

— Shari'a courts and secular courts. in the days when one or the other school of different ruling muslim dynasties was eatness of that society lay elsewhere; and reforms in society, can be manipulated ranny and corrupt the world. needed today is to give this resurgence a of enthusiasm is also the hour for clear internalised through intellectual contempla- in an exercise in rationalising. jihād of the spirit. It is not so much ce as a voyage in depth that can reach Psyche, at which level alone regeneration must be opened to the Islamic Perspective values and destiny, its dealings with God, men alone can we have a perception of the spirit of the Shari'a. This exercise will where to see and assess the present reality unding and toleration and self-confidence. ce, that though the institution of slavery outright for, most of all, it would have the truth was declared for the first time born a slave, and that man, in however g, Gods, handiwork and as such he has lore than at any other time, this truth en it is just the human aspect that is all hips of war and business and love. junctions about *sadaqāt* (Charities) and wealth in the way of God and not hoard- h — that the wealth and the power that e your weaker brother strong and not to ling side by side in bonds of fraternity d than the world of one master and one at there are more forms of exploitation ing commercial interest; more forms of ays of the Holy Prophet. derstanding of the full implications of ayer) and *Eitā-i-Zakāt* (giving away of is the wisdom (*Hikmat*) and the courage e dealings and all the aspects of life. vel of consciousness, making a different

(continued on page 30)

## COMMENTARY ON A HADITH BY SADR AL-DIN QUNAWI

William C. Chittick

ON the occasion of the fourteenth centenary of the *hijrah*, it may be interesting to recall that the number "fourteen" often carries a symbolical significance in Islamic sources. In connection with Shi'ism, one need only remember the "Fourteen Pure Ones" (*chahārdah ma'sūm*). As a contribution to this topic, I offer below a translation of a passage by Sadr al-Dīn Qūnawī (d. 673/1274), the foremost disciple of the celebrated Sufi Muhyī al-Dīn ibn al-ʿArabī.

Qūnawī is the author of at least twenty works,<sup>1</sup> among the most important of which is his "Commentary upon Forty *Hadīths*." Although it was one of his most popular works for several centuries, it has not been studied or published in modern times.<sup>2</sup> In discussing one of the forty *hadīths*, Qūnawī refers to the symbolism of the number fourteen and its relation to the Divine Nature and to man.

This *hadīth*, the twenty-first which Qūnawī discusses, begins as follows: "It was related from Ibn ʿAbbās that the Prophet said, 'My Lord came to me at night' — or in another version, 'I saw my Lord in a dream' — 'in the fairest form. He said, "O Muhammad!" I answered, "Here am I, O Lord!" He said, "Doest thou know about what the Supreme Council (of angels) disputes?" I said, "I do not know." Then He placed His hand between my shoulders, and I felt its coldness between my breasts . . . Then I knew all that is in the heavens and the earth', — or in another version, 'all that is between the east and the west.' . . ."

Qūnawī discusses this *hadīth* in great detail in one of the longest sections of his work. In what follows, I have translated the passage which relates directly to the symbolism of the number fourteen. Before offering the translation, however, it will be useful to explain the most important technical terms Qūnawī mentions in the passage.

\* \* \*

Qūnawī is discussing the relationship between the "outward" or "manifest" (*al-zāhir*) and the "inward" or "nonmanifest" (*al-bātin*). The "outward" here refers to the "World of the Visible" (*ʿālam al-shahādah*), i.e., the world which we can observe with our physical eyes. The "inward" refers to the "World of the Unseen" (*ʿālam al-ghayb*), or more specifically, to God's Knowledge of the things of this world. The outward world derives everything it possesses from God, since nothing but God truly exists. "Being" (*wujūd*) is God's very nature, His Essence (*dhāt*). Other things exist or "have being" only because He bestows existence upon them. The outward world is thus one of the "Divine Presences" (*al-hadarāt al-ilāhiyyah*), one of the loci within which God manifests Himself. It may be that we observe only individual things, but each thing derives its particular

attributes and its existence from Him. Nothing belongs ultimately to the thing itself. So in the last analysis, the outward things cannot be other than God. Thus the Koran states that God is the "Outward and the Inward" (LVII, 3).

So each outward thing derives from an inward reality, which is to say that each thing is "created by God". In the terminology of Ibn al-<sup>o</sup>Arabi's school, each thing is a "locus of theophany" (*majlā, mazhar, mahall, al-tajallī*) for the Divine Being. God displays Himself outwardly in the form of the existent things. So each thing shows us something about God Himself, about Being as such. In other words every existent or being manifests Being, but not absolute and nondelimited Being, rather Being in accordance with one of its inherent possibilities of outward manifestation. So each thing is the symbol of an ontological reality. "When we summarize these realities which pertain to the Being of God into universal categories, we call them the "Names" (*al-asmā*) or the "Attributes" (*al-sifāt*). All things are reflections or theophanies of God's Names and Attributes. The Names are the inward and the things are the outward.

If we look at the "inwards" of the things not as so many universal categories but as so many individual sources of each and every thing, we refer to each of these "inwards" as a "reality" (*haqīqah*), "meaning" (*ma'nā*), or "immutable archetypal-entity" (*ʿayn thābitah*). These realities are the "objects of God's Knowledge" (*al-ma'lūmāt*), which is to say that He knows each thing in all its details from "Eternity-without-beginning" (*azal*) to "Eternity-without-end" (*abad*). Knowing something's reality, meaning, or archetypal entity, God then bestows existence upon it at the proper moment. It becomes manifest outwardly as an "existent" (*mawjūd*) or "form" (*sūrah*).

The use of the term "entity" (*ʿayn*) illustrates clearly the essential identity of the form and the meaning, or the outward and the inward. Each "entity" is known by God for all eternity. As such it is "immutable" (*thābit*), since God's Knowledge never changes. It is convenient to refer to it as the "archetypal-entity" in English, although no such distinction is made in Arabic. This same entity becomes manifest outwardly when God bestows existence upon it. But it is still referred to by the same term *ʿayn*, although for convenience's sake we can translate it now as "existent-entity". So every existent entity, every existent thing, is the outward manifestation of a reality known by God. In fact the archetypal-entity is the very same as the existent-entity, which is why a single word is employed for both.

The entity is also referred to as the "possible-existent" (*mumkin*) or the "quiddity" (*māhiyyah*), or simply as the "thing" (*shay*). When any of these terms is mentioned, one must study the context carefully to determine whether the archetypal-entity or the existent-entity is meant, or whether

the entity itself is being discussed, with "nonexistence" (*ʿadam*), i.e., its state of Knowledge.

A logical conclusion of this discussion is that they are not "made" (*majʿūl*). God did not "make" them; they are the objects of His Knowledge from the beginning. In other words, they are the very nature of Being Itself. When a thing exists, God does not "make" it a being; He bestows existence upon a reality that He has known.

With this introduction, we can turn to the

\* \*

As for the mystery of the blow between the *hadith*, the "back" is the symbol (*mawjūd*). Here it refers to God's "effectuating" the Unseen Essence from behind the veil of the *ʿālam al-sūrah*. For we have already explained that the effect from it, that is only because of its relation to it. So understand this principle as a mighty knowledge for him who has eyes.

As for the mystery of the fingers (of the hand), they are symbols for the realities of the "Unseen Keys"<sup>3</sup> and the source of the pillars of outward submission (*islām*). The pillars were erected, i.e., "permitted" (*halāl*), "prohibitable" (*makrūh*), "recommended" (*maʿrūf*). Do not mention the five daily prayers. They are the Five Divine Presences, which are the "mothers" (*ummahāt*) of all the Presences. The Names called by our Shaykh (Ibn al-*maʿānī al-thānawī*).<sup>4</sup>

As for the Five Divine Presences, the *ʿālam al-sūrah* which comprises the Names, Attributes, and the rest of the objects of God's Knowledge is the World of Sensory Perception (*ʿālam al-ḥawā*, the Visible". Situated between these two worlds among those things which pertain exclusively to the *al-kāmil*). Between this center and the *ʿālam al-sūrah* is a Presence whose relation to the World is more complete. It is called the "World of the Unseen". And between the Center and the World of the Unseen is the Presence of Sensory Perception -

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the entity itself is being discussed, without reference to its existence or its nonexistence" (*ʿadam*), i.e., its state of nonmanifestation within God's Knowledge.

A logical conclusion of this discussion is that the entities or things are not "made" (*majʿūl*). God did not "make" them the way they are, since they are the objects of His Knowledge for all eternity. As such they have no beginning. In other words, they are the "concomitants" (*lawāzim*) of the very nature of Being Itself. When a bird, a tree or a man enters into existence, God does not "make" it a bird, a tree or a man. He only bestows existence upon a reality that He has known for all eternity.

With this introduction, we can turn to Qūnawī's discussion.

\* \* \*

As for the mystery of the blow between the shoulders (mentioned in the *hadīth*, the "back" is the symbol (*mazhar*) of the World of the Unseen. Here it refers to God's "effectuating power" (*taʿthīr*) in respect of His Unseen Essence from behind the veil of the symbol, which is the "form" (*sūrah*). For we have already explained that no outward thing has any effect from it, that is only because of something inward within it or in relation to it. So understand this principle! For within it I have placed a mighty knowledge for him who has eyes.

As for the mystery of the fingers (of the hand which struck the blow), they are symbols for the realities of the principle Names, which are the "Unseen Keys"<sup>3</sup> and the source of the Shariʿite statues upon which the pillars of outward submission (*islām*), faith (*īmān*) and virtue (*ihsān*) were erected, i.e., "permitted" (*halāl*), "forbidden" (*harām*), "reprehensible" (*makrūh*), "recommended" (*mandūb*) and "indifferent" (*mubāh*), not to mention the five daily prayers. The source and origin of all of these are the Five Divine Presences, which are the "principles" (*usūl*) and the "mothers" (*ummahāt*) of all the Presences. Beyond these are the Principle Names called by our Shaykh (Ibn al-ʿArabī) the "Secondary Keys" (*al-mafātīh al-thānawī*).<sup>4</sup>

As for the Five Divine Presences, they are the Presence of the Unseen, which comprises the Names, Attributes, disengaged meanings, and the rest of the objects of God's Knowledge. Facing it in the opposite position is the World of Sensory Perception (*ʿālam al-hiss*), called the "World of the Visible". Situated between these two sides is a central Presence. It is among those things which pertain exclusively to the Perfect Man (*al-insān al-kāmil*). Between this center and the aforementioned World of the Unseen is a Presence whose relation to the World of the Unseen is stronger and more complete. It is called the "World of the Spirits" (*ʿālam al-arwāh*). And between the Center and the World of the Visible — which we said is the Presence of Sensory Perception — is a Presence whose relation with

the World of the Visible is stronger. It is the Presence of Delimited Imagination (*khayāl muqayyad*). So all the Presences and ontological levels attributed exclusively to God, or to the world, or to both together, are subordinated to these five. So understand! As for the "Secondary Keys", I will give news of them shortly — God willing — in the midst of what I will mention concerning the mystery of the hand which struck the blow.

To continue: As for the question of which of the Lord's hands struck the blow, know that it is one of the "two hands" through which Adam was created.<sup>5</sup> It is referred to as the "handful" in God's words, "The earth together shall be his handful" (Koran XXXIX, 67). In a *hadith* upon whose authenticity all are agreed it is referred to as the "left hand" (*al-shimāl*). Hence God also mentioned the "right hand" in the above verse: "And the heavens shall be rolled up in His right hand."

As for the prophetic saying that both of God's hands are right hands, this is true both out of courtesy (*adab*, towards God) and also when we investigate the matter. But it is only true when we consider the attribution of the two hands to Him, not when we study their effect in what they bring into existence. For that which is held in the "handful" referred to as the "left hand" is the world of the elements as well as those things which become compounded and are born from the elements. Among them is the elemental form (*al-sūrat al-unsurī*, i.e., the physical body) of Adam, for it is the result of this handful and becomes outwardly manifest in keeping with its attributes. Adam's elemental form contrasts with his remaining dimensions, which are outside of his elemental plane, i.e., his spirituality and the loci through which he becomes manifest in the other worlds (or Presences), for these worlds are attributed to God's right hand.

The Prophet gave news of this situation when he reported that God let Adam choose one of His two hands, when both were closed. God said to him, "Choose whichever you like." Adam answered, "I choose the right hand of my Lord, although both of my Lord's hands are right, blessed." So God opened His right hand, and within it were Adam and his descendents. So Adam was outside of this one hand. He was given a choice and he chose. When the hand was opened, he was inside it along with his descendents. So in respect of his being outside of the hand, Adam possesses one property. And in respect of his choice and his being within the right hand which he chose he possesses another property. So attend carefully what I have brought to your ears in keeping with what is hidden in these allusions! You will see wonders.

To continue: Since the World of the Elements and of those things dominated by opacity, darkness and grossness (*kathāfah*) dominated what was held in the aforementioned handful — as we have said — God attributed the wretched (*al-ashqiyyā'*) to these things. For the wretched are dominated by the characteristics of composition and grossness, a fact to

which the Prophet alluded in his words: "The skin of the believer's skin on the Day of Resurrection will be like the skin of the licentious is in Sijjin" (Koran XXIV, 24). The lower world, which is attributed to the "handful" and "left hand." Concerning (*ashāb al-yamīn*) God said, "No indeed, (Koran LXXXIII, 18). This is like scrolls rolled up in His right hand" (Koran XXIV, 24).

The secret of the fact that the pious have become "transubstantiated" (*tajāwud*) through the sanctification and purification of their parts, works and becoming adorned with elevated moral-qualities, the parts of their gross plane have been transmuted into pure, immutable substances inherent within their "souls possessing" God gave news of this in the following verse: "Saved is he who purifies his soul. The way the Prophet alluded to this in the verse: "I will give my soul its godfearingness and purify it!"

The state of the wretched is the opposite of the pious. Their attributes have become effaced by their grossness. Their substance turns to nothing. It is as if it were never there. The necessary result is that when God opens His right hand, the bodies and natural planes, which had been corrupted by the properties of the corrupt beliefs and blameworthy moral-qualities which were attributed to them, remained for long years in this (lower) world. So when God compounds these things (once again) in the world, they become actualized from all this requiring that the thickness of his body's skin will be equal to the thickness of the skin of the pious. In contrast to what I said concerning the pious, the people of Paradise appear as a single mass. They take their pleasure in each one of their forms. The people of Hell appear as a single mass. They take their pleasure in all the forms they desire. The people of Hell said: the gross parts of their plane have become effaced (*latā'if*) of their substances and coloured by the characteristics of their souls and spiritual faculties of their natural constitutions. Thus they appear in whatever forms they desire.

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believer's skin on the Day of Resurrection will be equal to three days'  
journey." God called attention to this with His words, "No indeed, the  
book of the licentious is in Sijjin' (Koran LXXXIII, 7). Now Sijjin is the  
lower world, which is attributed to the hand referred to by the terms  
"handful" and "left hand." Concerning the Companions of the Right Hand  
(*ashāb al-yamīn*) God said, "No indeed, the book of the pious is in Illiyun"  
(Koran LXXXIII, 18). This is like saying, "And the heavens shall be  
rolled up in His right hand" (Koran XXXIX, 67).

The secret of the fact that the pious and their book are in Illiyun is that  
the parts of their gross plane and their constitutional and natural faculties  
have become "transubstantiated" (*tajawhar*), purified and transformed.  
Through the sanctification and purification which are actualized by know-  
ledge, works and becoming adorned with praiseworthy attributes and  
elevated moral-qualities, the parts of their gross plane and their faculties  
have been transmuted into pure, immutable, angelic attributes and faculties  
inherent within their "souls possessing peace" (cf. Koran LXXXIX, 27).  
God gave news of this in the following words which explain the states  
of the souls: "Saved is he who purifies it" (Koran LXLI, 9). In the same  
way the Prophet alluded to this in the words of his supplication: "O God,  
give my soul its godfearingness and purify it! Thou art the best of those  
who purify it!"

The state of the wretched is the opposite, for their spiritual faculties and  
attributes have become effaced by their natural faculties. So their spiritual  
substance turns to nothing. It is as if it is transformed and becomes gross.  
The necessary result is that when God gathers together the parts of their  
bodies and natural planes, which had become decomposed and are coloured  
by the properties of the corrupt beliefs and opinions, the base acts and the  
blameworthy moral-qualities which were theirs during the time they  
remained for long years in this (lower) plane and abode, and when He  
compounds these things (once again) in the plane of the Resurrection, what  
becomes actualized from all this requires that for each one of them the  
thickness of his body's skin will be equivalent to three days' journey —  
in contrast to what I said concerning the state of the pious. Hence it has  
been related in prophetic sayings concerning the paradisaical state that the  
people of Paradise appear as a single moment in numerous palaces. They  
take their pleasure in each one of their families, and they undergo trans-  
formations in all the forms they desire. This is only because of what we  
said: the gross parts of their plane have been effaced by the subtle essences  
(*latā'if*) of their substances and coloured by their attributes. The character-  
istics of their souls and spiritual faculties have dominated over the faculties  
of their natural constitutions. Thus they have become like the angels.  
They appear in whatever forms they desire . . . .

To continue: I have just called attention to the fact that forms and loci of manifestation are veils over the realities to which they are ascribed, and that effects belong to the realities hidden behind the loci of manifestation. So the form of the hand and the fingers are veils upon the realities of the Divine Names which cause effects.

Now this sacred hand (which struck the low) — as well as the other — possesses “partitions” (*fusūl*) and “principles” (*usūl*). Its partitions are fourteen, while five principles are outward and five inward.

The partitions (of the hands also) possess an inward sense, i.e., the realities of the 28 letters (of the Arabic alphabet). These letters are divided into two equal kinds, for fourteen of them are dotted, and fourteen are undotted. Their loci of manifestation within the universal forms (literally, the “mothers”) of the world pertaining to God’s right hand (i.e., the celestial world) are the 28 stations of the moon. Now those stations which are outwardly manifest are fourteen, and those which are hidden are fourteen. So remember what I pointed out concerning the mystery of loci of manifestation and the fact that they act as veils. And remember that God causes effects from beyond them in the Unseen. Keep in mind that the hand which pertains to the outward human form in respect of form corresponds to the attributes of the “handful”, while in respect of its inward the human form corresponds to the attributes of the other hand, i.e., the right hand. Finally, take note of the joints (of your hand), you will find that they do not exceed fourteen.

As for the “principles” of which the fingers are the loci of manifestation, they are five and they vary in degree.<sup>6</sup> The highest and most all-encompassing is Knowledge, which is the central principle. To the right are two principles, Life and Power. And to the left are two principles, Will and Word. Each principle has three parts except for Power, for it alone has two. The third part was deleted by reason of two great secrets.

The first secret is that each of the other four becomes connected to all things, in contrast to Power, for its property is limited, not nondelimited (*mutlaq*). This is because its property only becomes connected to the possible-existents, so its influence is not all-pervading. Among the things which will open the gate of awareness to something of what I have alluded to is the study of the word *law* (“if”) wherever it is mentioned in the Koran and the *hadīth* literature. It gives news that whatever is mentioned along with it will never happen.<sup>7</sup> This is an instance of “ambiguity”.<sup>8</sup>

The other secret is that the manner in which Power becomes joined to the “object of Power” (*maqḍūr*) is not clear. The manner in which it brings about the bestowal of existence is hidden in the limit of obscurity. For the ontological theophany which spreads light (= existence) among the possible-existents — which are hidden from themselves in the darkness (= nonexistence) of their possibility — is “unmade”. In respect of their

realities entified within God’s Knowledge described as having been made — as several places in my works.

So if one studies the effect of Power, the effused existence (*al-wujūd al-mufīd*) to the possible entity. Sufis other than “connection” a kind of intelligible mo brings about “joining” (*ittisāl*). But non-composite (*basīt*), disengaged (*mujā over, “connection” is a relation (*nisb wujūdī*). So in the eyes of him who lo ized from the meaning of Power’s effec tion and gives each thing its due will we have a station of “ambiguity” (*ibhā which is the locus of manifestation of property is not all pervading, and its ef ambiguity. Thus it is appropriate for i in spite of the fact that one cannot cla thing. Rather (one can only say that) of relation, nothing else.**

So ponder what I have mentioned to there is nothing among the ontological trial, which is not related to God and as known as the “Names and Attributes” will become aware of the secret of the between outward forms and Unseen realities in appropriate forms, and the ween the forms and realities). And if come to understand the secret of God the mystery of His “similarity” (*tashb and the correct and incorrect mode of comprehend the meaning of the Proj Adam upon His own Form”, even thou Him” (Koran XLII, II) is established. tioned something for every person of w these words. If its riddle is solved, he sciences and mysteries pertaining to universe.*

## NOTES

1. See my article, “The Last Will and Disciple and Some notes on its Author”, pp. 43-58; also my forthcoming book on Q



2. I have recently prepared a critical edition from the following Istanbul manuscripts: Sehid Ali Pasa 138/2, 1369/1, 1371/2, 1394/2; Carullah 2054/1, 2085/7, 2097/6; Haci Mahmud Efendi 574; Ibrahim Efendi 870/1,

3. The term "Unseen Keys" (*al-mafatih al-ghaybiyyah*) derives from the verse, "With Him are the Keys of the Unseen; none knows them but He" (Koran VI, 59). In Qunawi's teachings, they reveal or "unlock" the very nature of the Divine Essence. They cannot be expressed in language, but their first manifestation are the four (or in the present instance) five primary Divine Attributes: Life, Knowledge, Power and Will (the fifth being Speech or Word). Qunawi discusses them in great detail in his work *Miftah ghayb al-jam' wa'l-wujud* ("The Key to the Unseen of All-Comprehensiveness and Being"), published on the margin of its commentary by al-Fanari, *Misbah al-uns*, Tehran, 1323/1905-6.

4. Ibn al-'Arabi refers to the five Names mentioned in the previous note as the "Secondary Keys", while he calls the Unseen Keys the "Primary Keys".

5. Reference to the Koranic passage where God asks Satan, "What prevented thee to bow thyself before what I created with My two hands?" (XXXIII, 75).

6. Here Qunawi states that the five principle Divine Names, the "Secondary Keys" referred to above, are symbolized by the five fingers.

7. Ibn al-'Arabi points out that if it is said, "To God belongs the argument conclusive" (Koran VI, 149) against His creatures, this is because they determine their own destinies through their own realities. So God does not make them go astray. They themselves are responsible for their own error. Nor can He lead them aright. If one protests that God says in the same verse, "If He had wanted, He would have guided you all", the answer is that in this verse the word employed for "it" is *law*, which alludes to the impossibility of the occurrence (*Fusus al-hikam*, ed. by 'A. 'Afifi, Beirut, 1946, p. 82). In other words, the use of the word *law* shows that the sentence is of the type, "If cows had wings . . .". Here Qunawi remarks that by studying the use of this word in God's revelations, one will come to understand that although God is "powerful over all things" (Koran II, 284 etc.), those things are only the possible things, i.e., the entities. He cannot perform the impossible. His "omnipotence" is in a sense limited by the very nature of Being, which prevents impossibilities from coming into existence, precisely because they are impossible. Hence the Name "Powerful" is in a way limited in its scope of activity. Cf. the discussion of the excesses of the Ash'arite theologians on the questions of God's Omnipotence in F. Schuon, *Islam and the Perennial Philosophy*, London, 1976, pp. 118-51.

8. The word *ibham* in Arabic means both "ambiguity" and "thumb". Qunawi points out that the word *law* in the Koran and *hadith* literature seems to indicate that something could have happened, whereas in fact it signifies that it could not have happened. So its meaning is ambiguous. And "ambiguity" alludes to the thumb, which is the symbol of Power.

#### Resurgence of Islam —continued from page 22

man of us, giving us new aims, new ways and new outlook. The Holy Book likens faith to the opening of the ears and the eyes and the awakening of the heart into a new life. With insights drawn from that level and guided by the principles and values enunciated in the Holy Book and demonstrated in the practice of the Holy Prophet and with a clear understanding of the world in which we live and an appraisal of its problems, their how and why — it will be our business and our mission to tackle those problems on the plane to which they belong.

It may be through an assimilation of inner experience and outer experiment we may succeed, by the grace of God, in evolving out a pattern of life which will be a blessing for us and not without some meaning and message to all humanity.

Mr. A. K.

"There is a ship on which all launched upon the high seas painfully acquired treasure. Reperilous but hopeful voyage. Interest in interests makes all partners in the great enterprise good with better, so as to achieve of religion and of every religion purpose and to hearten men in

The contribution that universal religion problems of world peace is of paramount resort, considering the world as it is a potent weapon to wage peace than to war of mankind, namely, religion, which is capable of serving as "last restraint on earthly misery." Its basic teaching, namely, are brothers unto one another if only one and same holy spirit unto which a sense of inner belonging, sympathy, us truly human. Of course there have of religion even as there have been, up insight into the nature of things." But *Philosophia Perennis* (made famous by so also there is *Religio Perennis*. Through various traditions of celestial epiphany of what Arnold Toynbee calls only of the essence, if not the quintessence to state concisely the relationship which peace on earth has with religion.

Defined in its most generic and universal R. B. Perry, "Religion is man's deepest of that which he accounts most valuable their outlook, men will always prize so will recognize environ forces on which and all would put this prizing and the or less hopeful belief." Now if this necessary result of being *human* and

\*Delivered on 1 September 1979 to the Third Conference on Religion and Peace at Princeton, New Jersey, by a distinguished attorney living in Pakistan.