

The Takfeer Of Ibn Arabi

In reply to a post asking to name scholars who declared ibn Arabi to be a disbeliever then one of the Imaams of his time, al-Allaamah Burhaan ad-Deen al-Baqaa`ee [809-885H] authored a work entirely devoted to this in which he mentions the names and statements of tens of scholars from the time of ibn Arabi to his time who declared him to be a disbeliever. He mentions even more who declared him to be a deviant and worse - some of them sufis themselves. Insha`Allaah I will mention a few of them here and the interested reader can refer to the aforementioned book for more detail. The name of the book is 'Tanbeeh al-Ghabbi ilaa takfeer ibn Arabee'

Ibn Arabi said concerning the worshippers of the cow at the time of Moses (AS) as in his 'Fusoos' (pg. 192), "Moses (AS) was more knowledgeable of this matter than Haaron because he knew what the Companions of the Cow (truly) worshipped. This is because he knew that Allaah had decreed that none was to be worshipped save Him Alone and that when Allaah decrees a thing it must occur. Therefore when Moses censured his brother Haaron it was because of Haaron rejecting (what the Companions of the Cow did) and his inability to truly comprehend it. For the Gnostic is the one who sees the Truth (Allaah) in everything, indeed he sees the Truth to be everything.

[Therefore ibn Arabee thought that the action of these people was correct because what they were worshipping was in reality Allaah!! Refuge is sought with Allaah]

(1). Zayn ad-Deen al-Iraaqee [the teacher of ibn Hajr al-Asqalaanee] said, "these words are disbelief from the one who utters them due to a number of reasons..."

It is known that ibn Arabee believed that Pharaoh was correct when he said 'I am your lord most high' as in Fusoos (pg. 210).

Al-Iraaqee said, "his saying concerning the statement of Pharaoh, 'I am your lord most high' that it was correct for him to say that...there is no doubt that the one who says this statement, and it is authentic that he said it while possessing his intelligence and not being coerced then he is a kaafir..."

(2). The son of Al-Iraaqee, Imaam Walee ad-Deen Ahmad al-Iraaqee said under the twenty first issue of his 'Fataawaa al-Makkiyyah,' "there is no doubt in including the Fusoos that is famous from him amongst the clear and explicit disbelief. The same applies to his 'Futoohaat al-Makkiyyah.' If these books are truly written by him (ibn Arabee) and he believed in what he wrote when he died then he is a kaafir who will remain for eternity in Hellfire. There is no doubt concerning this.

(3). Ibn Sayyid an-Naas and ibn Daqeeq al-Eid and other scholars all mention from their shaykh al-Izz bin Abdis Salaam (who was contemporary to ibn Arabee) that he said about him, "an evil shaykh, a liar." This was mentioned by adh-Dhahabee via many routes.

(4). Abu Hayyaan [b. 654H] in his famous tafseer under aayah 5:17

(5, 6). Ibn Hajr and his Shaykh al-Balqeneee. Ibn Hajr says in his biography to ibn al-Faarid in his 'Lisaan al-Meezaan,' "I asked our Shaykh Sirraaj ad-Deen al-Balqeneee about ibn al-Arabee and he promptly replied that he was a kaafir."

(7). Al-Haafidh adh-Dhahabee, "and how would it be if the Shaykh (i.e. Sayf ad-Deen Alee al-Hareere, the Sufi) saw the words of ibn Arabee which are pure kufr and heresy, he would say 'this is the Dajjaal that is awaited.'"

He also said, "if his (ibn Arabees) words are not kufr then there is no kufr in the world." [I quote this from memory]

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(8).Ibn Taymiyyah as is well known from him.

And many more.