

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وابحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

The Position of the Noble Prophet (PBUH) and the Reality of His Muhammadan Essence in the Holy Quran and Mystical Texts

مكانة الرسول عليه الصلاة والسلام وواقع الرسالة المحمدية
في ضوء القرآن الكريم والأدب الصوفي.

شكرية سادات صفدري (الهاشمي)

أستاذة جامعية، جامعة الأديان والمذاهب-إيران، كلية علوم القرآن، قسم علوم القرآن الكريم والعرفان،

Dr.Shokriehsafdari@gmail.com

Shukriyah Sadat Safdari (Al-Hashemi)

University Professor, University of Religions and Denominations - Iran, Faculty of Quranic
Sciences, Department of Quranic Sciences and Mysticism

Dr.Shokriehsafdari@gmail.com

تاريخ القبول : 07 سبتمبر 2024

تاريخ الاستلام: 30 أبريل 2024

الملخص:

تتناول هذه الدراسة حقيقة جوهر الرسالة المحمدية من خلال تحليل النصوص القرآنية والأدب الصوفية ، وتسبر غورخ. الجانب المفاهيمي، كإطار "نظري"، وتسعى لربطه بمعنى "تأكيد". تهدف الدراسة إلى دراسة الأبعاد الصوفية التي تناولتها هذه النصوص، ومدى توافقها مع التفسير السياقي للآيات القرآنية، ووضع إطار شامل لمستويات واقع الرسالة المحمدية، بهدف كشف المظاهر الكاملة لهذه الحقيقة. من خلال هذا النهج، يتم التوصل إلى رؤية معرفية صحيحة، مما يتيح لنا تحقيق وجهات نظر علمية استنادًا إلى الدلائل والمؤشرات التي تؤسس لطبيعة هذه الحقيقة الجوهرية لمفهومها. والهدف النهائي هو التوصل إلى وحدة المعنى وتحقيقها في الإنسان الكامل كأنسب وأرفع تجسيد لأسماء الله الحسني وصفاته العلا.

الكلمات المفتاحية: النبي الشريف (صلى الله عليه وسلم)، الواقع المحمدي، القرآن الكريم، النصوص الصوفية.

Abstract:

This research delves into the reality of Muhammadan essence through Quranic insight and mystical analysis, encompassing exegetical texts, traditions, and mystical literature. It explores the conceptual aspect, considered as a "theoretical" understanding, and endeavors to correlate it with a "confirmatory" meaning. The study aims to scrutinize the mystical dimensions addressed by these texts, their compatibility with the contextual interpretation of a Quranic verse, and elucidate a comprehensive framework for the levels of Muhammadan reality, aiming to unveil the complete manifestations and positions of this truth. Through this approach, a valid cognitive insight is achieved, allowing us to attain scientific perspectives based on evidence and indications that establish the nature of this reality and the intrinsic essence of its concept. The ultimate goal is to attain unity of meaning and its realization in the complete human as the noblest and most sublime embodiment of divine names and attributes.

Keywords: Noble Prophet (PBUH), Muhammadan Reality, Holy Quran, Mystical Texts.

1. INTRODUCTION

Praise and glory be to Allah, The Almighty. Peace be upon Muhammad, the Prophet, who reported, "The first thing that God created was my light" (Bihar al-Anwar, Vol. 25, p. 22).

The philosophical theory is derived from a statement attributed to the Noble Prophet (PBUH) asserting that everything exists by divine command, indicating the reality that originates from the transcendent Lord.

The research aims to substantiate a conceptual Quranic image encompassing the eternal and everlasting ranks with an interpretive pen rooted in mysticism. It establishes that whatever mysticism asserts about the existential rank of the Prophet (PBUH) is derived from the Quran. The study in the noble book of God provides the most extensive and elevated explanation of the personality of the Prophet (PBUH). serving as the source from which.

This research delves into the Muhammadan reality within the Quranic insight and mystical analysis. The objective is to elucidate the overall framework and comprehensive hierarchy of the Muhammadan reality

2. RESEARCH QUESTIONS:

1. What is the Muhammadan reality, and what are its existential levels ?
2. How can we recognize the Muhammadan reality as the ultimate goal of human perfection and its realization in the perfect human ?
3. What is the relationship between Quranic insight and mystical texts in elucidating the meaning of the Muhammadan

reality?

RESEARCH METHODOLOGY:

The research uses the cognitive approach rooted in the Quranic verses and noble texts of mysticism. The analysis refers to the writings of mystics in the relevant field. Definition of Terms and Concepts:

Muhammadan reality:

A. in the Quran: "And thus We have made you a middle nation" (Al-An'am 163).

B. In Hadith: "The first thing that God created was my light" (Al-Ghadir, Vol.7, p.56). "I was the first among people in creation and the last among them in being sent" (Al-Insan Al-Kamil, Vol. 2, p. 97).

C. In Sufism: It encompasses the realities that have a universal impact on its components. The Muhammadan reality is an image of the reality of realities (Lata'if Al-Alam, Vol. 1, p. 426).

C-1. The Muhammadan reality is the ultimate goal of human perfection. (Al-Futuh al-Makkiyah, Vol. 1, p. 152).

THE MANIFESTATION OF DIVINE ATTRIBUTER IN THE PERFECTION OF MUHAMMADAN QUALITIES:

Imam Abu Ja'far (peace be upon him) advises: "Speak about God's creation, but do not speak about God, for speaking about God only increases bewilderment." He further emphasizes: "Speak about everything except the essence of God" (Usul al-Kafi, Vol. 1, p. 115).

"None knows what He is but He" (Kamalat al-Ilahi, p. 54), and the essence has no foundation or specific characteristics (Sharh Muqaddimah alQaysari, p. 33). The divine essence, remains unchanged. (Sharh

Muqaddimah al-Qaysari, p. 35).

God, has divine rules. Ultimately, it culminates in the perfect mirror of the Muhammadan reality. (Tal'iyat on Sharh Fusus al-Hikam, p. 38).

The Prophet is known as the one who encompasses both the visible and invisible worlds. (Tal'iyat on Sharh Fusus al-Hikam, p. 38) "His hand was between my shoulders until I felt its coolness between my chest, and he taught me the sciences of the ancients and the moderns" (Jawahir al-Ma'ani wal-Balagh al-Amani, p. 186).

The reality of Muhammadan is the true origin of the Almighty God. Allah says, "Say, 'If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted'" (Al-Kahf, 109).

The Prophet (PBUH) is appointed as the vicegerent of God, and this reality is the richest existence that becomes manifest with the appearance of the name "Ghani" (The Self-Sufficient). Similarly, for someone described in the rank of divinity under the name "Rabb" (Lord, Cherisher), there is no existence that guides and nurtures in their upbringing and management except through the manifestation of this name.

The creation is filled with your essence, O best of people, and likewise, the branches have become fragrant from their own roots (Kamaalat-e-Ilahi, p. 141).

The Almighty God has chosen him and elevated him among others. Muhammad (PBUH) possesses the most complete and absolute manifestation of the transcendent essence.

The light of the Prophet serves as the intermediary between God and humanity, The blessed language of revelation in the verse "And those brought near [to Allah] are those who precede" (Al-Waqi'ah 56:10-11) points to this.

He is the manifestation of the greatest name of God. (Tafsir al-Muhit al-A'zam, Vol. 3, p. 249).

The precedence and priority mentioned in the hadith indicate the existential precedence of the Prophet (PBUH) in the order of creation. His physical body was not yet complete when God created his light and gathered the souls of prophets and saints before the detailed existence, forming a unified assembly under the rank of the primary intellect. Subsequently, the souls were determined in the rank of the preserved tablet, representing the comprehensive soul distinguished by its luminous appearance. Thus, God sent the reality of the luminous and spiritual Muhammadan to them as a prophet, enlightening them about the singular, collective, and perfect truth. When the natural images of the celestial throne were discovered, the images of its manifestations of souls emerged. When physical forms appeared, the command of that faith became apparent in the perfection of human souls. (Sharh Fusus al-Hikam, Vol. 1, p. 361).

The nobility of the Muhammadan reality is attributed to a dignity through which it distinguishes itself in the manifestation of the individual pre-eternal unity.

CONCEPTS ARE DIVERSE, BUT REALITY IS SINGULAR

In the hadith, "The first thing God created was the intellect, and it was the first spiritual creation that was formed on the right side of the throne from His light" (Usul al-Kafi, Vol. 4, p. 211). Consequently, the angelic lights were occupied with glorification and exaltation. The prophet said, "We said tasbih (glorification), so the angels said tasbih. We engaged in taqdis (sanctification), so the angels also engaged in taqdis, and if we were not there, the angels

would not have engaged in tasbih" (Bihar al-Anwar, Vol. 25, p. 1). In that hadith, "first" refers to the rank of the intellectual soul, Allah said, "Say, 'The is of the affair of my Lord'" (Quran, Al-Qamar 54:50), is attributed to God and is specifically for the Prophet (PBUH). The general intellect has no other source, and this is in accordance with the Quran: "And our command is but one" (Quran, Al-Qamar 54:50), indicating that our command is one. Whatever originates from the Allah is unique and true. Thus, the emanation and existence of the first must be a singular entity, independent of matter and devoid of its existence and influence (Al-Shawahid AlRububiyya fi Al-Manahij Al-Sulukiya, p. 139).

In that stage, humans become intermediaries between God and His creations. This state of intellectual mediation between God and His creation in existence and creation is referred to by various names for different considerations. From the perspective of being an intermediary between God and His creations, humans are described as the "divine eye that never sleeps." As an intermediary in conveying the message and revelation to the prophets, they are the "speaking tongue of God." In terms of defining entities, they are the "merciful hand and the provider of sustenance." God, through them, pays attention to His creations and that individuals turn to God through them, they are called the "noble face of God."

Humans are considered the treasure of God's knowledge. Various other names are also attributed to them, such as the "pen of God," the "supreme Word of God," and the manifestation of His reality. This is why the Prophet (PBUH) stated, "I was the first of the prophets in creation and the last in being sent" (Tafsir al-Tabari, Vol. 19, p. 23).

The statement "I was the first" does

signify being the first of the prophets in creation. Therefore, the precedence here refers to a specific virtue not time. This unique quality belongs exclusively to the prophet (PBUH) and implies his absolute superiority over other prophets and messengers (Tawhid, Vol. 2, p. 441). Referring to the Prophet (PBUH) as the "first pen" and the "last intellect" underscores his unique status. This aligns with his statement, "The first thing God created was the intellect," and He said to it, "Come forward," and it came forward. Then He said, "Turn back," and it turned back. Then He said, "By My honor and glory, I have not created anything more precious than you. By you, I reward and punish" (Bihar al-Anwar, Vol. 1, p. 96).

In the realm of Jabarut, the "First Intellect" is referred to as the universal spirit, In Malakut, it is the general soul from which the souls of the heavenly realm emerge. In the realm of Mulk, the first being that appeared with a human body was Adam (PBUH), through whom the existence of the human world was realized (Sharh Fusoos al-Hikam, Vol. 1, p. 307).

The Almighty is singular and unique. This existence is shared between the Supreme Pen, which is the first existence, referred to as the Supreme Intellect, and other creatures. The perceptible manifestation of existence is termed as Light, and this is the manifestation of the divine essence, the Merciful Soul, from which all beings derive their existence (Misbah al-Hidayah, 120).

The conclusion is that all these various names refer to one thing and one reality, Thus it is referred to as the "Mohammadi Reality." It is one and the ruling differs (AlFutuh alMakkiyah, Vol. 1, p. 715). This necessitates that his sacred essence be called the First Intellect, the Near Kingdom, and the

Supreme Pen (Sharh al-Kafi, Vol. 3, p. 152).

The verses of the Noble Qur'an, the hadith mentioning the light at the beginning of creation, and the mystical theory naming it the Mohammadian Reality, all refer to the existential reality. The name "Adam" used in the Quran, "And He taught Adam," does not refer to the father of humanity. Instead, "Adam" refers to the primordial existence from which the Prophet remembered the light.

THE PROPHET MUHAMMAD'S (PBUH) LORDSHIP IN GUIDING CREATION

The prophethood of Muhammad (PBUH) serves as the means through which divine grace flows between Allah and His creation. This connection is only realized through a complete and knowledgeable human being. The creation of the Prophet (PBUH) is a manifestation of mercy.

All beings are immersed in glorification, engaged in praising and extolling the virtues of Muhammad, the praiseworthy essence (PBUH), and the greatness of the sanctity of his noble soul. They praise him in complete gratitude to the Lord, encompassing all details and generalities. This praise reflects the effectiveness of the Divine Merciful and Compassionate. (Tafsir Ibn Arabi, Tawilat Abdul Razzaq, Vol. 1, p. 9). It is concealed within the reality of Muhammad, the embodiment of divine mercy. Allah selected Muhammad above all creatures. Allah said: 'And We have not sent you, [O Muhammad], except as a mercy to the worlds' (Quran, 21:107).

It means that Muhammad is himself mercy. Since the mercy of Allah is superior to His wrath, "My mercy precedes My wrath," the mercy of Allah is the fundamental

root from which the branches of wrath emerge (Al-Insan Al-Kamil, p. 180). The origin, which is mercy itself, encompasses existence. Allah, the Almighty, says: "And My Mercy encompasses all things" (Quran, 7:156).

The existence through Muhammad expanded to encompass everything, He is described as "compassionate and merciful sins. He is the eye of all encompassing mercy on stones, clay, and droplets.

Allah consoled him, saying: "So do not let yourself perish over them in regret" (Quran, 35:8).

MANIFESTATION OF DIVINE ATTRIBUTES IN THE PROPHET MUHAMMAD (PBUH)

The attributes of Allah, have ethical manifestations. As Allah said: "And indeed, you are of a great moral character." (Quran, 68:4). When Aisha was asked about the Prophet's character, she replied: "His character was the Quran" (Majmu'at Rasa'il Ibn Arabi, p. 60), because he encompasses the existential secrets and the divine aspect.

Therefore, though his people harmed him, he sought forgiveness and mercy for them. Allah elevates him above other prophets. As Allah says: "These messengers We favored some over others." (Quran, 2:253). Prophet Muhammad remarked, "If Moses were alive, he would have no choice but to follow me" (Majmu'at Rasa'il ibn Arabi, p. 6), referring to Allah's saying: "Say, 'If you should love Allah, then follow me, so Allah will love you.'" (Quran, 3:31).

Prophet Muhammad stated: "Whoever seeks God, finds Him" (Majmu'at Rasa'il ibn Arabi, p. 10).

Allah says: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah, and I am not

of those who associate others with Him." (Yusuf, 108). Anyone who follows the Prophet, being a person of insight sharing in the Prophet's divine vision, enjoys the highest and unparalleled honor. In this regard, Allah declares, "Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah." (Al-Fath, 10) and the anthem:

The Almighty possesses the greatest majesty, magnificence, generosity, and benevolence. When a servant becomes adorned with His majesty, faces are devoted to Him, and they become the subject of His glorification.

He is the one surpassing in grandeur beyond all beauty; thus, He holds precedence and the highest rank. His exclusivity in all ascensions is undeniable, and the path of straightforward dignity belongs to Him. (Al-Futuh al-Makkiyah, Vol. 4, p. 251).

THE STATION OF SERVITUDE IN THE NOBLE PROPHET (PBUH)

The Quran states: "Exalted is He who took His Servant by night." (Al-Isra, 1) This signifies the sublime divine act of guiding His servant during the night. The nighttime guidance of the Prophet by the Highest is an exclusive designation of genuine servitude to the station of divine love, where he is taken by his Beloved with the light of affection.

The use of the preposition (with) in relation to the servant is due to the dual aspects: one is the aspect of creation, indicating a form of servitude that manifests the attribute of possibility with all its connotations of imperfection and potential, as exemplified in the specific designation of the Masjid al-Haram and al-Aqsa in this context (Collected Works of Ibn Arabi, Vol. 2, pp. 19-20). The other aspect of servitude is being the servant of God, being attentive.

"For indeed, when the servant of Allah stood up supplicating Him." (Al-Jinn, 19).

This suggests that Muhammad is the manifestation of the divine name (Allah), and through the manifestation of divine attributes, he appears in the form of God. Our testimony to this is evident in our prayers: "I bear witness that Muhammad is His servant and Messenger." It is he who comprehensively embodies the divine essence and reality, and in terms of leadership and esoteric knowledge, he deserves divine attributes such as wrath, kindness, giving life, causing death, satisfaction, and dissatisfaction.

The Muhammadan reality has an essence that manifests in every individual and in rational worlds, revealing its existence in terms of knowledge, being both the knower and the known (Explanation of Divine Manifestations, p. 60). In the tangible world, it manifests as the heavens, the earth, rivers, and paths; indeed, it is found in the grand book of the macrocosm above and below (Anqa Maghrib Fi Khatm al-Awliya, p. 50). However, in the unseen world, its noble secret is unveiled through something apparent, perceived by the prophets, messengers, and angels who are close to the unseen and bear witness to the truth, as Allah states: "We have not neglected in the Book a thing." (Al-An'am, 38).

Another aspect is that of reality. Allah, the Almighty, granted the highest degrees of creation to Muhammad "The heart did not lie about what it saw" (An-Najm, 11) and "He revealed to His servant what He revealed" (An-Najm, 10). In this station, he has no connection except to the majesty of God.

From Allah, the Almighty, to the human community and the eloquent followers of the Prophet, whose allegiance to him is an allegiance to the Almighty and All-Knowing

God, he acquired divine attributes and blessings (Majmu'ah Rasail Ibn Arabi, p. 27). This is in the highest station, near to God. Allah, the Almighty, reveals what is appropriate for His etiquette and conduct, disciplining and educating him well. Allah, the Almighty, says: "And do not hasten with the Qur'an before its revelation is concluded to you, and say, 'My Lord, increase me in knowledge.'" (Ta-Ha, 114). This means not to manifest what is in his heart before the revelation descends upon it (Sharh Tajalliyat al-Ilahi, p. 67). All the etiquettes he created are the creation of God, and Allah, the Almighty, guides him in his creation and speech. Allah, the Almighty, says: "Nor does he speak from [his own] inclination." (An-Najm, 3). He only speaks from God and acknowledges His oneness, standing firm on the secrets of His uniqueness. This is in accordance with the realities: "The Trustworthy Spirit has descended. Upon your heart." (Ash-Shu'ara, 193). This is a sacred support.

THE VASTNESS OF THE MERCY OF THE PROPHET (PBUH)

The Quran speaks about the creation of Muhammad, saying, "Perhaps you would kill yourself with grief that they do not become believers." (Ash-Shu'ara, 26). This is because the duty of the Prophet is to guide the servants of God.

This guide is someone who has reached the highest degree of love and mercy. Allah says: "Certainly there has come to you a Messenger from among yourselves." (At-Tawbah, 128).

The spirit of the Prophet is adorned with divine lights and immense authority. "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was]

small." (Ash-Shu'ara, 215). This is because his status remains firm in the lowest position and is the same in the highest position.

This is why the dignity of his presence, proximity, and annihilation belongs to him. Allah says: "And He is in the highest part of the horizon. Then He approached and descended." (An-Najm, 7-8). This is due to the elevation of his rank.

The meeting of the lover with the Beloved, occurs in a corner where "he was at a distance of two bow lengths or nearer." (An-Najm, 9).

Imam Sadiq (AS) said: "Allah, the Almighty, recognized the inability of His creatures to obey Him, so He informed them of it to let them know that they will not reach purity in His worship. He then created a creature of His kind in appearance and adorned him with His mercy and compassion. He sent him as a trustworthy messenger.

(Encyclopedia of Prophetic Biography, Vol. 1, p. 15). He also said: "One who obeys the Messenger has indeed obeyed Allah." (An-Nisa 80).

This manifestation occurs through the affiliation of the follower to the followed. Therefore, obedience to him is obedience to God.

Allah said: "And to Allah belongs the honor, and to His Messenger, and to the believer". (Hypocrites/8). Because his powers are the essence of the Divine (Al-Futuh al-Makkiyah, Vol. 4, 207). There is no servant whom the Almighty God honors in a manner similar to how He honors His Messenger blessings.

In this regard, concerning the Prophet of God, it is mentioned: "That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you." (Al-Fath/2).

"All sins of the sinners, the absolute sin

belongs to the Prophet (peace be upon him), and the Almighty God promises His greatest Messenger that the sins of the past and those who come after will be completely forgiven, achieved through the intercession of the Prophet (PBUH), and complete happiness will be realized through him." (Tafsir Quran Majid, Vol. 5, p. 173). The bestowal of these great gifts by the Almighty God is befitting for His servant in relation to his Lord. If the Noble Prophet stands to perform an act of thanksgiving for divine elevation, honor, and greatness, and also to thank for the elevation of the believers by his hand, in the position of attraction and love, he brings them to their desired perfection: 'And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.' (Al-Isra, 24). With his wings, create the resolve and will of their greatness for them (Tafsir Ruh al-Ma'ani, Vol. 4, p. 488) so that they may reach their goal, and the Almighty, after his passing, [rewards] his triumph and grants him the reward of satisfaction, happiness, and great recompense: 'And your Lord is going to give you, and you will be satisfied.' (Ad-Duha, 5). His noble soul becomes satisfied upon seeing the Almighty.

We praise God for what He has graciously bestowed upon us. May we strive to be such that, as the Quran states: "Indeed, in the Messenger of Allah, there is an excellent example for you" (Surah Al-Ahzab, 33:21). May our souls, become adorned with the sublime qualities of the living Muhammadan.

THE SECRET OF THE MUHAMMADAN REALITY

The Muhammadan reality is the source and essence of existence. The Prophet stated: "I am from my God, and believers are

from me" (Ruh al-Bayan, Vol. 4, p. 31).

Therefore, all souls in the world of Lahut were created in the best real form after him, and that realm is named "Hujjat al-Ans" (The Proof of Intimacy). God created the Throne from the light of the eyes of Muhammad (PBUH), and the rest of creation is also from him. Then, the souls were returned to the lower ranks of existence, and the divine names and manifestations, which were for the level of oneness, were issued, and the appearance, effects, luminosity, the hidden and real essence of it were from the depths of the unseen to the manifestation of the witnessed and present world.

The Prophet said, "The comprehensive words were given to me" (Al-Khisal, p. 293). Hidden victories are bestowed upon him, and through them, the guardianship of God over him is completed, and his servitude becomes worthy. God expands his chest, and in the knowledge of the Almighty, he is the knowledge, and in the will and determination of the Almighty, it is his will and determination. He holds the decrees, tablets, and covenants. "He is the conclusive and sealed book" (Khatm al-Awliya, p. 341). The light of the Throne shines from him. He holds the station of God's friendship, and he is the beloved of God. In the hadith of Mi'raj, "I am the seal and opener (last and first)," so Ibrahim (PBUH) said, "This virtue is for Muhammad" (Maarif al-Sunan, p. 342).

He reveals the secrets of the Almighty. In a hadith, "When the feet become straight (perhaps referring to death), the truthful ones will be asked about their truthfulness." The prophets will be in need of the forgiveness of the Almighty, and Muhammad possesses will precede all the prophets. God's benevolence and generosity will manifest over all the prophets, and the prophethood given to him will be evident, and enmity will not be

expressed against him, and none will share a portion of his station (Maarif al-Sunan, p. 343). This is because He is free from ignorance about the holiness of the Divine Essence, and he knows the knowledge of the predecessors and successors. Muhammad is distinct from other prophets. This uniqueness allows him to bridge the apparent gap between the essence of Oneness and all other beings. (Al-Futuh al-Makkiyah, Vol. 1, p. 152).

Ibn Arabi describes this as the beginning of the creation of "hebā'." The first being in this realm is the Muhammadan Reality, which is described as rising above the Rahmanic Throne, synonymous with the Divine Throne (Al-Futuh al-Makkiyah, Vol. 1, p. 152).

The priority mentioned refers to the stage related to "amaa". They asked the Prophet (PBUH): "Where was our Lord before creating the creation?" He replied, "He was in 'amaa,' neither above it nor below it" (Sharh Muqaddimah Qaysari, p. 49). The rank of "amaa" serves as an intermediary, a barrier between the Divine and the created. Allah, connects it to the origin and to the world of contingency through secondary means, stating, "Does man not remember that We created him before, while he was nothing?" (Al-Insan, 67). In this rank, there is no difference between the Muhammadan Spirit and the Perfect Human except through careful consideration. The term "rooh saariya" is also used in this context, meaning that it permeates all possible beings. (Ma Ba'd al-Tabi'a) (Sharh Muqaddimah al-Qaysari, p. 49).

The Almighty says, "Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace" (Al-Ahzab/56). The

Muhammadan Spirit is devoid of apparent manifestations and is absorbed. Allah says, "Have you not considered how your Lord dealt with the shadow?" (Al-Furqan/45). The intention here is the divine discourse that flows through the entire existence. It is the most perfect manifestation of creation. (Al-Futuh al-Makkiyah, Vol. 2, p. 39). Muhammad, is the most complete human and the most perfect exemplification of this great reality (Al-Futuh al-Makkiyah, Vol. 1, p. 118). He is a reflection of the divine.

The Almighty declares, "And with Him are the keys of the unseen" (Ar-Ra'd/39), and all realities have emanated from Him. He bestowed upon him gifts that were greatly appreciated with the means of goodness. The worldly and otherworldly origins and manifestations encompass all intellects and all souls (Sharh-I Muqaddimah-i Qaysari, Vol. 1, p. 143). The complete human being, reflects the degrees of creation with diversity, multitude, and various types. Adam manages their states, elevates them to the levels of perfection. Prophethood has culminated, and its inner meaning), has been defined. Since the Muhammadan reality is the version of the Divine Truth, Ali ibn Abi Talib (AS) becomes the manifestation of that reality, its complete exemplification, and the perfect reflection of the greatest light of Muhammad.

Ali ibn Abi Talib (AS) is the "secret of all the prophets." Additionally, the greatest secret of the Muhammadan reality is in the higher world. In a hadith, "Allah, the Almighty, revealed, 'O Muhammad, you have completed your prophethood and fulfilled your days. Therefore, entrust the knowledge, faith, the Greatest Name, the inheritance of prophetic knowledge, and the signs of prophetic knowledge to Ali ibn Abi Talib (AS) (Usul al-Kafi, Vol. 1, p. 325). The greatness of the manifestation of

monotheism, is the reality of Ali. It is derived from the all-encompassing primal essence that is named from the Preserved Tablet and the Pen, as well as from the observations and hidden manifestations. The divine wisdom means having the complete divine power.

3. RESULTS AND DISCUSSION

The research conducted aimed to explore and substantiate a conceptual Quranic image encompassing the eternal and everlasting ranks attributed to the Prophet Muhammad (PBUH), rooted in mysticism and divine command. Through an in-depth analysis of Quranic verses and mystical interpretations, several key findings emerged:

Firstly, the study confirmed that the philosophical theory derived from a statement attributed to the Noble Prophet (PBUH) aligns with Quranic teachings regarding the divine creation and the primordial light of the Prophet. This correlation serves to highlight the profound connection between mysticism and Quranic insights, emphasizing the transcendent reality originating from the Divine.

Furthermore, the research uncovered a comprehensive framework within the Quranic narrative that provides an extensive and elevated explanation of the personality of the Prophet Muhammad (PBUH). By delving into the Muhammadan reality within Quranic insights and mystical analysis, the study elucidated the overall hierarchy and significance of the Prophet's (PBUH) existential rank.

The findings of this research contribute to a deeper understanding of the Prophet Muhammad's (PBUH) profound significance within Islamic theology and mysticism. They underscore the interconnectedness of divine command, mystical experiences, and Quranic

teachings in shaping the perception and reverence for the Prophet's (PBUH) eternal and transcendent reality.

4. THE CONCLUSION

1. The extensive use of words and terms regarding the primordial creation in narrated traditions has become widespread.

2. The Muhammadan reality is the first determination and implies that it has manifested from the essence of the Almighty and serves as a bearer of the manifestation of the essence, as well as the manifestation of names and attributes. The flow of the Muhammadan human reality encompasses all of existence and the divine discourse, and it is not devoid of any aspect.

3. The mentioned reality. It transcends time and is beyond any specific temporal context. It is supra-temporal and encompasses a particular world. It surrounds all worlds, and its implications are relevant to everything and every matter.

4. This reality has a primordial issuance and origin, around which the milestone of existence revolves. Without it, nothing would exist. Through Muhammad, (PBUH), everything finds its strength. With the Muhammadan reality, the complete word "the most noble of Allah's words" is perfected.

5. The secret of the Muhammadan reality, is a singular light that encompasses the Alian authority and the goodness of the Fatimid. Thus, they have comprehensive knowledge of the divine plan. The secret lies in making humanity submissive and obedient.

5. REFERENCES:

1- Al-Majlisi, Muhammad Baqir. Bihar al-Anwar, Lebanon, Al-Wafa Foundation, 1st edition, 1403 AH.

- 2- Al-Amini, Abdul Hussein. Al-Ghadir fi al-Kitab wa al-Sunnah wa al-Adab. Beirut: Al-Aalami Institute for Publications, 1st edition, 1995 CE.
- 3- Al-Jili, Abdul Karim. Al-Insan al-Kamil fi Ma'rifat al-Awakhir wa al-Awwal. Beirut: Foundation of Arab History, 1st edition, 1991 CE.
- 4- Al-Qashani, Abdul Razzaq ibn Ahmad ibn Abi al-Ghana'im. Lata'if al-'Ilam fi Ishaarat Ahl al-Ilham. Cairo, Dar al-Kutub al-Masriyyah, 1st edition, 1996 CE.
- 5- Ibn Arabi, Muhammad ibn Ali. Al-Futuh al-Makkiyah. Edited by Othman Yahya. Cairo: Egyptian General Book Authority, 1394 AH.
- 6- Al-Kulayni, Al-Razi, Muhammad ibn Ya'qub. Usul al-Kafi. Dar al-Aswath, Tehran, 1376 AH.
- 7- Al-Jili, Abdul Karim. Al-Kamalat al-Ilahiyya fi al-Sifat al-Muhammadiyah. AlAlam al-Fikr, 1st edition, 1417 AH.
- 8- Al-Qaisari, Dawood. Sharh Fusus al-Hikam, researched by Hasan Zadeh AlAmli. Beirut, 1424 AH.
- 9- Baradah, Ali Hazem. Jawahir al-Ma'ani wa Bulugh al-Amani. Beirut: Dar alKutub al-Ilmiyah, 1st edition, 1997 CE.
- 10- Al-Amili, Haidar ibn Ali. Tafsir al-Muhit al-Azam wa al-Bahr al-Khadam fi Tawil Kitab Allah al-Aziz al-Muhkam. Tehran: Ministry of Culture and Islamic Guidance, Institute of Printing and Publishing, 1414 AH.
- 11- Al-Shirazi, Muhammad ibn Ibrahim. Al-Shawahid al-Rububiyyah, researched by Sayyid Jalal al-Din Ashtiyani. Dini Publications, Tehran, 1st edition, 1388 AH.
- 12- Al-Tabari, Muhammad ibn Jarir. Tafsir al-Tabari, also known as Jami' al-Bayan fi Tawil al-Quran. Dar al-Kutub al-Ilmiyyah, Beirut, 1st edition, 1412 AH.
- 13- Al-Haidari, Kamal. Al-Tawhid. Imam Al-Jawad Institution for Thought and Culture, 1st edition, 2011 CE.
- 14- Al-Khomeini, Ruhollah. Misbah al-Hidayah ila al-Khilafah wa al-Wilayah. Tehran: Institute for the Compilation and Publication of Imam Khomeini's Works, 1st edition, 1373 AH.
- 15- Ibn Arabi, Muhyiddin. Tafsirat Abdul Razzaq. Beirut: Dar Ihya al-Turath alArabi, 1422 AH.
- 16- Ibn Arabi, Muhyiddin. Majmu'at Rasail Ibn Arabi. Beirut: Dar Al-Mehaja AlBayda, 1st edition, 1421 AH.
- 17- Ibn Arabi, Muhyiddin. 'Anqa' Mughrib fi Khatm al-Awliya' wa Shams alMaghrib. Egypt: Chapat al-Rahmaniya, 1st edition, 1975 CE.
- 18- Ibn Arabi, Muhyiddin. Al-Tajalliyat al-Ilahiyya. Beirut: Dar al-Kutub al-Ilmiyah, 1st edition, 2004 CE.
- 19- Al-Khomeini, Ruhollah. Tafsir al-Quran al-Majid, with commentary by Sayyid Muhammad Ali Iyazi. Tehran: Institute for the Compilation and Publication of the Works of Imam Khomeini, 1st edition, 1385 AH.
- 20- Ibn Kathir, Muhammad. Tafsir al-Qur'an al-Azim. Beirut: Dar al-Basha'ir alIslamiyyah, 1st edition, 1436 AH.
- 21- Al-Barousawi, Isma'il. Rouh al-Bayan. Beirut: Dar al-Kutub al-Ilmiyah, 1st edition, 2009 CE.
- 22- Al-Tirmidhi, Abu Abdullah Muhammad. Khatm al-Awliya'. Beirut: Dar al-Kutub al-Ilmiyah, 1st edition, 2010 CE.
- 23- Al-Bouni, Ahmed ibn Ali. Shams al-Ma'arif al-Kubra. Beirut: Al-Nour Printing Establishment, 2nd edition, 1427 AH.
- 24- Al-Ghazali, Abdul Qadir. Sirr al-Asrar wa Mazhar al-Anwar. Damascus: Dar Sanabil, 1st edition, 1994 CE.
- 25- Al-Sobhani, Jafar. Al-Ilahiyyat 'ala Huda al-Kitab wa al-Sunnah wa al-Aql. Imam Sadiq Institution, 7th edition, Qom, 1430 AH.
- 26- Al-Shirazi, Muhammad ibn Ibrahim Sadr al-Muta'allihin. Tafsir al-Quran alKarim. Bidar Publications, 3rd edition, 1379 AH.