Ibn ‘Arabi:

1) dhikr = remembrance. In general Islamic practice, the recitation of an invocation before or after a prayer; in Sufi practice, the chanting of the Names of God in order to achieve transcendence. Often accompanied by music, the group practice of dhikr in Sufism affirms the essential unity of being. e.g. to chant Allah al-Ahad (God the One) is to practice dhikr

2) fanā = annihilation/passing away. The attempt to strip away all contingency, including especially the ego, in order to achieve mystical unity with the divine. e.g. in the *UT&4B*, annihilation appears as a possibility of the eagle of first intellect

3) al-Insān al-Kāmil = the Perfect Human Being. The goal of Sufic striving is to realize one’s perfection by mirroring the totality of God, as did Adam, the vicegerent and repository of names. e.g. in the *UT&4B*, the universal tree represents al-Insān al-Kāmil

4) ishq: love as a function of the intellect, or non-concupiscent love. Although Sufi poetry considers base love to be emblematic of higher love in that it produces the same symptoms (woundedness, pain, loss of self, madness), ultimately only ishq provides access to the Real. e.g. in the *UT&4B*, Ibn ‘Arabi figures ishq as self-love