The Twenty-Third Word

[This Word contains Two Discussion]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

لَقَدْ خَلَقْنَا اْلاِنْسَانَ فِى اَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِينَ اِلاَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ[[1]](#footnote-1)

***FIRST DISCUSSION***

***We explain in ‘Five Points’ only five of the thousands of virtues of îmân.***

**FIRST POINT:**

Through the nûr of îmân, man rises to the A’lâ ‘Illiyyin; he acquires a value worthy of Jannah. And through the darkness of kufr, he descends to the asfal sâfilîn; he enters in a situation that will cause him to be from the people of Jahannam. For îmân relates man to his Sâni’ Zuljalâl. Îmân is a relation (intisâb). Since this is so, man acquires value through the art of Allah and embroideries of the Rabbânî Names which manifest on him through îmân. Kufr severs that relation. Due to that severance, the art of Ar-Rabb is concealed. His value even is only in terms of material. And since the material is a transitory, perishable and temporary animal life, its value is as nothing.

We shall explain this mystery by a comparison: For example, among men's arts, the value of the material and the value of the art differ. Sometimes they are equal, sometimes the material is more valuable, and sometimes it happens that five dollars of art is to be found in a material like iron worth five cents. Sometimes, rather, an antique work of art acquires a value of a million while its material does not worth five cents.

Thus, if such an antique work of art is taken to the antiques shop, and if it is exhibited by relating to its extremely old wondrous and skilful artist, and mentioning that artist, and with that art, it will be sold with the price of a million. If it is taken to the scrap-dealers, it may be bought with the price of five cents of iron.

Thus, man is such an antique art of Janâb-i Haqq and a most delicate and graceful miracle of His qoudrah that He has created man to be the place of manifestation for all His Names and the arena of their embroideries, and in the form of a miniature sample of the universe. If the nûr of îmân enters into him, all the meaningful embroideries on him are read by that light. That mu’min reads them by consciousness, and through that relation (intisâb) makes them read. That is, the Rabbânî art in man manifests through meanings like, "I am the work of art and creature of As-Sâni’ Zuljalâl. I am the place of manifestation for His rahmah and munificence." This means, îmân, which consists of being related to one’s Sâni’, makes manifest all the works of art in man. The value of man is in accordance with that Rabbânî art and it is on account of being a mirror to As-Samad. In that case, on account of this, insignificant man becomes the addressee of Allah who is superior to all other creatures and a guest of Ar-Rabb worthy of Jannah.

If kufr, which consists of the severance of the relation (intisâb), enters into man, then all those meaningful embroideries of the Ilahî Names fall into darkness and cannot be read. For if As-Sâni’ is forgotten, the ma’nawî aspects which look to As-Sâni’ cannot be comprehended. In fact, they fall head down. The majority of those meaningful elevated arts and ma’nawî elevated embroideries hide. The parts that remain and are seen with the eye extremely decline by being attributed to lowly causes, nature and random coincidence. While each of them is a brilliant diamond, they become dim glass. His importance concerns only the animal material being. And the aim and fruit of the material are —as we said— in a short life, although being the most impotent, needy and grieving of animals, it is only to live an insignificant life. Then it decays and goes off. Here in this way, kufr destroys the essence of man and transforms it from diamond into coal.

**SECOND POINT**

Just as îmân is a nûr that illuminates man and makes all the letters of As-Samad written upon him read, so too it illuminates the universe and saves the past and the future from the darkness. We shall explain this mystery with a comparison I saw in an event, which concerns one mystery of the âyah اَللّٰهُ وَلِىُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ اِلَى النُّورِ [[2]](#footnote-2). As follows:

In an imaginary event[[3]](#footnote-3), I saw that there are two high mountains situated opposite one another... A dreadful bridge built on them... A valley of great depth, beneath the bridge... I was on that bridge. The world had been enveloped by a dense darkness which is dark all around... I looked to my right and saw a huge grave in an infinite darkness, that is, I imagined it. I looked to my left. It was as though I saw immense storms, difficulties and calamities are prepared amid terrifying waves of darkness. I looked beneath the bridge and imagined I saw an extremely deep abyss. I had a dim pocket torch in the face of this terrifying darkness. I used it and looked with its insufficient light. The most terrifying situation appeared to me. Such terrifying dragons, lions and monsters appeared even around and on the bridge in front of me, that I said: “I wish I did not have this torch, that I had not seen those dreads”. Wherever I turned it to, I saw such dreads. I said, "Oh! This torch is a trouble for me!", and I was mad at it, and cast that pocket torch to the ground and broke it. By its breaking, the darkness suddenly flowed away, as though I had touched the switch of a huge electric lamp that illuminates the world. Everywhere filled with the nûr of the lamp. It showed the haqiqah of everything.

I saw that the bridge I had seen was an extremely well-ordered thoroughfare on the ground through a plain. And the huge grave that I had seen on my right, I perceived it was thoroughly beautiful verdant gardens and gatherings for ‘ibâdah, service, conversation and dhikr under the leadership of luminous men. And, the abysses and peaks on my left, which I had imagined to be stormy and tempestuous, I barely saw that they were an immense place for feasting, and a beautiful promenade and an elevated place of recreation behind adorned, lovable and charming mountains. And the creatures I had imagined to be terrifying monsters and dragons, I saw were familiar domestic animals like camels, oxen, sheep and goats. Saying, "Alhamdulillâhi ‘alâ nûri’l îmân," I recited the noble âyah, اَللّٰهُ وَلِىُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ اِلَى النُّورِ [[4]](#footnote-4) and I awoke from that event.

Here, those two mountains, the beginning and end of life... that is, the ‘âlam named earth and al-‘âlam al-barzakh. As for the bridge, it is the road of life. As for the right side, it is the past. As for the left side, it is the future. As for the pocket torch, it is the ananiyyah of man, which is self-centred, relies on what it knows, and does not heed the samâwî wahy. As for the things imagined to be the monsters, they are the events and strange creatures of the ‘âlam.

Thus, one who relies on his ananiyyah, who falls into the darkness of ghaflah and is subjected to the darkness of dhalâlah, resembles my first situation in that event which, through the deficient knowledge soiled with dhalâlah like that pocket torch, sees the past in the form of a huge grave and amid darkness soiled with non-existence. It shows the future to be an extremely stormy and dreadful place bound by random coincidence. And imparts that the events and beings, which each of are submissive officials of One Hakîm Who is Rahîm, to be monsters. It causes man to be a place of manifestation of the decree, [[5]](#footnote-5) وَالَّذِينَ كَفَرُوا اَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ اِلَى الظُّلُمَاتِ

If the hidâyah of Allah reaches him and îmân enters his heart, and if the nafs’ being a pharaoh is smashed and he heeds the book of Allah, he will resemble my second state in that event. Then, the universe suddenly takes the colour of the day and becomes filled with the nûr of Allah. The ‘âlam recites the âyah, اَللّٰهُ نُورُ السَّمٰوَاتِ وَاْلاَرْضِ [[6]](#footnote-6)

Then the past is not a huge grave, rather he sees with the eye of the heart that each century the groups of purified rûhs, who performed their duties of ‘ubûdiyyah under the leadership of a prophet or awliyâ, fly to exalted ranks and move to the future by saying "Allahu Akbar!" on completion of the duties of their lives.

He looks to the left, and through the nûr of îmân distinguishes from a distance a feast of Ar-Rahmân set up in palaces of bliss in the gardens of Jannah, behind the mountainous revolutions of the barzakh and the âkhirah. And he knows that the events, like storms, earthquakes and plagues are all submissive officials. He sees that events like the storms of spring and rain are apparently harsh but in meaning are the means of many subtle hikmahs. He even sees death as the introduction to eternal life, and the grave as the door to eternal happiness. Compare the other aspects. Apply the haqiqah to the comparison!

**THIRD POINT**

Îmân is both nûr and strength. Yes, a man who acquires true îmân may challenge the universe and may be saved from the pressure of events according to the strength of his îmân. He says "Tawakkaltu ‘Âlallah," and travels in the ship of life amid the mountainous waves of events with complete safety. He entrusts all his loads to the Absolute Qadîr’s hand of qoudrah, passes through the world in ease and rests in the barzakh. Then he may fly to Jannah to enter eternal happiness. Otherwise, if he does not tawakkul, loads of the world rather will draw him to the asfal sâfilîn instead of flying. That is to say, îmân necessarily results in Tawhîd, Tawhîd necessarily results in submission (taslîm), submission necessarily results in tawakkul, and tawakkul necessarily results in happiness within both worlds. But do not misunderstand. Tawakkul is not a complete rejection of the causes. It is rather through conforming to causes by knowing that causes are veils to the hand of qoudrah and through accepting that attempting causes is a sort of du'â by action, it consists to ask for the effects only from Janâb-i Haqq and to know that the results are from Him, and to be thankful to Him.

The example of the one who does tawakkul and the one who does not, resembles this story:

Once two men loaded heavy burdens onto both their backs and heads, and buying tickets, got in a large ship. One of them left his load on the ship as soon as he got in and guarded it by sitting on it. The other, since he was both stupid and proud, did not put down his load. He was told: "Leave your heavy load to the ship and be comfortable," he said: "No, I will not leave it, it may be lost. I am strong, I will guard my property on my head and back." He was told again: "This reliable ship of Sultân which is carrying you and us is stronger, it protects much better. You may get giddy and fall into the sea together with your load. Also, you will gradually lose your strength. Your bent back and mindless head will have no power left for those loads that get heavier gradually. And if the Captain sees you in this situation, he will either expel you by saying that he is crazy, or he will order “he is a betrayer, he discredits our ship and ridiculing us, put him in prison.” Also, you become a laughing-stock in front of everyone. For, through your conceit which shows weakness, and your pride which shows impotence and your pretence which shows abasement and riyâ in the eye of those who have careful consideration, you have made yourself a laughing-stock in the eyes of the people. Everyone is laughing at you." Whereupon that unfortunate man came to his senses. He put his load on the floor and sat on it. He said: "Ah! May Allah be pleased with you. I have been saved from the difficulty, prison and being a laughing-stock."

Thus, O man who does not tawakkul! You too come to your senses like that man and do tawakkul, so that you may be saved from begging before all the universe, trembling before every event, from vaunting, being a laughing-stock, misery in the âkhirah and the prison of the pressures of this world.

**FOURTH POINT**

Îmân turns man into man. Rather, it makes man a sultân. Since this is so, man's fundamental duty is îmân and du'â. Kufr turns man into an extremely impotent beast animal.

Out of thousands of proofs of this matter, only the differences in the ways animals and man come into the world are clear proof and necessarily conclusive arguments of this matter.

Yes, the differences in the ways man and animal come into the world show that humanity becomes humanity through îmân. For when an animal comes into the world, it comes complete in all points according to its disposition as though it has been perfected in another ‘âlam, that is, it is sent. In either two hours or two days or two months, it learns all the conditions of its life, its relation with the universe, and the laws of its life, and acquires mastery. An animal, like a sparrow and a bee, learns in twenty days the ability of life and the mastery of practice, which man acquires in twenty years, that is, the ilham is given to them. This means that the animal's fundamental duty is not to be perfected through learning, and it is not to progress by acquiring ma’rifat, and not to seek help and offer du'â through displaying its impotence. Rather, according to its disposition, its duty is to work and act and it is ‘ubûdiyyah by action.

As for man, he needs to learn everything when he comes into the world; he is ignorant about the laws of life, and cannot even completely learn the conditions of life in twenty years. Rather, he is in need of learning until the end of his life. Also, he is sent to the world in an extremely impotent and weak form, and can only rise to his feet in one or two years. In fifteen years, he barely distinguishes harm and benefit. With the assistance of mankind's life, he can barely procure benefits and avoid harm. This means that the duty of man's fitrah is to be perfected through learning, and it is ‘ubûdiyyah through du'â. That is, it is to know: "Through whose compassion am I administered in this way with hikmah? Through whose generosity am I so kindly given tarbiyyah? Through favours of such a One am I so gracefully nurtured and administered?" It is to beseech, want and offer du'â to the One who satisfies the wants of all, through the language of impotence and poverty for his needs that his hand cannot reach even one of the thousand. That is, it is to fly to the highest rank of ‘ubûdiyyah by the wings of impotence and poverty.

This means man came to this ‘âlam to be perfected by the means of ‘ilm and du'â. Everything is tied to ‘ilm regarding the essence and disposition. And the foundation, source, nûr and rûh of all true ‘ilm is Ma’rifatullah, and its fundamental foundation is îmân in Allah.

Also, since man is subjected to infinite troubles and attacks of boundless enemies with his infinite impotence, and afflicted with infinite needs and is in need of infinite desires with his infinite poverty, after îmân, the fundamental duty of his fitrah is du'â. As for du'â, it is the foundation of ‘ubûdiyyah. Just as a child cries or asks in order to obtain his wish or desire that his hand cannot reach. That is, he offers a verbal or active du'â through the language of his impotence. He succeeds in his aim. In the same way, man is like a delicate, graceful and indulged child in the whole ‘âlam of living creatures. It is necessary to either cry through his weakness and impotence or offer du'â through his poverty and need, at the court of Ar-Rahmân Ar-Rahîm, so that his aims may be made subject to him, or he may offer shukr for their being made so. Otherwise, like a silly and idle child who makes a fuss over a fly, deviating to kufr an-ni’mah through saying: "With my strength, I subjugate these strange things, that are not possible to be subjugated and a thousand times more powerful than me, and I make them obey me through my ideas and administration" is contrary to man's fundamental fitrah. And he also makes himself deserve severe punishment.

**FIFTH POINT**

Just as îmân necessitates du'â as an absolute means and human fitrah desires it intensely, so too Janâb-i Haqq decrees, in the meaning “What importance would you have if you did not have du'â?” قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّى لَوْلاَ دُعَاؤُكُمْ He also commands [[7]](#footnote-7) اُدْعُونِى اَسْتَجِبْ لَكُمْ

**If you say:** “We many times offer du'â, they are not accepted. Whereas the âyah is general, it states that there is an answer for every du'â.”

**The Answer:** To answer is one thing, to accept is something different. Every du'â is answered, but to accept it and to give exactly what was sought for are dependent on the hikmah of Janâb-i Haqq. For example, a sick child calls out: "O, Doctor! Look at me." The doctor replies: "Labbayk, [[8]](#footnote-8) what do you want?" The child says: "Give me that medicine!". The doctor gives him exactly what he asks for, or something better in consequence of his benefit, or he gives nothing for he knows the medicine is harmful to his illness.

Thus, since Janâb-i Haqq, The Absolute Hakîm is all-present and all-seeing, He answers the du'â of the ‘abd. Through His hudhur and answer, He transforms the terror of wilderness and desolation into familiarity. But not through man’s dictation which is a slave to his fancy and follows his desire, rather through the requirements of Rabbânî hikmah; He gives either what he sought for or what is better than it, or He gives nothing.

Also, du'â is an ‘ubûdiyyah. As for ‘ubûdiyyah, the fruits of it pertains to the âkhirah. The purposes pertaining to this world are the times of that sort of du'â and ‘ibâdah. Those purposes are not the intent. For example, the salâh and du'â for rain are an ‘ibâdah. Drought is the time of that ‘ibâdah. The ‘ibâdah and du'â are not in order to bring rain. If it is with that intention alone, that ‘ibâdah will not be worthy of being accepted since it was not sincere. Just as sunset is the time of the salâh al-maghrib. And the eclipse of the sun and moon are the times of two particular ‘ibâdahs which are called as-salâh al-kusuf and as-salâh al-khusuf. That is, since, with the veiling of luminous âyahs of the night and day, they become the means for proclaiming the grandeur of Allah, at those times, Janâb-i Haqq invites his ‘abds to a sort of ‘ibâdah. Those salâts are not to reveal the eclipse of the sun and moon. (whose appearance and the length of the continuance of it are known by the calculation of astronomers.)

In just the same way, drought too is the time of salâh for rain. And the invasion of calamities and the attacks of harmful things are the appropriated times of certain du'âs by which man understands his impotence at those times, and through du'â and supplication seeks refuge at the court of the Absolute Qadîr. If calamities are not repelled despite the du'âs offered many times, it should not be said: “The du’â was not accepted.” It should rather be said: “The time of the du'â did not become qadha[[9]](#footnote-9).” If through His fadl and munificence Janâb-i Haqq removes the calamity, nûr upon nûr, then the time for that du'â is over and will be qadha. This means du'â is a mystery of ‘ubûdiyyah.

As for ‘ubûdiyyah, it should be sincerely for Allah's sake. One should seek refuge in Him only through displaying his impotence by du'â, and should not interfere in His rubûbiyyah, and should leave the administration to Him and rely on His hikmah, and should not accuse His rahmah.

Indeed what, in fact, established by the exposition of the manifest âyahs is: just as each of the beings offers an appropriated tasbîh, performs a particular ‘ibâdah and a special sajda, it is a du'â which rises to the Ilahî Court from all the universe.

This is either through the language of disposition. (Like the du'âs of all plants in which each of them desires a form from the Absolute Fayyadh through the language of their disposition and requests to be an unfolded place of manifestation to His Names.)

Or it is through the language of fıtrî need. (These are the du'âs offered by all living beings for their necessary needs that are beyond their power to obtain. Through this language of fıtrî need, each of them requests certain wishes, like a sort of rizq, from the Absolute Jawwâd for the continuance of their lives.)

Or it is a du'â through the language of sheer necessity (Through seeking a precise refuge, each being with rûh who is helpless offers du'â and seeks refuge with an unknown protector, indeed, they turn to their Rabb Who is Rahîm.) If there is nothing to prevent it, these three sorts of du'âs are always accepted.

The fourth sort, the most well-known one is our du'â. This too is of two sorts: one is through action and being, and the other, through the heart and with words. For example, attempting causes is a du'â by action. Gathering the causes together is not in order to create the effect. It is rather to take up an acceptable position in order to seek the effect from Janâb-i Haqq through the language of being. Even, ploughing is to knock on the door of the treasury of rahmah. Since this sort of du'â by action is inclined toward the Name and title of the Absolute Jawwâd, it is accepted in the great majority.

The second sort is to offer du'â through the tongue and heart. It is to seek the wishes which one’s hand cannot reach. The most important aspect, the most beautiful aim, the sweetest fruit of it is this: "The man who offers du'â understands that there is Someone Who hears the thoughts, feelings and content of his heart, Whose hand can reach all things, Who can carry through each of his wishes, Who shows mercy on his impotence and aids his poverty."

Thus, O impotent man and O poor mankind! Do not abandon a means like du'â, which is the key to the treasury of rahmah and the source of inexhaustible strength! Adhere to it and rise to the ‘A’lâ ‘Illiyyin of humanity! Like a sultân, include the du'âs of all the universe in your du'â! Say, اِيَّاكَ نَسْتَعِينُ[[10]](#footnote-10), like a universal ‘abd and general representative! Be a beautiful form of the universe!

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1. (Indeed, We have created man on the Ahsan Taqwîm, Then sent him down to the asfal sâfilîn, Except those who have îmân and perform ‘amal as-sâlih.) [↑](#footnote-ref-1)
2. (Allah is the Protector of those who believe; He leads them out of darkness into nûr.) [↑](#footnote-ref-2)
3. [Wâqi’ah khayâliyyah: An event in a ma’nawî ‘âlam, which is entered with the faculty of imagination.*(Tr.)*] [↑](#footnote-ref-3)
4. (Allah is the Protector of those who believe; He leads them out of darkness into nûr.) [↑](#footnote-ref-4)
5. (And those who deny, their protectors are the tâghût; they lead them out of nûr into darkness.) [↑](#footnote-ref-5)
6. (Allah is the nûr of the samâwât and the earth.) [↑](#footnote-ref-6)
7. (Call on Me and I will answer you.) [↑](#footnote-ref-7)
8. [(I answer) twice to thy summons! With alacrity and pleasure!)] [↑](#footnote-ref-8)
9. [Performing subsequently an ‘ibâdah or religious duty that is omitted in the appointed time.*(Tr.)*] [↑](#footnote-ref-9)
10. (From You alone do we seek help) [↑](#footnote-ref-10)