Second Discussion

**It consists of Five Subtle Points that are means of man's happiness and misery.**

[Since man has been created on Ahsan Taqwîm and has been given an extremely comprehensive disposition, he has been cast into an arena of examination in which he might rise or fall to stations, ranks, degrees and levels that have been drawn up from the asfal sâfilîn to the a’lâ ‘Illiyyin, from the earth to the ‘arsh and from the particle to the sun. He has been sent to this world as a miracle of Qoudrah, the result of creation and a wonder of art before whom have been opened two ways leading either to infinite ascent or infinite descent. Thus, we shall explain the mystery of this astonishing progress and decline of man in “Five Subtle Points”.]

**First** **Subtle Point:** Man is in need of and connected with the majority of the species of the universe. His needs spread through every part of the ‘âlam and his desires extend to eternity. Just as he wants a flower, so does he want a huge spring. Just as he desires a garden, so does he desire eternal Jannah. Just as he longs to see a friend, so does he long to see Al-Jamîl Zuljalâl. Just as to visit one he loves who lives in another place, he is in need of opening the door of that place, to visit the ninety-nine per cent of his friends, who have migrated to barzakh, and to be saved from eternal separation, he is in need of refuging at the court of an Absolute Qadîr, Who will close the door of this huge world and open the door of the âkhirah, which is a wondrous assembly, Who will remove this world and establish and replace the âkhirah in place of it.

Thus, the True Ma’bûd of a man in this state will only be A Qadîr Zuljalâl, A Rahîm Zuljamâl, A Hakîm Zulkamâl One in Whose hand are the reins of all things, with Whom are the treasuries of all things, Who is all-seeing with all things, present in every place, free of the restrictions of space, absolved from impotence, sacred of fault and exalted from defect. Because One Who will provide the infinite needs of man can only be The One Who possesses an infinite qoudrah and all-embracing ‘ilm. In which case, the One Who is worthy of ma’bûdiyyah is only He.

Thus O man! If you will be an ‘abd to Him alone, you will gain a place above all creatures. If you draw back from the ‘ubûdiyyah, you will become an abased ‘abd to impotent creatures. If by trusting your ananiyyah and power and abandoning tawakkul and du'â, you deviate into pride and arrogance, then you will fall lower than an ant or bee regarding goodness and creation, and become weaker than a spider or a fly. In terms of sharr and destruction, you will become heavier than a mountain and more detrimental than an epidemic.

Yes, O man! You have two aspects: one is the aspect of creation, existence, khayr, positivity and act. The other is the aspect of destruction, non-existence, sharr, negativity and passivity. Regarding the first aspect, you are lower than a bee or sparrow and weaker than a spider or fly. Regarding the second aspect, you surpass the mountains, earth and skies. You undertake a burden before which they displayed their impotence and from which they held back. You assume a sphere more extensive and greater than them. For when you do good and create, you can do only in proportion to your power and only to the degree that your hand and strength can reach. If you commit evil and destruction, then your evil exceeds and your destruction spreads.

For example, kufr is an evil, a destruction, an absence of affirmation. But that single evil comprises insulting the whole universe, vilifying all Names of Allah and abasing all humanity. For, all beings have an elevated rank and an important duty. Because, they are letters of Ar-Rabb, mirrors of As-Subhân and officials of Allah. As for kufr, it causes them to fall from their rank of being mirrors, officials and bearing meanings, and lowers them to the level of futility and being the playthings of random coincidence and to the degree of the transient materials, which swiftly change and decay through being destroyed by death and separation, to the degree of being insignificant, valueless and non-existent. Through denial, it vilifies the Names of Allah, which the embroideries, manifestations and beauties of them are seen throughout the universe and in the mirrors of beings.

And it casts to a level more abased and weaker, more impotent and poorer than the most abased, transient and perishable animal, the one who holds the rank of being the khalîfah of earth, who by undertaking the 'Supreme Trust' became superior to the earth, sky and mountains and gained superiority over the malâikah, who is a seed-like evident miracle of Qoudrah containing all the equipment of an eternal tree, who is a well-composed ode of hikmah proclaiming the manifestations of all the Sacred Names of Allah beautifully and is called *mankind*. And it lowers him to the level of a meaningless, confused, inferior tablet swiftly decaying.

**In Short:** Regarding destruction and sharr, nafs al-ammarah can commit infinite crimes, but regarding creativity and khayr, its power is extremely little and partial. Yes, he can destroy a house in one day but cannot build it in a hundred. However, if he abandons ananiyyah and seeks khayr and existence from the assistance of Allah, if he gives up sharr, destruction and relying on the nafs and if he becomes a true ‘abd through istighfâr, then he will be the place of manifestation for the mystery يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍۜ[[1]](#footnote-2). His infinite capacity for sharr transforms into an infinite capacity for khayr. He acquires the value of Ahsan Taqwîm and rises to the a’lâ ‘illiyyin.

Thus, O ghâfil man! Look to the fadl and generosity of Janâb-i Haqq! Although it is justice to record one evil as a thousand and a single good deed as one or not at all, He records a single evil as one, and a single good deed as ten, and sometimes as seventy or seven hundred, or even sometimes as seven thousand. Also understand from this subtle point that entering into such dreadful Jahannam is retribution for the deed and pure justice while entering into Jannah is pure fadl.

**Second** **Subtle Point:** There are two faces in man. One, with respect to ananiyyah, looks to the life of the world. The other, with respect to ‘ubûdiyyah, looks to eternal life. In terms of the first face, he is such an unfortunate creature that, regarding the will, his capital is only a partial juz’ al-ikhtiyârî like a hair, and regarding power, a weak kasb, and regarding life, a fast extinguishing flame, and regarding life-span, a fast passing period and regarding the existence, a swiftly decaying small body. Together with this state of his, he is a delicate, weak individual out of the innumerable individuals of the infinite species that has been spread out through the layers of the universe.

In terms of the second aspect, especially regarding impotence and poverty, which turned towards ‘ubûdiyyah, he has immense power and great importance. For, Al-Fâtir, Who is Hakîm, has included in the ma’nawî essence of man an infinite immense impotence and a boundless huge poverty so that he may be an extensive mirror containing the boundless manifestations of A Qadîr, Who is Rahîm, Whose qoudrah is infinite, A Ghanî, Who is Karîm, Whose wealth is infinite.

Indeed, man resembles a seed. Just as the seed has been given significant ma’nawî equipment by Qoudrah and a subtle valuable programme by Qadar so that by working beneath the earth, it may emerge from that narrow ‘âlam, enter the broad ‘âlam of the air, ask its Khâliq to be a tree with the language of disposition and find a perfection worthy of itself. If due to its bad temperament, the seed spends the ma’nawî equipment given to it to attract certain detrimental materials beneath the earth, it will rot and decay without benefit in that narrow place, in a short time. But if the seed employs its ma’nawî equipment well by conforming to the takwînî command of فَالِقُ الْحَبِّ وَالنَّوَى[[2]](#footnote-3), it will emerge from that narrow ‘âlam and its tiny particular haqiqah and its ma’nawî rûh will take the form of a great universal haqiqah through becoming a huge tree giving fruits. Thus, in exactly the same way, significant equipment by Qoudrah and valuable programmes by Qadar have been committed to man's essence. If under the soil of worldly life in this narrow earthly ‘âlam, man spends such ma’nawî equipment of his on the desires of nafs, he will rot and decay like the rotten seed for a minor pleasure, in a brief life, in a narrow place and troublesome state; he will load the ma’nawî responsibility on his unfortunate rûh and depart from this world. If he does tarbiyyah such seed of disposition with the water of Islam and light of îmân under the soil of ‘ubûdiyyah, conforms to the commands of the Qur'an and turns his ma’nawî equipment towards their true aims, he surely will be a valuable seed and splendid machine containing the equipment of a permanent haqiqah and eternal tree, which will produce branches and buds in al-‘âlam al-mithâl and barzakh and which will be the means to infinite perfections and ni’mahs in the ‘âlam of âkhirah and Jannah; he will be a blessed and luminous fruit of the tree of the universe.

Yes, as for true progress, by turning the faces of the heart, sirr, rûh, mind and even the imagination and other powers (quwwa) given to man towards eternal life, it lies in occupying each of them with a particular duty of ‘ubûdiyyah worthy of it. Otherwise, if, in order to plunge into all minor points of the life of the world and taste every sort of its pleasures, even the basest, he makes subject to the nafs al-ammarah all his subtle faculties, heart and mind and makes them assist to it — what the people of dhalâlah suppose that it is progress — it is not progress but the decline.

I saw this haqiqah in an imaginary event,[[3]](#footnote-4) in such a comparison:

I was entering a large city. I saw that there were large palaces. I looked at the doors of some of the palaces, there was a great cheerfulness and an attraction entertaining everyone and attracting the gazes like a brilliant theatre. I paid my attention and saw that the lord of the palace had come to the door; he was playing with a dog and assisting its play. The ladies were having sweet conversations with strange youths. Grown-up girls were even organizing the children's games. And the doorkeeper had assumed the manner of an actor as though he was commanding them. I then realized that the inside of the huge palace was completely empty. The delicate duties were all abandoned. Their morals had declined so they had taken these forms at the door.

Then I passed; I came across another large palace. I saw that a faithful dog was lying down at the door; there was a rough, stern and calm doorkeeper and a stagnant state. I was curious; why the other was like that and this palace like this? I went inside. I saw that the inside was very cheerful. Apartment over the apartment, the people of the palace were busy with different subtle duties. The men in the first apartment were busy with the administration and arrangement of the palace. In the apartment over that, girls and children were reading lessons. Above that, the ladies were occupied with extremely subtle arts and beautiful embroideries. On the top, the lord was communicating intelligence mutually with the sultân and he was busy with his own private and elevated duties in order to maintain the peoples' comfort and his own perfection and progress. They did not say “Forbidden” since I was not seen by them; I was able to wander around. Then I went out and looked; everywhere in the town were these two sorts of palaces. I asked and they replied: "The palaces where there is cheerfulness at the door and empty inside belong to the leaders of the kâfirs and the people of dhalâlah. The others belong to honourable Muslim greats." Then in one corner, I came across a palace. I saw the name “Said” on it. I was curious. I looked more closely and I as though saw my face on it. Calling out in utter astonishment, I came to my senses and awoke.

Thus, I shall interpret this imaginary event[[4]](#footnote-5) for you. May Allah make it khayr.

Here, as for the town, it is the social life of mankind and the city of man's civilization. Each of the palaces is a human being. As for the people of the palaces, they are the subtle faculties in man like the eyes, ears, heart, sirr, rûh and mind and are the things like the nafs and its desires, quwwa ash-shahawiyyah and quwwa al-ghadhabiyyah. In each man, each subtle faculty has different duties of ‘ubûdiyyah, different pleasures and pains. The nafs and its desires and quwwa ash-shahawiyyah and quwwa al-ghadhabiyyah are a doorkeeper and dog. Thus, to make such elevated subtle faculties subject to the nafs and its desires and make them forget their fundamental duties is certainly decline; it is not progress. You can interpret the other aspects.

**Third** **Subtle Point:** Man is a weak animal in terms of action, deed and material labour; he is an impotent creature. The sphere of his disposal and ownership in this respect is so narrow that it is as far as his hand can reach. Domestic animals even, which gave their reins to man, have taken a share of man’s weakness, impotence and laziness that if they are compared with their wild counterparts, a great difference is seen. (Like domestic goats and cattle, and wild goats and cattle). But such a man, in terms of passivity, accepting, du'â and entreaty, is an honoured traveller in this caravanserai of the world. And he became the guest of such a Karîm that He opened His infinite treasuries of rahmah to him. And He made His infinite unique creatures with art and His servants subject to man. And He opened such a large sphere for this guest's stroll, promenade and benefit that half of its axis — that is from the centre to the outer sphere — is as far as his eyes can see, it is rather as long and broad as the imagination can reach.

Thus, by relying on his ananiyyah and making worldly life his goal, if man works for some temporary pleasures amidst struggling for livelihood, he gets drowned within an extremely narrow sphere. All equipment, senses and subtle faculties given to him will complain about him and testify against him and sue him at the resurrection. If he knows himself to be a guest and spends the capital of his life within the sphere of permission of Al-Karîm Whom he is the guest, he works well for a long, eternal life within such a broad sphere, takes a breath and rests. Then, he can rise until a’lâ ‘illiyyin. Moreover, all equipment and senses given to man will be pleased with him and testify in favour of him in the âkhirah.

Yes, all wondrous equipment given to men is not for this insignificant worldly life, but rather they were given for an eternal life of great significance. For, if we compare man with animals, we see that man is very rich regarding equipment and senses. He is a hundred times more than the animals. Regarding the pleasures of life of the world and in his animal life, he falls a hundred times lower. Because in each pleasure he receives is the trace of thousands of pains. The pains of the past and fears of the future and the pain of each pleasure's fade spoil his pleasure and leave a trace on it. But animals are not like that. They receive pleasure without pain and enjoy without sorrow. Neither the pains of the past hurt them nor the fears of the future frighten them. They live with ease; they rest and offer shukr to their Khâliq.

That is to say, if man, who is created in the form of Ahsan taqwîm, restricts his thought to the life of the world, he falls a hundred times lower than an animal like a sparrow, although he is a hundred times higher than the animals regarding his capital. I explained this haqiqah in another place through a comparison. It is related to this, so I shall repeat it. It is as follows:

By giving ten pieces of gold to one of his servants, a man commanded him “Order a complete set of clothing from a particular cloth to be made!” He gave a thousand pieces of gold to the second one, put in the servant's pocket a note on which certain things were written and sent him to a bazaar. The first servant bought excellent clothing of the finest cloth with ten pieces of gold. Acting madly, looking at the first servant and not reading the account-note put in his pocket, the second servant gave a thousand pieces of gold to a shopkeeper and asked for a complete set of clothing. The unjust shopkeeper gave him a complete set of clothing of the most flimsy fabric. Then the wretched servant came to the presence of his lord and received severe punishment and suffered terrible torment. Thus, one who possesses an iota of conscience would understand that a thousand pieces of gold given to the second servant were not to buy a complete set of clothing, but rather for some important trade.

In just the same way, each of the ma’nawî equipment in man and subtle faculties of man has expanded to a degree a hundred times greater than that of the animals. For example, there is no comparison between the equipment and senses like man’s eye, which perceives all degrees of beauty, and his sense of taste contained in the tongue, which distinguishes all varieties of the particular tastes of foods, and his mind, which penetrates all subtleties of haqiqahs, and his heart, which yearns for every sort of perfection, with the extremely simple senses of the animals which have unfolded only one or two degrees. There is only this difference that a particular sense of the animals develops more in a particular function — exclusively to that animal —. But this development is particular.

The mystery for man's wealth regarding equipment is this: because of the mind and thought, man's senses and feelings have greatly unfolded and expanded. And numerous various feelings were born because of the multiplicity of the need. And his sensitivity has become of extremely various sorts. And because of the comprehensiveness of his fitrah, he has become the source of desires turned towards numerous aims. And due to his having numerous duties of fitrah, his faculties and equipment have produced great expansion. And since he has been created on a fitrah able to perform every sort of ‘ibâdah, he has been given a disposition which comprehends the seeds of all perfections.

Thus, this wealth regarding equipment and abundance of capital to such an extent were certainly not given to obtain this unimportant temporary worldly life. Rather, such a man's fundamental duty is to proclaim his impotence, poverty and fault in the form of ‘ubûdiyyah by seeing his duties turned towards infinite aims, and to witness the tasbîhât of beings with his universal eye by observing them, and to offer shukr by seeing the help of Ar-Rahmân within the ni’mahs and to do tafakkur the miracles of the Qoudrah of Ar-Rabb on the creatures with art by looking at them with an eye receiving the lesson.

O man, who worships the world, is the lover of worldly life and is in ghaflah about the mystery of Ahsan Taqwîm! The Old Said has seen the haqiqah of worldly life in an imaginary event[[5]](#footnote-6). Listen to the event in the form of a comparison which has transformed him into New Said:

I saw that I was a traveller. I was going on a long journey. That is to say, I was being sent. The one who was my lord was gradually giving me some of the money from the sixty gold pieces he had allotted me. I spent them and came to a caravanserai where there were great amusements. In one night in that caravanserai, I spent ten pieces of gold on gambling, amusements and the way of worshipping fame. In the morning no money was left in my hand. I had concluded no trade. I could not buy any goods for the place I was going. All that remained in my hand from the money were pains and sins and wounds, bruises and sorrows arising from the amusements. While I was in that sorrowful state, a man suddenly appeared. He said to me:

"You have lost all your capital and deserved a slap. You will go to the place where you are going as a bankrupt with empty hands. But if you have any sense, the door of tawbah is open. Whenever you receive the remaining fifteen pieces of gold that will be given to you, keep half of them as a reserve. That is, buy the things necessary for you in the place where you are going."

I looked; my nafs did not accept.

He said: "A third."

My nafs did not obey it either.

Then he said: "A quarter."

I looked; my nafs could not give up the habits to which it was addicted. That man angrily turned his face and left.

Suddenly, that state changed. I saw that I was in a train travelling in a tunnel fast as though falling. I got flurried. But what could I do, there was no escape anywhere. Strangely, extremely attractive flowers and delicious fruits were seen on both sides of the train. And I, like the foolish novice, looked at them and stretched out my hand to them. I tried to pick those flowers and take those fruits. But those flowers and fruits were furnished with spines and thorns; they pricked at my hands when I touched them and made them bleed. With the movement of the train, by their separation, they were lacerating my hand. They cost me much. Suddenly, a servant on the train said:

"Give five cents, I shall give you as much of the flowers and fruits as you want. You lose a hundred cents with your hands being lacerated, rather than five cents. Also, there is a penalty; you cannot pick them without permission."

Due to distress, suddenly, I put my head out and looked ahead to see when the tunnel would end. I saw that in place of the tunnel's entrance were numerous holes. People were being thrown into them from the long train. I saw a hole opposite me. On either side of it were two gravestones. I paid attention with curiosity. I saw that the name “Said” was written on the gravestone in uppercases. Due to my regret and bewilderment, I said: "Alas!" Then suddenly, I heard the voice of the man who had given me advice at the door of the caravanserai. He said:

"Have you come to your senses?"

I said: "Yes, but no strength remained; there is no solution."

He said: "Offer tawbah and do tawakkul!"

I said: “I did!”

I awoke… The Old Said had disappeared. I saw myself as the New Said.

Thus, I shall interpret — May Allah make it khayr! — one or two parts of that imaginary event; you interpret the other aspects.

As for the journey, it is a journey passing from al-‘âlam al-arwâh, the mother's womb, youth, old age, the grave, barzakh, the resurrection and the bridge towards all eternity. As for the sixty pieces of gold, they are sixty years of lifespan; I estimated myself as forty-five years old when I saw this event. A sincere student of Al-Qur'an Al-Hakîm guided me to spend half of the fifteen that remained to me — which I have no proof about its being remained — on the âkhirah. As for the caravanserai, for me, it was Istanbul. As for the train, it is time. Each year is a carriage. As for the tunnel, it is the life of this world. As for the thorny flowers and fruits, they are pleasures, which are not permissible in the Sharî’ah, and haram amusements that the pain of thinking of their cessation during the meeting with them makes the heart bleed. On separation, they lacerate the heart. They also cause to suffer punishment.

The servant on the train has said “Give five cents. I shall give you as much as you want.” The interpretation of it is as follows: the pleasures and joys man receives through his halal endeavour within the sphere of what is permissible in the Sharî’ah are sufficient for his pleasure. They leave no need to enter the haram. You can interpret the other parts.

**Fourth** **Subtle Point:** Within the universe, man resembles an extremely delicate and petted child. There is great strength in his weakness and great power in his impotence. Because it is through the strength of such weakness and power of such impotence that beings have been subjected to him. If man understands his weakness and offers du‘â verbally and by state and behaviour and seeks help through knowing his impotence, together with performing the shukr of such subjugation, he succeeds in his desires in such a way and his aims are subjugated to him in such a way that he cannot succeed one per cent of them with his own power. Only, he sometimes wrongly attributes to his own power a desire gained through his du‘â offered by the language of his being. For example, the strength in the weakness of a chick causes the hen to attack a lion. The newly-born lion cub subjugates the hungry beast lioness to itself; it leaves the mother hungry and makes itself full. Here, the strength in weakness worthy of notice and a manifestation of rahmah worthy to be seen!

Just as through crying or asking or his sorrowful state, a delicate child succeeds in his desires in such a way and such strong are subjugated to him that he cannot reach one-thousandth of them with a thousand times his little strength. That is to say, since weakness and impotence excite compassion and a sense of protection towards him, the child subjugates heroes to himself with his tiny finger. Now, if such a child says with foolish pride by denying that compassion and accusing that protection: "I subjugate these with my strength", of course, he will receive a slap. In the same way, if man says, in a manner that will deny the rahmah of his Khâliq and accuse His hikmah, in the form of the denial of ni’mah (kufr an-ni’mah) like Qârun: اِنَّمَا اُوتِيتُهُ عَلَى عِلْمٍ, that is, "I gained through my own knowledge and my own power", of course, he makes himself deserve a slap of torture. That is to say, the sovereign of man and the progress of mankind and the attainments of civilization, which are to be witnessed, are not through procuring or dominancy or fight, but rather due to his weakness they have been subjected to him, due to his impotence he has been helped, due to his poverty they have been bestowed on him, due to his ignorance ilham has been given to him, due to his need they have been gifted to him. And the cause of such sovereignty is not strength and the power of knowledge, but rather the compassion and clemency of Ar-Rabb and rahmah and hikmah of Allah that they have subjugated things to him. Yes, what clothes man, who is defeated by vermin like an eyeless scorpion and a legless snake, in silk from a tiny worm and feeds him with honey from a poisonous insect is not his power, but rather the subjugation of Ar-Rabb and the bestowal of Ar-Rahmân, which are the fruits of his weakness.

O, man! Since the haqiqah is thus, give up pride and ananiyyah. At the Court of Ulûhiyyah, proclaim your impotence and weakness with the language of seeking help, your poverty and need with the language of entreaty and du'â and show that you are an ‘abd. And say [[6]](#footnote-7)حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ and rise.

Also, do not say: "I am nothing. What importance do I have that the universe may purposefully be subjected to me by an Absolute Hakîm, and a universal shukr required of me?" Because for sure you are nothing regarding your nafs and form, but from the point of duty and rank, you are an attentive spectator of this majestic universe, a speaking tongue possessing balâghât[[7]](#footnote-8) of these beings full of hikmah, an intelligent reader of this book of ‘âlam, an astonished supervisor of these creatures offering tasbîh and a respectful foreman of these creatures with art, which perform ‘ibâdah.

Yes, O man! Regarding your vegetable physical being and your animal nafs, you are a minor particle, a despicable particular, a poor creature, a weak animal that you are shaken amidst the terrifying waves of the flowing beings. But by being perfected through the tarbiyyah of Islam illuminated with the nûr of îmân comprising the light of the love of Allah, regarding humanity and within your being an ‘abd, you are a sultân, within your particularity, you are a universal, within your smallness, you are an ‘âlam and within your despicableness, you are a supervisor of such great rank, who supervises an extensive sphere, that you can say: "My Rabb, Who is Rahîm, has made the world a house for me. He made the sun and moon lamps for my house, and the spring, a bunch of flowers, and summer, a table of ni’mah and the animals, my servants. And He has made plants the decorated provisions of my house.

**In Short:** If you heed shaytan and nafs, you will fall into asfal sâfilîn. But if you heed Al-Haqq and the Qur'an, you will rise to a’lâ ‘illiyyin and be a beautiful form (Ahsan Taqwîm) of the universe.

**Fifth** **Subtle Point:** Man has been sent to this world as an official and guest and has been given dispositions of great significance. And important duties according to those dispositions have been committed to him. In order to make man work for those aims and duties, severe encouragements and terrifying threats have been made. We shall here summarize the fundamentals of the duties of humanity and ‘ubûdiyyah, which we have explained elsewhere, so that the mystery of “Ahsan Taqwîm” may be understood.

Thus, after coming into the universe, man has ‘ubûdiyyah in two aspects.

**The first aspect;** he has an ‘ubûdiyyah and tafakkur in the form of a relation with the producer of the work, without seeing Him.

**The other;** he has an ‘ubûdiyyah and du‘â in the form of a relation as though being in front of His presence and addressing Him.

**The first aspect is this:** By affirming obediently the sovereignty of rubûbiyyah seen in the universe, it is to behold His perfections and beauties with astonishment.

Then, by showing the unique arts, which consist of the embroideries of the sacred Names of Allah, to each other’s eyes receiving lessons from what they look at, it is to be a proclaimer and inviter.

Then, it is to weigh the jewels of the Names of Ar-Rabb on the scales of perception, each of which is a hidden ma’nawî treasure; it is to appreciatively value them with a heart recognizing the worth of things.

Then, by studying the pages of beings and leaves of the earth and samâ, which are the letters of the pen of Qoudrah, it is to do tafakkur with astonishment.

Then, through beholding admiringly the adornment and subtle arts in beings, it is to love the art of their Fâtir Zuljamâl; it is to yearn to ascend to the hudhur of their Sâni' Zulkamâl and to receive His favours.

**Second Aspect:** It is the rank of hudhur and addressing that he passes from the work to the producer of the work and he sees that a Sâni' Zuljalâl wants to make Himself recognized and known through the miracles of His own art. And, he responds with îmân and ma’rifat.

Then he sees that a Rabb, Who is Rahîm, wants to make Himself loved through the beautiful fruits of His rahmah. Through confining his love and restricting his ‘ibâdah to Him, he makes himself loved by Him.

Then he sees that a Mun’im, Who is Karîm, is nourishing him with delicious ones among material and ma’nawî ni’mahs. And, in return, he offers shukr, hamd and praise with his actions, states, words, and if he can, with all his senses and equipment.

Then he sees that a Jalîl, Who is Jamîl, is drawing attentive gazes by demonstrating His consummate greatness, perfection, glory (Jalâl) and beauty (Jamâl) on the mirrors of these beings. And, in return, saying: "Allahu Akbar, Subhânallah", in humility, he performs sajda with love and astonishment.

Then he sees that an Absolute Ghanî is showing His infinite wealth and treasuries amid absolute munificence. And, in return, within ta’dhîm[[8]](#footnote-9) and praise, he wants and asks with his utter destitution.

Then he sees that such Fâtir Zuljalâl has made the face of the earth an exhibition. He displays all His antique arts on it. And, in return, by saying: "Mâshâ’Allah!"[[9]](#footnote-10), he responds with appreciation, by saying: "Bârakallah!"[[10]](#footnote-11), he responds with admiration, by saying: "Subhânallah!", he responds with astonishment and by saying: "Allahu Akbar!", he responds with commendation.

Then he sees that in this palace of the universe a Wâhid, Who is Ahad, puts marks of wahdah and embroideries of the âyahs of tawhîd on all beings with His inimitable signatures, seals special to Him, indications exclusive to Him and decrees particular to Him. And He plants the flag of wahdâniyyah in every region of the horizons of ‘âlam and proclaims His rubûbiyyah. And, in return, he responds with affirmation, îmân, tawhîd, idh'ân, witnessing and ‘ubûdiyyah.

**Thus, through ‘ibâdah and tafakkur of this kind, he becomes a true man and shows that he is on Ahsan Taqwîm. Through the auspiciousness of îmân, he becomes a trustworthy khalîfah of earth worthy of the Trust (Amanah).**

O ghâfil man, who has been created on Ahsan Taqwîm and who goes towards asfal sâfilîn by misusing his will! Listen to me! Like you, while I was seeing the world as nice and beautiful through the drunkenness of youth amidst the ghaflah, at the moment I awoke from that drunkenness of youth in the morning of old age, I saw how ugly the world's face is which does not turn towards the âkhirah that I had previously imagined to be beautiful and how beautiful its real face is which looks to the âkhirah. Look to the two Tablets of haqiqah written in the Second Station of the Seventeenth Word and see it.

**The First Tablet:** It depicts the haqiqah of the world of the people of ghaflah, which long ago, like the people of dhalâlah, I saw through the veil of ghaflah, but without being drunk.

**The Second Tablet:** It indicates the haqiqah of the world of the people of hidâyah and hudhur. I left it in the form it was written in before. They resemble poetry, but they are not poetry.

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبِّ اشْرَحْ لِى صَدْرِى وَيَسِّرْ لِى اَمْرِى وَاحْلُلْ عُقْدَةً مِنْ لِسَانِى يَفْقَهُوا قَوْلِى

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّةِ اللَّطِيفَةِ اْلاَحَدِيَّةِ شَمْسِ سَمَاءِ اْلاَسْرَارِ وَ مَظْهَرِ اْلاَنْوَارِ وَ مَرْكَزِ مَدَارِ الْجَلاَلِ وَ قُطْبِ فَلَكِ الْجَمَالِ اَللّٰهُمَّ بِسِرِّهِ لَدَيْكَ وَ بِسَيْرِهِ اِلَيْكَ آمِنْ خَوْفِى وَ اَقِلْ عُثْرَتِى وَ اَذْهِبْ حُزْنِى وَ حِرْصِى وَ كُنْ لِى وَ خُذْنِى اِلَيْكَ مِنِّى وَ ارْزُقْنِى الْفَنَاءَ عَنِّى وَ لاَ تَجْعَلْنِى مَفْتُونًا بِنَفْسِى مَحْجُوبًا بِحِسِّى وَاكْشِفْ لِى عَنْ كُلِّ سِرٍّ مَكْتُومٍ يَا حَىُّ يَا قَيُّومُ يَا حَىُّ يَا قَيُّومُ يَا حَىُّ يَا قَيُّومُ وَ ارْحَمْنِى وَارْحَمْ رُفَقَائِى وَ ارْحَمْ اَهْلِ اْلاِيمَانِ وَ الْقُرْآنِ آمِينَ يَا اَرْحَمَ الرَّاحِمِينَ وَ يَا اَكْرَمَ اْلاَكْرَمِينَ

وَ آخِرُ دَعْوَيهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

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1. (Allah will change his evil deeds into good.) [↑](#footnote-ref-2)
2. (Who causes the seed and the fruit-stone to split and sprout.) [↑](#footnote-ref-3)
3. (Wâqi’ah khayâliyyah: An event in a ma’nawî ‘âlam, which is entered with the faculty of imagination.) *(Tr.)* [↑](#footnote-ref-4)
4. (Wâqi’ah khayâliyyah: An event in a ma’nawî ‘âlam, which is entered with the faculty of imagination.) *(Tr.)* [↑](#footnote-ref-5)
5. (Wâqi’ah khayâliyyah: An event in a ma’nawî ‘âlam, which is entered with the faculty of imagination.) *(Tr.)* [↑](#footnote-ref-6)
6. “Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector.” [↑](#footnote-ref-7)
7. (Balâghât denotes fullness and accuracy in the expression of thought by speech, being eloquent in speech and writing. The part of eloquence which consists of a selection of the words used as accurately, fully and gracefully to represent the meaning intended, but without any figures of speech. It consists, as a science of two parts, the signification of terms and grammar, and figurative language is its complement.) *(Tr.)* [↑](#footnote-ref-8)
8. (To proclaim ineffable greatness of Allah, Who is ‘Adhîm.) [↑](#footnote-ref-9)
9. (What Allah has willed!) [↑](#footnote-ref-10)
10. (What blessings Allah has bestowed!) [↑](#footnote-ref-11)