

HARMONY IN ISLAMIC COSMOLOGY
SUBJUGATION, *SUJŪD* & ONENESS IN ISLAMIC PHILOSOPHICAL
THOUGHT

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INTRODUCTION

THIS CHAPTER INTRODUCES THE DEEPER COSMOLOGICAL AND ONTOLOGICAL SYMBOLISM and significance of three concepts in Islamic philosophy and mysticism that affirm the significance of harmony as both the origin and outcome of universal equilibrium: first, the concept of subjugation, second, the concept of *sujūd* or prostration in prayer and third, the concept of oneness. I shall draw on the work of three noted medieval Islamic thinkers and philosophers: Abū Ḥāmid al-Ghazālī (1058-1111 CE), Muḥyī-d-Dīn ibn ‘Arabī (1164-1240 CE) and ibn Qayyim al-Jawziyya (1292-1350 CE).¹ After examining the exoteric and esoteric connotations of *sujūd* and its intimate relationship with the Islamic view of subjugation, I will explore how these two interrelated concepts can elevate the spiritual seeker to a state of ‘oneness’, a mystical awareness of the harmonious unity of the cosmos.

Although the exact Arabic equivalent of the term ‘harmony’ is nonexistent in the major lexical works of prominent medieval Arab linguists and philologists, the concept of ‘harmony’, on the other hand, is ubiquitously present in Islamic theology, philosophy, cosmology and mysticism. The modern Arabic synonym for ‘harmony’ or ‘to be in harmony’ is *tanāghum* (تَنَاعُجٌ), a term derived from the root *na-gha-ma* which according to medieval lexicons may either denote musical melody and beautiful tone in singing or enunciation or concealed speech.² The definition of *na-gha-ma* corresponds with the notion of universal harmony depicted in the Holy Qur’ān expressed as the entire universe being subject to (يَعْبُدُ) Allah, in verbal or physical expression, whether perceptible or imperceptible, audible or inaudible:

The seven heavens and the earth, and all beings therein, declare His glory: there not a thing but celebrates His praise; and yet ye understand not how they declare His glory!³

Believers are urged by the Qur’ān to be in musical concordance with this cosmic

melody sung by all creation, and to be synchronised with the universal cycles in order to attain spiritual bliss:

Celebrate (constantly) the praises of thy Lord before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.⁴

A verse reported to have been composed by Alī ibn ‘Abī Ṭālib (601-661 CE), the Prophet Muḥammad’s cousin and son-in-law, and the fourth caliph after the Prophet, which reads ‘A little body thyself thou deem, while the great universe in thee dwells’ equally reflects a cosmology that sees the universe as a unified whole, with harmonious affinities, despite apparent randomness, disconnection and dispersion.⁵ Similarly, two of the most fundamental principles of Islam, namely ‘*ubūdiyya* (عُبُودِيَّة) or being subject to Allah (which I shall refer to as subjugation), and *tawḥīd* (تَوْحِيد) or monotheism, reveal to ibn al-Qayyim, ibn ‘Arabī and al-Ghazālī a cosmological perception that confirms the harmonious interconnectedness of the inner self of the individual and the outer manifest cosmos.⁶

SUJŪD AND SUBJUGATION:

THE INTERCONNECTEDNESS OF THE CELESTIAL AND TERRESTRIAL

Sajada, the perfect verb from which the infinitive *sujūd* is derived, is generally defined in medieval Arabic lexicons as the action of placing one’s forehead on the ground.⁷ In the liturgical sense, *sujūd* involves the deliberate placement of seven body parts on the ground following the Prophetic tradition: ‘I have been ordered to prostrate (*asjidu*) on seven bones, on the forehead (and then the Prophet pointed towards his nose) both hands, both knees and the toes of both feet’.⁸ *Sajada* and its derivatives are used in the Qur’ān to describe the act of lowering oneself in prostration before Allah as a physical expression of utmost glorification, ‘of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears’.⁹ Originally written as a commentary on the spiritual manual *Manāzil al-Sā’irīn* or *Stages of the Wayfarers* by Sufi scholar Imām al-Harawī (1006-1089 CE), Ibn al-Qayyim’s *Madārij al-Sālikīn* or *Ranks of the Divine Seekers* provides the reader with profound spiritual insights pertaining to the concepts of *sujūd* and ‘*ubūdiyya*, or subjugation, the latter being the origin from which the former emanates.¹⁰

According to ibn al-Qayyim, subjugation is a four-tiered concept that reflects absolute, exclusive and unconditional love for Allah through the expression and action of the heart, the former two being the first and second tiers respectively, while the expression of the tongue and the actions of the body parts respectively constitute the third and fourth tiers.¹¹ The expression of sincere love for Allah via the heart involves an intrinsic and sound belief in the His Divine Names, Attributes, Actions, angels and prophets as described in His revealed words.¹² The expression of the heart must then be solidified through metaphorical actions of the heart, such as entrusting one's soul and destiny to Allah, committing to His commands and abstaining from His prohibitions.¹³ Internal sentiments and thoughts are then to be explicitly disclosed through the verbal articulation of the tongue and the physical actions of the limbs.¹⁴ *Sujūd* may hence be understood as the physical, external and final demonstration of subjugation.

ibn al-Qayyim also noticed that subjugation and *sujūd*, in their spiritual connotations, transcend the tangible and individual to the abstract and universal.¹⁵ The latter, according to ibn al-Qayyim, is 'universal subjugation,' a variety of subjugation which comprises 'all creatures of the heavens and earth to Allah, the pious and the impious, the believer and the disbeliever, for this is the subjugation of [Allah's] Coercion and Dominance'.¹⁶ Since subjugation and *sujūd* are nearly synonymous concepts, ibn al-Qayyim added that universal subjugation naturally finds expression through a parallel mode of *sujūd*, similarly universal and ubiquitous as mentioned in the Qur'ān:

Seest thou not that to Allah bow down in worship [*yasjidu*] all things that are in the heavens and on earth – the sun, the moon, the stars; the hills, the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honour: for Allah carries out all that He wills.¹⁷

Clearly, the universal expression of *sujūd* to which ibn al-Qayyim was referring is a holistic form of submission to the Lordship and Authority of Allah that encompasses in its entirety both the perceptible *sujūd* of humans and the metaphorical *sujūd* of everything else. Within this category falls a sub-variety of *sujūd* defined by ibn al-Qayyim as *sujūd al-korb* or coercive *sujūd* illustrated in the Qur'ānic verse 'Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) — with good — will or in spite of themselves: so do their shadows in the mornings and evenings'.¹⁸ Although one

does not find sufficient explanation by ibn al-Qayyim on the unique characteristic of coercive *sujūd*, it seems that he was indirectly equating it to the theological concept of ‘*ubūdiyyat al-rubūbiyya*, or deistic subjugation, which asserts the compulsive and inescapable subjection of all creation to the Lordship of Allah, His Will and His ordained natural laws. Coercive *sujūd*, as a reflection of deistic subjugation, greatly resonates with the Ghazālian perception of universal subjugation:

Nature is in subjection to God the most exalted, not acting of itself, but serving as an instrument in the hands of its Creator. The sun, moon, stars and elements are also in subjection to His command, for none of them act in accordance to their own essence.¹⁹

In contrast, ibn ‘Arabī’s *al-Futūḥat al-Makkiyya* or *Meccan Revelations* introduces to the reader deeper esoteric and cosmological interpretations of the Qur’ānic verses on the universal and coercive varieties of *sujūd*. In ibn ‘Arabī’s view, the universal *sujūd* mentioned in the verse above is in truth symbolic of prostration of animate and inanimate beings to the *mashī’a* or Divine Decree of Allah, the Omnipotent.²⁰ Nevertheless, ibn ‘Arabī also noticed that in the same verse, the partitive ‘a great number’ is used in reference to humans only and no other beings, which means that universal *sujūd* includes only a limited portion of fortunate humans enabled by Divine Decree to participate in the universal harmonious compliance with the universal Laws of the Creator:

Joining [through willed prostration] thus those [the creatures] that prostrate in heavens and [the creatures that prostrate] on earth, and the [prostration of] the sun as it sets, and [of] the moon as it wanes, and [of] the stars in their stations, and [of] the mountains in their stillness, and [of] the trees in their erection, and [of] the quadrupeds in their submission [to humans].²¹

Evidently, ibn ‘Arabī saw that what differentiates the *sujūd* of humans from the *sujūd* of the rest of creation is that the former represents the willed surrender to Divine Laws as opposed to the spontaneous and mechanical submission of other entities and bodies. The free will of humans, however, remains determined by, and subordinate to, the superior and ultimate *mashī’a* or Divine Will as affirmed in the Qur’ān: ‘Ye shall not will except as Allah wills the Cherisher of the Worlds’.²² Alternatively, the second Qur’ānic verse on coercive *sujūd*, ‘Whatever beings there

are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) — with good — will or in spite of themselves: so do their shadows in the mornings and evenings,’ provides ibn ‘Arabī with an alternative, and rather mystical, interpretation.²³ The verse, as ibn ‘Arabī considered, delineates the structure of a cosmos inhabited by beings that belong to two distinct groups: mental beings, intelligences or angels, existing in the upper realms, and the terrestrials, which possess material, corporeal, forms.²⁴ Humans possess the qualities of both mental and terrestrial beings and therefore belong to the celestial and terrestrial realms simultaneously.²⁵ Since the corporeal form is in actuality the ‘shadow’ referred to in the same verse, it becomes merely a projection of the true essence of the spirit and the mind.²⁶ In other words, a physical body in prostration is purely a mirror of the mental prostration of the soul within, the former prostration controlled and coerced by the selective and voluntary prostration of the latter. And so, when the believing servant of Allah develops both facets of their existence equally, they become what ibn ‘Arabi described as the ‘Human-Angel and Angel-Human prostrating via both will and coercion’.²⁷

In comparison, ibn al-Qayyim perceived the *sujūd* of humans as an individualistic form of *sujūd*, which in its turn reflects an individualistic form of subjugation that is based on love and is expressed through devotional compliance with the commands of Allah.²⁸ Summarising his thoughts, ibn al-Qayyim wrote, ‘subjugation and devotion originates from the love of Allah [...] And if loving Him [Allah] was in truth the essence of, and the secret behind, being in subjugation [to Him], [it thus becomes apparent] that it [subjugation] is realised only through complying with His Laws, and abstaining from what He forbade’.²⁹ In this instance, the individualistic *sujūd* of believers, as specified by ibn al-Qayyim, appears to be reflective of ‘*ubudiyyat al-uluhiyya* or theistic subjugation which results from the fulfillment of the four-tiered prerequisites for a perfected personal subjugation.

ONENESS: THE HOLISTIC PERCEPTION

It may therefore be deduced that the ‘Angel-Human’ places their free-will in subjection to the commands of the Creator, aligning themselves to the harmonious cycles of the cosmos, participating actively in the universal subjugation to *al-Fard al-Aḥad*, the One Eternal God. *Tafakkur*, or thoughtful meditation, upon the *malakūt* of Allah, or all that exists in His created universe, is another form of worship which has been described in the Qur’ān as the deed of the wise believers:

Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, – there are indeed Signs for men of understanding.

Men who celebrate the praises of Allah standing, sitting, and lying down on their sides, and contemplate [yatafakkarūn] the (wonders of) creation in the heavens and the earth, (with the thought): ‘Our Lord! not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.’³⁰

Tafakkur has been equally praised by the Prophet, for ‘An hour of thoughtful meditation [fikra] is better than the worship of sixty years’.³¹ In ‘*Ihyā’ ‘Ulūm al-Dīn* or *Revival of Religious Sciences*, al-Ghazālī discussed how meditative worship through *tafakkur* can lead one to a higher level of ontological awareness of the unparalleled Unique Divinity of Allah, yet unrestrained *tafakkur*, al-Ghazālī warned, could be detrimental to the mental and psychological wellbeing of the contemplator:

The vision [gained through *tafakkur*] of the rest of mankind and [their capacity to perceive] the Majesty and Glory of Allah is comparable to the vision of a bat and [its capacity to perceive] the light of the sun, for it cannot ever endure it, and so instead, it [the bat] hides during daytime and emerges during the night [so that it can tolerate] whatever has remained of the sunrays [as reflected] on the earth [...] And similarly so, looking at His Being [through *tafakkur*] causes bewilderment, perplexity and confusion to the [human] mind.³²

The only alternative, and tolerable, path towards the profound mystical awareness of His Divinity, as al-Ghazālī’s proposed, is *tafakkur* upon the wondrous creations of Allah:

For they all demonstrate His Glory, His Mightiness, His Holiness, His Transcendence, and indicate the perfection of His Knowledge, His Wisdom, and the penetrative force of His Will and His Omnipotence. And so, His Attributes are understood through looking [by means of *tafakkur*] at the effects of His Attributes, for we are not capable of looking [directly and through *tafakkur*] at His Divine Attributes [...] Everything which exists in this [mundane] world is [merely] a [manifest] effect [reflective] of the effects of the Omnipotence of Allah, Exalted He is, and is [merely] a single light [emanating] from the lights

of His Being. Indeed, there is no darkness more abysmal than nonexistence and no light brighter than existence [*wujūd*].³³

Al-Ghazālī was alluding to the transcendental states of awareness known to Sufi mystics as *wuḥdat al-shuhūd* or oneness of witnesses, and *wuḥdat al-wujūd* or oneness of existence, both states corresponding to, respectively, the advanced third and fourth stages of *tawḥīd*, the uncompromising monotheistic belief in the indivisible oneness of Allah as declared by the descendants of Abraham: ‘We shall worship thy God and the God of thy fathers — of Abraham Isma‘il and Isaac — the one (true) God to Him we bow (in Islam)’.³⁴ According to al-Ghazālī, *tawḥīd* as an absolute unitarian belief may be classified into four distinct categories, or accumulative experiences, that may be compared to the layers of a walnut.³⁵ The first stage is superficial and apparent, just like the external shell of a walnut, and the professed *tawḥīd* of a person at this stage is similarly superficial; it is the meaningless utterance of the *tawḥīd* phrase, ‘*Lā illāha illā Allāh*’, or ‘There is no God but Allah’, by the hypocrite and the imposter; it lacks depth and value.³⁶ The second stage resembles the inner lining of the shell, and being a secondary shell, it remains somewhat depthless, yet being close to the seed, it reveals that the declared *tawḥīd* reflects monotheistic faith in the heart, however shallow such a faith may be.³⁷ The third and fourth stages, which al-Ghazālī correlated to the walnut kernel and the walnut oil respectively, reflect a profound ontological realisation of the absolute truth of monotheism seldom experienced by ordinary people.³⁸ Although the latter two stages are equally complex states of intrinsic awareness, the third stage involves the state known as *kashf* – enlightened perception or revelation – and the fourth stage involves the state of *fanā’* in *tawḥīd*, the complete annihilation of the self and subsequent absorption into the truth of *tawḥīd*.³⁹

Before proceeding to further examine *wuḥdat al-shuhūd* and *wuḥdat al-wujūd* as transcendental states of awareness, it is necessary to first understand the Sufi phase or station known as *fanā’*. According to Imām al-Harawī, the author of *Manāzil al-Sā’irīn* or *Stages of the Wayfarers*, when the seeker of the Eternal One embarks upon the path of profound monotheism, they transit through one hundred stations, or states of awareness, that reflect the level of their spiritual progression.⁴⁰ Positioning *fanā’* in the ninety-second stage, al-Harawī perceived it as an advanced state of elevated awareness that precedes attaining the highest level of *tawḥīd* possible.⁴¹ Succinctly describing *fanā’*, al-Harawī wrote, ‘[it is] the fading away of that which is inferior to the Absolute Truth [one of the Names of Allah] through intelligent perception, then [through] negation, then [through]

certainty'.⁴² In his commentary on al-Harawī's manual, ibn al-Qayyim pointed out that al-Harawī was referring to how *fanā'*, or the annihilation of the perceived world in the mind of the perceiver, develops:

[All that is created and seen] fades from the heart and awareness through intelligent perception, even if its own being [its physical body] was not at that time decayed or faded, so that the images of the existing [creatures] vanish from the awareness of the servant, as if it has entered into [the state of] non-existence, just as it has been before it was made existing, and what remains is the Absolute Truth [Allah], the Lord of Bounty and Honour, alone in the heart of the witness, just as He has been before the creation of the worlds.⁴³

After the process of annihilation of the apparent world from the perception of the viewer, they then go through a total intrinsic negation of all that is not the Creator, and a subsequent refusal to attribute any effects to anything other than Allah, the Omnipotent Cause of all effects.⁴⁴ Once that is attained, the seeker witnesses how the celestial and terrestrial worlds are sustained and maintained in a state of harmonious equilibrium by the Powerful and All-Capable Allah as He said in the Qur'ān: 'It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none not one can sustain them thereafter'.⁴⁵ Ibn al-Qayyim then concluded that the last manifestation of *fanā'* belongs to the people of gnosis who are totally immersed in witnessing the things that testify to al-Haqq, the True and Only Creator.⁴⁶

The first two sub-stages of *fanā'* correspond to the third stage of *tawhīd* described by al-Ghazālī as the point when the seeker sees through *kashf*, or enlightened Divine revelation, that the apparent multiplicity of all that is created testify [*yashhadū*] to the unrivaled mightiness of the One.⁴⁷ Such is the state of *wuḥdat al-shuhūd*, which Imām al-Qushayrī (c. 986-1073 CE) attempted to depict in his *Epistle on Sufism* via the poetic verses:

My existence [wujūdī] is to be absent from all that is existing [al-wujūd]
Through what appears to me through the witnesses [al-shuhūd]⁴⁸

Thus, *wuḥdat al-shuhūd* is the state of aware intelligent realisation of the holistic and interconnected nature of all creation as witnesses, or *shuhūd*, that testify through their impeccable harmonious synchronicity to the existence of

a Masterful and Knowledgeable Creator. The final stage of *fanā'* is equivalent to al-Ghazālī's fourth stage of *fanā'* in *tawhīd*, the phase when the existence of all things fades away from the consciousness of the seeker, including awareness of his own existence, to be replaced by an overwhelming and all-encompassing monotheistic devotional awareness of the Creator.⁴⁹ It is a mystical regression into an era that preceded time, space and creation, when according to the Prophetic saying, 'Allah was, and nothing was except him'.⁵⁰

CONCLUDING REMARKS

I have explored the significance of three Islamic concepts, namely subjugation, *sujūd* and oneness, which assert the importance of harmony as one of the Divine Laws that sustain the equilibrium of the cosmos. It is clear that, to the Islamic mystic and thinker, *subjugation*, and its external manifestation *sujūd*, go beyond the individual and humanistic to the universal and cosmic since all creation is in perpetual metaphorical universal subjugation and *sujūd* before the universal Laws of Allah. The 'Angel-Human' who through his or her free-will performs *sujūd*, and who has been fortunate enough as to be enabled to do so through *mashī'a* or Divine Decree, transcends spatial and temporal limits, and actively participates in the harmony of universal subjugation of all that is created, both celestial and terrestrial. While subjugation and *sujūd* can aid the 'Angel-Human', or the seeker of Divine Truth, in synchronising him or herself with the harmonious order of the cosmos, the act of contemplative meditation, or *tafakkur*, can transport the seeker to a state of *fanā'*, and subsequently to a state of oneness, or ultimate harmony, where all apparent shapes, physical boundaries, and restrictions of the intellect are annihilated to reveal the True One Omnipotent Creator.

ACKNOWLEDGEMENTS

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NOTES

أبو حامد الغزالي، إحياء علوم الدين (بيروت: دار ابن حزم للطباعة والنشر والتوزيع، ٢٠٠٥)؛ محي الدين محمد بن عربي، الفتوحات المكية، ضبط وتصحيح أحمد شمس الدين (بيروت: دار الكتب العلمية، ب.ت.٠)؛ محمد بن أبي بكر بن قيم الجوزية، مدارج السالكين بين إياك نعيد وإياك نستعين، تحقيق محمد المعتصم بالله البغدادي (بيروت: دار الكتاب العربي، ٢٠٠٣)

Abū Hāmid al-Ghazālī, 'Ihyā' 'Ulūm al-Dīn or Revival of the Religious Sciences (Beirut: Dār ibn Hazm lil-Tibā'a wal-Nashr wal-Tawzī', 2005); Muhyī-d-Dīn Muḥammad ibn 'Arabī, al-Futūḥāt al-Makkiyya or The Meccan Revelations, ed. by Aḥmad Shamsu-d-Dīn (Beirut: Dār al-Kotob al-'Ilmiyya, n.d.); Muḥammad b. abī Bakr ibn Qayyim al-Jawzīyya, Madārij al-Sālikīn or Ranks of the Divine Seekers, ed. by Mohammad al-Mu'tasim bi'llah al-Baghdadi (Beirut: Dār al-Kitāb al-'Arabī, 2003).

أبو الفضل جمال الدين محمد بن مكرم بن منظور، لسان العرب (بيروت: دار صادر، ١٩٩٤)، ٥٩٠/١٢؛ محمد بن أحمد الأزهرى، تهذيب اللغة (بيروت: دار إحياء التراث العربي، ٢٠٠١)، ١٤٢/٨؛ أبو الحسن علي بن إسماعيل ابن سيدة، المحكم والمحيط الأعظم (بيروت: دار الكتب العلمية، ٢٠٠٠)، ٤٦-٥٤٥/٥

Abū al-Fadl Jamāl al-Dīn Muḥammad b. Mukarram ibn Manzūr, Lisān Al-'Arab or The Arabic Tongue (Beirut: Dār Sāder, 1994), XII:590; Muḥammad b. Aḥmad al-Azharī, Tahthīb al-Lughah or The Refinement of the Language (Beirut: Dār Ihyā' al-Turāth al-'Arabī, 2001), VIII:142; abū al-Hasan 'Alī b. 'Ismā'il ibn Sīdah, al-Muḥkam wal-Muḥīṭ al-'Aṭham or The Precise Book on Arabic Philology (Beirut: Dār al-Kotob al-'Ilmiyya, 2000), V:545-46.

³ The Meaning of the Holy Qur'an, trans. by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall (Beltsville: Amana Publications, 1997), 17:44.

⁴ The Meaning of the Holy Qur'an, 20:130.

علي بن أبي طالب، ديوان علي بن أبي طالب، تحقيق عبدالعزيز الكرم (ب.ت.٠)، ١٩٨٨؛ 'Alī b. 'Abī Ṭālib, The Dīwān of 'Alī b. 'Abī Ṭālib, ed. by 'Abdul-Azīz al-Karam (s.l.: s.n., 1988), p. 45:

«وَعَحَسْبُ أَنْكَ حُرْمٌ صَغِيرٌ وَفِيكَ انْطَوَى الْعَالَمُ الْأَكْبَرُ»

⁶ ibn al-Qayyim, Ranks of the Divine Seekers, I:118-128; ibn 'Arabī, The Meccan Revelations, II:195-98; al-Ghazālī, Revival of the Religious Sciences, pp. 1603-7, p. 1810.

⁷ ibn Manzūr, The Arabic Tongue, III:204-206; al-Azharī, The Refinement of the Language, X:300-2; ibn Sīdah, The Precise Book on Arabic Philology VII:261-262.

⁸ abū 'Abd Allāh Muḥammad b. Ismā'il al-Bukhārī, Sahih al-Bukhari, trans. by Muhammad Muhsin Khan, book 10 on Call to Prayers (Virginia: al-Saadawi Publications, 1996), hadīth no. 207:

«أَمَرْتُ أَنْ أُسْحَدَ عَلَى سَبْعَةِ أَعْظَمَ عَلَى الْجِبْهَةِ. وَأَشَارَ بِيَدِهِ عَلَى أُنْفِهِ. وَالْيَدَيْنِ، وَالرَّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكَحْتُ الثِّيَابَ وَالسَّعْرَ.»

⁹ The Meaning of the Holy Qur'an, 19:58.

¹⁰ ibn al-Qayyim, Ranks of the Divine Seekers, I:118-128.

¹¹ ibn al-Qayyim, Ranks of the Divine Seekers, I:120-121.

¹² ibn al-Qayyim, Ranks of the Divine Seekers, I:120.

¹³ ibn al-Qayyim, Ranks of the Divine Seekers, I:121.

¹⁴ ibn al-Qayyim, Ranks of the Divine Seekers, I:121.

¹⁵ ibn al-Qayyim, Ranks of the Divine Seekers, I:125-128.

¹⁶ The Meaning of the Holy Qur'an, 19:93; ibn al-Qayyim, Ranks of the Divine Seekers, I:125-128:

«فَالْعِبُودِيَّةُ الْعَامَّةُ عُبُودِيَّةُ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ كُلِّهِمْ لَدَىٰ، بِرَبِّهِمْ وَفَاجِرِهِمْ، مُؤْمِنِهِمْ وَكَافِرِهِمْ، فَهَذِهِ عُبُودِيَّةُ الْقَهْرِ وَالْمُلْكِ، قَالَ تَعَالَىٰ { وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا - تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُونَ مِنْهُ وَتَشْهَى الْأَرْضُ وَتَحْرِى الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا - وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا } .»

¹⁷ The Meaning of the Holy Qur'an, 22:18.

¹⁸ ibn al-Qayyim, *Ranks of the Divine Seekers*, I:127-128; *The Meaning of the Holy Qur'an*, 13:15.

¹⁹ أبو حامد الغزالي، *المنقذ من الضلال*، تحقيق جميل صليبا كامل عباد (بيروت: دار الأندلس، ١٩٦٩) ٧٦٩١
Abū Hāmid al-Ghazālī, *Al-Munqith Min Al-Dalāl Or Deliverance from Error*, ed. by Jamil Saliba and Kamil Ayyad (Beirut: Dār al-Andalus, 1967), p. 83:

«الطبيعة مسخرة لله تعالى، لا تعمل بنفسها، بل هي مستعملة من جهة فاطرها. والشمس والقمر والنجوم والطبايع مسخرات بأمره لا فعل لشيء بذاته عن ذاته.»

²⁰ ibn 'Arabī, *The Meccan Revelations*, II:197-198.

²¹ ibn 'Arabī, *The Meccan Revelations*, II:197-198:

«الذين التحقوا بمن يبعث سجودهم ممن في السموات ومن في الأرض، والشمس في غروبها، والقمر في محاقه، والنجوم في مواقعها، والجبال في إسكانها، والشجر في إقامها على سوقها، والدواب في تسخيرها...»

²² *The Meaning of the Holy Qur'an*, 81:29.

²³ *The Meaning of the Holy Qur'an*, 13:15; ibn 'Arabī, *The Meccan Revelations*, II:195.

²⁴ ibn 'Arabī, *The Meccan Revelations*, II:195.

²⁵ ibn 'Arabī, *The Meccan Revelations*, II:195.

²⁶ ibn 'Arabī, *The Meccan Revelations*, II:195.

²⁷ ibn 'Arabī, *The Meccan Revelations*, II:195.

²⁸ ibn al-Qayyim, *Ranks of the Divine Seekers*, I:126.

²⁹ ibn al-Qayyim, *Ranks of the Divine Seekers*, I:119.

³⁰ *The Meaning of the Holy Qur'an*, 3:190-191.

³¹ عبدالله بن محمد بن حيان الأصبهاني، *كتاب العظمة*، تحقيق رضاء الله بن محمد بن إدريس المباركفوري (الرياض: دار العاصمة، ١٩٩٢)، ٨٠٤١ هـ، ١/٩٩٢، حديث ٣٤

'Abdulla b. Muḥammad b. Ḥayyān al-Aṣbahānī, *Kitāb-ul-'Athama Or Book of Glory*, ed. by Ridā' Allāh Muḥammad b. Idrīs al-Mubārakfūrī (Riyadh: Dār al-'Āshimah, 1408 AH), I:299, hadīth no. 43:

«فَكُرَّةٌ سَاعَةٌ خَيْرٌ مِنْ عِبَادَةِ سِتِّينَ سَنَةً»

³² al-Ghazālī, *Revival of the Religious Sciences*, p. 1810:

«أبصارهم بالإضافة إلى جلال الله تعالى كحال بصر الخفاش بالإضافة إلى نور الشمس فإنه لا يطيقه البتة بل يخفتني ظمأها وإنما يتردد ليلا ينظر في بقية نور الشمس إذا وقع على الأرض [...] وكذلك النظر إلى ذات الله تعالى يورث الحيرة والدهش واضطراب العقل.»

³³ al-Ghazālī, *Revival of the Religious Sciences*, p. 1810:

«فإنما تدل على جلاله وكبريائه وتقديسه وتعالیه وتدل على كمال علمه وحكمته وعلى نفاذ مشيئته وقدرته فينظر إلى صفاته من آثار صفاته فإننا لا نطبق النظر إلى صفاته [...] وجميع موجودات الدنيا أثر من آثار قدرة الله تعالى ونور من أنوار ذاته بل لا ظلمة أشد من العدم ولا نور أظهر من الوجود.»

³⁴ *The Meaning of the Holy Qur'an*, 2:133.

³⁵ al-Ghazālī, *Revival of the Religious Sciences*, pp. 1603-1607.

³⁶ al-Ghazālī, *Revival of the Religious Sciences*, p. 1603.

³⁷ al-Ghazālī, *Revival of the Religious Sciences*, p. 1603.

³⁸ al-Ghazālī, *Revival of the Religious Sciences*, p. 1603.

³⁹ al-Ghazālī, *Revival of the Religious Sciences*, p. 1603.

⁴⁰ عبدالله الأنصاري الهروي، *منازل السائرين*، تحقيق علي فاعور (بيروت: دار الكتب العلمية، ١٩٩١) ٨٨٩١
'Abdulla al-Anṣārī al-Harawī, *Manāzil al-Sā'irīn Or Stages of the Wayfarers*, ed. by Ali Faour (Beirut: Dār al-Kotob al-'Ilmiyya, 1988)

⁴¹ al-Harawī, *Stages of the Wayfarers*, pp. 127-129.

⁴² al-Harawī, *Stages of the Wayfarers*, p. 128:

«اضمحلال ما دون الحق علماً، ثم جحداً، ثم حقاً.»

⁴³ ibn al-Qayyim, *Ranks of the Divine Seekers*, III:345:

«وَقَوْلُهُ الْقَنَاءُ اسْمٌ لِإِضْمِحَالِ مَا دُونَ الْحَقِّ عِلْمًا يَعْني: يَضْمِحِلُ عَنِ الْقَلْبِ وَالشُّهُودِ عِلْمًا، وَإِنْ لَمْ تُكُنْ ذَاتُهُ فَاتِيَةً فِي الْحَالِ مُضْمِحِلَةً، فَتَعْيِبُ صُورَ الْمُؤْجُودَاتِ فِي شُهُودِ الْعَبِيدِ، بِحَيْثُ تَكُونُ كَأَنَّهَا دَخَلَتْ فِي الْعَدَمِ، كَمَا كَانَتْ قَبْلَ أَنْ تُوَجِدَ، وَيَبْتَعِي الْحَقَّ تَعَالَى دُونَ الْجَلَالِ

وَالْإِكْرَامِ وَخَدَهُ فِي قَلْبِ الشَّاهِدِ، كَمَا كَانَ وَخَدَهُ قَبْلَ إِجَادِ الْعَوَالِمِ»

⁴⁴ ibn al-Qayyim, *Ranks of the Divine Seekers*, III:346.

⁴⁵ ibn al-Qayyim, *Ranks of the Divine Seekers*, III:346; *The Meaning of the Holy Qur'ān*, 35:41.

⁴⁶ ibn al-Qayyim, *Ranks of the Divine Seekers*, III:346.

⁴⁷ al-Ghazālī, *Revival of the Religious Sciences*, p. 1604.

⁴⁸ عبدالكريم بن هوازن القشيري، الرسالة القشيرية (بيروت: دار صادر، ب.ت)، ص. ٨٢

‘Abd al-Karīm b. Hawāzin al-Qushairī, *al-Risāla al-Qushairiyya Or Epistle on Sufism* (Beirut: Dār Ṣāder, n.d.), p. 28:

«وجودي أن أعجب عن الوجود بما يبدو عليّ من الشهود»

⁴⁹ al-Ghazālī, *Revival of the Religious Sciences*, p. 1604.

⁵⁰ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book 59 of *The Beginning of Creation*, ḥadīth no. 3191:

«كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ»