

If you insist only on His transcendence, you restrict Him,

And if you insist only on His immanence you limit Him.

If you maintain both aspects you are right,

An Imām and a master in the spiritual sciences.

Whoso would say He is two things is a polytheist,

While the one who isolates Him tries to regulate Him.

Beware of comparing Him if you profess duality,

And, if unity, beware of making Him transcendent.

You are not He and you are He and

You see Him in the essences of things both boundless and limited.

God says, *There is naught like unto Him*, asserting His transcendence, and He says, He is the Hearing, the Seeing, implying comparison. On the other hand, there are implicit in the first quotation comparison [albeit negative] and duality [in the word "like"], and in the second quotation transcendence and isolation are implicit [He alone being named].

Had Noah combined the two aspects in summoning his people, they would have responded to his call. He appealed to their outer and inner understanding saying, *Ask you Lord to shield you [from your sins], for He is Forgiving*. Then he said, *I summoned them by night [inwardly] and by day [outwardly], but my summons only made them more averse [outer]*. He states that his people turned a deaf ear to his summons only because they knew [innately] the proper way for them [maintaining God's immanence in many forms] to respond to his summons [made from the standpoint of unity and transcendence]. Those who know God understand the allusion Noah makes in respect of [what he knows to be the real state of] his people in that, by blaming them he praises them, since he knows the reason for their not responding [positively] to his summons; the reason being that his summons was made in a spirit of discrimination [seeking to oppose transcendence to immanence]. The whole truth is a conjunction [*al-qurān [qarana]* as the whole revelation] and not a discrimination [*al-furqān [faraqa]* a chapter of the Qur'an, i.e., a part].

One who is firmly established in [his knowledge of] the conjunction does not dwell on the discrimination, for the former [*al-qurān*] includes the discrimination [the chapter—both aspects in their apparent opposition] and not vice versa. It is for this reason that the Qur'an [the union of the two aspects] was vouchsafed to Muḥammad and this Community, which is the best granted to mankind.

The Bezels of Wisdom, Ibn' Al Arabi, P. 75-76, Translation by R.W.J Austin, 1980,
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