

VICEGERENCY AND NATURE

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And when thy Lord said to the angels, 'I am placing a vicegerent upon the earth,' they said, 'Wilt Thou place therein one who will work corruption therein, and shed blood, while we hymn Thy praise and call Thee Holy?' He said, 'Truly I know what you know not.' And He taught Adam the names, all of them. Then He laid them before the angels and said, 'Tell me the names of these, if you are truthful.' They said, 'Glory be to Thee! We have no knowledge save what Thou hast taught us. Truly Thou art the Knower, the Wise.' He said, 'Adam, tell them their names.' And when he had told them their names He said, 'Did I not say to you that I know the unseen of the heavens and the earth, and that I know what you disclose and what you used to conceal?'

The Qur'an, 2:30-33

He it is Who appointed you vicegerents upon the earth and raised some of you by degrees above others, that He may try you in that which He has given you. Truly thy Lord is Swift in retribution, and truly He is Forgiving, Merciful.

The Qur'an, 6:165

Humanity is the vicegerent of God on earth and thus the steward of nature. This paraphrases one of the main rallying cries of today's environmental movement in the Islamic world, paralleled to a significant degree in other religious traditions. That humanity is both vicegerent and steward implies a specific trifold relationship between God, humanity, and nature. In other words, it implies a metaphysics, which is what I seek to expound here.

The leading voice in today's Islamic intellectual response to the ecological crisis, Seyyed Hossein Nasr, has provided the following definitive summary of the status of the human being in relation to God and the world from an Islamic perspective:

Pontifical man is the reflection of the Centre on the periphery and the echo of the Origin in later cycles of time and generations of history. He is the vicegerent of God (*khalīfatallāh*) on earth, to use the Islamic term, responsible to God for his actions, and the custodian and protector of the earth of which he is given dominion on the condition that he remain faithful to himself as the central terrestrial figure created in the form of God, a theomorphic being living in this world but created for eternity.

In order to fully appreciate the significance of this statement and of the aforementioned slogan of the Islamic environmental movement, we must examine their origins. We can say with confidence that Qur'anic verses, such as those quoted above, and Prophetic teachings are at the heart of all of this. We are in need, however, of recourse to Islamic intellectual literature for a deep understanding of what these statements mean and of their implications for the contemporary Islamic perception of the ecological crisis. Thus, in this paper, I turn to ibn 'Arabī (d. 1240), the Great Master (*al-Shaykh al-Akbar*) of Islamic metaphysics, for a detailed exposition.

Muḥyī al-Dīn Muḥammad ibn 'Arabī was an Islamic metaphysician born in what today is Spain and in his time was the Islamic land of Andalusia. For centuries he has maintained a profound influence on Islamic intellectual traditions. A great many of the explanations of the cosmological and metaphysical dimensions of reality that the Islamic tradition offers today are formulated through his teachings.

For the Shaykh, the whole of the Islamic creation story is summarised by the *ḥadīth qudsī* of the Hidden Treasure:

I was a Treasure but was not known. So I loved to be known, and created the creatures and made Myself known to them. Then they came to know Me.

In ibn 'Arabī's metaphysics, mankind and the rest of creation were created for the fulfilment of the wish of God expressed in this one statement. The single purpose of a human being is to know God in a total way. The epistemic faculty that allows mankind this knowledge is unique to humanity. It is made possible by the potential to reflect God's totality within the human soul. A full and clear reflection constitutes the realisation of a total knowledge of God, as well as the spiritual realisation of the human soul. In attaining this, one fulfils the primary responsibility of vicegerency. This double-realisation is reflected in another famed *ḥadīth qudsī*, 'Whosoever

knows himself knows his Lord.' The implication of the trifold relationship between God, the world, and the human being viewed in light of the possibility of such realisation is what I investigate here. Simply put, I wish to explain the metaphysical foundation of vicegerency, as it has been expounded by ibn 'Arabī.

As for terminology, regarding the object of human vicegerency, ibn 'Arabī does not use the Arabic equivalent of 'nature' in the writings of his that concern us here, but rather that of 'the world' or 'creation'. However, it is a logical next step to transpose findings on the implications of mankind's vicegerency for creation to those for the natural world. Indeed, it hardly seems like a transposition at all, especially given the nearly synonymous relationship that the two concepts have in Islamic cosmological literature, particularly the writings of ibn 'Arabī that we examine here. Of course, there are dimensions to the word *al-'ālam*, that do not immediately refer to the natural world. For the purposes of this essay, however, the dimension that refers to 'nature' is all that concerns us. This is evident in the analyses that I provide, but not the translations. For the latter, *al-'ālam* is rendered by 'the world' or 'creation'. I do this for the sake of staying true to the Shaykh's terminology when citing him, although preferring a more relevant term in my own writings. Ibn 'Arabī's reference to God (*Allāh*) as the Real (*al-Ḥaqq*) is also worth noting when reading the translations.

While many works of the Shaykh address the topic at hand, the questions that this essay seeks to answer are treated in detail in the first chapter of *The Ringstones of Wisdom (Fuṣūṣ al-ḥikam)*, namely 'The Ringstone of Divine Wisdom in the Word of Adam' (*Faṣṣ ḥikmah ilāhiyyah fī kalimah ādamiyyah*), and it is this chapter that will be the focus of my attention, though I cite excerpts of it in an order that elucidates the sub-topics that we encounter in the following pages. I furthermore supplement the few gaps left unfilled by this chapter's treatment of the topic with other resources on the Shaykh's worldview or related matters.

It is only appropriate that we have started with the *ḥadīth qudsī* of the Hidden Treasure. It not only provides us with a rich paradigm in which to answer our questions, but also frames and structures this very chapter of the Shaykh's writings.

Understanding Mankind in Relation to What Is Above It

According to the ontological narrative that we examine here: The Real wished to see Himself through another. Thus, He created a comprehensive being that encompasses all truths and is able to reflect Him. Such a being is like a clear mirror unto God. The Shaykh so famously starts his first chapter to *The Ringstones of Wisdom*:

The Real willed, glorified be He, in virtue of His Beautiful Names, which are innumerable, to see their identities – if you so wish you can say: to see His Identity – in a comprehensive being that comprises the whole affair insofar as it is characterised by existence and His Mystery is manifest to Himself through it. For the vision a thing has of itself in itself is not like the vision a thing has of itself in another thing, which will be like a mirror for it. . .

This is clearly a commentary upon the aforementioned creation story. Humanity is the instrument through which God facilitates the vision of Himself in other than Himself. This is made possible by mankind's formation in the image of God. The human soul is made to reflect the synthesis of the Divine Names:

And so all of the Names, which are divine forms, are manifested in this makeup of man, and the function of encompassment and synthesis is achieved through his existence.

Being made in the total image of God, mankind enjoys the rank of vicegerency. The human purpose is to reflect God in a total way in the world and, by virtue of this function, to be His vicegerent on earth. The human being is thus defined by its encompassment of all truths and its consequential capacity for vicegerency of the Real. It is such that the Shaykh writes:

And so the aforementioned was called Man and Vicegerent. As for his being Man, it refers to the totality of his makeup and his encompassment of all realities.

If the above makes reference to the makeup – and hence to the potentiality – of the human being, it must be noted that it is only the fully realised human being that facilitates the aforementioned full reflection of God in one single point within the cosmos. In the Shaykh's terminology,

such a being is referred to as the Perfect Human Being (*al-insān al-kāmil*). Throughout this essay, his references to ‘mankind’, ‘man’, ‘humanity’, or ‘the human being’ in the generic seem to concern the Perfect Human Being alone, at least when read for the practical realisation of whatever he is writing about. Only such a being reflects God totally and so only such a being fulfils the responsibilities of vicegerency. In ibn ‘Arabī’s own words:

Were he not manifest in the form of He who entrusted him with Vicegerency, within that over which he was made Vicegerent, he would not have been Vicegerent. If he did not contain all that was needed of him by the charge over which he was set as Vicegerent – and by reason of their dependence upon him he would have to possess everything that they needed – he would not be Vicegerent over them. *Vicegerency is only for the Perfect Human Being...*

Mankind is like a mirror before God. We can also say that mankind serves as the function of the pupil to God’s eye. It is the means by which God sees Himself in another, thus giving fulfilment to the creation story with which we started.

In relation to the Real man is like the pupil in relation to the eye, through which vision occurs. This is called the faculty of sight. For this reason he was called Man, and through him the Real looks upon His creation and shows mercy upon them.

Thus, regarding mankind’s relationship with God, the human being is at once the reflection of the synthesised totality of God’s Names, His vicegerent, and the facilitation of His sight in the world. This is such notwithstanding the ephemeral and mortal nature of a human being’s life. There is something at once mortal and immortal, ephemeral and eternal, and created and uncreated in mankind. It is the latter aspect of each of these pairs that enables the human being’s synthesised reflection of divinity and the former constitutes what is necessary for the existentiating of such a reflection outside of God as Uncreated.

Existence must be understood here as an attribute of creation and not of the Uncreated. The etymology of ‘existence’ is of use to us here. The Latin *existere* has the sense of ‘to step out’ or ‘to come forth’. Creation, so to speak, steps out of God and comes into being. God, as Uncreated, is beyond such a phenomenon. With this in mind, we can make the following observation: Regarding its createdness, a human being can only be ‘a

comprehensive being that comprises the whole affair *insofar as it is characterised by existence...* Regarding that which is divine about a human being, it is 'a comprehensive being that comprises the whole affair *insofar as... His Mystery is manifest to Himself through it.*'

Understanding Mankind in Relation to What Is Below It

Total knowledge of God is unique to the realised human state. Not even the angels – the seemingly loftiest beings – share in this prerogative. The Shaykh has made this clear: 'The angels did not possess the synthesis possessed by Adam...' Nor is the attainment of this knowledge within the capacity of the rest of creation:

[The world's] perception of itself does not comprehend the Real. It shall ever be within a veil that shall remain unlifted, even with its knowledge that it is distinguished from its Existentiator by reason of its needfulness. Indeed, it has no share in that necessity of the Essence which belongs to the existence of the Real. It will never perceive God, and because of this reality, God remains unknown both to the knowledge through taste and that of witnessing, because what comes to be has no place in this.

With Adam there were Divine Names the angels did not possess, so neither their glorification nor their proclamation of His holiness were like those of Adam.

It is thus that we can speak of the world as being below a human being. In reality, the world can only be such when the human being in question is fully realised as the Perfect Human Being. Several Qur'anic verses refer to unrealised human beings as being lower than others in creation:

Or do you suppose that most of them hear or understand? Truly they are but as cattle. Nay, they are further astray from the way. (25:44)

.. truly We created man in the most beautiful stature, then We cast him to the lowest of the low, save those who believe and perform righteous deeds for theirs shall be a reward unceasing. (95:4-6).

At the point of a total reflection of God, the Shaykh affirms that the realised human being surpasses in rank all else in creation:

... [God] is in every existent thing of the world in the measure of what the reality of that existent thing requires of Him, though not one of them possesses the totality of the Vicegerent. He surpasses not but through this totality.

If creation shares not mankind's prerogative of potentially knowing the Real, it neither shares its responsibility of serving as the Real's vicegerent. Mankind is the seal to what the world is.

He is to the world what the ringstone is to the ring, which is the place of the signet and the mark with which the king sets a seal upon his treasures. For this reason was he named Vicegerent, for through him the Real protects His creation, as the seal protects those treasures.

A human being is not the only reflection of God. The cosmos is such too. However, while the world reflects God in multiplicity, only the human being can reflect God in a synthesised unity. The Perfect Human Being and the *totality* of the cosmos both reflect God, but only the human being reflects God in one single form within a sea of multiplicity. In other words, while the world constitutes the very many loci of manifestation of the very many Names of God, the Perfect Human Being constitutes the locus of manifestation of the Name *Allāh*, which is the all-comprehensive Name of God that contains in a synthesised way all the other Divine Names. In light of this totality, ibn 'Arabī's school of metaphysics considers the Perfect Human Being to be like 'the Face of God in His creatures.' In an analysis of an explanation provided by Jāmī, the fifteenth century authoritative expositor of ibn 'Arabī's teachings, Chittick writes:

This 'two-pronged' self-disclosure of the name Allah is the basis for Jāmī's exposition of man's relation to the cosmos. Man the microcosm (*al-'ālam al-ṣaghīr*) is the mirror of the macrocosm (*al-'ālam al-kabīr*). But in man the name Allah is manifested in such a way that each one of the individual names that are comprehended by it is equivalent to all the others. In other words, the divine unity is manifested directly in man in the midst of the multiplicity of the world, but the world itself, though also a reflection of the name Allah, is so in a particularised mode and manifests the relative multiplicity inherent in that name.

Mankind is the spirit to the world as form. The world, without mankind, is an unpolished mirror. The spirit to the form – mankind to the world – is

the cleansing to the mirror that is otherwise unpolished. The existence of the world is thus intimately dependent upon that of humanity.

The Real had existentiated the entire world as a body made ready, in which there was no spirit, and so it was like an unpolished mirror... The situation required that the mirror of the world be clear, and Adam was the very clearness of this mirror and the spirit of this form.

Some Qur'anic commentators have understood the term *khalīfah* as rooted in the word *khalafa*, which means 'to come after', implying that 'human beings come after all creatures and all grades of being are summarised in the human state,' complementing ibn 'Arabi's description of mankind as a 'seal' to the world. This parallels the role of the Prophet Muhammad as a seal to the prophets, ending the cycle of prophecy and encompassing within him the realities of all other prophets.

One may be tempted to ask, 'What of the world before the arrival of humanity?' A response has already been provided by Chittick:

Before the actualisation of the human form the world existed and the planets revolved. So how can you call man the Pole (*qutb*) of the cosmos and the means whereby it is maintained? Jāmī replies that although man did not exist in the sensory world, he did exist in the spiritual world, and the effect of his existence was manifest in the lower world.

The time in which the world existed without human presence in the sensory world, but only in the spiritual world, is likely the time at which the world was like 'an unpolished mirror.'

Humanity Defined

The Perfect Human Being is the unique reflection of the synthesis and totality of the Names of God, the encompassment of all realities, the pupil to God's eye in the world, and His vicegerent on earth. This realised human being is also the spirit to the world's form, the clarity to the mirror that the world is, and, as we see further on, the protector of the world that otherwise would not be.

The makeup of a human being is what allows the Perfect Human Being to be a bridge between God and the world.

Were [Adam] not manifest in the form of He who entrusted him with Vicegerency, within that over which he was made Vicegerent, he would not have been Vicegerent... The makeup of his outward form is made up of the realities of the world and its forms, and his inward form is modelled on the Form of God Most High.

Mankind is addressed as, on one hand, the reflection of the synthesis of God's Names, and, on the other hand, the reflection of the synthesis of all of creation. The human being is the microcosm and the world is the macrocosm. One implication of this correspondence is that mankind can contemplate the signs of God that it holds within itself outside of itself. This act, which is done in the wont of God, as illustrated by the aforementioned creation story, is a sign that mankind is a bridge between God and the world.

Something must be said here about the two poles that define the human state. Given that which is above mankind and that which is below it, we can note that the Perfect Human Being constitutes the harmonious meeting between lordship and servanthood. The former is a quality of a human being in relation to other creatures, and the latter in relation to God. The two qualities are not necessarily opposed to each other, but rather support each other. Service of God informs lordship over creation. Righteous lordship over creation is a means of serving God.

Chittick explains humanity, in light of its relation to God and the world, as follows:

Thus, only through man does God gaze upon unity in multiplicity. In Himself He sees nothing but unity, and in the world nothing but multiplicity. But in man unity and multiplicity are combined in such a way that all of God's attributes – in other words the name Allah – are manifested within one unitary locus of manifestation in the midst of the plurality of the world. Without man, a certain mode of divine knowledge would not exist and the infinity of God would be limited. This is the same as saying that man must exist.

In Itself the Hidden Treasure knows its own Essence in a unitary mode such that every attribute is equivalent to every other. In the world, the Hidden Treasure observes each of Its attributes manifested in various combinations as semi-independent realities. Only in man does the Hidden Treasure know Itself as a unity objectified and externalised within the heart of multiplicity.

The Implications of Mankind's Purpose

Given the relationships that we have just understood – that of mankind with what is above it and that of mankind with what is below it – we can now address their implications. The former implies that, through the realisation of a Perfect Human Being, God is reflected in a total manner and He sees Himself in a thing other than Himself. This constitutes the fulfilment of the purpose of creation.

An implication of what mankind and the world are in light of each other, as well as each in light of God, is that mankind safeguards nature, if only through the presence of the Perfect Human Being. Such a being is the realised vicegerent of God on earth. The fulfilment of this purpose towards God – of reflecting Him in a total manner – implies, as the Shaykh explains, the protection of the rest of creation.

He is Man, who comes to be and is beginningless, who is perpetual and endless in his makeup, who is the separative and unitive Word, and who is the subsisting of the world through his existence. He is to the world what the ringstone is to the ring, which is the place of the signet and the mark with which the king sets a seal upon his treasures. For this reason was he named Vicegerent, for through him the Real protects His creation, as the seal protects those treasures. No one would dare open them so long as the king's seal was still upon them, unless by his leave. It is thus that he is entrusted with protecting the world. *And so the world shall always be protected so long as this Perfect Human Being is found in it.*

Indeed, without the presence of a fully realised Perfect Human Being the world itself cannot exist:

Do you not see that, when [the Perfect Human Being] withdraws and is separated from the storehouse of the lower-world, there shall remain none of what God had stored therein, and that what had been there shall depart away...?

Being uniquely made in the image of God, the human being alone can become vicegerent. This prerogative is planted as a seed into the human being's makeup, sprouting into life upon realisation as the Perfect Human Being whose purpose is to know and reflect God in a total manner. Such a being is the spirit to the world as form. Consequential to mankind's knowledge of God is mankind's protection of the world, and so of the

natural world. Thus, the world cannot be without a realised human being, whose fulfilment of purpose towards That which is above protects that which is below. The very existence of the Perfect Human Being is that which safeguards the world.

Now you know the wisdom of the makeup of Adam, by which I mean his manifest form, and you also know the makeup of Adam's spirit, by which I mean his inner form. He is the Real/creation. You also know the makeup of his station, which is the totality by virtue of which he merits Vicegerency.

from his book *House of Tides* (Edinburgh: Polygon, 2000); *Une Stratégie paradoxale, essais de résistance culturelle* (Bordeaux : Presses universitaires de Bordeaux, 1998) p. 210; 164-5; *On Scottish Ground – Selected Essays* (Edinburgh: Polygon, 1998) p. 33; 67; 58-59 and 173; 59; *Une Apocalypse tranquille* (Paris: Grasset, 1985) p. 31; *Open World – The Collected Poems 1960-2000* (Edinburgh: Polygon, 2003) p. xxvi; 170; 127; 156; 213. Emmanuel Dall’Aglia, *Kenneth White: du nomadisme à la géopoétique* (Centre Départemental de Documentation Pédagogique de l’EURE: n.h., 1997) p. 13. Reference to *Terre de diamond* is cited in Pierre Jamet, *Le Local et le global dans l’œuvre de Kenneth White* (Paris: L’Harmattan, 2002) p. 185; *L’Esprit nomade* (Paris: Grasset, 1987) p. 244; *La Figure du dehors* (Paris: Grasset, 1982) p. 15; *Across the Territories* (Edinburgh: Polygon, 2004). Among White’s main texts on the Orient there is *Le Visage du vent d’est* (1980), *Scènes d’un monde flottant* (1983), and *The Wild Swans* (1990); it is also present in his narratives: *Les Limbes incandescent*, trad., Patrick Mayoux (1976), and *Lettres de Gourgounel*, trad., Gil et Marie Jouanard (1979).

Other quotations are from: Tony McManus, *The Radical Field: Kenneth White and Geopoetics* (Dingwall: Sandstone Press, 2007) p. 40; Olivier Delbard, *Les Lieux de Kenneth White: paysage, pensée, poétique* (Paris: L’Harmattan, 1999) p. 26 ; Michèle Duclos, ed. *Le Poète cosmographe: vers un nouvel espace culturel – entretiens* (Bordeaux: Presses Universitaires de Bordeaux, 1987) p. 19; Duclos, ‘Chemins transdisciplinaire de la géopoétique,’ in Laurent Margantin, ed. *Kenneth White et la géopoétique* (Paris: L’Harmattan, 2006) p. 193 ; and George Amar, ‘White Seminar,’ in Michèle Duclos, *Le Monde ouvert de Kenneth White* (Bordeaux : Presses Universitaires de Bordeaux, 1995) 242.

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English translations of Qur’anic verses are taken from *The Study Quran: A New Translation and Commentary*, ed. S. H. Nasr et al., (HarperOne, San Francisco, 2015).

The quotation about Pontifical Man is from Seyyed Hossein Nasr, *Knowledge and the Sacred* (State University of New York Press, Albany, 1989), 161. For

literature on Nasr's perspective on the environmental crisis, see Seyyed Hossein Nasr, *Religion and the Order of Nature* (Oxford University Press, Oxford, 1996); Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (ABC International Group, Inc., Chicago, 1997). For a thorough introduction to the topic, see Tarik M. Quadir, *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr* (University Press of America, Lanham, 2013).

The translation of the *ḥadīth qudsī* of the Hidden Treasure is taken from William C. Chittick, *The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination* (State University of New York Press, Albany, 1989), 391, n14. I use a lesser-known version of the *ḥadīth* because it is what Ibn al-'Arabi uses in his *Futūḥāt al-makīyyah* (Meccan Openings). For a translation of the more popular version, see p. 66 of *The Sufi Path of Knowledge*. The reference to the first chapter of *The Ringstones of Wisdom* as being structured by this *ḥadīth* is taken from James W. Morris, *Divine Calling, Human Response – Scripture and Realization in The Meccan Illuminations*, Part 1 (Journal of the Muhyiddin Ibn 'Arabi Society, Vol. 53, 2013), 5, n7. Available at <http://www.ibnarabisociety.org/articles/divine-calling-human-response.html> (Accessed March 2, 2016).

All translations of Ibn al-'Arabi's *Fuṣūṣ al-ḥikam* are from *The Ringstones of Wisdom (Fuṣūṣ al-ḥikam)*, trans. Caner Dagli (Great Books of the Islamic World Series, Chicago, 2004) and slightly modified wherever it seemed to me appropriate. Page references are: 3 (modified), 6 (modified), 6, 14 (modified; italics are mine), 6 (modified), 3 (modified; italics are mine), 3 (italics are mine), 7, 13, 8, 14 (modified), 6, 4-5 (modified), 14 (modified), 6 (modified; italics are mine), 6 (modified), 15. Referenced pagination has been organised in order of appearance of the translations.

For more on the Latin etymological note, see E.A. Andrews, William Freund, Charlton T. Lewis, and Charles Short, *A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary* (Clarendon Press, Oxford, 1969), 702.

The reference to the Perfect Human Being as ‘the Face of God in His creatures’ has been taken from the introduction to ‘Abd Al-Karīm Al-Jīlī, *Universal Man*, extracts translated with commentary by Titus Burckhardt, and translated from the French by Angela Culme-Seymour (Beshara Publications, Roxborough, 1995). I have slightly modified the English translation.

Chittick’s analysis of Jāmī’s explanation, starting with ‘This ‘two-pronged’ self-disclosure’ has been taken from William C. Chittick, *In Search of the Lost Heart: Explorations in Islamic Thought*, ed. Mohammed Rustom, Atif Khalil, and Kazuyo Murata (State University of New York Press, Albany, 2012), 145. Also from the same work are Chittick’s responses to ‘What of the world before the arrival of humanity?’ and his explanation of humanity in light of God and the world, taken from pages 151 and 149 respectively.

The quote offered in explanation of the possible interpretation of *khalīfah* as etymologically rooted in *khalafa* has been taken from Caner K. Dagli, commentary on Qur’an 2:30, in *The Study Qur’an: A New Translation and Commentary*, 21. For a Qur’anic verse on the selectiveness of vicegerency, see 24:55.

For more on the human being as the microcosm and the world as the macrocosm, as well as the concept of *al-insān al-kāmil*, see Toshihiko Izutsu, *Sufism and Taoism* (University of California Press, Berkeley and Los Angeles, 1984), 218–24, and William C. Chittick, *The Sufi Doctrine of Rūmī: Illustrated Edition* (World Wisdom, Bloomington, 2005), 49–54.

On the nature of the human being as both servant and lord, see Charles Le Gai Eaton, *Man in Islamic Spirituality I: Foundations*, ed. S. H. Nasr, vol. 19 of *World Spirituality: An Encyclopedic History of the Religious Quest* (The Crossroad Publishing Company, New York, 1991), 358–9.

The following is a translation of a pertinent work by Ibn ‘Arabi: *The Tree of Being: An Ode to the Perfect Man* by Shaykh Tosun Bayrak al-Jerrahi al-Halveti (Archetype, Cambridge, 2005).