

The angels do not enjoy the comprehensiveness of Adam and comprehend only those Divine Names peculiar to them, by which they glorify and sanctify the Reality, nor are they aware that God has Names of which they know nothing and by which they cannot glorify Him, nor are they able to sanctify Him with the [complete] sanctification of Adam...

If they indeed knew their own [essential] selves they would know [their limitation], and if that were so, they would have been spared [their mistaken utterance]. Furthermore, they would not have persisted in their challenge by calling attention to their own [more restricted] glorification of God, as also their [limited] sanctification.

Adam enshrines divine Names the angels have no part in, nor are they able to glorify their Lord by them or by them to exalt His transcendence, as Adam does.

God expounds the whole affair to us so that we might bear it in mind and learn from it the proper attitude toward Him and lest we [ignorantly] flaunt what [little] individually restricted insight or understanding we might have realized. Indeed, how can we make claims concerning something the reality of which we have not experienced and concerning which we have no knowledge, without exposing our selves to ridicule? This divine instruction [concerning the angels] is one of the ways by which the Reality instructs His most trusted servants, His representatives.

Let us now return to this Wisdom. Know that the universals, even though they have no tangible individual existence in themselves, yet are conceived of and known in the mind; this is certain. They are always unmanifest as regards individual existence, while imposing their effects on all such existence; indeed individual existence is nothing other than [an outer manifestation] of them, that is to say, the universals. In themselves they are always intelligibles. They are manifest as being individual beings and they are unmanifest as being [purely] intelligible. Every individual existence is dependent on the universals, which can [never] be disassociated from the intellect, nor can they exist individually in such a way that they would cease to be intelligible.

*The Bezels of Wisdom*, Ibn' Al Arabi, P. 52-53, Translation by R.W.J Austin, 1980, Paulist press