

The *Hadith* View of Ibn ‘Arabī in His *Kitab Mishkat Al-Anwar*

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Abstract

This paper analyzes Muhyiddīn Ibn ‘Arabī’s (1165-1240) seminal work *Mishkāt al-Anwār fī mā Ruwiya ‘an Allāh min al-Akhbār* (101 Divine Sayings), which compiles profound sacred hadiths (*hadith qudsī*) transmitted from God through the Prophet Muhammad. It aims to examine its theological implications and mystical conceptions of God, which brought forth diverse religious themes underlying its arguments pertaining to the moral and religious values and symbols that constituted basic ritual and legal practice and its spiritual and mystical implications as highlighted by the Great Master *Shaykh al-Akbar* throughout this work. The study is based on qualitative method in the form of library and literature survey. It uses descriptive, analytical, philosophical and historical approaches to collectively process the data derived from primary and secondary sources that were further objectively and scientifically analyzed. The study concludes that *Mishkāt al-Anwār* presents significant ideas and understanding of sacred *hadith* (*hadith qudsī*) and its broad ethico-legal and mystical conception in light of the synthetic ideology it brought forth that synthesizes dogmatic orthodoxy and liberal sufi tradition. It set forth profound metaphysical and eschatological principle and value as well as its spiritual aspect and dimension in light of prophetic guidance derived from revealed law and its sacred interpretation and viewpoint. It reflected unprecedented allegorical and mystical connotation of the Divine Sayings, in light of the Word of God that inspired the light of prophetic reality and its metaphysical manifestation.

Keywords: *Ibn ‘Arabi; Mishkat al-Anwar; hadith qudsī, al-Qur’an; tasawuf*

A. Introduction

The study of *hadith qudsī* within the classical Islamic tradition occupies a distinctive position, as it stands between the revelatory authority of the Qur’an and the Prophetic hadith. In this context, *Mishkāt al-Anwār fī mā Ruwiya ‘an Allāh min al-Akhbār*, compiled by Shaykh al-Akbar Muhyiddīn Ibn ‘Arabī (1165-1240), represents

one of the major references for understanding the spiritual and theological dimensions of *hadith qudsī*. This work comprises 101 *hadith qudsī* transmitted through the Prophet Muhammad (*saw*) and reflects the profound depth of Ibn ‘Arabī’s Sufi thought in interpreting the divine sayings.

As a prominent Sufi thinker and scholar, Ibn ‘Arabī was not merely a transmitter of traditions, but also an interpreter who connected hadith texts with spiritual experience. In *Mishkāt al-Anwār*, the *hadith qudsī* are not presented merely as a collection of narrations; rather, they serve as a medium for theological and metaphysical reflection, illustrating the relationship between God and humanity within the framework of Sufism. The work is organized into three principal categories: (1) *hadith* with complete chains of transmission extending to Allah through the Prophet Muhammad (*saw*); (2) *hadith* without complete chains of transmission, yet still attributed to divine speech; and (3) supplementary *hadith* focusing on themes of mercy, judgment, and spiritual experience.¹

The themes addressed in this work include divine mercy, justice, destiny, the closeness of God to His servants, as well as eschatological dimensions such as paradise, rewards, and intercession. In addition, these *hadiths* also emphasize ethical and spiritual aspects, such as sincerity, *dhikr* (remembrance of God), love for others for the sake of Allah, and acceptance of divine decree. The compilation of this work was likely influenced by the prophetic tradition that encouraged the collection of forty *hadiths* as a scholarly contribution to the Muslim community.²

Several previous studies have examined the thought of Ibn ‘Arabī, particularly in the aspects of Sufism and the epistemology of *kashf*. Achmad Ainul Yaqin, for example, highlights the use of *kashf* as a method for assessing the authenticity of *hadith*, positioning it as an epistemological alternative outside the traditional approach of *hadith* scholarship. Other research by Abdillah Afabih and Viki Junianto also shows that the *kashf* method in Ibn ‘Arabī’s thought has legitimacy in the Sufi tradition through *irfani* practices and *riyadah*.³

¹ Muhyiddin Ibn ‘Arabī, *Divine Sayings: 101 Hadith qudsī (Mishkat al-Anwar)*, trans. Stephen Hirstenstein and Martin Notcutt (Oxford: Anqa Publishing, 2004).

² Muhyiddin Ibn al-‘Arabī, *The Divine Reports (Mishkat al-Anwar)*, trans. Moustafa Elqabbany (USA: Imam Ghazali Publishing, 2025).

³ Abdillah Afabih and Viki Junianto, Menguji Metode Kashf Ibnu Arabi terhadap Otentisitas Hadits, *Jurnal Studi Ilmu-Ilmu al-Qur’an dan Hadis*, 23 (1), 2022: 111–124.

Additionally, significant contributions also come from modern translation works. Stephen Hirtenstein and Martin Notcutt published an English-language translation titled “*Divine Sayings: 101 Hadith Qudsī*”, based on early manuscripts from the Suleymaniye Library in Istanbul. Furthermore, Moustafa Elqabbany published “*The Divine Reports*”, which offers a more systematic reading approach to the text's structure. In the local context, Ahmad Nabil Amir also translated this work into Malay under the title “*Relung Cahaya*”, which refers to the authoritative Arabic edition.⁴

Although these various studies have made significant contributions, most are still descriptive and have not yet deeply examined the integration between traditional *hadith* methodology (*riwayah*) and the Sufistic approach (*kashf*) in the work “*Mishkāt al-Anwār*”. Therefore, this study aims to analyze Ibn 'Arabī's understanding of the *hadith qudsī* in that work, particularly in the context of a synthesis between the textual and spiritual approaches.

This research is expected to contribute to enriching the study of *hadith*, particularly by bridging the dichotomy between the orthodox and Sufistic approaches in the Islamic scholarly tradition.

B. Method

This study employs a descriptive-analytical method to examine the contents of the book *Mishkat al-Anwar (The Divine Reports)* by Ibn 'Arabī. In analyzing the text, it employs qualitative (narrative), analogical, phenomenological, historical, theological, and thematic approaches, grounded in hermeneutical, historical, and socio-functional theories by Nurcholish Madjid, as well as al-Albani's critique of the *isnad* and *matan*, which are used to analyze the conclusions -Ibn 'Arabi's spiritual and scholarly conclusions regarding the text of *Mishkat al-Anwar* and explaining the fundamental themes of the imperatives of the *qudsī hadith's* narration and understanding. The data were obtained from primary and secondary library sources related to hadith studies, Sufism, and Ibn 'Arabī's works.

⁴ Muhyiddin Ibn 'Arabi, *Relung Cahaya*, trans. Ahmad Nabil Amir (Bogor: Guepedia, 2023).

C. Result and Discussion

This section details the important findings distilled from the essence of the *kitab Mishkat al-Anwar*. The original title of this work by Ibn 'Arabī is *Mishkāt al-Anwār fīma Ruwiya 'an Allah min al-Akhbar* (Niche of Lights Concerning Some of the Reports Narrated from God). These reports are so rich in meaning that they cannot be adequately characterized by a single term or phrase. Recurring themes include our absolute dependence on God and His readiness to forgive and embrace those who truly return to Him. Their universal nature enables them to be appreciated across diverse cultural and religious backgrounds. The words of God in *Mishkat al-anwar* are called *hadith qudsī*, which are generally understood as the words of God heard by the Prophet Muhammad (*saw*) and narrated outside of the Qur'anic revelation. There are one hundred and one *hadith qudsī* compiled in the *Mishkat al-anwar*, and most of them are well-known in Islamic tradition. Of the many collections of hadith produced by the thirteenth-century Islamic mystic *al-Shaykh al-Akbar* Muhyiddīn Ibn 'Arabī, this is the only one that has become widely disseminated.⁵

Profile

Born in Murcia in southern Spain (Andalus) on July 28, 1165 (560 H), Abū 'Abd Allāh Muhammad ibn 'Alī ibn Muhammad Ibn al-'Arabī al-Hātimī al-Tā'ī al-Andalusī al-Mursī al-Dimashqī (d. November 16, 1240), nicknamed al-Qushayrī, Sultān al-'Ārifīn, and Ibn Saraqah in Andalusia, was an Arab Andalusī scholar, mystic, poet, and philosopher who was highly influential in Islamic thought. Ibn 'Arabi began his study of *hadith* in Seville at around the age of fifteen or sixteen, as a result of an astonishing spiritual experience. During a period of retreat, he had a unique vision of the three principal Prophets (*as*) in the Western tradition: Jesus, Moses, and Muhammad (*saw*), who each gave him specific guidance. In that vision, he was saved from danger by the Prophet Muhammad (*saw*), who said to him: “*My beloved, hold on to me and you will be safe*”. Ibn 'Arabī said, “*From that moment on, I devoted myself to the study of hadith*”.⁶

Following this vision, he began his spiritual journey with great earnestness. Before long, he met several spiritual teachers in Andalusia and quickly demonstrated

⁵ Muhyiddin Ibn 'Arabi. *Divine Sayings...*

⁶ Muhyiddin Ibn al-'Arabi, *Kitab al-Mubashshirat*, M.S. Zahiriyah 5859, t.t.

his extraordinary talent. In Cordoba in 1190 (586 H), for example, he attained a great vision of all the prophets, from Adam to Muhammad (peace be upon him), during which he was informed of his own function as the Seal of the Saints (*Khatamul Awliya'*). He studied under a number of prominent scholars and mystics in Andalusia and North Africa. He studied the Qur'an and the science of *qira'at* and narrated with a general ijazah from Abu Tahir al-Sillafi al-Asbahani and others such as Abu Bakar Ibn Muhammad Ibn Khalaf al-Lakhmi al-Ashbili, Abu al-Qasim al-Sharrath and Abu Bakar Muhammad Ibn Ahmad Ibn Abi Hamzah. He also transmitted the *Jami' al-Tirmidhi* from *Diya' al-Din 'Abd al-Wahhab Ibn 'Ali ibn Sakinah*, the *shaykh al-shuyukh* in Baghdad.⁷

His travels took him to Mecca, Anatolia, and finally Damascus, where he taught and wrote extensively. Of the 846 works attributed to him,⁸ around 700 are original manuscripts, of which only about 400 survive. Among them are *Fusus al-Hikam*, *Ruh al-Quds*, *al-Durrat al-Fakhirah*, and *Muhadarat al-Abrar wa Musamarat al-Akhyar* (in which he extensively cites his chains of transmission to books of Sunnah, history, genealogy, and etiquette) and *al-Futuhat al-Makkiyya*, which explores the metaphysical realm, divine love, and spiritual reality. He mentored *Sadr al-Din al-Qunawi* and influenced generations of thinkers.

His legacy continues to shape Islamic thought, spirituality, and philosophy today. His cosmological teachings became the dominant worldview in many parts of the Islamic world. He is famous among Sufi practitioners by the honorific title *ash-Shaykh al-Akbar* (from which the Akbariyya school takes its name) and *Muhyī ad-Dīn* (Reviver of Religion) Ibn 'Arabī, and is regarded as a saint. In medieval Europe, he was known as Doctor Maximus (“*The Greatest Teacher*”).

Born into the Tayy tribe and born in Murcia, al-Andalus on 17 Ramadan 560 AH, Ibn 'Arabi was a Sunni, although his writings on the Twelfth Imam are also widely accepted among Shia followers. His father, Ali Ibn Muhammad, served as a vizier and was known as a leading jurist and hadith scholar and a follower of Sufism, while his grandfather, Muhammad bin Ahmad, was a *qadi* and one of the great scholars in

⁷ Kattani, 'Abd al-Hayy ibn 'Abd al-Kabir. *Fihris al-Faharis wa'l-Ithbat wa Mu'jam al-Ma'ajim wa'l-Mashyakhat wa'l-Musalsalat*. *Turath for Solutions*, 2013.

⁸ Osman, Yahya. *Histoire et Classification de l'oeuvre d'Ibn Arabi: etude Critique*. Damas: Institut Francais de Damas, 1964.

Andalusia.⁹ It is debated whether or not he adhered to the Zahiri school, which later merged with the Hanbali school. He studied the al-Zahiri and Maliki schools of jurisprudence under several teachers, such as Ali Ibn Muhammad Ibn al-Haq al-Isybili, Ibn Zarqun al-Ansari, and 'Abd al-Mun'im al-Khazraji. He died in 1240 (638 H) at the age of seventy-five, and was buried in the Salihyya district of Damascus, just north of the city wall, and his shrine is still continuously visited and respected today

After his death, Ibn 'Arabī's teachings quickly spread throughout the Islamic world. His writings were not confined to the Muslim elite but penetrated other social strata through an extensive network of *Sufi* orders. Ibn 'Arabī's works also circulated widely in Persian, Turkish, and Urdu. Many renowned poets were trained in the *Sufi tariqa* and inspired by Ibn 'Arabi's concepts. Other scholars of his time, such as al-Munawi, Ibn 'Imad al-Hanbali, and al-Fayruzabadi, all praised Ibn 'Arabi as “*a righteous friend of Allah and a faithful scholar*”, “*an absolute mujtahid*”, and “*the imam of the people of shari'ah in both knowledge and heritage, the murshid of the people of tariqah in practice and knowledge, and the shaykh al-mashayikh of the people of truth through spiritual experience (dhawq) and understanding (fiqh)*”.¹⁰

Background of the *Kitab*

The *kitab Mishkāt al-Anwār* (Niche of Lights) by Ibn 'Arabi is one of the earliest, most important, and influential collections of *hadith qudsī*, containing 101 *hadith* drawn from oral tradition and written compilations. It presents a deeply profound yet modest work by gathering the *Divine Words*.

The original manuscript is still preserved, among other places, in the Suleymaniye Library in Istanbul. It likely played an important role in making this type of *hadith* literature more popular. Of the many compilations of *hadith* produced by the thirteenth-century Islamic mystic, *al-Shaykh al-Akbar* Muhyiddin Ibn 'Arabī, this is the only one that has become widely circulated. This is not merely a collection by someone skilled in hadith bibliography, but a selection by a true spiritual master. In fact, Muhyiddin Ibn 'Arabī is known throughout the Islamic world simply *as al-shaykh al-akbar*, “*the greatest master*”. He dedicated his entire life to revealing, at the deepest

⁹ Kattani, 'Abd al-Hayy ibn 'Abd al-Kabir. *Fihris al-Faharis wa'l-Ithbat wa Mu'jam al-Ma'ajim wa'l-Mashyakhah wa'l-Musalsalat. Turath for Solutions*, 2013. 1: 316-319.

¹⁰ Claude, Addas. *Mencari Belerang Merah: Kisah Hidup Ibn 'Arabi*. Tr. Zaimul Am. Jakarta: Serambi, 2004.

level, the primordial Unity that underlies all of human life and the cosmos, in all its richness and complexity.

The author of several hundred works, spanning the entire broad spectrum of Islamic mysticism and spiritual thought, he has exerted an unparalleled influence on Muslim generations. Many of his later disciples have themselves become beacons of wisdom in their own right. In recent years, as more of his writings have been translated into Western languages, there has been a growing appreciation of his importance as an advocate of boundless compassion. This is partly reflected in the hadiths cited in this work, drawn from his own acumen as a guide of refined taste and profound wisdom, and as a consummate muhaddith.¹¹

Based on a review of this book, *Mishkāt al-Anwār*, it can be concluded that it is a summary of discussions related to *hadith qudsī*, which are largely quoted from his book *Futūhāt al-Makkiyah*, especially the final chapter 560, which outlines the foundational guidance he gave to all who would embark on the spiritual life, in a series containing nearly 170 practical teachings (*wasiyyah*).¹²

In many ways, this summary of what has been stated previously in the *Futūhāt* “*a reminder of what God has commanded*” is drawn from the Qur'an, *hadith*, his own experiences, and those of other mystics. There are several sections that quote and sometimes interpret the *hadith qudsī*, which in almost every case are taken directly from the *Mishkat*. A careful analysis shows that no fewer than 60 of the 101 are repeated verbatim, and indeed all of those that specifically constitute advice to humans in the world, rather than the Divine discourse to the inhabitants of Paradise. Although the overall arrangement is different, two long passages (*Futūhāt* IV 527-9 and 534-6) repeat the sequence of the *Mishkat al-Anwar* exactly, which leads us to conclude that the latter was undoubtedly used in the composition of the former.

Qudsī hadiths whose chains of transmission are unclear and whose authenticity is disputed are not included here; for example, the *hadith* “*I am a hidden treasure, and I want to be known: so I created the universe that I might be known*”. Ibn 'Arabī states that he knew its authenticity through the path of unveiling (*kashf*), [this *hadith*, which he often quotes “*is authentic based on spiritual unveiling (kashf) but not established*

¹¹ Hirtenstein, Stephen. *The Unlimited Mercifier: The Spiritual Life and Thought of Ibn 'Arabi*, (Oxford, 1999).

¹² Muhyiddin Ibn al-'Arabi. *The Openings Revealed in Makkah (al-Futuhāt al-Makkiyah)*. Tr. Shuayb Eric Winkel. (New York: Pir Press, 2021).

through the path of transmission (*naql*)” Futuhat II. 399, 1. 28], however, he does not confuse one type of knowledge with another, and *hadith qudsī* of this kind are not included in this book.¹³

Here too lies the importance of five of the six canonical *hadith* collections in Ibn 'Arabī's selection: according to his account, the books of al-Bukhari, Muslim, al-Tirmidhi, al-Nasa'i, and Abu Dawood account for no fewer than 45 of the 101 *hadith*.¹⁴

Qudsi Hadith

Hadith qudsī (or divine or *rabbani hadith*, translated as Sacred or Divine Statement) is a special form of *hadith* that narrates reports spoken by God Himself to the Prophet Muhammad (*saw*), who in turn serves as the transmitter. Sometimes, the *hadith* is addressed by God to other prophets, such as Abraham, Moses, or David, or to angels, and reported by the Prophet Muhammad (*saw*). There are also a number of *hadiths* in which God specifically addresses “*the son of Adam*” or humans directly in the Hereafter. In the *Mishkāt al-Anwār*, for example, we find that 5 *qudsī hadiths* are addressed to the Prophet Muhammad (*saw*), 8 to other prophets, 12 to angels, 18 to the son of Adam, and 20 to humans in the hereafter (i.e., on the Day of Judgment, in paradise, etc.).

Although the Qur'an and the *hadith qudsī* convey the word of Allah itself, there is an important distinction to be made between the two. For example, the Qur'an was revealed through the mediation of Gabriel and is a miracle: the *hadith qudsī* does not necessarily come through Gabriel but may be revealed through inspiration or dreams. While a Muslim must recite part of the Qur'an during the *sunnah* prayers, it is not permissible to include *hadith qudsi*. An important distinction also arises in how each is preserved and transmitted. The Holy Book, the Qur'an, was revealed to the Prophet Muhammad (*saw*) (born in 570 AD) from the age of forty. Part of the Qur'an was spoken by the Prophet (*saw*) at different times over a period of twenty-three years, and under his direction, it was recorded by being memorized by many people and written down.

Qudsi hadith do not form a separate category in the major *hadith* books. It appears that nearly five hundred years passed after the Prophet's (*saw*) passing before

¹³ Muhyiddin Ibn al-'Arabi. *The Openings...*

¹⁴ Muhyiddin Ibn 'Arabi. *Divine Sayings...*

the first collection of *qudsī hadith* was fully compiled. At the very least, the first work cited by William Graham in his book *Divine Word and Prophetic Word in Early Islam*, which lists chronologically fifteen collections of *Hadith qudsī* that exist in manuscript or printed form, is *Kitab al-ahadith al-ilahiyya* by Zahir Ibn Tahir al-Shahhami al-Naysaburi (d. 533/1138), half a century before Ibn 'Arabī was born. Nevertheless, the book *Mishkāt al-Anwār* by Ibn 'Arabi is the second oldest text of its kind mentioned by Graham, which was completed in 599/1203. It is remarkable because it was not only taken from the books of *hadith*, but also contains a section of the forty *hadith qudsī* with a complete chain of transmission for each one, beginning with the person who transmitted the *hadith* to Ibn 'Arabī. Other collections were made later by other authors from the available texts, the largest of which contains 858 *hadith* collected by Muhammad al-Madani (d. 881/1476).

One of the characteristics of the *hadith qudsī* is that it can be described as “*concise and incisive words*”, meaning that its few expressions contain rich meaning. They symbolize the attribute referred to by the Prophet Muhammad (*saw*) when he explained that it had been given with *jawami' al-kalim* (literally, “*synthesis of words*”).¹⁵

The Works of *Hadith* of Ibn 'Arabi

Most modern scholars have not written much about the place of *hadith* in Ibn 'Arabī's life and writings. They have instead chosen to focus on the depth of his thought and to demonstrate its connection to the Qur'an. However, it is quite clear from any examination of his works that he developed the most comprehensive knowledge of the entire Islamic tradition, and he was known during his lifetime as a reliable transmitter of *hadith*. For example, one of his students, Ayyub b. Badr al-Muqri', usually referred to Ibn Arabī as “*teacher, imam, scholar, transmitter of hadith*” (*al-shaykh al-imam al-'alim al-muhaddith*).¹⁶

Known as a major author on spiritual matters and a teacher in his own right, Ibn 'Arabi continued to study *hadith* whenever he had the opportunity throughout his life,

¹⁵ Denis Grill. “Hadits dalam Karya Ibn 'Arabī.” Tr. Yoyo Hambali, <https://jaringansantri.com/hadits-dalam-karya-ibn-%CA%BFarabi-1/>, diakses 10 Jun, 2021. Diterjemahkan dari “Hadith in the work of Ibn 'Arabi” <https://ibnarabisociety.org/ahadith-in-the-work-of-ibn-arabi-denis-gril/>

¹⁶Martin Notcutt. An Introduction to Ibn 'Arabi's *Mishkat al-Anwar*. <https://ibnarabisociety.org/introduction-to-mishkat-al-anwar-martin-notcutt/>, t.t.

eager to acquire knowledge whenever it arose. In the middle of his life, he spent two and a half years in Mecca, where he compiled the book *Mishkāt al-anwār*, and at least four other works (namely the book *al-Mahajjat al-bayda* (also dedicated to *hadith*), *Hilyat al-Abdal* (on the path to achieving sainthood), *Taj al-rasa'il* (a collection of love letters addressed to the Ka'ba), and *Ruh al-quds* (which includes narratives about his teachers in Andalusia).¹⁷

In his Fihrist, which records 248 of his works written up to 627/1229, Ibn 'Arabī mentions several books dedicated to *hadith* besides *Mishkāt al-Anwār*. Among them are *Kitab al-Mahajjat al-Bayda' fi'l-Ahkam al-Shar'iyya* (a treatise on fiqh compiled in Mecca about a year after *Mishkat al-Anwar*), *Kitab Miftah al-Sa'ada* (a compilation of *hadiths* from Muslim and Bukhari, and some *hadiths* of Tirmidhi) *Ikhtisar Sahih al-Bukhari*, *Ikhtisar Sahih Muslim*, *Ikhtisar Jami' al-Tirmidhi*, *Ikhtisar al-Muhalla li Ibn Hazm*, *Kitab al-Misbah fi jam' bayn al-sihah* (a synthesis of the six major *hadith* collections: al-Bukhari, Muslim, Tirmidhi, Ibn Majah, Abu Da'ud, and Nasa'i), *al-Riyad al-Firdawsiyah fi al-Ahadith al-Qudsiyah*, *Shama'il al-Nabi (saw)*, *Kitab Kanz al-abrar fima ruwiya 'an al-nabi (saw) min al-ad'iyah wa'l-adhkar*, *Mukhtasar al-sirah al-nabawiyah (saw)*, *Kitab al-Arba'in hadithan al-mutaqabila wa'l-arba'in al-tawilat*, *Kitab Mishkat al-ma'qul al-muqtabasa min nur al-manqul* (a work in nine chapters, comparing rationality and inspiration) and others.¹⁸

Riwayah dan Khabar

The book *Mishkāt al-Anwār* by Ibn 'Arabī begins with a brief introduction and concludes with a *khatimah* that completes the narration transmitted through chains and turuq linked to his *musnid* teachers, ending in Mecca, as recorded in the final section of the *Mishkāt al-Anwār*. It opens by mentioning the name of God, the Most Merciful, the Most Compassionate, followed by supplications and blessings offered and entrusted to the Prophet (*saw*), his family, and his companions, and his hope for the acceptance of

¹⁷ Hirtenstein, Stephen. *The Unlimited Mercifier...*

¹⁸ Martin Notcutt. "An Introduction to Ibn 'Arabī's *Mishkat al-Anwar*" <https://ibnarabisociety.org/introduction-to-mishkat-al-anwar-martin-notcutt/>, t.t. dan Denis Grill. "Hadits dalam Karya Ibn 'Arabī." Tr. Yoyo Hambali, <https://jaringansantri.com/hadits-dalam-karya-ibn-%CA%BFarabi-1/>, diakses 10 Jun, 2021. Diterjemahkan dari "Hadith in the work of Ibn 'Arabī" <https://ibnarabisociety.org/ahadith-in-the-work-of-ibn-arabi-denis-gril/>

this work: “*And may the mercy of God be upon our leader Muhammad, his family, and his companions, and peace be upon them all...*” The servant who is greatly hopeful of his Lord, Muhammad Ibn 'Ali ibn Muhammad Ibn al-'Arabī al-Ta'i al-Hatimi al-Andalusi, may God conclude him with the best of outcomes, says: Praise be to Allah, the Lord of the Worlds, who is the final reward for those who fear Him. There is no power and no strength except in Allah, the Most High, the Most Great. May blessings and peace be upon Muhammad, the leader of all worlds, upon his pure family, and upon his companions, his followers, and all the believers.¹⁹

This book concludes with an epilogue quoting a *hadith* narrated from al-Naqqash, and ends by listing the names of the narrators responsible for conveying the traditions found in the book and the place where it was last compiled: “*Hadith twenty-one (101), This is the one hundred and first hadith qudsī, and with it this book comes to an end*”. This *hadith* was narrated to me several times by my *Shaykh*, the Imam, a descendant of the Prophet (*saw*), the *hadith* narrator, Abu Muhammad Yunus Ibn Yahya Ibn Abu al-Hasan Ibn Abu al-Barakat Ibn Ahmad Ibn 'Abdallah Ibn Muhammad Ibn Ahmad Ibn Hamza Ibn Isma'il Ibn Muhammad Ibn 'Isa Ibn Musa Ibn Muhammad Ibn 'Ali Ibn 'Abdallah Ibn al-'Abbas, the uncle of the Messenger of God (*saw*), may God shower him with mercy and peace!

Sometimes I would read it aloud to him while he listened, and sometimes he would read it to me while I listened, [and this took place] in the interior of the Noble Sanctuary (*al-Haram al-Sharif*) facing the most honored Ka'bah, in *Jumada al-akhira* of the year 599. He told me that he had received it himself from Qadi Abu al-Fadl Muhammad Ibn 'Umar b. Yusuf al-'Urmawi, from Abu Bakr Muhammad Ibn 'Ali Ibn Muhammad known as Ibn Khayyat, from Abu Sahl Mahmud Ibn 'Umar al-'Ukbari, from Abu Bakr Muhammad Ibn al-Hasan al-Naqqash, from Abu Bakr Ibn al-Husayn al-Tabari al-Buzuri, from Muhammad Ibn Humayd al-Razi, from Salama Ibn Salih, from Qasim Ibn al-Hakam, from Salam al-Tawil, from Ghiyath Ibn al-Musayyab, from 'Abd al-Rahman Ibn Ghanm and Zayd Ibn Wahb, from 'Abdallah Ibn Mas'ud. He narrated from 'Ali a *hadith* about “*The Station on the Day of Resurrection*” and from the Prophet (*saw*) a *hadith* about “*God Responding to the Inhabitants of Paradise*”, which we have already mentioned.

¹⁹ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar fima Ruwiya 'an Allah min al-Akhbar*, (Halab: Matba'ah Ilmiyah, 1927).

Here ends the book entitled “*Relung Cahaya*” concerning some of the reports narrated from God, may He be glorified. This third part was completed, and with it the entire work, in the Sacred Courtyard of Mecca on the evening of Sunday, the third day of *Jumada al-akhira*, in the year 599 [February 16, 1203]. Written in the author's own hand, Muhammad Ibn 'Ali Ibn Muhammad Ibn al-'Arabī al-Ta'i al-Hatimi. May God have mercy on the one who reads it, and may He bless the one who compiled it.

And may God shower blessings upon our leader Muhammad (*saw*), his family, and his companions, and may He greet them all with peace. O You, my strongest reliance! O You, my unfailing hope! May You seal my efforts with abundant success!²⁰

This final prayer, which appears only in some manuscripts, seems to have been taken from a *hadith* transmitted by *al-Naqqash*.²¹ In the final section of this book, *Mishkāt al-anwār*, Ibn 'Arabi mentions where this *Mishkāt* was written: in the Haram area of Mecca in the year 599 AH. *Hadith* no. 101 at the end of this book, which Ibn 'Arabi studied while facing the Ka'bah, is also included in full in Chapters 64 and 65 of the *Futuhāt al-Makkiyyah*.²²

In his preface, the author also mentions the reason that prompted his writing, which was inspired by the tradition and the well-known *hadith* narrative promising reward for those who preserve forty *hadiths* of the Prophet (*saw*): “*According to Ibn 'Abbas, the Messenger of Allah (peace be upon him), may the blessings and peace of God be upon him, said: Whoever preserves for my community forty hadith from the Sunnah, I will intercede for him on the Day of Resurrection.*” According to Anas ibn Malik, the Messenger of Allah (*saw*), may the prayers and blessings of Allah be upon him, also said: “*Whoever preserves for my nation forty hadith that they need, Allah will record him as a wise and learned person...*”. After learning these words from the Prophet (*saw*), and considering that man is more in need of the Hereafter, which is his place of return, than of this world, I have compiled these forty *hadiths* in Mecca, may God preserve it, over the months of the year 599 [H]. I took as my criterion that it be a *hadith* with a chain of transmission that is directly connected back to God, Glorified and Exalted is He forever.”²³

²⁰ Muhyiddin Ibn 'Arabi. *Divine Sayings...*, h. 133.

²¹ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar*, Cairo, 1999, h. 69.

²² Muhyiddin Ibn 'Arabi. *Divine Sayings...*, h. 107.

²³ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar...*, h. 18.

Mishkāt al-anwār is the only book in Ibn 'Arabī's extensive writings specifically devoted to *hadith qudsī*. As he explains in his preface, this collection was compiled as his way of conforming to two *hadith* reports: the one narrated above by Ibn 'Abbās and the one by Anas b. Malik. He explains that, since humans need it more in the Hereafter than in this world, it will present two collections of forty *hadith* each, with an additional twenty *hadith* to bring the total to one hundred, adding one more to uphold the “oddity”. (witr) Divine. This again aligns with a famous *hadith*: “God is Odd/Unique and loves odd numbers”.

101 *hadiths* from *Mishkāt al-Anwār* are therefore divided into three parts. The first forty *hadiths* have a complete, unbroken chain of transmission that traces back to God through the mediation of the Prophet Muhammad. (*saw*) [*al-ahadith al-musnadah*]. The second forty, titled *khavar* (meaning “news” or “information”), trace back to God without a complete chain of transmission through the Prophet (*saw*) [*al-ahadith al-marfu'ah*], and most of them are taken from well-known collections such as *Sahih Muslim* or *Tirmidhi*. Seven of these are excerpted from the long *hadith* on the Station of Intercession on the Day of Resurrection, narrated by al-Naqqash (d. 351/962). The final section of the twenty *hadiths* (*al-ahadith al-mursalah*) is quoted from the same book, with the last *hadith* given a direct chain of transmission. This threefold division explains why this work has been known by various titles.

This book is modestly divided into three main sections: *hadith* with a complete chain of transmission (*isnad*) ending directly with Allah; *hadith* without an *isnad* but traced back to the divine word; and complementary *qudsī hadith* focusing on God's mercy, judgment, and spiritual insight. These are arranged according to their transmission priority as indicated in the introduction:

"After learning these words from the Prophet (saw), and bearing in mind that humankind needs the Hereafter, which is their ultimate return, more than this world, I compiled these forty hadith in Mecca, may God protect it, over the months of the year 599 [H]. I took as my criterion that it be a hadith with a chain of transmission that goes directly back to God, Glorified and Exalted is He. This was followed by another forty, which likewise trace back to God, but without the connecting link through the Messenger of God (saw), may the prayers and blessings of God be upon him, [and these were selected] from the hadith that I have narrated orally and recorded in writing. I then supplemented it with another twenty-one hadith, making a total of one hundred and one hadith

qudsi. May God benefit us and you with knowledge. May He include us among His people by His mercy and help, for He is Almighty over all things".²⁴

The sequence of topics and minor themes reflecting its content is as follows: (Part One) *Hadith-1*: Forbidding injustice, *Hadith-2*: Abandoning association, *Hadith-3*: The believer with little provision, *Hadith-4*: Allah reconciles among the believers, *Hadith-5*: The veil of Paradise and Hell, *Hadith-6*: Reciting *al-Fatihah* in one breath, *Hadith-7*: The son of Adam insults Me, *Hadith-8*: Remembering Me and forgetting Me, *Hadith-9*: The Hand of God is full, *Hadith-10*: I am with My servant when he remembers Me, *Hadith-11*: Fear and security, *Hadith-12*: I will protect them in My shade, *Hadith-13*: I am according to the supposition of My servant concerning Me, *Hadith-14*: God responds to one of the inhabitants of Hell whose punishment is the lightest, *Hadith-15*: Majesty is My robe, *Hadith-16*: The intercession of the Most Merciful, and His Pleasure, *Hadith-17*: The religion that I love, *Hadith-18*: Seeing God, *Hadith-19*: Destined for Hell or Paradise, *Hadith-20*: Submission to My decree, *Hadith-21*: What no eye has seen nor ear has heard, *Hadith-22*: He who hopes for other than Me, *Hadith-23*: The last to enter Paradise, *Hadith-24*: When God created Adam, *Hadith-25*: When God created the Earth, *Hadith-26*: I am your Lord, *Hadith-27*: I am with him when he remembers Me, *Hadith-28*: I will forgive you, *Hadith-29*: The mercy of rain, *Hadith-30*: God hears whoever praises Him, *Hadith-31*: Distributing the *Fatiha* and answering prayers, *Hadith-32*: Regarding sincerity, *Hadith-33*: Those who love one another, *Hadith-34*: Compensation for loss of sight, *Hadith-35*: The emergence of those who betray in the name of religion, *Hadith-36*: I gave you a gift; what have you done with it?, *Hadith-37*: The Nation of Muhammad on the Day of Judgment, *Hadith-38*: Salawat and peace upon the Prophet, *Hadith-39*: Focusing on My Worship, *Hadith-40*: There is no god but Allah.

(Part Two) *Khabar-1*: Abraham and Disobedience to the Beloved, *Khabar-2*: David and the bond of the heart, *Khabar-3*: Moses and the work most beloved by God, *Khabar-4*: I know My lovers, *Khabar-5*: About a person who kills himself, *Khabar-6*: My remembrance when facing the enemy, *Khabar-7*: Mercy overcomes Wrath, *Khabar-8*: Being content with one's portion, *Khabar-9*: God's welcome to the inhabitants of Paradise, *Khabar-10*: How you cheat Me, *Khabar-11*: Pleasure and hardship, *Khabar-12*: Creation and sustenance, *Khabar-13*: Peace and eternity in

²⁴ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar...*, h. 18.

Heaven, *Khabar-14*: The rights of the lover, *Khabar-15*: The believer, *Khabar-16*: The descent of the King, *Khabar-17*: The Reckoning, *Khabar-18*: I have made you for Myself, *Khabar-19*: About Tomorrow, *Khabar-20*: Surrender and Peace, *Khabar-21*: Obligations and food, *Khabar-22*: Prayer and sufficiency, *Khabar-23*: The time to give charity, *Khabar-24*: Spending generously, *Khabar-25*: My treasury never runs dry, *Khabar-26*: The unveiling of the veil for the inhabitants of Heaven, *Khabar-27*: My dominion is eternal, *Khabar-28*: The Plot of God, *Khabar-29*: I will shower you with gifts, *Khabar-30*: I accept the supplication of the humble, *Khabar-31*: Forsaking evil for God's sake, *Khabar-32*: Fulfilling what is demanded, *Khabar-33*: The folly of man, *Khabar-34*: Moses and the pillars of religion, *Khabar-35*: Servant-prophets and king-prophets, *Khabar-36*: Humiliating a wali, *Khabar-37*: The deed most beloved by God, *Khabar-38*: All that you desire, I desire, *Khabar-39*: I am time, *Khabar-40*: I have forgiven them.

(Part Three) *Hadith-1*: God's promise to those who go out for jihad, *Hadith-2*: God is amazed by those who go out for jihad, *Hadith-3*: The bounty reserved for those who are martyred, *Hadith-4*: The people of *dhikr*, *Hadith-5*: Moses's request for prayer, *Hadith-6*: God's salutation upon the Prophet, *Hadith-7*: Maintaining family ties, *Hadith-8*: Compassion, *Hadith-9*: When God loves a servant, *Hadith-10*: The Forgiver of sins, *Hadith-11*: My servant draws near to Me, *Hadith-12*: Acceptance of deeds, *Hadith-13*: Serving the world, *Hadith-14*: The ungrateful servant, *Hadith-15*: Redemption by the Name of God, *Hadith-16*: Hoping for others besides Me, *Hadith-17*: Those whose prayers are not rejected, *Hadith-18*: The recompense on the Day of Resurrection, *Hadith-19*: The *qari*, the martyr, and the wealthy person, *Hadith-20*: The hypocrite, *Hadith-21*: God responds to the inhabitants of Heaven, their requests, and His answer.²⁵

Fiqh al-Hadith

In *Mishkāt al-Anwār* (Niche of Lights), according to Ibn 'Arabī, “light” is the Word of God that is reflected in the “*niche*” of the Prophet (*saw*), revealing the majesty and beauty of this light just as it truly is.²⁶

²⁵ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar*..., h. 3.

²⁶ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar*...

Ibn ‘Arabī rarely provides direct commentary on the *hadiths* included in *Mishkāt al-Anwār*, but one can refine their meaning from the way he evaluates the authority and chain of transmission of the *isnad* and selects *hadiths* that resonate with divine values, the concept of servitude, and humanity.

A proper understanding of these *hadiths* has enabled scholars and jurists to derive legal and theological insights through *istinbāt* and derive their legal rulings and fiqh teachings, which can be drawn from the implied meaning of the texts and their apparent statements, such as the first *hadith* which emphasizes the theme of justice and the prohibition against being unjust, as mentioned in the first *hadith* (1) From Abu Dharr, the Prophet, peace and blessings of God be upon him, said, narrating the word of God, may He be glorified and exalted:

“O My servants, I have forbidden oppression for Myself and I have forbidden it among you. So do not be oppressive to one another”.

“O My servants, you are all lost except for those whom I guide. Ask for guidance from Me, and I will guide you”. *“O My servants, you are all hungry except for those whom I feed. Ask Me for food, and I will feed you”.* *“O My servants, you are all naked except for those whom I clothe. Ask Me for clothing, and I will clothe you”.* *“O My servants, you transgress limits by day and by night, but I forgive all wrongdoing. Ask for My forgiveness, and I will forgive you”.* *“O My servants, harming Me is beyond your power, so you cannot harm Me; and benefiting Me is beyond your power, so you cannot benefit Me”.*

“O My servants, if all of you—first and last, humans and jinn—were like the most devout person among you, it would not increase My kingdom in the slightest”. *“O My servants, if all of you—first and last, humans and jinn—were like the most wicked person among you, it would not diminish My kingdom in the slightest”.* *“O My servants, if all of you—first and last, humans and jinn—were to stand on the same plain and make your requests to Me, and if I were to grant each of you what he asked for, it would not diminish what is with Me more than a needle thins water as it passes through it”.* *“O My servants, it is only your deeds that I take into account, and based on them I will repay you. So let him who finds good praise God, and let him who finds anything other than that blame no one but himself”.*²⁷

In interpreting this *hadith*, it symbolically states that if a needle is thrown into the sea and then pulled out, the tiny drop of water clinging to it will not diminish the ocean itself, serving as a conceivable analogy drawn from a natural phenomenon. This first *hadith* is also included by Ibn 'Arabi in his *kitab Futūhāt al-Makkiyah* in Chapter 560, with his concise commentary emphasizing our complete reliance on God for

²⁷ Muhyiddin Ibn al-‘Arabi. *Mishkat al-Anwar...*, h. 21.

guidance, sustenance, and forgiveness. He describes this as a “*remedy for whatever pain befalls some weak souls in relation to the knowledge of God, when they are ignorant of what is meant by His word ‘there is none like Him’*”. He informed his readers to use this remedy, adding:

*"If you neglect what I have advised you to do, then you have only yourself to blame. If you are ignorant, then I have informed you. If you have forgotten, then I have reminded you. If you are a believer, then this reminder will benefit you. As for me, I have obeyed the command of God to admonish you, and your acceptance of the admonition is a testimony to your faith....this is my teaching, so hold fast to it, and this is my advice, so know it well".*²⁸

Meanwhile, the second *hadith* establishes the principle of monotheism and refutes the belief in polytheism that associates God with anything else considered to be His partner, as narrated in the *hadith* which reads: Second *hadith* (2) From Abu Hurayrah, the Messenger of God, may the blessings and peace of God be upon him, said, God, the Almighty and the Most Exalted, said: “*Of all partners, I am the least in need of a partner. As for him who does an act in which there is partnership with anything other than Me, I am free from him, and he is wholly involved in that which he has associated [with Me]*”.²⁹

The meaning of this *hadith* can be examined from the Qur'an's explanation of the same concept, as expressed in several verses: “*Then, when he saw the sun rise, he said, ‘This is my Lord! This is the greatest [of all]!’ – but when it [also] set, he cried out, ‘O my people! Behold, I have turned my face toward Him Who created the heavens and the earth, in submission, and I am not of those who associate partners with Him’*” (Al-Qur'an 6:78). This is a rejection of all forms of idolatry and polytheism, establishing a monotheistic worldview based on the noble religion [*al-Hanafiyah al-Samhah*] brought by Prophet Abraham (as).

The twentieth (100th) *hadith* suggests the possibility that believers may see God in the Hereafter. Meanwhile, the final *hadith* portrays God's indescribable love for the inhabitants of the heavens and the recompense He has prepared for the denizens of Paradise from the overflowing bounty of His incomparable blessings, the meaning of which aligns with the *hadith* of 'Ali (rad) on “*The Station on the Day of Resurrection*”

²⁸ Hirtenstein, Stephen. *The Unlimited Mercifier: The Spiritual Life and Thought of Ibn 'Arabi*, Oxford, 1999. dan Martin Notcutt. “An Introduction to Ibn 'Arabi's *Mishkat al-Anwar*” <https://ibnarabisociety.org/introduction-to-mishkat-al-anwar-martin-notcutt/>, t.t.

²⁹ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar*..., h. 23.

and from the Prophet (saw) on “*God's Response to the Inhabitants of Paradise*”: *Hadith* twenty-one (101). This is the one-hundred-and-first *qudsi hadith*, and with it this book concludes. The Messenger of God, may God shower him with mercy and peace, said:

In Heaven, God, He is exceedingly high, speaking to the inhabitants of Heaven:

"I am Allah, the One who generously scatters gifts, the All-Sufficient, the One who fulfills His promise completely, the One who is entirely True. And I have allowed you to dwell here. This is My Garden, and I have given you full authority over it. This is Myself, and I have let you see Me. This is My Hand that holds the dew and the rain, generously scattering them upon you, never once withholding them from you. And I, I look upon you, without ever taking My eyes off you, even for a moment. So ask for whatever you wish and desire".

"I have made you to know Me intimately. I am the One who sits with you, drawing you into My fellowship. There will be no more need or lack, suffering or misery, weakness or old age, dissatisfaction or oppression, and this will never change forever".

"The grace of Eternity is your happiness. You are the ones who rest in security, and abide in an everlasting existence, who are glorified, blessed! You are the most exalted kings, who obey Me and shun My prohibitions. So bring your needs to Me. Let Me fulfill them for you with abundance and generosity".

They answered, “*Our Lord, this is not what we hoped for and longed for. What we seek from You is nothing but the sight of Your Most Generous Face forever, and Your pleasure upon us*”.

Then the Most High, the Most Great, the Owner of the kingdom, who showers His gifts most generously and is most bountiful, praised and glorified be He, said to them: 'This is My face, which reveals Itself to you forever. Rejoice, for I Myself have forgiven you. Be glad! Go to your spouse, embrace them, and celebrate your marriage. Go to your newborn [daughter] and cherish her. Go to your chamber and enter it. Go to your garden and walk within it. Go to your mount and ride it. [Go] to your bed and lie upon it. [Go] to your female servants and your concubines in the garden [of Heaven] and be with them. [Go] to your garments and put them on. [Go] to your assembly and confer.

"Then rest for a while, without drowsiness or fear of attack, in a shaded shelter, in peace and tranquility, in the presence of the Almighty. Retreat to the Kawthar stream, to the Kafur, to the Pure Water, to Tasnim and Salsabil and Zanjabil. Bathe there and be comforted, blessed, and may you return in good health".

"Then go and sit on the green mattresses and beautiful carpets, (The Qur'an, 55:76) on raised couches in shaded pavilions, with water flowing and fruit in

abundance, uninterrupted and forbidden (Al-Qur'an, 56:29-33)". Then the Messenger of Allah (swt) recited: "*Behold, those destined for Paradise today will rejoice in whatever they do: in their bliss and their companions on the couches will recline; [only] pleasure will encompass them, and for them will be presented all that they could ask for: well-being and satisfaction through the word of God that spreads every blessing*" (The Qur'an, 36: 55-8). Then he (saw) recited this other verse: "*[While] on that same Day those destined for Paradise will be blessed with the finest dwellings and the most beautiful resting places*" (Al-Qur'an, 25: 24).³⁰

The understanding of this hadith can be referred to the interpretation of surah 25:48, 83:27, 76:5-6, and 108:1-2 from the Qur'an, "*Indeed, We have granted you a great good. So, pray to your Lord [alone], and sacrifice [for Him alone]*" (Qur'an 108:1-2). According to Muhammad Asad, "*Al-Kawthar* is usually understood as a river in Paradise or a spring which the Prophet (saw) saw near the summit of his Ascension (*mi'raj*). According to a hadith recorded by al-Tabarī (Tafsir no. 6), the Prophet Muhammad (saw) arrived at a very large tree that provided shade for all Muslims, and at its base was the mouth of two rivers: the rivers of *Rahmat* and *al-Kawthar*. After bathing in the river of *Rahmat*, the Prophet Muhammad (saw) was permitted to cross the *Kawthar* and enter Paradise. In another *hadith*, the source of water that flows into the other two rivers is named *Salsabil*. Mystical interpretations have been found regarding its connection to an expression from the same Arabic root, *kathra* (plurality): *Kawthar* thus refers to the vision of unity in diversity and plurality in unity.³¹

In his interpretation of surah 76:5-6, "*[Meanwhile,] behold, the truly righteous (al-abrar) will drink from a cup seasoned with petals of a fragrant flower (kafur): a source [bliss] from which the servants of God will drink, seeing it flowing in abundant streams*" (Al-Qur'an 76:5-6). It mentions: Camphor is revered as a medicine and fragrance. This *surah* further relates that they will also drink in Paradise: "*And in it they will be given to drink a cup seasoned with ginger (zanjabil), [drawn from] a spring [found] there, whose name is 'Salsabil'*" (Al-Qur'an 76:17-18).

"*And He is the One who sends the winds as good tidings of His mercy; and [with that, also], We send down pure water from the sky*" (Al-Qur'an 25:48). "*And it is*

³⁰ Muhyiddin Ibn al-'Arabi. *Mishkat al-Anwar*...

³¹ Asad, Muhammad. *The Message of the Qur'an*, (Gibraltar: Dar al-Andalus, 1980).

mixed with something very good [Tasnim] – a spring [of blessing] from which those brought near to God (muqarrabin) will drink” (Al-Qur'an 83:27).

According to Asad while most classical commentators hold that the noun *tasnim* is a name for a “*fountain in paradise*” or, alternatively, that it has no meaning, I am of the opinion that *tasnim* is derived from the verb *sannama* “*he raises [something]*” or “*makes [it] high*” – indicates a meaning in which the revealed knowledge is a “*wine*” [*rahiq*] that will be experienced by those who “*drink*” from it in paradise. From this, Ikrimah, a *tabi'i* (as quoted by Razi) equated the meaning of *tasnim* with *tashrif*, “*that is, to exalt*” or “*to honor*”.³²

D. Conclusion

From this brief discussion of the *kitab Mishkāt al-Anwār*, it can be concluded that the authoritative and universal approach to *hadith* presented by Ibn 'Arabi in his work emphasizes the moral and ethical essence distilled from the general meanings of the *hadith* texts. It is regarded as an important classical source of *hadith qudsī* traditions and summaries of their legal rulings, linked to the greatest teachers of the *tariqa*, *mashayikh*, and *hadith* scholars of his time. The reliability of the transmission and methodology employed by Ibn 'Arabī is widely recognized, which places its clear aspects of *riwayah* and *dirayah*—defined by a chain of narrators whose lineage connects to God—and thus demonstrates the authenticity and reliability of the sources for the *qudsī hadiths* he transmitted. In the hands of Ibn 'Arabi, these *hadiths* are brought to life as the most important source of the *hadith qudsī* tradition, distinguished from the Qur'an, encompassing the aspects of transmission and its profound sacred and divine (metaphysical) value, as well as the trustworthiness of its authentic source, which is derived from orthodox and uncontroversial spiritual guides (*murshids*) in the Sharia. Furthermore, it also gives balanced consideration to the clarity of the *isnad* and *matan*, as depicted in the divine discourses it quotes, which contain symbolic meanings from mystical teachings that emphasize absolute dependence on Allah and His vast forgiveness.

³² Asad, Muhammad. *The Message...*

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