

A

‘*adāla*

rectitude

‘*adam*

non-being; not-yet existence

‘*adl*

justice

aflāk, sing. *falak*

celestial spheres whirling around the earth like the whorls on a spindle

aḥadiyya

absolute oneness; the One as apart from all possible relations and individualizations

aḥkām, sg. *ḥukm*

instructions, regulations; peculiarities

ahl al-kitāb

possessors of the Scripture: the Jews, Christians and Muslims

aḥwāl, sg. *ḥāl*

conditions to which a worshipper is transferred by purifying his *nafs*; **ṣūfī** states; ways of being; momentary traits

‘*ajami*

non-Arab

akḥfā’

‘most arcane’ *latīfa* situated in the dura meter. Through it a mystic receives information from the *tajallī a‘zam* as well as from the *nafs kullīyya*

akhlāq fādila

ethical virtues, seven in number: valour, proper sexual behaviour, magnanimity, consistency in conduct, mastery of language, *diyāna*, wisdom

‘*ālam al-ajsām*

physical world

‘ālam al-arwāḥ

world of immaterial entities

‘ālam al-jabarūt

the World of Omnipotence, i.e. of the divine Names and Attributes. Things in this world are still in a state of superformal existence in distinction to the lower *‘alam al-mithāl* where the objects possess subtle forms

‘ālam al-lāhūt

the World of the Godhead, the incommunicable world of the divine Essence

‘ālam al-malakūt

the World of Sovereignty, i.e. of the angelic beings and spiritual realities; intermediate between the *‘alam al-jabarūt* and the *‘alam al-ajsām*. Here the decree of God takes shape before being translated into physical manifestation

‘ālam al-mithāl

the World of Prefiguration, in which things are shaped before they are embodied in actual existence upon the earth, in the same way as an architect draws the shape of a house on a piece of paper before he builds it in empiric reality

‘ālam al-nāsūt

phenomenal world, world of bodily forms

‘amā’

'dark mist', i.e. simple essence devoid of qualities and relations; primordial matter

anāniyya

I-ness, egoity. It is full-fledged (*kubrā*) if it regards the self-consciousness of the cosmos, and it is in an embryonic stage (*ṣughrā*) if it concerns the nascent self-consciousness of souls possessing volition

ʿ*aql*

intellect. A perceptible *latīfa* residing in the brain. It covers the area lying between the concrete and the abstract. One of its distinguishing marks is sure knowledge in respect of matters related to traditional doctrines. It can also refer to the stage at which God becomes conscious of Himself.

ʿ*arād*, pl. aʿ*rād*

accident. It is the opposite as well as the complement of *jawhar* which is the constitutive form of it

ʿ*arīf*

he who possesses *maʿrifa*: advanced mystic

arwāh

spirits; *rūh*, spirit

asbāb al-nuzūl

occasions of revelation

aṣḥāb al-aʿrāf

Lit. Companions of “Limbo”, being neither in Paradise nor in Hell, inhabitants of *Barzakh*, i.e. isthmus: connecting link, e.g. between two spheres of existence; interval of time (between death and Resurrection)

aṣḥāb al-yamīn

Companions of the Right-hand Side (of the Throne during the Last Judgment): the ordinary believers

ashghāl, sg. *Shughl*

meditation techniques

asmāʾ, sg. *ism*

Names; attributes in action, i.e. powers scattered through the ʿ*ālam al-amr* (world of

instantaneous creation) and the *‘ālam al-khalq* (world of what is created by degrees). They depart from God's Essence as *asmā’ badiyya* and return to It as *asmā’ ‘awdiyya*

asmā’ hāditha

divine powers regulating daily happenings

asrār

‘mysteries’, underlying ideas

āthār

workings; external products of God's Names

āya

lit. Sign; miracle; a verse of the Qur’ān

a’yān thābita

immutable archetypes, i.e. the ontological models which are established in divine Consciousness and upon which the phenomenal things are produced

a’yūn thābita

essential character of a human being which determines his or her fate

‘azīma

a strictly interpreted ordinance