

## **Ibn 'Arabi and the Ecological Crisis: A Merciful Nemesis? Revisited**

First of all I would like to thank the Beshara Trust for inviting me to give this talk and yourselves for coming. I hope it proves relatively interesting and pertinent. I was due to deliver it just about the time of Covid - so its delivery was delayed until now and it is in an updated form.

The early version of the talk was originally given to a group of people attending a week-long residential course near Melbourne in Australia in 2007. The talk was delivered in the early evening in the intimacy of someone's living-room. I remember vividly people peering attentively through the bannisters on the landing stairs as the talk progressed giving the atmosphere an unexpectedly contemplative-like ambience. It became interesting to me that the topic of the Ecological Crisis (which is so very familiar to us now), had not been prefigured in any of the discussion during the week-long residential course: a week which had focussed primarily on Ibn 'Arabi's Metaphysics of Unity. So that the original paper which

I had written a good number of years earlier in the Summer of that year in the UK (as a kind of surprise end-of-course talk) had a certain freshness which seemed to have engendered a small but captive audience. At the present time and up-to-date the whole world has been laid 'captive to' those terrifying and unforgettable images of devastating winds, fires, drought, extraordinary high temperatures and large scale human dislocation. And nearer home in the UK the threat to human and agricultural infrastructures by the increasing frequency and extent of hitherto-unheard-of flood waters and periods of worrying drought and the alarming threat to bio-diversity itself. And thereby (as one commentator puts it) also 'to the non-human fellow creatures on our planet'. And most fundamentally to the already known global implications of rising sea-levels and ocean warming. In fact, the Ecological Crisis hangs over the world like Damocles' Sword.

Clearly, for all those of us concerned about humanity at large and the present (and often catastrophic) state of the world the fundamental thousand-dollar question is whether humanity will be able to pull itself up by its own boot straps? Are there

any clear sentinels and signs of hope that this is not ‘ a caravan of despair’?

One such hope, although not universally held, involves a radical critique of the contemporary oligarchies of wealth and power, even within a formally democratic system. A critique which also questions many of the general premises of modern democratic politics. That is which questions those premises based on the awesome consumption and the demands of an exponential growth of the world population and which exemplify a predominant mantra of the virtues of competition all of which are taken as the necessary key to the ultimate survival and wellbeing of modernity itself. We can note here the famous early reprimand of these premises given by Greta Thunberg:

People are suffering. People are dying and ecosystems are collapsing. We are in the beginning of a mass extinction and all you can talk about is the money and fairy tales of eternal economic growth.....How dare you look away and come here saying that you’re doing enough when the politics and solutions are still nowhere in sight!

It is interestingly noted by Colin Tudge in terms of population growth that in 2020 the British medical journal *The Lancet* cited a report by ‘the Norwegian Professor scientist Stein Emil Vollset of the University of Washington and his colleagues which predicted that human numbers will peak before the end of this century and then fall rapidly—in some countries by more than 50 per cent’: the so called ‘sigmoid’ effect.

These issues further raise some serious questions in relation to the central title of today’s talk: that is, Ibn ‘Arabi and the Ecological Crisis. For example, how could the metaphysics of the 12<sup>th</sup> Century Andalusian writer Ibn ‘Arabi possibly be related to the challenging global climate changes of the 21st Century? Surely, some would say such global environmental changes couldn’t possibly have been prefigured in the 12<sup>th</sup> Century by anyone. So why bring Ibn ‘Arabi into it? Some would argue, of course, that Ibn ‘Arabi’s Metaphysics of Unity cannot be left out of the picture. Alternatively, people deeply engrossed in the Ecological crisis may feel little need of any such metaphysics, for the crisis itself is so overwhelmingly

urgent, universal (and to most scientists self-evident) that we have clearly enough on our plate without the need of metaphysics. But even the most strident of the eco-warriors admit that it necessarily involves a fundamental question of humankind's relationship to nature from which we do not stand apart and to which we are intrinsically and indissolubly tied. We ourselves are part of nature and this itself engenders, for many, a profound and human responsibility to respect and preserve the natural world in all its myriad diversity. We depend entirely on it. To delve into this ethical imperative requires knowledge: both a knowledge of nature and self-knowledge, that is, knowledge of ourselves and our human stewardship. It was Socrates who said, 'The unexamined life is not worth living'. One way of understanding this is to begin to see knowledge as a form of *encounter* or participation - whether the encounter is within the deepest recesses of oneself, or the encounter with another human being, or with ideas or music or literature or, of course, encounter with the sheer awesomeness and beauty of the natural and cosmic world, which can be both terrifying, edifying and overwhelmingly inspiring. Or even more centrally perhaps the encounter with the social and historical realities of our own

times: with the immediate tasks facing human survival and flourishing in the 21<sup>st</sup> Century and beyond. We are mirrors to nature – we are the way in which nature sees itself and nature is a mirror to us reflecting back our lack of proper concern or otherwise. *All* of these encounters themselves constantly witness who and what we are. They stand as human witness to the fruits or otherwise of *all* our human dealings with the world.

In one sense this talk is about the meaning of our times. About the here and now of everyday life and modernity in all its vicissitudes and the predominate global issues of which it is arguable the Ecological Crisis that presents us with the most formidable. And I suggest that it is possible to look at this matter with fresh eyes and to suggest that the Ecological Crisis is **more than** an Ecological Crisis. That is we can begin to see how the whole matter may be said to look from a universal unitive Akbarian perspective.

We can begin to see ourselves (as many of us can, I believe) as theatres of manifestation of great internal and external forces playing themselves out as our lives and lived experience (not as simply and solely as the result of socio-historical and biological determinisms) but as the movement of love as Ibn 'Arabi and many others have always insisted. And this despite some of the apparent appearances to the contrary. We may begin to make some sense of the American novelist Henry Miller's remarks that "the earth is a Paradise. We don't have to make one -it *is* one. We only have to make ourselves fit to inhabit it". I came across this rather pertinent insight in a recent book called *The Enchantments of Mammon* by Eugene McCarragher.

The earlier version of this talk was also presented at the AGM of the Ibn 'Arabi Society in Oxford in early November of 2007. It was equally inspired by the reading of the Twenty- Nine Pages and the inbuilt magnificence of Ibn 'Arabi's Metaphysics of Unity. The title of the talk was partly suggested from consulting the word "hubris" in the Oxford Shorter Dictionary Volume 1 where there is an illustrative quotation from the

author Aldous Huxley: “Hubris against the essential divine order of nature would be followed by its appropriate nemesis”.

Perhaps it might also be helpful to say something about the use of the term “modernity” in the present context. The term *modern world* includes practices and beliefs which may be considered unemancipatory and even Medieval rather than modern and includes many and diverse views about ‘what is true and good’ (both secular and religious, both cognitive and moral) and includes perhaps even postmodern incredulity towards any overarching account of what the world is like or what the world should be. By contrast the term *modernity* generally refers to the preferred idea of human social and individual progress through the application of rationally based strategies, particularly as exemplified in the science, technology and the calculative rationality of industrial and global capitalism. In modernity, as Antony Giddens puts it, “the claims of reason replaced those of tradition”.



I entitled the original version of this talk Ibn ‘**Arabi and the Ecological Crisis: a Merciful Nemesis?** As we shall see the question mark is quite important.

In an earlier work *Ibn ‘Arabi and Modern Thought (2003)* I noted, with some seriousness, that modernity is engendering its own metaphysical crisis and that, in its most abstract form, it is a crisis about the nature of knowledge itself and its inevitable relation to human responsibility and human potential. It was very much a work which pointed to the hubris of much modern knowledge and the necessity for a reorientation of perspective beyond the self-descriptions and divisions of the age. I still hold to this general view.

At the beginning of the twenty-first century our awareness of the emerging ecological crisis and its predicted global consequences has been well documented . This is primarily because global warming affects every living thing on this planet, every human infrastructure and every human soul. More and more it is becoming obvious that something very serious is happening to the world climate and this even when there may be vested interests, by some, in denying its human causes. Optimism and pessimism abound. For what it is worth,

I'm a serious optimist. But we must be very careful where we place our optimism, for if its causes are what human beings are doing to the planet then the solution requires changing human behaviour in fairly radical ways, in the short term and in the long term. It requires, or so it seems, urgent change at both the personal and political level. In this paper I propose to delve deeper into the nature of this crisis from the perspective of the Unity of Existence and to suggest that there is another universal dimension to its meaning.

Firstly, let us notice that the idea of unity, and if you wish the acknowledgment of our common universal humanity, is increasingly brought to our attention in all kinds of twenty-first century nooks and crannies. Obviously, this idea is not yet formulated in a strictly Akbarian sense, but its contemporary formulations may be a useful and preparatory step in the right direction. There is definitely emerging a sense and recognition of the interconnectedness and unity of life as a whole and of the indissoluble relationship between man and nature. We see images of fundamental unity emerging in the study of the very small and the very great – in cosmology, physics, biology, ecology, economics and in the global inter-dependence of diverse socially, culturally and geographically disparate

communities and even in some ecumenical contexts. More generally, we see this in the breaking down of barriers of all kinds, including gender. There is a kind of healthy 'unity-in-diversity' and 'diversity-in-unity' replacing constricting dualisms. In many ways holistic understandings have become more prevalent. We need to recognise this tendency when considering the all-too-obvious divisions of the age in which we live. We may even suggest that the ecological crisis itself is, in some partial and potential sense, a unifier in so far as it is ultimately larger than the divisions which separate us: we cannot act alone and we are all affected. Some such embryonic degree of unity— a feeling for the oneness of Life in all its diversity and a recognition of our common humanity, is in many people, I suspect, part of a taken-for-granted common sense. Not much talked about perhaps but a powerful subterranean current – a potential antidote to intolerance and division. People can gather in the name of their common humanity in spite of their sometimes intransigent ideological divisions: what has happened with the Peace Deal in Northern Ireland (1998) is a promising example and is still extant in spite of its political institutions being in more recent times in 'cold storage'. Sometimes it takes great preparation for something seemingly

solid 'to melt into air' and sometimes it happens in the twinkling of an eye, 'or even less' as it is sometimes tantalizingly expressed. I cannot think of a better description of how great shifts in human consciousness and ideas take place than this. If the argument of this short paper can be summarised it is that the ecological crisis acts itself as a mirror, or even a magnifying glass, for the necessity of a fundamental change in human consciousness and awareness. It is a crisis capable of bringing the human species to its senses: it is more than an ecological crisis – it is a mirror to the tawdry nature of much our stewardship of the world. It is therefore a mirror to ourselves, to our state and to our attitude. We have forgotten, or ignored, (that which Ibn 'Arabi bids us to constantly remember) that we are *al-a'yan* (the essences of His most perfect Names) dressed in space and time. We are 'images of truth'<sup>i</sup> and the differences of cultures and beliefs is an intentional diversity predicated on the mercy of the most Merciful. In another way, each one of us is, in potential, an essential witness in service to what has traditionally been referred to as the Unity of Existence, which Oneness most definitely includes the ecology of the planet, in all its fine tuning. There is a phrase in Ibn 'Arabi's *Fusus al-Hikam* which

outstandingly summarises what it is I propose to outline in the context of this talk: it is the phrase *‘the clarification of the mirror of the world’* and it occurs in the following passage:

“For, the entire reality from its beginning to its end comes from God alone, and it is to Him that it returns. So then, the Divine Order required the clarification of the mirror of the world; Adam became the light itself of this mirror and the spirit of this form.”<sup>ii</sup>

Although, for Ibn ‘Arabi this act of Divine Self-Consciousness mirroring has already occurred, in totality, outside the parameters of space and time, its consequences are being played out in the world of manifested images in space and time. That is, in our own times – in the here and now of everyday life and modernity in all its vicissitudes. Its consequences are being played out in the infinity of the world process. So now let us look at some of the historical and cultural detail of which we are well aware and examine it freshly from the perspective of the clarification of the mirror of the world.

It is an extraordinary fact that in Eighteenth Century Europe there began 'the greatest transformation in human history since remote times.' There was a massive exponential demographic explosion such that by the 1940's and 1960's 'there was an increase, in the space of just over twenty years, of more than the total estimated population of the world in 1800.'<sup>iii</sup> And, as we know, this exponential growth continues. All these billions of human beings on the face of the planet earth is unprecedented in its history. This demographic explosion was paralleled with 'new industrial processes [taking place] on a great scale': the industrial revolution was born and it was born in the West. Central to its prodigious development was the emergence of a new scientific and technological attitude to nature, towards knowledge, and towards the world in general'. In short, there was a reorientation of ideas....and a climatic change in human consciousness. And, most importantly, it is a fact that the demographic explosion was, and is, the biggest challenge to its resources that the planet has ever known.

The teeming globality of the Twenty-first Century acts as a mirror to our human condition revealing unambiguously the

acceptable and unacceptable human consequences of our actions. This kaleidoscopic mirror we call twenty-first century global life is ubiquitous - it is at our every turn, we need just to watch television and there it is right in front of our eyes, in our own living rooms, day after day, evening after evening: a constant stream of images of modernity.

But if we look in this mirror with Akbarian eyes what do we see? Well it is possible to extrapolate certain discernible features. Let us deal with two general points first. Firstly, as Izutsu points out, the meaning that is perceived in the theatre of modernity 'is inseparably connected with the subjective state of man, so that the self-same reality is said to be perceived differently in accordance with different degrees of consciousness'.<sup>iv</sup> For Ibn 'Arabi, it is the conscious awareness of the Unity of Existence which informs his vision and it is to this which he invites the would-be searcher. From this universal perspective Ibn 'Arabi informs us -

“(The world) is to itself its own veil and thus cannot see God, due to the fact that it sees itself”.<sup>v</sup>

Because we, as part of that world, are veiled in this way there is a great forgetting about the true reality of man. The human images of the *ā'yan* holistically projected, as it were, (and genetically codified) in space and time, image but a fraction of their great primordial nature. But fortunately, a veil can both conceal and reveal, be both subtle and coarse. Veils also act as a symbol and a reminder of that which they veil. And it is interesting to remember here that there are two types of veil: humanly constructed veils and those veils which God, in His wisdom, has placed before man. The global mirror of the twenty-first century, through which we see as through a veil, can nevertheless act as a dramatic admonishment or reminder (or both), of which perhaps the ecological crisis stands as a paradigmatic global instance. It is an admonishment of lack of our proper overall stewardship and a reminder of our utter dependence on nature. We know that we must treat nature properly, that we must learn to work with nature and to understand its infinitely complex ecology, at every level. We know too, therefore, that there is a point beyond which it is not always possible to pull ourselves out of every difficulty by our own bootstraps. The ecological crisis also re-certifies the spider-web fragility of the humanly-built environment and its



infrastructures. Most important of all is that the ecological crisis is a reminder that we have to change.

And it is to the necessity of real change that global events in the twenty-first century are focussing our attention, like a gigantic magnifying glass. A little more deeply, in the context of the Unity of Existence, we are being shown, in no uncertain terms, that we are indissolubly tied to a global movement of epic proportions (beyond politics, financial corporations and world-ideologies and power struggles) which has to do with a universal transformation in human awareness. Many of the dramatic events of the twenty-first century are a wake-up call to all of its six billion human inhabitants. If this call to change takes the form of an ecological nemesis (with which we will, willy nilly, have to deal with) it also heralds a ‘universal message of hope.’

The magnifying glass of modernity can act as an indelible reminder of what, according to Ibn ‘Arabi, applies to each one of us: a Reminder from the source of life itself of “what is within you and in your possession that you have forgotten”.<sup>vi</sup> And that is, Ibn ‘Arabi continues, “that you are every thing, in

every thing, and from every thing.” This knowledge of the spiritual meaning of the indissoluble unity of all life, at all levels, material and spiritual, constitutes a reviving scent and mercy. It is a single movement of love, which in spite of some its inverse appearances, ensures that ‘the inner realities of the spiritual world will become more and more manifest and accessible’. This is not meant to imply that the world population as a whole will comply with this accessibility for it is essentially a private and individual matter which depends on the predisposition of its individual human receptors. But the invitation is there for those who will accept it. Consider the following comments of Ibn ‘Arabi:

The time today isn’t like times in the past, because it’s closer to the realm of the Next World, so that its people experience more spiritual unveiling....so the people of this time, today, are quicker to experience unveiling, more likely to witness spiritual things, more spiritually aware, and more complete in their realisation – but also more deficient in their (right) actions than in earlier times, because they are farther from the Companions in their witnessing the Prophet.....For (right) actions were more predominant in the past, while spiritual knowing is more

predominant in this time of ours, and that (expansion of spiritual awareness) will continue on increasing until the descent of Jesus – Peace be upon him (at the end of time)!<sup>vii</sup>

For some this expansion of spiritual awareness is sometimes taken to refer to “the special rewards of those who will continue to strive for God in the corrupted circumstances of the ‘latter days’”. But when considering the universality of Ibn ‘Arabi’s vision and his God-given status as an ‘unlimited mercifier, absolutely compassionate’ this view of the matter begins to seem unduly restrictive. For we can also see the expansion of awareness of the unity of existence foreshadowed in all those images of wholeness emerging in twenty-first century cosmology, physics and the life sciences, including ecology. So far as Ibn ‘Arabi is concerned the fundamental principle is that the spiritual governs the material everywhere. Consequently, the expansion of spiritual awareness must involve, at the personal level, an ongoing recognition and personal acceptance of this principle. What we call ‘material’, on this view, would be nothing other than a descriptor which fails to recognise the theophanic secret of the atom. And as is

unequivocally stated by Ibn 'Arabi the global movement of our times prefigures the manifestation of the messianic age or the Second Coming of Jesus, known also as the Parousia, whether we conceive of this as a future historical event or an ongoing inner transformation of human consciousness and spiritual realisation. At any rate it carries no ultimate negative connotations in Ibn 'Arabi's philosophy of absolute compassion. We may surmise that all kinds of spiritual opportunities are being opened up and 'exteriorised', until the descent of Jesus. And this is always in accordance with the inner structure of our own archetypal predispositions as essences in the Divine Ipseity and ideas in God's Vision of Himself. It is interesting to note also that Ibn 'Arabi hints that there are exceptions to this rule which allow man an absolutely unconditional insight into the mystery of being beyond his own archetypal predisposition.

It was the Prophet Mohammed who said:

“O my God, show me things clearly,” meaning by ‘things’ whatever is beside God (whose name be exalted), that is, “Make me to know what is beside thee in order that I may understand, which they are – whether they be Thou or other

than Thou, and whether they are old abiding, or recent and perishing.” Then God showed him what was beside Himself, without the existence of what is beside Himself . So he saw things as they are....

This request for clarity is also a request for ablution so that all else is abluted, except God’s Face. This is the zenith of spiritual awareness, which has neither end nor beginning: ‘where’ there is neither subject nor object. All the extraordinary stories and descriptions in the *Fusus al-Hikam*, the *Tarjuman* and the *Sufis of Andalusia* (and much more) are, Ibn ‘Arabi himself tells us, “only bridges and passage ways set up so that we can cross over them.... into our own essence/selves and our own particular states”.<sup>viii</sup>

Often when we take stock of our own lives and try to make some intelligible sense of it we realise that we have received much more than we have ever imagined and that the unfolding story of our lives is quite remarkable and unique and has that ‘who would have thought’ quality about it -there is a memorable line in Pirandello in which he says ‘There is

someone living my life and I know nothing about about him'. And as we have seen, if we take Ibn 'Arabi seriously, there is 'someone' living the Era and we don't know who it is'. But we are told "Do not revile the Era for He God is the Era". The inner core of our era is the movement of love itself which is His Beauty and His love to be known.

As Eckhart says:

'...God lies in wait for us with nothing so much as with love. For love resembles the fisherman's hook. The fisherman cannot get the fish till it is caught on the hook. Once it takes the hook, he is sure of the fish; twist and turn as it may, this way or that, he is assured of his catch. And so I say of love: he who is caught by it has the strongest of bonds, and yet a pleasant burden. He who has taken up this sweet burden fares further and makes more progress than by all the harsh practices any men use. And, too, he can cheerfully bear and endure all that befalls him, whatever God inflicts on him, and can also cheerfully forgive whatever evil is done to him. Nothing brings you closer to God or makes God so much your own as the sweet bond of love. A man who has found this way need seek no other. He who hangs on this hook is caught so fast that foot and hand, mouth, eyes and heart, and all that is man's, belongs only to God.'

Our era is imbued with a particular quality of the Real but it is we who must exercise discernment and ‘read between the lines’ so that we grasp securely the meaning of our times. We are not left alone in this matter –how could we be? Even the slightest glimmer into the Unity of Existence contains a message of hope. The *Fusus al-Hikam* of Ibn ‘Arabi is an essential gift given to us all to strengthen and revivify our hearts. People of the Fusus are under the order of the essential requirement of the time in which we live and, God Willing, shall come to see clearly what is to be done and what the signs of the times truly indicate. In this context, the clarification of the mirror of the world in the era of the twenty-first century is the preparation of a universal platform of esoteric education so that we may see clearly what is ahead. The Beshara School and what is now called the Chisholme Institute is itself an evolving prototype of universal education for the future. Wherever people gather in His Name, as One, for His Vision Beshara is present, in total. It is not necessary to be elsewhere, in fact it is necessary that we are not elsewhere but undividedly present where we are. When we place ourselves under the order of His Meaning it is possible to become aware of His presence, according to Itself, wherever we are. This is His Self-Gift to Us.

I shall mention a memorable line from one of Uftade's poems entitled "Shall I ever find the One?":

*The day will come when touching the earth, I see the world of the Real<sup>ix</sup>*

And in the meantime? And in the unprecedented turbulence of the 21<sup>st</sup> Century perhaps it is not inappropriate to remember and conclude once again with the lines from Niffari's "The Book Of Spiritual Addresses" *Address 1*:

"If I had not stretched over thee the compassion of mercifulness, the hand of temporality would have folded thee against gnosis.

If the lights of my superbness had not shone upon thee, the destroying winds of abasement would have destroyed thee, and the sweeping winds of change would have swept thee away.<sup>x</sup>

Having written all this we can begin to 'understand' (or glimpse or be shown) how these influences work and can be noticed. To



this end and to return to ecology which was our starting point I want to conclude by mentioning an email I received some time ago just after completing what I have read to you so far. It was an email from a Brazilian student who, with his wife and son, were at the time visiting Portugal and through a colleague he had heard of a residential one-week course being held at the Chisholme Institute on the mystical philosophy of Ibn 'Arabi known as *The Twenty-nine Pages*. I remember their arrival clearly as they drew up in their hired car. The week's course was quite intensive consisting in study, meditation, help with the house and estate and other practices. He himself joined the course whilst his wife looked after their son. I remember noticing that the whole of his copy of the *Twenty-nine Pages* was being highlighted in a coloured marker line-by-line as we discussed and read this classic statement page-by-page. I hadn't heard anything of how he was doing until an unexpected email. He mentions in it that in 2018, after recovering from a period of serious illness, he created an Ecology Centre and, I quote, "We work with the meeting of scientific and traditional/local knowledges, with sensitive collaborative non-extractive methodologies, with art as a basis for interculturality and an ethical academy. Our motto is the

phrase I kept from our last conversation: Unity in Diversity, Diversity in Unity. Ibn 'Arabi continues to inspire me on a daily basis.....At the moment we are working hard with an indigenous ethnic group in the Amazon the Munduruku . My intention is to combine knowledge and wisdom with traditional peoples, and what cities/modernity can learn ...in this sensitive and difficult moment of civilisation”.

If we look carefully at this we can see that it is not simply a question of temporal cause and effect (and certainly not a matter of mere coincidence) but rather an experiential continuity of *meaning* according to the nature and receptivity of the recipient. Ibn 'Arabi himself is described as a Meaning: so perhaps we can say with some confidence and relevance Ibn 'Arabi is a Meaning for our Times. Could this itself begin to explain the increasing resurgence of interest in Ibn 'Arabi in the 21<sup>st</sup> Century? Perhaps this is not-so-speculative-a-point to consider as we take a break for afternoon refreshment. It is certainly a message of profound hope.

Thank you

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- <sup>i</sup> M. Mesbahi , *Inaugural Speech*, given at the University of Mohamed V, Rabat, Octoboer 2002.
- <sup>ii</sup> Ibn ‘Arabi, *The Wisdom of the Prophets*, trans. from Arabic to French by T. Burkhardt and French to English by A. Culme-Seymour (Swyre Farm, Glos.,1975) p.10.
- <sup>iii</sup> K. Kumar, *Prophecy and Progress*, (Harmondsworth, 1983) p.75.
- <sup>iv</sup> T. Izutsu, *Creation and the Timeless Order of Things*, (White Cloud Press, 1994) p.7.
- <sup>v</sup> Ibn ‘Arabi, *The Wisdom of the Prophets*, p. 17.
- <sup>vi</sup> Cited in MIAS Journa,l *Book Reviews*, (Volume 17, 1995) p. 104.
- <sup>vii</sup> J.W. Morris, *Orientations*, (Archetype, 2004) p. 115.
- <sup>viii</sup> MIAS Journal, p. 104.
- <sup>ix</sup> P. Ballanfat, *The Nightingale in the Garden of Love*, (Anqa Publishing, Oxford, 2005) p. 122.
- <sup>x</sup> Al-Niffari *The Mawaqif and Mukhatabat* (Luzac and Co.Ltd. 1934) p.131.