

Table 3
Fatwa-deliverers (*muftis*)

Adversaries	Advocates
ROUND 1	
Ibn Taymiyya, Hanbali;	[Ibn] al-Zamlakani (d. 727/1327), Shafi'i;
al-Dhababi, Shafi'i; Mas'ud al-Harithi (d. 711/1311), Hanbali; al-Jazari (d. 711/1311), Shafi'i; 'Ali al-Bakri (724/1324), Shafi'i; Ibn Jama'a (d. 733/1333), Shafi'i; al-Kattan (d. 738/1338), Shafi'i; al-Zawawi (d. 743/1342), Maliki; al-Subki (d. 756/1355), Shafi'i; Ibn al-Naqqash (d. 763/1361), Shafi'i; Ibn al-Muhibb (d. 789/1387), Hanbali;	al-Safadi (d. 764/1362), Shafi'i; al-Yafi'i (d. 768/1367), Shafi'i; al-Hindi (d. 773/1372), Hanafi;
Neutral	
'Ala' al-din al-Qunawi (727/1327), Shafi'i;	
ROUND 2	
Ibn al-Khayyat (d. 811/1408), Shafi'i;	al-Fayruzabadi (d. 817/1415), Shafi'i;
al-Bulqini (d. 805/1403), Shafi'i; Zayn al-din al-'Iraqi (d. 806/1403), Shafi'i;	
Neutral	
al-Bisati (d. 842/1438), Maliki;	
al-Bukhari (d. 841/1437), Hanafi; studied with al-Tafatazani;	
al-Qari al-Baghdadi (d. the 1st half of the 9th/15th centuries), Shafi'i;	
Abu Zur'a (d. 826/1423), Shafi'i; Ibn Hajar (d. 852/1449), Shafi'i;	
al-Sakhawi (d. 902/1497), Shafi'i;	Zakariya al-Ansari (d. 925/1519), Shafi'i;
al-Biq'a'i (d. 885/1480), Shafi'i.	Sha'rani (d. 973/1565), Shafi'i/Maliki.

Page 135 of Alexander D. Knysh's book, called: Ibn
Arabi in the later Islamic tradition, 1999, SUNY Press

Akbarian Work

Thesis

School of gnosis and behavior (suluk) vs. School of love (Mahaba)

Use of Sacred Text and Tradition and rejection of Kalam and Philosophy

Method

Elements of the thesis

Epistemology

Knowledge acquired by rational consideration and based upon revelation (known as *Al Ilim Al Shar'i*) -> leads to the interpretation of the sacred text with reason playing an important role
Empirical Knowledge (known as *Ilm Al Ahtwal*) -> sweetness of honey or bitterness of aloes -> leads to the appreciation of (Ikala'at Al Iman, "the sweetness of faith")

Theology

Gnosis (AL Maarifa) leads to Unveiling (Al Kashf) which in turn leads to Experiencing the divine reality (Al Haqq)
Gnosis (AL Maarifa) also known as the knowledge of mysteries. Reserved to do prophets, messengers and saints.

Ontology

Al Nur 39
He builds on acceptable ideas of His time: know the difference between quiddity and existence (*mahya* and *wujud*).
Existent entities (*ayan* *ma'juda*) come to be found only when Allah wills it
If things cannot exist as phenomena, which means they cannot be found, but they can still have a quiddity and be manifest in Imagination (This will be important as we will see shortly)
Relativism: each entity receiving the will differs from all others this leads to infinite and perpetual disclosures

Imagination or vision (Al Khayal)

Imagination or Vision (Al Khayal) leads to a tool of experiential Sufism to exist in dimensions outside the world surrounding us. Connects many worlds (theosom, macrocosm and microcosm). Removes the temporal limitations of this world

Formulation of the doctrine of Wilaya, its nature and function, its relation to prophetic inheritance. He also formalized a typology. Review the work of Michael Chodkiewicz, titled: Seal of the saints, 1993, The Islamic texts society

Sainthood (Al Wilaya)

His rank and school in the legal tradition

Critique

Internal: From the Muslim Scholarship -> The main points of the critique: 1) Innovation, 2) Falseness, 3) Blasphemy, 4) Lack of scholarship, 5) Delusion

