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The great 13th century Muslim philosopher explores the mysteries of divine love and wisdom, using the symbolic examples of Biblical figures, prophets and holy men, from Adam to Muhammad.

Ibn al-Arabi's Fusus al-Hikam is a translation of one of the most important works written on Islamic Mysticism. Muhyi al-Din Ibn al-Arabi (1165-1240) is deemed the greatest mystic of Islam and his mystical philosophy has attracted the attention of both Muslims and non-Muslims from his time to the present day. Believing that the world is the self-manifestation of God, he claimed that all religions are equal and that the perfect human being is he who knows all the religious phenomena in the world. Fusus al-hikam examines the singular characteristics of twenty seven prophets of Islam and constitutes the best

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summary of Ibn al-Arabi's thought. The translation of these twenty seven chapters is preceded by an introduction that explains the main ideas of Ibn al-Arabi and is accompanied by explanatory notes to the text. Providing an easily accessible translation of one of the greatest mystics of Islam, Ibn al Arabi' Fusus al-Hikam is essential reading for students, scholars and researchers of Islamic Philosophy, Mysticism and Islamic Mysticism in particular.

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Ibn al-'Arabi is still known as "the Great Sheik" among the surviving Sufi orders. Born in Muslim Spain, he has become famous in the West as the greatest mystical thinker of Islamic civilization. He was a great philosopher, theologian, and poet. William Chittick takes a major step toward exposing the breadth and depth of Ibn al-'Arabi's vision. The book offers his view of spiritual perfection and explains his theology, ontology, epistemology, hermeneutics, and soteriology. The clear language, unencumbered by methodological jargon, makes it accessible to those familiar with other spiritual traditions, while its scholarly precision will appeal to specialists. Beginning with a survey of Ibn al-'Arabi's major teachings, the book gradually introduces the most important facets of his thought, devoting attention to definitions of his basic terminology. His teachings are illustrated with many translated passages introducing readers to fascinating byways of spiritual life that would not ordinarily be encountered in an account of a thinker's ideas. Ibn al-'Arabi is allowed to describe in detail the visionary world from which his knowledge derives and to express his teachings in his own words. More than 600 passages from his major

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work, al-Futuhāt al-Makkiyya, are translated here, practically for the first time. These alone provide twice the text of the Fusus al-hikam. The exhaustive indexes make the work an invaluable reference tool for research in Sufism and Islamic thought in general.

Through the story of the universal tree, representing the complete human being, and the four birds, representing the four essential aspects of existence, Ibn 'Arabi explains his teaching on the nature and meaning of union with God. Providing an excellent initiation into the often complex works of Ibn 'Arabi, this brief, delightful tale is the first English translation of an important, early work, complete with Arabic text, commentary, and notes.

This work aims to provide the underlying spiritual principles, from the point of view of the Sufi master. It may complement anyone's personal library or collection of works on astrology.

An Ocean Without Shore is a study of Ibn Arabi, known in Islam as al-Shaykh al-Akbar, the Greatest Spiritual Master. In the introduction, Chodkiewicz provides a good deal of documentation for the often heard claim that Ibn Arabi has been the most influential thinker in Islam over the past seven hundred years. He shows that this has been true, not only among the intellectual elite, but also among the common believers. He explains why a few Muslims have considered Ibn al-Arabi the greatest heretic of Islam, while for many others he is Islam's greatest spiritual teacher. In the main body of the book, Chodkiewicz demonstrates that Ibn Arabi's writings are firmly grounded in the Koran. In doing this he

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also shows that Ibn Arabi's Koranic roots run far deeper than has heretofore been imagined. He explains that principles of Ibn Arabi's Koranic hermeneutics with unprecedented clarity, and in bringing out the primary importance of the Shaykh's magnum opus, The Futuhat Makkiyya, he solves a good number of riddles about the text that have puzzled modern readers. Chodkiewicz's work shows how, for Ibn Arabi, the initiatory voyage is a voyage in the divine word itself.

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