THE EIGHTEENTH WORD

[This Word consists of two Stations. The Second Station of it has not yet been written. The First Station of it is three Points.]

**The First Point:**

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَۤا اَتَوْا وَيُحِبُّونَ اَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِوَلَهُمْ عَذَابٌ اَلِيمٌ[[1]](#footnote-2)

**A chastening slap for my nafs al-ammarah:**

O my foolish nafs madly in love with the glory, deeply enamoured of fame, addicted to being praised and unequalled in self-centredness! If the tiny seed of the fig, which is the source of the fig giving thousands of fruits, and the black dry branch of grape, which hundred bunches are attached to it, all those fruits and bunches being the seed and branch’s own work of dexterity is a rightful claim, and if those who benefit from them should praise and respect the branch and the seed, then perhaps you have the right for glory and pride concerning the ni’mahs with which you are loaded. But, you deserve to be constantly disparaged. Because you are not like the seed and the branch. Since you have a juz’ al-ikhtiyârî, you diminish the value of those ni’mahs through your glory, devastate them through your pride, nullify them through your denial and you extort them by claiming ownership. Your duty is not to glory, it is to offer shukr. What is worthy for you is not fame, it is humility and shame. Your right is not to be praised, it is istighfâr and to regret. Your perfection is not in self-centredness, but in knowing Allah.

Yes, you in my body resemble *nature* in the ‘âlam. Both of you were created to receive khayr and to be the source to which sharr is referred. That is to say, you are not the agent and source, but rather a passive recipient of the external effects and a place to the effect of the agent. You have only a single effect: You become the cause of sharr due to not receiving well the khayr coming from the absolute Khayr. Also, you were created as veils, so that, apparently ugly things, whose beauty is not seen, would be attributed to you, and you would be the means of declaring and believing the Most Pure and Holy Ilahî Essence (Zhât Al-Muqaddas) to be free from all defects. But you have worn a form completely contrary to the duty of your fitrah. Although you have transformed khayr into sharr due to your incapability, you as though attribute yourself a partner to your Khâliq. That means one who performs ‘ibâdah to the nafs and nature is extremely foolish and dhâlim.

**Also, do not say:** "I am a place of manifestation. As for the place which beauty manifests on, it becomes beautiful." For since you do not take the form and appearance of what manifested on you, you may not possess it but maybe a point that it passed through.

**Also, do not say:** "Among people I was chosen. These fruits are shown through me. That means I have excellence." No! Hâsha![[2]](#footnote-3) Rather they were given to your hand before anyone else because you are more bankrupt, needy and suffering than everyone else! {Truly, I too extremely admired the New Said silencing his nafs to this extent in this debate, and said, A thousand Bârakallah!}

**The Second Point:**

It elucidates one mystery of the âyah اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ[[3]](#footnote-4). It is as follows:

In everything, even the things, which appear to be the ugliest, there is an aspect of true beauty. Yes, everything in the universe, every event is either beautiful in its essence, which is called *'beauty in essence'*, or it is beautiful concerning its results, which is called *'consequent beauty'*. There are certain events to the outward appearance they are ugly and confused, but beneath that exterior veil, there are extremely shining beauties and orders.

**For instance:** In the season of spring, beneath the veil of stormy rains and muddy soil, the smiles of infinite beautiful flowers and well-ordered plants are hidden, and behind the harsh devastation and the veils of sorrowful separations of the season of autumn, in order to preserve delicate tiny animals, the friends of the coy flowers, from the pressure and torments of winter events, which are the place of manifestation of Subhân’s Jalâl, together with discharging them from the duty of life, it is to prepare a place for the delicate, fresh and beautiful spring under the veil of winter.

There is the unfolding of numerous ma’nawî flowers, which hide beneath the veil of events like storms, earthquakes and epidemics. Many kernels of disposition, which have not developed and grown like seeds, sprout and become beautiful due to the events exteriorly ugly. As though all transformations and universal alterations are ma’nawî rains. But since man both performs ‘ibâdah to the external of things and is self-conceited, he judges them to be ugly by looking to the exterior. Regarding his self-conceitedness, he judges it to be sharr through reasoning according to the result that only looks to himself. Whereas, if one of the aims of things belongs to man, thousands of them belong to their Sâni's Names.

For example, he accepts thorned plants and trees, which are among the great miracles of Al-Fâtir's Qoudrah, to be detrimental and meaningless. But, they are the equipped heroes of the grasses and trees. For example, hawks assaulting sparrows is apparently incompatible with rahmah. But, the sparrow's disposition unfolds through this assault. For example, they consider the snow to be very chilly and insipid. But, beneath that chilly, insipid veil, there are aims so warm and results so sweet as sugar that cannot be described. Also, since man is self-conceited and performs ‘ibâdah to the external of things, and also reasons everything according to the face that looks to him, he supposes many things that are pure courtesy (adab) to be contrary to courtesy (adab). For example, in human's view, the discussion of the human reproductive organ is shameful. But this veil of shame is on the face looking man. Otherwise, the faces that look to creation, art and the aims of fitrah are such veils that if they are looked at with the eye of hikmah, they are mere courtesy (adab); shame does not touch them at all.

Thus, certain expressions of Al-Qur’an Al-Hakîm, the source of courtesy (adab), are in accordance with these faces and veils. Beneath the exterior faces of ugly creatures and events which appear to us, there is art with hikmah that is extremely beautiful and very beautiful faces looking to their creation, they look to their Sâni’, and there are many beautiful veils, they conceal hikmahs, and there are numerous exteriorly disorderliness and confusion, they are the most regular sacred inscription.

**The Third Point:**

اِنْكُنْتُمْتُحِبُّونَاللّهَفَاتَّبِعُونِىيُحْبِبْكُمُاللّٰهُ[[4]](#footnote-5)

Since in the universe, there is the beauty of art seen by the eye, and this is certain, the certainty of Messengership of Muhammad (asm) becomes necessary by the definiteness to the degree of witnessing. Because the beauty of art and ornamented forms on these beautiful beings created with the art show that their Artist possesses a significant irâdah to beautify and a powerful desire to embellish. And as for this irâdah and desire, they show that such a Sâni’ possesses a sublime love and sacred inclination towards the perfections of His art which He displays on the beings He created with art. And as for this love and inclination, they require to turn toward and concentrate more on man, the most illuminated and perfect individual among beings created with art. And as for man, he is the conscious fruit of the tree of creation. And as for the fruit, it is the universe’s most comprehensive, furthest particular with the most general view and universal consciousness. And as for the one with the most comprehensive view and universal consciousness, he should be the most elevated and brilliant individual, who becomes the addressee to that Zuljamâl Artist and meets with Him, and who expend his universal consciousness and comprehensive view completely on the ibâdah to his Sâni’ and the admiration of His art and on offering shukr for His ni’mahs.

Now, two pages, two spheres appear. One is extremely magnificent, the well-ordered sphere of rubûbiyyah and an extremely artful, bejewelled page of art. The other is the extremely illumined and flowered sphere of ‘ubûdiyyah and the extremely extensive and comprehensive page of tafakkur, admiration, thanks and îmân that with all its strength this second sphere acts on behalf of the first sphere.

Thus, it will be self-evidently understood that to what extent the leader of the second sphere, who serves all art-cherishing aims of As-Sâni’, has a connection with that Sâni’, and in His eyes, how beloved and acceptable he is.

I wonder, does the mind accept that the art-cherishing munificent Artist of these beautiful beings created with art, Who even takes into consideration mouth’s all kind of tastes, may remain indifferent towards His most beautiful creature with art, who is turned towards Him in a manner of performing ‘ibâdah with a nice melody of shukr and takbîr, which will cause the rapture of land and sea within an outcry of admiration and appreciation, which will cause the ‘arsh and earth to reverberate, He may not speak with him and may not want to make him a rasûl and may not want his fine state to spread to others? By no means! It is not possible not to speak and not make him a rasûl.

اِنَّالدِّينَعِنْدَاللّٰهِاْلاِسْلاَمُ ٭ مُحَمَّدٌرَسُولُاللّٰهِوَالَّذِينَمَعَهُ

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**[THE CRYING WEEPS OF A HEART CRYING AT THE TIME OF FAJR IN A CAPTIVITY AMID SEPARATION, ABSENCE AND EXILE (ghurbah)]**

The wind of the aid of Allah blows before dawn

Wake up, O my eyes, before the dawn

Wishing ‘inâyah from the court of Ilahî Grace

The time before dawn is the court of tawbah for the sinners

Wake up, O my heart, at the time of fajr

Seeking forgiveness from the court of Ilahî Grace, offer tawbah

سَحَرْحَشْرِيسْتْدَرُوهُشْيَارْدَرْتَسْبِيحْهَمَهشَىْ ..

بَخَوابِغَفْلَتْسَرْسَمْنَفْسَمْحَتَّىكَىْ ..

عُمْرْعَصْرِيسْتْسَفَرْبَاقَبْرْمِىبَايَدْزِهَرْحَىْ ..

بِبَرْخِيزْنَمَازِىچُونِيَازِىگُوبِكُنْآوَازِىچُونْنَىْ ..

بَگُويَارَبْپَشِيمَانَمْخَجِيلَمْشَرْمْسَارَمْاَزْگُنَاهْبِىشُمَارَمْپَرِيشَانَمْذَلِيلَمْاَشْكْبَارَمْاَزْحَيَاتْبِىقَرَارَمْ

غَرِيبَمْبِىكَسَمْضَعِيفَمْنَاتُوَانَمْعَلِيلَمْعَاجِزَمْاِخْتِيَارَمْبِىاِخْتِيَارَمَْاْلاَمَانْگُويَمْعَفُوْجُويَمْمَدَدْخَواهَمْزِدَرْگَاهَتْاِلهِى

1. (Those who rejoice in their misdeeds and wish to be praised for what they have not actually done, should never think that they will escape the punishment; in fact they shall have a excruciating punishment;) [↑](#footnote-ref-2)
2. (Allah Forbid!) [↑](#footnote-ref-3)
3. (It is He Who has given the best form to everything that He has created.) [↑](#footnote-ref-4)
4. ("If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-5)