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P U B L I S H I N G

Research Article

Image of God and Image of Human Being: A Philosophical Investigation of the God-Human and Human-Machine Relationships

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Abstract

One of the answers to the question of the human nature was provided by the mystical philosophers such as Ibn 'Arabī through the theory of divine form of human being. This theory in Judeo-Christian tradition is known as imago Dei. It means God created human being in His image/form. The main effort of the scholars in both Judeo-Christian and Islamic tradition has been to interpret the imago Dei and to find an explanation for man-God relationship. The present paper indicated that the meaning and functions of the theory could be understood in the light of philosophical investigations on the artificial intelligence. The paper outlined the wish of God to be seen outside of His Essence in His 'image' (human) based on Ibn'Arabī's interpretation. Then, we indicated that human being similarly tries to find the 'other' outside of his being, AI-based machines, to see his potentialities in his form (machines). Man can know himself through other (machine) which has similarities with him. We argued that this investigation helps to understand more explicit meaning of the theory and the goal of creation of the human being based on the interpretation of imago Dei in Ibn'Arabī's perspective. Therefore, the aim of the paper is to provide a comprehensible meaning of imago Dei based on Ibn 'Arabī's interpretation regarding the philosophical bases of the need for AI-based machines. The method that used for this investigation is the conceptual analysis; also, we considered pluridisciplinary which opens new possibilities of understanding of the meanings in art and philosophy.

Keywords: imago Dei, artificial intelligence, mirror, other, human being

1. Introduction

"I was a hidden treasure (*Kanz makhfi*) and I desired to be known" (Su'ād, 1981: 1266). God introduced Himself as a treasure which wished to be disclosed. To interpret this saying, Ibn 'Arabī[1]

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[1] *Muḥyī l-Dīn Muḥammad b. 'Alī b. Muḥammade al-'Arabī was born in Murcia in1165 in Andalusia (Spain). He is known as mystical philosopher who classified and discussed mystical ideas in his books. Over 800 books are attributed to Ibn 'Arabī and Osman Yahya, one of the editors of his books, estimated that 700 are authentic. He wrote some books in mathematics and astronomy. His ideas are very common in plurality and the unity of the religions.*

E-ISSN 2281-4612
ISSN 2281-3993

*Academic Journal of
Interdisciplinary Studies*

Vol 8 No 3
November 2019

told us a metaphorical story among the divine names. Ibn 'Arabī wrote a story on a dialogue (*ḥīwār*) or eternal conference (*muḥāḍarah azalīyah*) in which the divine names discuss the creation of cosmos and free rational creature (man) (Elmore, 2001). Ibn 'Arabī through this story explained that the Essence of God is rich and It has no need to be known, and in fact, the divine names wish to be revealed and to be known. From Ibn'Arabī's perspective, the divine names desired to to be known and therefore, they asked God (*Allāh*) to actualise them in the concrete realm. Then, since human being is a being who can comprehensively manifest all names, they asked The Name Allāh to create man. Hence, Ibn 'Arabī said man was created in the form of God. This theory which is called imago Dei is one of the oldest theories about the nature of human being. In Islamic paradigm, it can be named as 'theophanic form' which refers to the divine form of human beings. The term 'theophanic' used by Henry Corbin refers to having God's features (Corbin, 1998). Referring to the concept of theophanic, Corbin analysed it as shinning of God through the humanity, such as, the light when it shines through a certain form.

For the first time, imago Dei appeared in the Old Testament. Then, it developed through the Judeo-Christian tradition. This theory in Islamic thought has been interpreted in some aspects such as the mystical interpretation according to Shiblī (Ghazzālī, al-Imlāʾ, n.d.), the moral interpretation (Ghazzālī, al-Iḥyāʾ, n.d.) the philosophical and logical (Takeshita, 1986), and illuminative interpretations (Corbin, 1998). Nasr argued that Ibn 'Arabī formulated Logos which is the complete manifestation of God's names and prototype of human being and the universe. Because of the Logos, human being includes all the existent possibilities in the universe. Macrocosm (the universe) and microcosm (human being) are two mirrors which reflect each other while both reflect the common prototype (the universal human) in themselves, and the universal human is the universal spirit (Nasr, 1988).

Nasr considered three aspects of the universal human: cosmological, prophetic and initial. Cosmologically, the universal man is a prototype of creation which has all the species in the universe. From prophetic aspect, the universal human is the 'word' of the eternal act of God, and initially the universal human is a model for spiritual life which actualised all the possibilities. Every one potentially is the perfect man, but just the prophets and mystics actually actualise it (Ibid).

In this paper, we developed a new interpretation of the theory of theophanic form (imago Dei) in Ibn 'Arabī's perspective through pluridisciplinary approach and in the context of the philosophical analysis of the need for making AI-based characters and machines. Imago Dei and artificial intelligence as a new field of science have something in common; both of them regarded the creation of a being which has most similarity with the creator, or it is in the form/image of creator. As the introductory arguments following parts are recognisable:

A. Based on contemplative philosophical investigations, the human being developed the AI-based machines since he[2] needed to know himself through them and to see his identity from out of himself (Turkle, 2005).
B. Based on theory of Imago Dei, God created human being in His image. Ibn 'Arabī believed that God wanted to know and to see Himself through a being out of His Essence (Ibn 'Arabī, 1946).
C. We indicated that knowing man-robot relationship and philosophical bases of need for this relationship will help human being to understand the God-man relationship and the goal of the creation of human being. To perceive these relationships, we should analyse the content and elements of the relationships; therefore, the concepts 'mirror', 'other' and 'representation' should be surveyed.

1.1 The methodological concerns

A. Pluridisciplinary approach: with the advent of new fields, new horizons to interpret new theories have been prevalent in the context of new methods of research such as

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[2] *The term 'man' and pronouns 'his' and 'him' refer to the humanity not any gender.*

interdisciplinarity, transdisciplinarity, multidisiplinarity, and pluridisciplinarity (Max-Neef, 2005). Max-Neef stated that "Pluridisciplinary implied cooperation between disciplines, without coordination (…).The study of each one of them reinforces the understanding of the others" (Ibid: 7). Therefore, in such a way artificial intelligence opens up new possibilities to perceive meanings in some fields such as art (Mateas, 2002) and philosophy. AI (artificial intelligence) and such fields mutually inform each other through the new possibilities. AI can also help to obtain a philosophical and epistemological base to interpret imago Dei or the theory of being in the image of God.

B. The method of the conceptual analysis: using this method, we analysed the perceptions and conceptions such as mirror, other, and form. In this qualitative research, library research, and online research including databases were used for collecting data. The major method used in this study is conceptual analysis which comprises explanation, description and interpretation.

1.2 *The necessity of interpretation of theophanic form in the light of new fields*

Our era is the era of transformation of some conceptions such as consciousness, meaning of life, values, personal responsibility, and spirituality. Post modernism came to debunk the modernism and traditional ideas. Modernity extolled the human reason while postmodern showed its relativity. Although the traditional thought emphasised the metaphysical origin of the self, modern thought reduced it to the reason and intelligence. Wiktor Frankel wrote that reductionism which is production of modernism reduced the phenomenon of human being to its parts. He added that reductionism undermined the comprehensive meaning of the humanity and changed the symbol of humanity to some meaningless signs (Frankel, 1970). Then, for postmodern, there is no self outside of the endless contingencies of history, context and culture (Donner, 2010). Finally, there is no unitary self within postmodern theory (Ibid). The approach of postmodern led to lose the unifying narrative of our world and to reduce the knowledge and experience to the subjective realm. Postmodern thought considers the human self as a collection of the scattered entities that should be investigated through many aspects and finally there is a relative account of the human self. In such a context which consciousness and beliefs are all multiple, subjective and analysable (Ibid), the self does not have any united core. The next researchers sought to reintegrate the spirit with the discoveries of science through reconceptualising of the self who suffered from alienation of modernity and fragmentation of postmodern. The problem of postmodernism is the fragmentation of meaning and the loss of a narrative that connects us to the world and to each other. This led to the emptiness of the self. Emptiness of self is not the denial of individual uniqueness, but the denial of any permanent, partless and transcendent basis for the self. This emptiness is related to disappearance of the subject, the endless plays of language, ambiguous and possible nature of things, and a complex and relative web of narratives. In such a paradigm, some scholars have searched the myth of self (Hoffman, 2008). The myth, here, is not something false, but it is something that is mysterious in some aspects and it should remain as mysterious entity (Ibid). This polarity is seen in Ibn 'Arabī's perspective on the human self where he explains that God created human being in His image/form. Ibn 'Arabī showed us that the self who is in the divine form is formless and mysterious. In Ibn 'Arabī's theory about human self, there are elements which refer to the emptiness, relativity, and disappearance of the subject, but these elements do not spoil the integrated basis of the self. This self reflects the unity of being since it is in the form of God. Although this theory was not introduced by Ibn 'Arabī for the first time, he formulated it and argued about it within his system of the thought.

2. Form of God

In the Old Testament, the priority of human beings over all creatures has been explained. All creatures have been created for human being and God magnified him over all other creatures (Gen). In Islamic tradition, Ghazzālī reported the narration from Shiblī, one of the early Sufis who discussed the divine form for the first time, and explained that Adam was created in God's names

(Ghazzālī, al-Iḥyā). Adam was a model for the perfect man whom God created in His image and introduced him as His vicegerent on earth. Ibn ʻArabī established an anthropocentrism based on philosophical concepts. His anthropology is relevant to the perfect man, and the perfect man is connected to Adam and his creation. The perfect man is someone who has complete knowledge although he is not complete in other divine features (Ibn ʻArabī, 1946). The complete knowledge is the knowledge of God, and since human being cannot know the Essence of God, knowledge of God for Ibn ʻArabī is knowledge of His names or the knowledge of the universe. Adam is someone who includes this knowledge. It means human being can reflect the knowledge of the universe. For Ibn ʻArabī, the comprehensive meaning of Adam, (*Jamʻīya*) inclusiveness or synthesis is important, a feature which other creatures do not have. God wanted to see Himself in an inclusive being (*kawn jāmiʻ*), hence, He created Adam. Adam is a synthesis of the image of God and the image of the universe (Ibid). In Islamic thought, God is the origin of everything including human being although human being has a special dignity among all creatures. The Qurʾān says "we have honoured the sons of Adam; provided them with transport on land and sea given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation" (Qurʾān, 17:70). And in another place: "when I have fashioned him (in due proportion) and breathed into him of my spirit, fall ye down in obeisance unto him" (Qurʾān, 15: 29) The prophet states that God has created Adam in His form.[3] William Chittick (2005) stated that the meaning of being in the form of God is that human being is designated by God's all-comprehensive name which gives meaning to the Essence and Attributes. Form is everything that manifests itself or everything that we perceive it. Thus, the universe is a vast collection of forms and everything is a form of God, but human being is the most complete form (Chittick, 1998). Ibn ʻArabī sometimes introduced the reality of the human being as Logos, and he uses some conceptions for Logos, such as the Real Adam, Pole, Spirit, and the Vicegerent. The perfect man is the perfect manifestation of God or the perfect existence; (ʻAfīfī, 1939) the Principle of Universal Reason immanent in everything is so high in the human being that human being merits to be the vicegerent of God or to be His image which shows His attributes. The only creature who can perceive God is human being because he can know both aspects of God, Reality of God (*Ḥaqq*) and creation (*Khalq*) (Ibid).

Referring to the concept of *theophany* (or manifestation), Henry Corbin analysed the image as the shinning of God through the humanity, such as the light when it shines through the certain form. This unity of God and human being is in the imaginative presence, and God is as an image in the mirror in the human species. The place of this presence is the consciousness or the image of *theophany* which has been put in human beings (Corbin, 1998). Ibn ʻArabī explained two levels of the perfect man. At the first level, human being is a species and has the perfect existence because he is in the image of God, thus, he is the complete abstract of the universe, the spirit of the universe, and the microcosm. At the second level, human being is considered as an individual, here, human beings are not equal, but just some of them deserve to be the perfect man (Izutsu, 1966). In all the interpretations, human being is a form which manifests the divine attributes. Ibn ʻArabī himself in many places of his books considered the human being as a mirror. This metaphor helped him to conceptualise functions of human being in the divine realm.

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[3] *There are some controversies on this ḥadīth in interpreting the third person pronoun of 'his form'. The possessive pronoun refers to either: (1) to Adam himself, Abu Bakr al-Bayhaqī's K.Al-Asmāʾ wa Ṣifat. 1939. Cairo. p. 290; Juwaynī K. al-Shāmil fī Uṣūl Luciani.1938. Paris. Arabic text 93; or (2) to some person previously mentioned in the ḥadīth. According to some versions of ḥadīth, when the prophet saw a man striking another in the face, he said, "Don't strike him, for God created Adam in his shape."Bin Khuzayma K. al-Tawḥīd. 1968. Cairo. 36-38. See also Juwaynī. Irshād. 93; idem. Shāmil. 560; W. Montgomery Watt.1961. "Created in His Image: A Study in Islamic Theology." Glasgow: University Oriental Society Transactions. 17: 38-49. For the source of the mentioned ḥadīth, see A.J.Wensinck.1936-1969. Concordance et indices de la tradition musulmane, 3: 438. Ibn ʻArabī emphasised that the pronoun 'him' refers to God. Takeshita, Masataka. 1986.*

E-ISSN 2281-4612
ISSN 2281-3993

Academic Journal of
Interdisciplinary Studies

Vol 8 No 3
November 2019

2.1 The metaphor of mirror

In Ibn 'Arabī's theory of the divine form, one of the key concepts is the concept of the mirror. The reciprocal relationship between human being and God originates from God's requirement of manifestation out of His essence (Ibn 'Arabī, 1946). God wanted to see Himself in two mirrors, the universe and the human being, and it was human being who entirely manifested Him because the human being includes both the realities of the universe and the divine attributes (Ibid). Therefore, he has the features of the universe (the features of the other creatures) and the attributes of God such as power, knowledge, free will, and so on. God wished to see Himself in the mirror of the world. To be existent is the fundamental attribute of the world; this attribute is determined and delimited through many forms. Nevertheless, this relative existence directly reflected the absolute existence (Izutsu, 1966). In other words, human being reflected God's fundamental feature which is to be existent. Now, the issue is what is the difference between the existence of God and that of which is reflected by the human being. The answer is that the vision obtained through being itself is different from the vision acquired by reflecting in another thing since the second vision will change regarding the shape of the reflector.

The universe was the first thing through which God manifested Himself. Of course, God in Essence does not need to see or to know Himself, but He has attributes which they become real only after externalising. Ibn 'Arabī called this universe Big Man (*al-insān al-kabīr*) or Macrocosm (Ibn 'Arabī, 1946) because this universe has features which are entirely in human being. In Macrocosm, every existence represented one aspect (divine name) of God. Therefore, the whole of the universe indicated an unpolished and unclear image of God. So to speak, it is the clouded mirror. Human being, on the contrary, is a well-polished spotless mirror reflecting any object as it really is. In other words, human being is the polishing of the clouded mirror or the universe (Izutsu, 1966). Izutsu asked about the ontological meaning of the metaphor of the 'unpolished mirror'. The cosmic significance of human being is that he is the polishing of the universe which was unpolished. Izutsu interpreted the 'polishing' as the consciousness. Therefore, the polishing of the mirror is the consciousness of human being (Ibid). All things other than human being only manifested an image of the whole of universe in accord to the Absolute's consciousness, however, the things which reflected this image had no consciousness of themselves and of the image, as a result, they did not reflect the Real Unity (*aḥadiyyah*).

2.2 The representation of the mirror

Synthesising all the forms of the divine scattered names as an image of whole, the human being is conscious of this image; therefore, he reflects true comprehensive unity corresponding to the unity of Absolute. Izutsu concluded that according to Ibn 'Arabī's view, the perfection of human being is due to his comprehensiveness which consists in his reflecting and realising the divine Comprehensiveness (Ibid). Praising God based on their limitation for having some aspects (names) of God, the angels were not aware of their limitation; hence, they asked God the reason for the creation of Adam. In fact, the consciousness is the final answer. Izutsu interpreted Ibn'Arabī's passages in such way that the universe did not have consciousness about the divine names, and as a result, the universe was not aware of itself although it reflected a comprehensive image of whole. On the other hand, the angels were not aware even of themselves although they were praising God permanently. Human being has all the divine names including names manifested by angels and the universe, and at the same time he is aware. Comprehensiveness and being aware of that are the reasons for perfection of the human being. Referring to Ibn 'Arabī regarding the subject of the perfect man as an individual, Izutsu stated that all human beings are naturally endowed with the comprehensiveness, however, only few of them are conscious of it, and they are perfect men in individual aspects (Izutsu, 1966). Being conscious of his self, the perfect man as an active agent reflects the divine manifestations. He actualised the divine names through his consciousness which formed the divine names.

In sum, the concept of mirror is related to the human being and the divine names. On the one hand, the divine names wish to be actualised in the concrete world. On the other hand, the best and

most complete form of actualisation of the divine names took place in the human being. Therefore, God can see all the actualised possibilities of the divine names in one being, in other words, He can see Himself in one existent (man). The reflective feature of the human being, as Izutsu mentioned, is located in his consciousness through which he connects to the integrated reality of the knowledge because in Ibn 'Arabī's perspective knowledge is a unitary existence (Ibn 'Arabī, 1911). God created human being in his form and in fact, He created human being with infinite possibilities of actualisation. Then, after realisation, the possibilities become actual modes of the divine form. God knows them before actualising but after reality, in *outside* of God's Essence, there will be a new kind of knowledge of them, which it was not there before actualisation. This knowledge is a production of the representation of the divine names in 'other' (humanity). This difference between the two types of knowledge can be understood better through analysing the relationship of human being with IA-based machines and characters.

3. IA-Based Machines in the *Form* of Humanity

The desire of making more complicated and professional machines increasingly rose apart from moral and humanitarian agreements and disagreements on development of AI. In fact, "we are insecure in our understanding of ourselves, and this insecurity breeds a new preoccupation with the question of who we are. We search for ways to see ourselves. The computer is a new mirror" (Turkle, 2005: 279). Although IA-based machines are neither able to enter into the man-God relationship, nor can they have interaction with this relationship, but they can inform human being about himself and about his wahtness. This is important for human being in two aspects: first, the interaction with these machines enables human beings to know their capacities, fears, hopes, and their hidden possibilities. Second, based on the theory of theophanic form, since human being is in the form of God, to know human being leads to know God.

3.1 The representation of humanity

AI-based machines are as representative medium or an alien subject which is not the human being but it is a character or 'other' in which human being sees himself. In other words, it acts as a mirror to show humanity to himself/herself although this mirror is not passive, but it influences human being in some ways. Human being did not want the machine merely to imitate him but he wanted to have a machine with rich presentation of behavior. Therefore, he tried to invent machines with more and more complicated intelligence. It has been an old dream for the human being to make a form of the human being in machine (Mateas, 2002). AI-based machine is a modern incarnation of this dream which was reflected in science fiction representations such as *Hal 9000* or *Commander Data* which was an initial inspiration of entering to the field. This dream is not just related to man's desire for rationally problem solving, but human being needs its engagement concerning his social and emotional aspects; through this interaction human being seeks something about himself. AI is a context in which human being explored his nature in being human, and it is a way of knowing-by-making to be human and AI. A robot is a machine to think with a concrete theory and representation of some dimensions of the being human.

"What the computer provided was a way of externalizing, stabiliszing my speculations about image-making behavior: not only my own behavior, but what I thought I could see operating in drawings generally, and especially in children's drawings and so-called primitive art" (McCorduck, 1991:78). This representative role can be seen in making the meaning of life through assimilating the events to familiar narratives. AI-based narratives of life and meaning of life seek meanings through modeling and generating new understanding. These meanings reflect the potential features of the human life and finally potential features of the divine realm. Here, human being sees himself in the 'other' outside of himself, and this is something Ibn 'Arabī refers to that in his book, *Fuṣūṣ,* about God who wants to see Himself outside of His Essence in 'other' (man) (Ibn 'Arabī, 1946) .

4. The 'Other'

To think about the otherness of something means to think about its essence. It means when someone is speaking of the essence of something, he is comparing the sameness and otherness of that with other things. In other words, the otherness and sameness are two concepts which are mutually and logically considered with each other, and they are irreducible to one another in the general logic of concepts since they are co-dependent (Klemm, 1998). Austin (1992) referred to the co-dependence of God-man; man is the principle of otherness which makes God's self-knowledge possible and God is the principle which gives meaning to the otherness. This co-dependence provided a context in which human being and God obtained self-knowledge and meaning. The world and human being as manifestations of God are loci in which God permanently and changeably disclosed Himself in infinite forms. God obtains more and more self-knowledge through a fluid of these forms.

The 'other' has sameness and otherness in relation to human being. In other words, human being is interested in creating something non-human with which he can relate; (Herzfeld, 1999) hence, he interacted with a non-human machine which is as intelligent as he is. So, it should have all of his qualities even his appearance; meanwhile human being wanted this new creature to be different from him. On the other hand, the non-human thing is supposed to be so intelligent that it could make decision independently in some cases. Therefore, it should have free choice. Through the decisions which non-human character makes, human being can see his abilities, fears, the hopes, encouragements, worries, and like them. The character shows man his features which he never saw them outside of himself before this time. As Richard Forsyth puts it:

> It can get lonely being conscious in the cosmos-especially like Copernicus and Carl Sagan to tell you how big it is. Of course we can talk to each other, we can write books, but we are only talking to ourselves. After all, we are human. Only four prospects of allaying this loneliness exist: (1) Communicating with extra-terrestrial intelligence. (2) Teaching animals to speak (e.g. chimpanzees). (3) Learning the language of another species (e.g. dolphins). (4) Building intelligent artifacts... It appears for the moment that if we want to connect a mind that is not housed in a human skull. We will have to build one (Forsyth and Naylor, 1986: 245).

As Forsyth and Naylor mentioned, humanity sought for a mind rather a programme with the fixed qualities. This mind should be able to interact, and it means it has to have the ability to choose some reactions among the possibilities to some degree. Human being had the hidden possibilities, and he tried to discover them through 'other' which is similar to himself. This 'other' had similarities with and differences from human being. One of the important similarities is related to a kind of existence which can be considered between body and mind or life and not-life. The same explanation can be true about AI machines.

5. Life–Not Life, Being-Not Being

AI-based machines are in the line between life and not-life, or between mind and not-mind, they arose reflections about the nature of the human life. They evoked man's efforts to know about who he is. These machines challenged man's perspectives about himself. As it was mentioned in *The Seconds Self,* the interaction between human being and AI-based machines caused new culture (Turkle, 2005).

> ... people have taken up the computer in ways that signal the development of something new. The "something new" takes many different forms. A relationship with a computer can influence people's conceptions of themselves, their job, and their relationships with other people, and with their ways of thinking about social process. It can be the basis for new aesthetic values, new rituals, new philosophy, and new cultural forms (Turkle, 2005: 156).

Although some scholars called it 'artificial culture' (Upal, 2006), there is no doubt that this new culture has deeply influenced the human speculations. This new culture is the production of the interaction of the human being with unprecedented phenomenon, namely AI, since before this time

the human being interacted with life or not- life while new phenomenon is something between life and not-life. Although AI-based machines are artificial machines, human being psychologically connected with them such as a life (Turkle, 2005), and even more such as a conscious life (Riedl and Harrison, 2015). Rield mentioned his concern about values in intelligence agent offering that as an artificial intelligence which can read and understand stories, it can learn the values tacitly held by the culture (Ibid). In fact, within the culture which originated from man-robots, AI-based machines have been considered as the machines with a kind of *self,* or *'I'* so that human being can address them or even blame them. Human being encountered his self step by step through this confrontation to recognise himself as a human being. There is an elegant difference between AI-based machines and other simple machines or things; just through the interaction with the AI-machines, human being can encounter his humanity, and probably becomes *more human* than before.

This new situation has been cited in Ibn 'Arabī's books about the relationship between human being and God. According to Ibn 'Arabī's view, there is only one Being which is God and other creatures and things are his manifestations (Ibn 'Arabī, 1911). He, then, explained the reality of a being which is manifested in such a way that it is existent and not-existent (Ibn'Arabī, 1946). Human being is not a being like God; however, he is existent who receives his existence from God, such as robots which receive their creation from human being. Chittick (1994) stated that according to Ibn 'Arabī's point of view, cosmos is the reflections of the Real Existence or His imaginations; in cosmos is God and is not God. In other words, all the things including human beings are self-disclosures of God. Externalising the content of Himself, God manifested Himself based on the demand of His attributes. All things are the objects of His knowledge and human being is a manifestation who can reflects all of His attributes totally and in integrated form. Chittick emphasised that since only God is real being (based on Ibn 'Arabī's school of thought), human being is God's manifestation who included all of God's attributes (Chittick, 1994).

6. Conclusion

In the first part, we argued about Ibn 'Arabī's theory of theophanic form. Based on Ibn 'Arabī's idea, God wished to know Himself in 'other' and therefore, He created human being who can reflect God's image in the best and comprehensive form. Today, we can find new realm thorough which we provide a better understanding of the theory. The second part of the research indicated that one of these new realms in knowledge is AI. Then, we debated that how human being connected to the AI-based machines and characters to know his self. Human being is in the form of God based on the imago Dei; on the other hand, AI-based machine is in the form of human being in some aspects. First, human being made these machines in accord with his sameness and otherness, his intelligence, his cognitive faculties, even his values and appearance. Human being wanted to see himself in the mirror of the AI-based machines as God wanted to see Himself in human being. To see means to have mutual communication, or in the strict sense of the word, God *experiences* His knowledge outside of His Essence through externalising it in the concrete world and through the human being as the best form of Him. Human being cannot understand this *experience* unless he himself encounters the same experience, and in fact, AI machines can help him to know this *experience*. Although in the early stage human being utilised machines and artificial intelligence for elegant and hard situations or in other words, for solving physical and technical problems, his increasing appetite to develop more and more complicated intelligence indicated that there is something more than merely solving problem. Human being wanted to know himself, his abilities, his desires, and his consciousness outside of himself since knowing himself outside of his existence will give him a different image than image which he obtained directly from himself. Therefore, AI is a momentous occasion on both sides: it is a mirror for human being to see himself and to know himself, and on the other hand, it is an essential medium to know God's intentions, desires and plans. The more human being knows about himself, the more he knows about God, as Ibn 'Arabī said "whoever knows himself knows his God" (Ibn'Arabī, 1946: 69).

7. Acknowledgments

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