

HAVING MI'RAJ BY AL-QUR'AN
(Study on Ibn al-Arabi's Perspective Over al-Qur'an as Media of
Mi'raj)



A THESIS

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In addition, it will be **Glossary**. It is important to write a glossary because of some idiomatical words of Arabi that must be understood as Arabi's understanding.

5	Al-Arba'un Sahifah	6	Asrar al-Khalwah
7	Aurad al-Usubu'	8	Ayyam al-Sya'n
9	Al-Azal	10	Diwan Ibn Arabi
11	Al-Dakhair wa al-Alaq	12	Al-Durrat al-Balda
13	Al-Fana' fi al-Musyadah	14	Fihris Muallafat Muhyiddin Ibn al-Arabi
15	Al-Futuhan al-Makkiyyah	16	Fusus al-Hikam
17	Al-Hadiyyah al-Tsaniyyah	18	Haqiqat al-Haqa'iq
19	Hilyah al-Abdal	20	Hizb al-Wiqayah
21	Ijazah li al-Malil: al-Muzaffar	22	Al-I'lam bi Isyarat ahl al- Ilham
23	Insya' al-Dawahir	24	Al-Isfar an Nata'ij al-Asfar
25	Al-Isra' ila maqam al-Asra	26	Istilahat al-Sufiyyah
27	Al-Jalal wa al-Jamal	28	Al-Jalalah
29	Jawab Su'al Ibn Saudakin	30	Al-Jawahir al-Aqliyyah
31	Kitab al-Alif	32	Kitab al-Akhlaq
33	Kitab al-Ba'	34	Kitab Ma la Buddha Minhu Li al-Murid
35	Kitab al-Mim wa al-Wawu wa al- Nun	36	Kitab al-Ya'
37	Kitab al-Yaqin	38	Kalimah Allah
39	Al-Khalwah al-Muthlaqah	40	Majmu'at Sa'ah al-Khabar

41	Al-Manzil al-Qutub wa Maqalahu wa Haluhu	42	Maqam al-Qurbah
43	Ma'arif Rijal al-Ghaib	44	Al-Masa'il
45	Mawaqi' al-Nujum	46	Al-Mauizdah al-Husna
47	Mir'ah al-Ma'ani	48	Misykat al-Anwar
49	Muhadarat al-Abrar wa Musamarat al-Akhyar	50	Munajat al-Rahman bi Ayat al-Qur'an
51	Naqs al-Fusus	52	Al-Nasa'ih
53	Al-Qasam al-Ilahi bi al-Ism al- Rabbani	54	Al-Qaul al-Nafis fi Taflis Iblis
55	Qur'an al-Tuyur	56	Al-Qutb wa al-Imamain
57	Radd al-Mutasyabbihat ila al- Muhkamat	58	Risalah al-Anwar
59	Risalah fi al-Ahadiah	60	Risalah fi Usul al-Fiqh
61	Risalah al-Qausiyyah	62	Risalah al-Hikam al-Ilahiyyah
63	Risalah al-Intisar	64	Risalah al-Kutub
65	Risalah Sirr al-Huruf	66	Risalah al-Syaikh ila al-Imam al-Razi
67	Risalah al-Wasiyyah	68	Ruh al-Quds
69	Al-Syajarah al-Nu'maniyyah	70	Syajarah al-Kaun
71	Al-Syahid wa al-Musyahad	72	Syaqq al-Jaib
73	Al-Tadbirah al-Ilahiyyah	74	Tafsir Ibn Arabi

1. *Al-Badi' (The Almighty Creator), the first intellect (known by the highest pen as well), Hamzah as he understood and interpreted from al-Qur'an 2:117. the first intellect was created by Allah without any mediator. It's the only one creature and the first created by Him without any mediator, and absolutely different from the others which created through one or more mediators.*
2. *Al-Ba'is (The Almighty Raiser), universal soul (al-nafs al-kulliyah or al-lauh al-mahfuz), Ha' as understood and interpreted from al-Qur'an 82:8. Al-Bais means take up or raise everything over there. It's correlated with some people appointed to be prophets or with humans raised at the day of judgment. In this case, universal soul is the first existence raised from the other one, namely the first intellect. In intellectuality or spirituality, intellect and soul or pen and luh are some prototypes of all cosmic activities and receptivities, masculinity and feminism. Soul reflects cosmic popularity internally in two principle powers, the knowing gotten from intellect and deed.*
3. *Al-Batin (The Most Hidden), nature (tabi'at), Ain as he understood and interpreted from al-Qur'an 57:3. Nature represents the name Al-Batin in cosmos it hides forever, though it manifests through four qualities and tendencies of main cosmic known by four nature: warm, cold, dried, and wet. Both of these four nature are active (warm and cold) while the others are receptive which multiply spiritual power. Nature is a mother that realize all its orders over all in cosmos save intellect and soul.*
4. *Al-Akhir (The last), substance of grit or dust (al-jauhar al-habba'i), Ha' as he understood and interpreted from al-Qur'an 57: 3. Substance of grit is just like nature which can't be known except by it's trace. It becomes matter of empty room and underlies all existences in this universe, unless intellect and soul. The relevance between both of Al-Akhir and substance of grit is that factually al-akhir constitutes the principle of hereafter life, while all existences were born from the*

existence of individual is a manzilah or level in returning to Allah so that each one is in a way of maqamat.

Thus, Ibn al-Arabi's explanation toward al-Qur'an as media of *mi'raj*. From ahead, it seems that those four explanations have a tight relevance and correlation one another which indicates that the only al-Qur'an is media of *mi'raj* in returning to Allah for humans.

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