

**THE MUHAMMADAN (ﷺ) REALITY: A CENTRAL  
LEITMOTIF OF IBN ‘ARABI’S THOUGHT  
AL-HAQIQA AL-MUHAMMADIYYA AL-RAHMĀNIYYA**

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The ultimate end of Muhyi al-Din ibn ‘Arabi’s philosophy consisted of; perfection, foundation of the doctrine of unity of existence. It also encompassed the core of his concept of the Cosmos regarding ‘Reality’ and ‘Truth’, along with his distinctive knowledge about the ‘Reality of Prophet Muhammad (ﷺ)’ *al-Haqiqa al-Muhammadiyah*. The primary source or cause of creation, Ibn ‘Arabi states that “ the ‘origin of creation’ is the Dust *al-habā*’, the ‘first existent within it’ is the Muhammadan Reality pertaining to the All-Merciful (*al-Haqiqa al-Muhammadiyya al-Rahmāniyya*), [a Reality] which is not restricted by position, since it is not spatially confined *li ‘adam al-tahayyuz*, ‘From what did [creation] come into existence?’, From the Known Reality which is described neither by existence nor nonexistence, ‘within what did it come into existence?’, Within the Dust. ‘In what likeness did it come into existence?’ The Form *Sūra* known within God’s Self *nafs al-haqq*. ‘Why did it come into existence?’ To make manifest the divine realities<sup>1</sup> *al-haqā’iq al-ilāhiyya*”<sup>2</sup>

The opposite of the word Reality *Haqiqa* is metaphor *majazī*, the meaning of the Reality is the true nature or the essence of the thing<sup>3</sup> while the *majazī* indicates the symbolical and temporal meaning of the word or action. The Prophet’s transformative knowledge is what makes the connection between rationale and instincts in exposing the Divine

theophanies<sup>4</sup> *Tajallī*. These practices have contributed significantly in determining the objective of God and His relationship with both Mankind and the Cosmos. The human being who is considered as the ‘vicegerent of God’ in the cosmos.

God creates a human being by His both hands<sup>5</sup>, one hand is the form of His Real *Haq* and second is the form of His ‘Creation’, as per His saying that He is the visionary and listening power of humans rather than their ear and eye<sup>6</sup>. Then He collected them both in One entity that is called human. But the human who would be designated as the vicegerent of His creator must be the perfect one among His creation of all human beings.

The exposed reality of Prophet Muhammad (ﷺ) started from his vicegerancy of God as the first vicegerent, since God mentioned the Prophet’s (ﷺ) name after His name in the core of Islamic belief that is called ‘*Kalima Taeyyaba*’. The meaning of the vicegerent is defined as the one who comes in following his master and in this core of Islamic oath the vicegerent is mentioned with his name from Divine self. Likewise, prayer was made the first obligation for Muslims and surah Fatiha is prerequisite from God for offering each prayer. Surah Fatiha was significantly ascribed to the Prophet Muhammad (ﷺ) and no other Prophet has any share in it<sup>7</sup>. Ibn ‘Arabi mentioned haqiqa of Prophet (ﷺ) as the brother of the Qur’ān<sup>8</sup>. He says that there is no difference between seeing the Al-Qur’ān and Prophet Muhammad (ﷺ). Qur’ānic physical form is named Muhammad (ﷺ) ibn ‘Abdullah ibn ‘Abd al-Muṭṭalib and it is equated with the wordings of Ayesha (God blessed her with His mercy and acceptance) that Prophet’s nature was that of the Holy Qur’ān.

His perfection becomes more validated on his own saying “that I was Prophet when Prophet Adam was in between water and clay”<sup>9</sup> with other synonyms being used such as with ‘spirit’ and ‘body’<sup>10</sup>. Ibn ‘Arabi made connection by unveiling the secrets of reality of Prophet Muhammad (ﷺ) with this hadith. He mentioned in his book of ascension that “the prophecy of Prophet Muhammad (ﷺ) is from surah Najm for all Arabs and non-Arabs. The prophecy of remaining Prophets is from surah al-Baqarah to Surah Al-Najm, they have not any share in Surah Fatiha while Surah al-Fatiha was particularly ascribed for Prophet Muhammad (ﷺ). This is the significant station of Prophet Muhammad (ﷺ) among all Prophets”<sup>11</sup>. That is why the Prophet (ﷺ) said he was present even when Adam was between water and clay<sup>12</sup>. Further he writes,

“Thus, Prophet Muhammad (ﷺ) is the main key of all Prophets. He was the master of Surah Najm till end of Qur’ān thus in between he would had shifted different stations from one loin *salb* to other (from Prophet Adam till his time of birth). Eventually he was acquainted with an absolute existence and designated with a significant station, bestowed with the all-comprehensive Words “*jwāma’e-kalim*”, even nothing is left for further revelation”<sup>13</sup>.

Apparently, Prophet Muhammad’s (ﷺ) vicegerancy manifests as collection of realities of the whole world and as well as his inner self is made by God on His form<sup>14</sup>. Thus, the Prophet Muhammad (ﷺ) is considered as all-comprehensive of outer and inner realities by the grace of God, who is the Alone All-Comprehensive, no one can encompass Divine Self.

In K. Isra Ibn ‘Arabī writes in the chapter of the intimate conversation of the secrets of the start of the Surahs of Holy Qur’ān that “The most difficult discourse of this intimation that is forbidden to disclose that is the lines of light Nūr which are in green color. These lines are hidden in back to the veil of Rehman and only unveils for him who is being selected for this before in his destiny. Then these green lines expose their secrets for him”<sup>15</sup>. Additionally, Ibn ‘Arabi recommended to be persistent and attempt to discover the secrets of these green lines. In this connection, Ibn ‘Arabi indicated in his celestial journey<sup>16</sup> that Prophet Muhammad (ﷺ) is the first intellect by calling the white/ bright Pearl *al-durra tul-bedā*. It is light Nūr and whole world is assembled in this pearl. Ibn ‘Arabi cited the hadith that God created this pearl first and it is the First Intellect<sup>17</sup>.

The term Nur-e-Muhammadi is taken from the Holy Qur’ān when God called Prophet Muhammad (ﷺ) a torch which illuminates *sirājan munīran* (Al-Qur’ān: Al-Ahzab: 46) further God says ‘.... Indeed, there has come to you from Allah a light and a Book (Al-Qur’ān: Al-Ma’idah:15). The light is inferred as the Prophet Muhammad (ﷺ) from many renowned interpreters of Qur’ān like Ja’far al-Sadiq Tabarī, Hallāj<sup>18</sup>, Muhsin Khan, Shakir and others. The concept of *Haqiqah Muhammadiyya* as a light is not only present in Islamic interpretations, besides it found also in many sacred writings before Islam. The account of the story of the Abdullah (may God blessed him with His mercy) the father of Prophet Muhammad (ﷺ) reported<sup>19</sup> by Ibn Ishaq<sup>20</sup>. The concept of the light of Prophets in Judaism, Christianity, Hindu<sup>21</sup> scriptures and in Neo- Platonic and gnostic ideologies show that this dogma was prevalent before Islam<sup>22</sup>. The concept in revealed religion culminated in the ‘Light of Prophet Muhammad (ﷺ)’

as he is the last one and seal of the Prophets. The culmination of all revealed religion is called 'Islam'. Now it is commanded by God to His true believers to believe in the Prophecy and book of Prophet Muhammad (ﷺ) (Al-Qur'ān, Al-Ahqaf: 30, Al-Baqarah: 4, 136) and abolish the previous laws.

There is a Hadith<sup>23</sup> narrated by Jabir bin 'Abdullah (R.A.) the Prophet (ﷺ) said to him "O Jabir, God created the light of your Prophet out of His Light before He created things"<sup>24</sup>. In the books of *Tirmidhi*<sup>25</sup> and *Dawud*<sup>26</sup> is mentioned the first thing that Allah created was the Intellect.

Imam Jāfar al-Sadiq interpreted the disjoined word Nūn<sup>27</sup>: 'The Nūn is the light of pre-eternity out of which God created all beings and which he bestowed on Muhammad (ﷺ). That is reason of God saying to Prophet Muhammad (ﷺ) that: "You are endowed with a sublime nature" ....endowed, that is, with this light which you were privileged to receive in pre-eternity'<sup>28</sup>.

In continuation Ibn 'Arabi mentions the name of Prophet Muhammad (ﷺ) as the Green Peridot *Al zbr jdda al-khzzr* that is the main source of birth of *Al-nafs al kulliah* which is the first intellect<sup>29</sup>. Thus, the light *Nur* of Prophet Muhammad (ﷺ) is the main source of first existence in the cosmos and his essence is from the Green Peridot<sup>30</sup>. In Sufi orders particularly Naqshbandi order, the green color is considered as the essence of the Prophet Muhammad (ﷺ). Ibn 'Arabi wore green color mantle as a 'khirqa' in his ascension as the green color is the color of Prophet Muhammad (ﷺ)<sup>31</sup>. Scientifically, there is a bright green barrier around the earth that provides it protection. It is a concept for saving the planet<sup>32</sup>. In 1958 inner and outer radiation belts were detected but according to new finding of September 2012 that there is surrounding a third radiation belt in green and orange color around the earth<sup>31</sup>. Furthermore, the green line around Venus is very bright but sometimes not visible, the reason could not be found yet. It is not the green light of 'Aurora'<sup>34</sup> that is more bright green than other colors and called the 'oxygen green line'<sup>35</sup>. According to the scientists this "green line is not associated with the Venus ionosphere. An important conclusion is that observation of the green line in a planetary atmosphere is not an indicator of an atmosphere rich in molecular oxygen"<sup>36</sup>. There are also many mysterious and sacred relations with green color in mysticism too. However, the green color is considered as the color of Prophet Muhammad (ﷺ) in Sufi orders. Thus, what is hidden in *Haqiqah al-Muhammadiyah*, is difficult to grasp.

The Cosmos is the manifestation of the attributes of the God. However, the Prophet Muhammad (ﷺ) has encompassed most of His attributes through His names. According to Ibn 'Arabi the Muhammadan Reality comes from the Divine name All-Merciful *Al-Rahmān*<sup>37</sup>. So, He is the word which grasps whole meaning of *Kalima Jāmi'a*<sup>38</sup>. Consequently, the reality of the Prophet Muhammad (ﷺ) is the main essence of all His creations whether they have come into being or lie in the future. The Prophet (ﷺ) lived as the example of a Perfect man *al-Insān al-Kamil* in the world and would be so for ever. Ibn 'Arabi analyzes the relationship between freedom and action as well as will settle all activities of after world. *Haqiqa al-Muhammadiya* comprises both actions one is the negativity of human mind as Ibn 'Arabi called the animal aspect of man and other is the positivity that reflects one of the attributes of Perfect man. Both types of actions and their results are described in Holy Qur'ān (Al-Qur'ān At-Tin: 4-6). God made human in the best proportion but due to his bad actions he would be sent to the lowest level of Hell. Thus, the end of human being depends upon his deeds.

'Realization of Perfection' could be possible to understand through his 'Reality'. Though Socrates realized that a human body is a hurdle in obtaining truth and wisdom for soul, thus leaving every thing, is the state of the perfection<sup>39</sup>. The Hindu deity Krishna realized that all things of this world are illusion thus perfection is the highest state of wisdom, that is to abandon all wordly desires.<sup>40</sup> In Christianity one can obtain perfection only through the process of actualization of all attributes of Jesus in himself<sup>41</sup>. While Ibn 'Arabi introduced the meaning of perfection according to the Islamic understanding where both realization of inner and outer knowledge is essential in his famous work *Fusus-al-Hikam*. Here is the collection of different attributes of Perfect man from *Fusus al-Hikam*:

“The image of perfection is complete only with knowledge of both the ephemeral and the eternal, the rank of knowledge being perfected only by both aspects. Similarly, the various other grades of existence are perfected, since being is divided into eternal and noneternal. Eternal Being is God's being for Himself, while noneternal being is the being of God in the forms of the latent Cosmos. It is called ephemeral because parts of it are manifest to other, which being is manifest to itself in the forms of the Cosmos. Thus, being is perfect, the whole movement of the Cosmos being the movement of love for perfection, so understand”<sup>42</sup>.

The human body is the combination of both body and spirit so one should be careful of them otherwise it would be difficult to find 'reality'

of existence. Ibn 'Arabi considered this dual aspects of reality as perfection that is embedded in the essence of Prophet Muhammad (ﷺ).

As the 'Universal source of all revelation' *Haqiqa al-Muhammadiya* comprises the spiritual truths of all prophets, sacred books and their disclosures. Prophet Muhammad (ﷺ) embraces the designation of the "Seals of the Prophet" as he was the last one, but he was ever present in Reality<sup>43</sup> In Terminology, the seal meaning is divided into two parts; firstly, it locks and then is stamped officially. It means all Prophets, messengers and apostles are bound to accept Prophet Muhammad (ﷺ) as the last in the line of Prophets and the door has been closed for ever. They are bound to accept knowledge of him and his Prophethood. The Prophet Muhammad (ﷺ) is the main source of knowledge for them as he saw the procedures according to their realities. Their followers are also bounded to accept the Shariah of Prophet Muhammad (ﷺ) for ever. Ibn 'Arabi considered the station of the finality of Prophethood as the Mercy *rahma* to the cosmos as God mentioned in the Holy Qur'ān<sup>44</sup>. Moreover, he writes that Prophet drank milk rather than other beverages<sup>45</sup>, confident that his followers will never delude from the right path<sup>46</sup>. It is the mercy of the reality of the Prophet Muhammad (ﷺ) who knows the reality of all his actions in his time and its impact in future.

Realization from intellect and or from intuition is different from each other in some aspects. The knowledge coming from revelation is more close to intuition. The knowledge of Prophet (ﷺ) is not equal to other domains of knowledge, it is now closed for addition but open for interpretation for individuals. According to Ibn 'Arabi the reality of intellect is created by God as a source of knowledge. God has not given it the authority of taking final and true decision of any matter. Everyone understands reality according to his disposition, God communicates to His servant directly through his heart. The reality of Prophet Muhammad (ﷺ) grasps all three forms of knowledge reason, heart and intuition; thus, he is linked to the seen world as well as the unseen.

The saints receive wisdom or knowledge from the knowledge of Prophet Muhammad (ﷺ) but in specific amounts. But the one who is the 'seal of the saint' receives knowledge as his inheritor. Thus, he receives most from the knowledge of Prophet Muhammad (ﷺ). The perfection of the saint as a Perfect man is associated with the realization of the "Oneness of Being" at the station of *Fana* (annihilation). Ibn 'Arabi did not accept the annihilation of being in God<sup>47</sup>. The Reality of

Prophet Muhammad (ﷺ) always stands at the station of '*Baqā Billah*'. At this station when the one has surrendered himself to God, he receives eternal life *baqā*. He lives with God not in God. Allah says: "Indeed those who pledged allegiance to you (Muhammad (ﷺ)) they are actually pledged to Allah. The hand of Allah is over their hands" (Al-Qur'ān, Fath: X). Ibn 'Arabi explains the reason that Prophet Muhammad at the station of *fanā fillah* from his *wujūd*, but he is *mutahaqiq* with God in his self, characteristics and action due to his eternal status of *baqā billah* <sup>48</sup>. Thus, the status of other perfect men can never be compared with the perfection of Prophet Muhammad (ﷺ).

In continuation, Prophet Muhammad (ﷺ) is the mirror that reflects God. Ibn 'Arabi commented on the hadith that the believer is the mirror of his brother. The Prophet Muhammad (ﷺ) always went to the mosque in his best appearance. One day Sayyida Ayesha become skeptical and said maybe you are going somewhere else, due to his preparation for going to the mosque. The Prophet (ﷺ) answered I am going to the mosque and said *لي وجه مع الخالق و وجه مع الخلق* Trans: 'I have one face with people and one with the Creator' but he did not like her attitude." There is the hadith "the mu'min is the mirror of his brother"<sup>49</sup>. Ibn 'Arabi considers the idea of Perfect Man as the mirror of God.<sup>50</sup> Everyone is a stained mirror except the Perfect one who entirely reflects God. Thus, everyone should correct their bad deeds and feelings according to the teachings of the Prophet (ﷺ), whose appearance and inner self both are actualized with the attribute of the piousness of God, as God is pious and hides sins of his creation under his mercy thus every good Muslim must hide the shortcomings and bad doings of others for his correction and well-being <sup>51</sup>. The description also affirms the relation of Muhammadan Reality has two aspects relation to God and relation to the world.

The Prophet Muhammad (ﷺ) is perceived as an intermediate isthmus between God and the world <sup>52</sup>. As his perfection as *al-Insān al-Kāmil* conceived the realities of life and his potentialities holds inside himself the truths of both God and the world because of this he is considered as the All-Comprehensive Isthmus.<sup>53</sup> In continuation, human is considered as isthmus also, but the perfection ascribed to *al-insān al-kāmil* exclusively. Generally, humanity was formed in the position of perfection but according to their self-realization and of their disposition. Perfect action is inevitable for acquiring all realization like nature of existence and understanding of God's actions. Thus, "perfection is the

realization, understanding and actualization of the true nature of the Self, God and the Universe”<sup>54</sup>.

An additional aspect, perfect man is the main objective of the cosmos, from the time when God revealed all His characteristics from the existence of the perfect man. No creature except the Perfect man who has the required predisposition *isti'dad* to manifest all God's ethical attributes in cosmos. All entities will become the manifestation of God's attribute only when they receive these attributes from the Perfect man, who exhibits each name of God in perfect synchronization and in accurate proportions. Ibn 'Arabi considered those saints, who are the followers of Prophet Muhammad (ﷺ) as the inheritors of the knowledge of Prophet Muhammad (ﷺ) the science of ethics. Other saint's perfection is bounded with specific names of God but the follower of Prophet Muhammad (ﷺ) could be actualized with every name of perfection and not be bound with particular attribute of God<sup>55</sup>. He can establish accurate harmony of any situation. This is the station of the follower of the Prophet Muhammad (ﷺ), then how they can be imagined as the reality of the station of Prophet Muhammad (ﷺ). Ibn 'Arabi considered him as the pillar of Heaven<sup>56</sup> and Al-Jilī mentioned the Perfect man as the pole *Qūtb*<sup>57</sup> which evolve around the spheres of existence and transform himself in different forms according to the requirement of that time.<sup>58</sup>

*Haqiqa al-Muhammadiyya* is the base of the doctrine of *wahdat al-wujūd* (Ontological Monism) when it is particularized with the first self-determination *ta'ayyun awwal* or with Unity *al-ahadiyya*<sup>59</sup> and secondly distinguished as the Supreme Name '*Ism-i-Azam*' as he is the breath of *Al-Rahman*<sup>60</sup> The Muhammadan Reality involves every messenger of God designated as the "Universal Mediator" however their duties are different from each other<sup>61</sup>. Titus Burckhardt wrote that Sufi visualize this station as the first existential determination and the root of the reality of mediator in God. It is the first Divine self-determination *ta'ayyun awwal*, which comprises all entities and itself it is surreptitious or a mystery which cannot be defined. On the one hand it validates the attribute that no one can comprehend though God is all-comprehensive. On the other, it veils and unveils Him at same time<sup>62</sup> Abdul Qadir Al-Jazairi mentioned forty attribute of the Muhammadans Reality in his book *Mawāqīf* though these are not in sequence. However, Ibn 'Arabi described twenty different conducts of directing to the Muhammadan Reality as the Perfect human being. According to him, to adopt the divine attribute does not mean to produce similarity to God. It could not be ever possible to bring the reality of adaptation to connect with God'



attributes under the shadow of His names not His essence. The perfection connects with realization of God's attributes on a large scale.

Ibn 'Arabi writes in *Futuhat* <sup>63</sup> that: "the Perfect man is the One who possesses the entire divine realm, whether spiritual or cosmic, partial or universal. He is as an all-inclusive book that contains divine and cosmic books. With reference to his spirit and intellect he is a rational book known as *umm al-kitab* the mother of the Book<sup>64</sup> With reference to his soul, he is the Book of negation and affirmation. Thus, he represents the honored, exalted, pure and hallowed books. Such books can be touched by none and be comprehended except by only the purest and pious. In that sense the relation of the prime intellect with reference to the cosmos and its concrete realities resemble the relation of the human soul with reference to the body and its faculties. Indeed, the universal soul [resemble] the heart of the cosmos as the rational soul represents the heart of the rational being. Therefore the universe is named al-Kabir (the macrocosm or the big human being)"<sup>65</sup>. In philosophical and mystical descriptions Muhammadan light is the main source of all creation. The reality of his light actualizes with every spirit, when it becomes alive, the pen, the book, the intellect even then when the God made the nature of human being *Fitrat e-Saleema*, thus the essence of all the things is the light of Prophet Muhammad (ﷺ) <sup>66</sup>. Ibn 'Arabi pointed at the station of the "Lotus of the Limit" that "from whatever direction you come, you will find only the light of Muhammad (ﷺ) over following upon you no one takes [spiritual knowledge] except from it, and no [divine] messenger has informed [man] except for [what he has taken] from it"<sup>67</sup>. Ibn 'Arabi also concentrated here on the 'universality of Muhammad's spiritual reality' that finally he was appointed as last Prophet to all the religious groups. And the 'universality of the Prophet's reality and divine mission' by mentioning the word [direction] that indicated six known directions as well as all possible dimensional worlds <sup>68</sup>. Ibn 'Arabi considered 'Muhammadan Reality' is the divine form of wisdom which summarized the totality of spiritual knowledge. The complete hadith of '*jawāmi' al-kilam*' from Bukhārī indicated the Muhammadan Reality and authorized his control upon all types of treasures that "I was sent with the all-comprehensive Words and I was made victorious with awe, while I was sleeping, I was brought the keys of the treasures of the earth and they were placed in my hand ...." <sup>69</sup>

The Reality of Prophet Muhammad (ﷺ) is the reality of Love because his connection of love is solely linked to God.. As the Prophet Muhammad (ﷺ) said that the God made me love and he did not say that

I loved <sup>70</sup>. The word 'Love' is manifest for the creation of the God by made Prophet Muhammad (ﷺ) as love. But what the actual reality of Love of God for His beloved Prophet God wasn't introduced. What is the relation between God and Prophet Muhammad (ﷺ) is in veil since, yet or may be for ever? Even then it was hidden at the highest distinctive station of Prophet Muhammad (ﷺ) in Mi'raj 'at a distance of one bow lengths or nearer (Al-Qur'ān: An-Najm: IX). Sheikh Abdul Qadir Jilani, who is the spiritual father of Ibn 'Arabi states in *Futuh al-Ghaib* that who is the Reality of the Secret of the God that:

“To be remembered that the Prophet Muhammad (ﷺ) is the secret of God. Nobody can capture his reality. As the Prophet said for himself that يا ابا بكر لم يعرفني حقيقة غير ربي trans: O Abu Bakr nobody can know my reality except my Lord. Further, he said that لا يعلم حقيقتي غير ربي (trans:) My reality cannot be learnt by anyone, but except my Lord”<sup>71</sup>. Thus, only the Supreme Reality knows the reality of Prophet Muhammad (ﷺ).

اللهم صل على محمد و على آل محمد و بارك وسلم عليه و انزله  
المقعد المقرب عندك  
وما توفيقى الا بالله العلي العظيم

## Notes and References

1. Ibn 'Arabi often equates the term Divine realities as Divine names, Divine information those are mentioned in Quran and Sunnah and for divine essence.
2. Chodkiewicz, Michel, and James W. Morris William C. Chittick. 2002, 2005. *The Meccan Revelations*. Vol. I, II vols. New York: Pir Press, p. 30.
3. Manzur, Ibn. n.d. *Lisan al-'Arab*. Beirut, p. 52.
4. Self-unveiling of God to His servant from the God, in Sufi discourse it is the light of unseen that is unveiled to hearts *Futuh*, Volume II, page 132)
5. Surah S'ād: p. 75
6. Ibn 'Arabi, 2005. *The Seals of Wisdom*, chap. Word of Adam, p. 4-9. Translated by Aisha Abd al-Rahman at Tarjumanah Bewley. Madinah Press.
7. Ibn 'Arabi, 1988. *Al-Isra ila Muqam al-Asra*. 1st. Edited by Souad Hakim. Beirut: Dandra lil Taba'a wal Nathar, p. 77.
8. 'Arabi, Ibn. 1857-1852. *Al Futuhat al-Makkiya*. Bolan edition. Qahira, Vol. III, p. 87-101; Vol. IV, p. 17-29.
9. Al-Ajlūnī, Ismail. 1351 AH. *Kashf al-khafa*. Beirut, Vol. II, p. 129. The status of this hadith is Hasan Sahih and Sahih from Hakim.
10. Siyuti, Jalal ud din. H: 6424. *Al-Jam' lil-Siyuti*.
11. 'Arabi, Ibn. 1988. *A-Isra ila Muqam al Asra*. Edited by Suad al Hakeem. Beirut:

- Dandara lil Tibaaa' wal Nashr, p. 77.
12. The hadith is generally famous with these wordings of water and mud. *Sakhawi* said that he could not find any hadith with these wordings and *Zarkashi* said there is no hadith with these wordings. The original source of this hadith is '*Kashaf al-khafa*' written by al-Ajlūnī. The other hadith with the wordings of 'when Adam was in between spirit and body' that status is 'Sahih'. The main sources to check the authenticity of any hadith is the trustworthy chain of transmission. It is an external way of judgment of hadith while in Sufism there is other way, that they consider more authentic that an unveiling *Kashf*. Ibn 'Arabi accepted both ways however, the way *kashf* to check the authenticity of hadith is not accepted by traditionalists.
  13. Ibn 'Arabi, 1988. *Al-Isra ila Muqam al-Asra*, p. 177.
  14. The God blessed him most qualities of His names. As the Cosmos is the manifestation of the attributes of the God's names and the Prophet Muhammad (ﷺ) is the one who knows most of the names of God besides most perfect manifestation of God's names.
  15. 'Arabi, Ibn. 1988. *A-Isra ila Muqam al Asra*. p. 178. Edited by Suad al Hakeem. Bairut: Dandara lil Tibaaa' wal Nashr.
  16. Ibn 'Arabi, 1988. *Al-Isra ila Muqam al-Asra*, p. 163.
  17. Souad Al-Hakim, *al-Mu'jam al-sufi: al-hikma fi hudud al-kalima*, Beirut, 1401/1981, Matter ' al durrah al-beiza'.
  18. In his book *Tawasen* he interpreted the verse of light (24:35) *Misbah* as Nur e Muhammadi.
  19. Hisham, Ibn. 1955. *Al- Sira al-Nabawiyya*. Cairo, Vol. I, P. 155.
  20. The close 'abaie' died in 150 Ah/ 767 C.E., born seventy years after the Prophet's left this word.
  21. The concept of *Avatara*.
  22. Chodkiewicz, Michel. 2001. *Seal of The Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabi*, p. 64. Translated by Liadain Sherrard. Lahore: Suhail Academy.
  23. Arabi, Ibn. 1988. *Kitab al Isra ila Maqam al Asra*, p. 77-79.
  24. Al-Ajlūnī, Ismail. 1351 AH. *Kashf al-khafa*, Beirut, Vol. I, pp. 265-266; Zurqani. 1329 A.H. *Sharh al-Mawahib*. Cairo, Vol. I, p. 46-47.
  25. Tirmidhi, *Tafsir*. 68, Qādir. 17.
  26. Dawud, *Sunnah*. 16.
  27. It is the word in disjointed/ mysterious Muqatta'at like Alif Lam Meem letters in Holy Quran. There is no accurate English word to translate this letter. It is also called 'luminous letters' in 'Imami Shi'ism'.
  28. Al-Sadiq, Ja'far. 1968. *Haqa'iq al-Tafsir*, p. XLIII. Edited by Nawyia. Translated by Sulami. Beirut: Saint- Joseph University.
  29. 1857-1852. *Al Futuhat al-Makkiya*. Bolan edition, Vol. 1, p. 120-129 ; Souad Al-Hakim, *al-Mu'jam al-Sufi: al-Hikma fi hudud al-Kalima*, Beirut, 1401/1981, Matter 'al Durrah al-Beiza'.
  30. Stone made by semi green precious mineral, a variety of olivine. It is raw material of three different diamonds.
  31. Ibn 'Arabi, 1988. *Kitab al Isra ila Maqam al Asra*, pp. 77-79.
  32. <https://www.alamy.com/saving-the-planet-concept-with-a-bright-green-barrier->

- around-the-earth-image328458440.html
33. <https://svs.gsfc.nasa.gov/11239>
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