

IQBAL STUDIES:
GUEST SCHOLAR



THE QURANIC CONCEPTION OF THE SPIRIT AND
HUMAN CREATIVITY ACCORDING TO IBN AL-‘ARABI
Dr. Ayesha Leghari

THE QURANIC CONCEPTION OF THE SPIRIT AND HUMAN CREATIVITY ACCORDING TO IBN AL-‘ARABI

Dr. Ayesha Leghari

It is important to understand the concept of human nature and the human spirit as is revealed in the Quran in order to understand how creativity is manifested in human beings and how they reach the status of becoming the *khalifatullah* or vicegerents of God on earth according to Ibn al-‘Arabi. The Quran forms the foundation and the intrinsic source of inspiration for all of Ibn al-‘Arabi’s world-view and philosophy. The Quran does not advocate a purely psychological conception of the human nature. Instead it, delves into the philosophical, spiritual cum metaphysical problem of human nature. According to the Quran, human beings first emerged in the transcendental, spiritual plane (*alam-i-arwah*) of existence before their creation in the physical realm. The Quran emphatically asserts that consciousness of God is an intrinsic part of the human personality.

And recall when (at the time of creation and in the world of spirits) thy Lord brought forth their off spring from the loins of the children of Adam. He (thus) made them testify as they themselves, say: ‘Am I not your Lord?’ They said, “Yea, indeed, we do bear witness thereto’ (Quran 8: 172).

God taught Adam the names of all things (Quran 2: 31).

The essential and primordial human personality is spiritual in nature. The Quranic verses quoted above testifies to the spiritual existence of human beings, before their appearance on earth and it also testifies to the existence of consciousness and all-encompassing knowledge in human beings. In the world of spirits (*alam-i-arwah*) human beings had a twofold dimension to their consciousness; one which made them aware of themselves, and the other, which acknowledged the Lord who created them.

The verses mentioned above clearly demonstrate that according to the Quran God-consciousness is part and parcel of the very nature of human beings. The originally monotheistic covenant between human beings and their Lord is inscribed on every human soul. To affirm the Lordship of the One, True Creator, is an inborn quality of the primordial human nature called *fitrah* in Arabic. This knowledge enters human nature via the medium of the spirit of God that was blown into human beings at the time of their creation.¹

“The Reality wanted to see the essences of His Most Beautiful Names or, to put it in another way, to see His own Essence, in an all-inclusive object encompassing the whole [divine] Command, which, qualified by existence, would reveal to Him His own mystery.”²

It is essential to understand the term *ruh* while studying the concept of human nature according to the Ibn al‘Arabi. This term is used to refer to various metaphysical, yet substantive entities like angels, divine inspiration and revelation. Often, the term *ruh* denotes the inner divine human nature. *Ruh* has also been used synonymously by Ibn al-‘Arabi to mean the ‘soul.’³ Al-Zamakhshari the famous Quranic exegetical scholar during the early period, interprets the word *ruh* to mean divine inspiration. He also indicates that it is *ruh* that gives life to hearts, which would be, metaphorically speaking, dead in their ignorance.⁴

The *ruh* is subtle, intangible and non-physical in character. To explain it succinctly, it is a divine spark in man. The existence of human beings on earth starts when the *ruh*, which originates in the transcendental world (*alam-i-arwah*) or the world of spirits, is projected into the earthly dimension by the will of God. Ibn al-‘Arabi writes:

The souls were created from one quarry, as God says, He created you from one soul [Quran 4:1]. He says, after the preparedness of the body’s creation, *I have blown into him of My spirit* [Quran 15:29]. So the mystery that was blown into the object of the blowing correctly derives from one spirit-that is, the soul. God says, *in whatever form He willed He mounted you* [Quran 82:8]. Here he means the preparedness. So the human being comes to be according to the property of the preparedness to receive the divine command.⁵

According to Ibn al-‘Arabi the governing Spirit or the All Spirit (*al-ruh al-kull*) is one, but there are many partial (*juzi*) spirits. The partial spirits are differentiated from each other by being placed in different bodies. What differentiates the partial spirits, is the bodies that accept the All Spirit in keeping with their preparedness.

The body of the cosmos came alive through the Divine Spirit. Just as the body of the cosmos comprises the bodies of its individuals, so also its spirit comprises the spirits of its individuals. *He created you from one soul* [Quran, 4:1].⁶

One of the most important attributes of the spirit is life (*hayat*).⁷ Ibn al-‘Arabi calls the Divine Spirit the ‘sphere of life’⁸ which is the Breath of the All-Merciful that permeates every created thing. All of creation comes into existence through the Divine Spirit, therefore as was observed in the previous chapter, all of God’s creativity takes place through the Divine Spirit.

God chose the Spirit above all the angels because it is blown into every form, whether angelic, celestial, elemental, material, or natural, and

through it things have life. It is the Spirit ascribed to Him, and it is the Breath of the All-Merciful from which life comes to be. Life is bliss, bliss is pleasurable, and taking pleasure accords with the constitution.⁹

Apart from the attribute of life, the Spirit also has the attribute of 'governance.' According to Ibn al-'Arabi, all bodies, in fact everything in creation has a spirit but not necessarily a 'governing spirit.' Animals have governing spirits, but minerals do not possess such spirits.¹⁰ He backs his argument with the story of Moses by pointing out that Moses was able to withstand the manifestation of God in the form of Light because he had a governing spirit that had the preparedness to accept such a manifestation. The mountain, on the other hand had no governing spirit that could accept the Light of God. Therefore, it crumbled and even its form, as a mountain, was not maintained because it is the governing spirit that maintains the form of a thing.¹¹

It is the Spirit that connects the various realms of reality and it is the Spirit that has essential governance over everything in creation. Governance belongs to the essence of the governing spirits because creativity arises from the Essence of God.¹² The Divine Spirit creates and permeates all of creation but in the human body, the light of the Divine Spirit's is split into the 'governing spirit,' which in turn, and by implication is the agent of creativity in human beings.

The Divine Spirit is called *al-rub al-ilabi* or *al-rub al-idafi*, which means the 'ascribed spirit' due to the fact that God ascribes it to Himself with the words, 'My,' 'His' and 'Our' in various Quranic verses.¹³ Ibn al-'Arabi calls this spirit the '*ya'i* spirit' because it points to the spirit that is attached to the letter *ya* in the Quran, which stands for 'My' in Arabic.¹⁴ Ibn al-'Arabi believes that this Divine Spirit is the 'one soul' (*nafs wahida*) mentioned in the Quran [Quran, 4:1, 6:98, 39:6] from which Adam, Eve and their progeny were brought forth.¹⁵

Apart from the '*ya'i* spirit' mentioned above, the Quran mentions *the spirit from His command*. Analyzing the Quranic verses dealing with the '*ya'i* spirit' and *the spirit from His command* (Quran, 40:15, 42:52, 16:2), reveals that while the first one is the Divine Spirit blown into the whole of creation, the second one refers to the specific 'revelation' that is received by God's prophets, messengers and, in Ibn al-'Arabi's terminology, the Folk of God. Ibn al-'Arabi discusses *the spirit from His command* when he is focusing on the subject of the loftiest stations of the spiritual journey reached by the Folk of God. He identifies the spirit from His command with 'knowledge' through which 'hearts come alive.'

Since hearts come alive through knowledge, just as the entities of all bodies come alive through spirits, God named knowledge a “spirit” that the angels bring down upon the hearts of God’s servants and that He casts and reveals without any intermediary in the case of His servants... When the spirit descends upon the heart of the servant through the sending down of the angel of the casting and revelation of God, the heart of the one to whom it is sent down comes alive. Then he is the companion of witnessing and finding, not the companion of reflection, wavering, or any knowledge that accepts misgivings such that the companion would be transferred from the degree of certitude to the state of consideration. Hence the knowing, chosen servant either ascends and sees, or he is descended upon in his site.¹⁶

Sura *Ma’arij* or ‘The ways of Ascent,’ expounds the belief that it is possible for human beings to ascend to the presence of God but this takes place through gradual ways and in due process of time. Time itself is explained to be a relative dimension, experienced differently at different levels of reality. A day could mean fifty thousand years, on a different plane of existence.

The angels and
The Spirit ascend
Unto Him in a Day
The Measure where of
Is (as) fifty thousand years,
Therefore do thou hold
Patience, a patience
Of beautiful contentment. (Quran, 70: 4)

The human beings are gifted with the Spirit of God (Quran, 15:29), therefore in the spiritual kingdom, they have the potential to be raised to the light of the Countenance of God, and be transformed by His Glory.¹⁷

It is the Spirit of God present within the human being (Quran, 15:29) as interpreted in the above context, which ‘ascends unto Him in a Day’ (Quran, 70:4). It ascends up to Allah, the Lord of the ways of Ascent (Quran, 70:3). God created Adam and then breathed His spirit (15:29) into the mould of water and clay. Thus the Spirit of God descended into and animated the material level of existence. Yet this same Spirit, holds the knowledge of its true Source and Origin, and therefore it seeks ways to attain the Heights from which it descended. The Spirit that was breathed into human beings, got differentiated, separated, segregated on the horizontal plane of existence, yet its connection with the vertical plane of existence, which is the plane of complete Unity (*tawhid*), has never been severed. It is the spirit’s connection with this vertical plane of existence (realm of Spirit) as differentiated from the horizontal realm

of matter, that gives human beings the knowledge, insight, desire and will to ascend upto *the Lord of the Ways of Ascent* (Quran, 70: 3).

Ibn al-‘Arabi presents the argument that the qualities that differentiate Adam from the rest of creation, are the qualities that arise from the fact that he has been created in the divine form. He believes that the Spirit of God that was breathed into Adam at the time of his creation (Quran, 15:29) and which became differentiated into the ‘rationally speaking soul’ is the spirit through whom all creativity is manifested within human existence. He writes that the Folk of Unveiling, ‘recognize that beyond the rationally speaking soul is the one that acts, and He is called “God.”’¹⁸ Like Ibn al-‘Arabi, Rumi too believes that God’s creativity, which resulted in a multiplicity of human souls, arises from the One Divine Source. He writes:

When from among them you see two friends, they are one and six hundred thousand at the same time. Their multiplicity is like that of the waves caused by the wind. The sun of the soul has been split up in the window of bodies. Differences are found only in the animal soul; the human soul is only one. God said He sprinkled His light upon them, and the Divine Light cannot be broken up.¹⁹

Ibn al-‘Arabi distinguishes between the three types of living beings: the vegetable, the animal and the human, by distinguishing between the qualities and faculties of their governing souls. The vegetal soul contains six attributes: ‘growth-producing, nutritive, attractive, expulsive, digestive and retentive.’²⁰ The animal soul contains these along with the five senses, including memory, wrath, imagination and appetite. The human soul, being the most eminent amongst the three types of souls specified here, contains all the above attributes of the vegetal and the animal soul as well as ‘reason, reflection and form-giving.’²¹ The highest of these attributes and the one nearest to God is reason or the intellect and therefore it has been used as a distinguishing attribute of the human soul and human beings are known to possess ‘a rationally speaking soul.’

In reality, according to Ibn al-‘Arabi, the interpretation of the Quranic verse that *God...gave rational speech to everything* (Quran, 41:21), is that there is nothing created which is not governed by a rationally speaking soul and therefore all manifestations of creativity take place through these rationally speaking souls. In the passage quoted below, it becomes obvious that whenever creativity is manifested through ‘a new arrival,’ it is manifested through *a spirit from His command* (Quran, 42:52). While discussing the forms of minerals, plants and animals he writes;

In actual fact, all these forms are alive and possessors of rationally speaking souls. It is impossible for there to be in the cosmos a form

that has no soul, no life and no essential and commanded worship. It makes no difference if that form is amongst the shapes to which human beings or animals give new arrival, or if the creatures give new arrival to them intentionally or unintentionally. No matter how the form is formed or upon whose hands it becomes manifest, God clothes it in *a spirit from His command* [Quran, 42:52] and makes himself known to it at once. Hence it comes to know Him from itself and it witnesses him in itself. Such perpetually is the affair, in this world and the last world, that is unveiled to the folks of unveiling.²²

Hence, all creativity in the form of ‘a new arrival’ is manifested in the cosmos and the microcosm via the rationally speaking soul governing each body, which, as has been discussed already, derives from the Divine Spirit.

While discussing the correspondence between the macrocosm and the microcosm, Ibn al-‘Arabi identifies the ‘soul of the cosmos’ to the perfected, actualized divine form. Accordign to Ibn al-‘Arabi the cosmos is a great human being only through the existence of the perfect human being, Muhammad, who is its rationally speaking soul. As has been discussed already, the soul of the human being receives its perfection from the fact that it has been created in God’s form. The soul of Muhammad, which is also the universal soul, receives its perfection from the perfection of the divine form. This perfection of the divine form reflected in the soul of Muhammad is manifested through God’s creativity, “in subsistence, in the constant variation in forms, and in the subsistence of the cosmos through him.”²³ Therefore the whole aim of God’s creativity and the creativity that is manifested at the human realm through the human spirit is for God to experience His Own Attributes within the great macrocosm and the small microcosm.

Behold ! thy Lord said
To the angels: “I am about
To create man (*basbr*), from sounding clay,
From mud moulded into shape; (Quran, 15:28)
When I have fashioned him (in due proportion) and breathed
Into him of My Spirit,
Fall ye down in obeisance Unto him.
So the angels prostrated themselves All of them together. (Quran,
15:29)

An interesting feature of these verses of the Quran is that they reveal that the Spirit of God was breathed into all human beings (*basbr*) because the word *basbr* has been used in this context, not just specifically, the historical prophet Adam. It was after God breathed His spirit into Adam (Quran, 15:29) and taught him the ‘names of all things’ (Quran, 2:31) that all the angels were asked to prostrate themselves in front of Adam (Quran, 2:34).

Evidence is given in the Quran about the God-like qualities that were given to human beings at the time when God breathed His spirit into Adam. The verses in the Quran, dealing with God's command to the angels to bow down to Adam are initiated with the words of God:

Behold, Thy Lord said to the angels *I will create a vicegerent on earth.*
(Quran, 2: 30)

When God tells the angels that he was about to create a '*kehalifa*' (vicegerent) on earth, the angels are bewildered for they know that this new creation of God will spread 'mischief' and 'shed blood' (Quran, 2:30). It is highly significant that just after this dialogue between God and the angels, the Quran mentions that 'He taught Adam the names of all things' and God challenged the angels to reveal such knowledge if they could (Quran, 2:31). The angels acknowledge their limitation, and recognize Adam's greatness of potential. Adam was, in fact asked by God to reveal to the angels, the special knowledge taught to him, and when he does so, the angels bow down in front of him. Adam was able to demonstrate that he, in fact, was the vicegerent of God on earth, given special attributes and special knowledge which made him superior to the rest of creation and even to the angels (Quran, 2:33).

All of the attributes that make human beings, potentially, superior to the rest of creation, are attributes that spring forth from these two phenomenon, when God breathed His Spirit into Adam (Quran, 15:29) and when God taught Adam 'the names of all things' (Quran, 2:31). By inference, all the attributes, qualities, faculties and knowledge possessed by the Macrocosmic Divine Spirit were now reflected within the microcosmic Adamic self. Ibn al-'Arabi gives the simile of the sun and the full moon to allude to the relationship between God and His vicegerent. He says that, 'the sun sees itself in the mirror of the full moon's essence,'²⁴ because it bestows on the moon its own light due to which it becomes the 'full moon.' Ibn al-'Arabi explains this relationship between God and the vicegerent in a way in which it becomes clear that all of God's qualities and attributes are reflected in the vicegerent.

So also the Real is seen in the essence of him whom He has taken as vicegerent, for he rules through God's ruling property in the cosmos. The Real witnesses him with the witnessing of him who has bestowed the light of knowledge upon him. He says, *I am placing in the earth a vicegerent* (Quran, 2:30). He taught him all the names, and He had the angels prostrate themselves to him, because He knew that they were prostrating themselves to Him. It is obvious that the vicegerent becomes manifest only in the attribute of the one who

appointed him vicegerent, so the ruling property belongs to the one who appointed him.²⁵

The following commentary on the verses of the Quran dealing with the creation of Adam supports Ibn al-‘Arabi’s argument that all the attributes which make human beings the ‘highest of creation’, specially such attributes as the highest of emotions: love and power of will, even the power to create and have an effect on one’s own destiny, were given to human beings when the spirit of God was breathed into Adam and he was taught the names and natures of all things. He writes:

It would seem that the angels, though holy and pure, endowed with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endowed with emotions, those emotions could lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them in order that man might steer his own bark. This power of will (when used right) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God like nature, which has supreme mastery and will. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his principal.²⁶

Ibn al-‘Arabi explains this concept and the powerful role given to God’s vicegerent:

Once when Abu Yazid was in one of his placements with the Real, He said to him, “ Go out to the creatures with My attribute, so that he who sees you will see Me, and he who magnifies you will magnify Me.” To magnify the servants is to magnify their master, not them.²⁷

Analysis of the creative process reveals that knowledge is a prerequisite for the creation of anything. God creates because He has the knowledge and the will to create whatever He wants. God has the power of engendering (*takwin*), which is to say to a thing *Be and it is* (Quran, 16:40). God has knowledge of a thing and He has the ability to change this knowledge of a thing from the realm of the macrocosmic creative Imagination (*Barzakh*) to the realm of corporeal reality through the power of engendering (*takwin*). Even the word *Be* (*kun*) which is the powerful, yet simple, creative word of God, implies, that knowledge of that thing being created, was with God already.

Similarly in the passages of the Quran that were discussed earlier, Adam was given *the names of all things* (Quran, 2:31). This means that he was given knowledge of all things. The name of a thing is known in its true essence when the thing with all its qualities, attributes, variables, and its very nature is understood and recognized for what

it is, in reality. Therefore the fact that Adam was taught the 'names' of all things has been understood by commentators to mean, "The inner nature and qualities of things..."²⁸ It is because Adam was charged with the knowledge of the nature of all things that he could use this knowledge creatively through his will power, to forge the highest destiny for himself i.e. to become the vicegerent of God on earth.

The power of engendering is an attribute that belongs to some of the friends of God even in this world.²⁹ It is through their aspirations or the creative power of their hearts (*himma*) that they bring into existence whatever their hearts desire. Ibn al-'Arabi believes that every attribute of God can become reflected and manifested in the perfect servant (*al-insan al-kamil*). The only difference between the servant and the Lord in such a situation is that the first is qualified by *wujud*, while the second is qualified by non-existence.³⁰

From the above passages dealing with Ibn al-'Arabi's Quranic view of the Spirit, it can be concluded that the Universal Spirit originating from God's command is the hidden reality behind all creation. From the Universal Spirit (*ruh-i-kul*) God brought into existence the Universal Soul (*nafs-i-kul*). These correspond to the microcosmic human spirit (*ruh*) and the microcosmic human soul (*nafs*). Another dimension that can be inferred from studying Ibn al-'Arabi's works is that essentially, the relationship between God and both, the universal spirit, and the human soul, is a highly creative one, because God breathed His own Spirit within the completed form of both the universal macrocosmic Adam and the human microscopic Adam. Therefore the Spirit is the Source and Origin of all creativity. As Shahab-ud-din Umar bin Muhammad Suhrawardi, a contemporary Sufi saint and another master of the esoteric sciences writes in his *Awarif-ul-Ma'arif*, from this universal spirit God opened up the, 'great river from the sea of life...so that ever from it might seek aid of the bounty of life; might add to the parts of the universe; might convey the form of divine worlds from the establishment-place of collection (the Holy Existence) to the place of separation, (the world) might give, with the essence of abridgement, dignity in the essence of division.'³¹

God created the universal *nafs* from the universal spirit. Another reason why the relationship between the spirit and soul is essentially a creative one is because it is through the union of the active masculine principle of spirit with the receptive feminine principle of the soul that the progeny of Adam and Eve were created. To quote

Suhrawrdi, whose reading of these cosmological and ontological realities is very similar to Ibn al-‘Arabi’s,

Hawva’s birth from Adam is like unto the birth of *nafs* from *ruh*, and the effects of the marriage of *nafs* and *ruh*, and the attraction of male and of female, became assigned to Adam and *Hawva* [Eve].³²

Ruh being the hidden male, active, principle and *nafs* being the hidden, female, receptive principle; the atoms of progeny came into existence through the union of Adam and Eve. Therefore, ‘The existence of Adam and *Hawva* became the exemplar of the existence of *ruh* and *nafs*.’³³

Another result from the union of *ruh* and *nafs* was the birth of the *qalb* (heart). The form of the male out of the children of Adam is from the form of the universal spirit (*ruh-i-kuul*) and the form of the female is from the form of the universal soul (*nafs-i-kuul*).³⁴

Ibn al-‘Arabi sees Adam as one who represents the active, masculine creative principle in the universe and the one in whom God blew His own Spirit (*ruh*). Adam was endowed with the knowledge of God’s names, attributes, the inter relationships of all these attributes with each other and with all of creation through the blowing of God’s Spirit into him.³⁵ By virtue of this all-comprehensive knowledge, Adam was given command and control of all creation.

By this knowledge, Adam was given the potentiality to realize all God’s attributes, within himself. Even the knowledge of the attribute, the Creator (*al-khaliq*), and the Author (*al-bari*) and the Giver of forms (*al-musawwir*), was given to Adam by virtue of these names. Adam could act as the creator, author and giver of forms, when God willed, in the universe.

Thus the [divine] Command required [by its very nature] the reflective characteristic of the mirror of the Cosmos, and Adam was the very principle of reflection for that mirror and the spirit of that form, while the angels were only certain faculties of that form which was the form of the Cosmos, called in the terminology of the Folk, the Great Man.³⁶

When a human being actualizes the true potential of the *ruh*, which contains the names of all things, he actualizes the divine names, attributes and the relationship between these divine names and attributes in his/her specific personality. This results in the acquisition of knowledge about all the various realms of existence. Such a perfected human being realizes within himself/herself, the all-comprehensive names of Allah and becomes the vicegerent of God on earth.³⁷

The angels recognized the power and position granted to Adam, both at the macrocosmic level and at the microcosmic level and so they all bowed down to him, except for *Iblis*. God uses the angels as agents of creativity and creation, yet the angels realized that Adam had been given an all-comprehensive knowledge, far surpassing, what they themselves possessed, therefore they prostrated in front of Adam.

NOTES AND REFERENCE

¹ Ibn al-‘Arabi, *The Bezels of Wisdom: Fusus al-Hikam*, Translated by Ralph W. J. Austin, Lahore, Suhail Academy, 1999, p.60.

² *Ibid*, p.50.

³ Ibn al-‘Arabi, *Futuhāt*, II 272. 21.Cited in Chittick, William C. *The Self-Disclosure of God: Principles of Ibn al-Arabi’s Cosmology*. Lahore: Suhail Academy, 2000, p. 272.

⁴ Muhammad Asad, *The Message of the Quran*, Gibraltar, Dar al Andalus, 1980, p.393.

⁵ Ibn al-‘Arabi, *al-Futuhāt*, II 272. 21.Cited in Chittick, *The Self-Disclosure*, 272.

⁶ *Ibid*.

⁷ Ibn al-‘Arabi, *al-Futuhāt*, II 172.4, Cited in *ibid*. p.274.

⁸ Ibn al-‘Arabi, *al-Futuhāt*, I 119.10. Cited in *ibid*. 273.

⁹ Ibn al-‘Arabi, *al-Futuhāt*, II 172.4. Cited in *ibid*. 274.

¹⁰ Chittick, *The Self-Disclosure*, 274.

¹¹ Ibn al-‘Arabi, *al-Futuhāt*, II 540.11. Cited in *ibid*.

¹² Chittick, *The Self-Disclosure*, 274.

¹³ Quran, 4:1, 6:98, 39:6.

¹⁴ Chittick, *The Self-Disclosure*, 272.

¹⁵ Ibn al-‘Arabi, *Futuhāt*, II 272.21. Cited in *ibid*.

¹⁶ Ibn al-‘Arabi, *Futuhāt*, III 356.2. Cited in *ibid*.,277.

¹⁷ Abdullah Yousaf Ali, trans. and commentary of, *The Holy Quran*, Lahore: Sh. Muhammad Ashraf, 1987, 1605.

¹⁸ Ibn al-‘Arabi, *Futuhāt*, III 477.31. Cited in Chittick, *The Self-Disclosure of God*, 286.

¹⁹ Jallaluddin Rumi, *Mathnawi*, II: 184-189. Cited in Dr. Khalifa Abdul Hakim, (Lahore: 1999), 7.

²⁰ Chittick, *The Self-Disclosure*, 286.

²¹ *Ibid*.

²² Ibn al-‘Arabi, *Futuhāt*, III 477.31. Cited in *ibid*., 286.

²³ Ibn al-‘Arabi, *Futuhāt*, III 186.30. Cited in *ibid*., 289.

²⁴ Ibn al-‘Arabi, *al-Futuhāt al-makkiyya*, III 186.30. Cited in, Chittick, *The Self-Disclosure*, 214.

²⁵ *Ibid*.

²⁶ Abdullah Yousaf Ali, trans. *The Holy Quran*, 1605.

²⁷ Ibn al-‘Arabi, *Futuhat*, III 186.30. Cited in, Chittick, *The Self-Disclosure*, p.214.

²⁸ Abdullah Yousaf Ali, trans. *The Holy Quran*, 24.

²⁹ Chittick, *The Self-Disclosure*, 48.

³⁰ Ibn al-‘Arabi, *al-Futuhat*, I 733.35. Cited in, *Ibid*.

³¹ Sheikh Shahab-ud-din Umar Bin Muhammad Suhrawardi, *Awarif-ul-Ma’arif*, translated from Arabic into Persian by Mahmud Bin Ali Al-Kashani, translated from the Persian into English by Lient.Col. H. Wilberforce Clarke, (Lahore: Sh. Muhammad Ashraf, 1991), Chapter Marifat-I-Ruh. 135-138.

³² Suhrawardi, *Awarif*, 137.

³³ *Ibid.*, 138.

³⁴ *Ibid.*, 138.

³⁵ Ibn al-‘Arabi, *The Bezels of Wisdom*, 50.

³⁶ *Ibid*.

³⁷ Ibn al-‘Arabi, *Futuhat*, III 186.30. Cited in, Chittick, *The Self-Disclosure of God*, 214.