... Those Black Magicians and those multitudes were swallowed by the abyss... Thank Heaven you begged for Mercy for those Mothers and Children...! That Experience is very beautiful and Real and you acted as Judge there!"

(Please see this complete Esoteric Lived Experience in the publication: "[EL CONSOLADOR ANUBIS THOTH - JESÚS - CRISTO Y THOTH - HERMES ABERAMENTHO - Segunda Parte - Capítulo THOTH-ANUBIS EL SEÑOR DE LA BALANZA \[THE COMFORTER ANUBIS THOTH - JESUS - CHRIST AND THOTH - HERMES ABERAMENTHO - PART TWO - Chapter THOTH-ANUBIS THE LORD OF THE](#)

BALANCE].")

"... From that time on through to the end of his days, his [Ibn Arabi's] only means of subsistence would be the gifts and alms which he received from his companions on the Way and from some princely families once he had settled in the East. For him it was a matter of realising pure servitude (*al-'ubudiyya al-mahda*), which demands of the *wali* or saint that he abandon all rights and all possessions that might keep alive in him the illusion of *rububiyya*, of sovereignty. Furthermore, the things he owns exert by that very fact a right over him, and so their ownership secures in a certain sense the *'ubudiyya*, the servitude, which is due to God (Allah) alone: in the words of the Shaikh al-Akbar [Ibn Arabi], 'every servant of God (Allah) over whom someone exerts a right falls short in his servitude to the extent of that right.'" "(31) *Futuhāt*, 1, p. 196." (*Claude Addas - Ibn Arabi, or "The Quest for the Red Sulphur"*).

"30. — The Mind must become like a child to be able to serve the INNERMOST as instrument.

31. — We must always live in the present because life is just only an eternal instant.

32. — We must free ourselves from all kinds of preconceptions and desires.

33. — We must act only under the INNERMOST's impulsions.

34. — We must content ourselves with the rights of CANCHORRITA.

35. — The rights of Canchorrita are: FOOD, CLOTHING, AND SHELTER."

(V.M. Samael Aun Weor).

I finished writing this study, with the help of GOD,
between Sunday 19 and Monday 20 of the month of
August 2018.

We love all Beings, all Humanity.

Every Human Being is also Humanity.

From all my Heart,

For all Poor Suffering Humanity,

Luis Bernardo Palacio Acosta
Bodhisattva of V.M. Thoth-Moisés

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