The Seventeenth Word

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

[[1]](#footnote-1)اِنَّا جَعَلْنَا مَا عَلَى اْلاَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلاً ٭ وَاِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٭ وَمَا الْحَيٰوةُ الدُّنْيَا اِلاَّ لَعِبٌ وَلَهْوٌ

[This Word consists of two exalted Stations and one luminous Addendum.]

Making this world in the form of a festival and rejoicing for al-‘âlam al-arwâh and rûh beings, and adorning it with the wondrous embroideries of all His Names, Al-Khâliq Who is Rahîm and Ar-Razzâq Who is Karîm and As-Sânî Who is Hakîm dresses each rûh, great or small, sublime or low, with a body equipped with senses which is suitable to it and conforms to benefit from the innumerable, various good and beautiful things and bounties in the festival; He gives each a material being and sends it once to that place of spectacle. Dividing the festival, which is exceedingly broad concerning both time and space, into ages, years, seasons and even days and segments, He made each age, each year, each season and in one respect, even each day and each segment an exalted festival in a fashion of a parade for each group of His creatures with rûh and for His work of arts among the plants. And especially the face of the earth, particularly in spring and summer, they are such splendour festivals one after another for the tiny beings with art that an attractive charm is seen, which draws the rûh beings and malâikah and the inhabitants of the samâwât at the exalted ranks to watch, and for the people of tafakkur, they become such a sweet place for study, the mind is impotent to describe it. But in the face of the manifestations of the Names of Ar-Rahmân and Al-Muhyî in this IIahî feast and Rabbânî festival, the Names of Al-Qahhâr and Al-Mumît come out with separation and death. As for this, apparently, it is not conforming with the extensive comprehensiveness of the rahmah of, وَسِعَتْ رَحْمَتِى كُلَّ شَيْءٍ[[2]](#footnote-2)

However, in haqiqah, there are several aspects of conformity. One of these is as follows:

After the parade of each group has been completed and the intended results have been obtained from the parade, mercifully, As-Sâni’ Who is Karîm, Al-Fâtir Who is Rahîm, by the majority, makes them feel weariness from the world and its aversion, and bestows on them an inclination to rest and a longing to migrate to an another ‘âlam, and at the time that they are discharged from the duty of life, in their rûh, He awakens an inclination which excites an ardent yearning to their true homeland.

Moreover, it is not far from the infinite rahmah of Ar-Rahmân that just as He gives the rank of shahâdah to a soldier, who dies for the sake of the duty on the work of jihâd, and He rewards a sheep slaughtered as a sacrifice, by giving it an eternal material being in the âkhirah and the rank of being a mount for its owner on the Sirât like Buraq, in the same way, even other beings with rûh and animals, who suffer severe difficulties and die while obeying the commands of As-Subhân and on their Rabbânî duty of fitrah peculiar to them, it is not far from the inexhaustible treasuries of His rahmah that there may be found a kind of ma’nawî wage according to their dispositions and a sort of reward for their rûh suitable to them. So that they may not be hurt due to leave this world, rather, they may be pleased.لاَ يَعْلَمُ الْغَيْبَ اِلاَّ اللّٰهُ[[3]](#footnote-3)

But, although man, the noblest of beings with rûh, who benefits most from these festivals with regard to quantity and quality, is madly in love with the World and deeply enamoured of it, as a work of rahmah, He gives a state which raises yearning to feel disgusted with the world and to pass to al-‘âlam al-baqâ. A man, whose humanity has not been drowned in dhalâlah, benefits from that state and goes with ease of heart. Now, as an example, we will declare five of the aspects which produce the consequence of that state.

**The First:** With the season of old age, showing the seal of transience and fade on the worldly beautiful and attractive things, and their bitter meaning, He causes the man to withdraw from the world and to search for an eternal desired one in place of the transient one.

**The Second:** Since ninety-nine per cent of all the friends of man, whom he procured an attachment, have gone from this world and settled in another ‘âlam, being impelled by such earnest love, He bestows a longing on him for the place those friends have gone, and makes him rejoicingly meet death and the appointed hour.

**The Third:** Making man perceive the infinite weakness and impotence in him through certain things, and making him understand how heavy the burden of life and responsibilities of living are, He gives him a serious wish for rest and a sincere ardent yearning to go to another world.

**The Fourth:** Through the nûr of îmân, He shows to the mu’min man that death is not annihilation; it is a change of place. As for the grave, it is not the mouth of a dark well; it is the door to luminous ‘âlams. As for the world with all its glitter, it is a dungeon in comparison with the âkhirah. Indeed, to get out from the dungeon of the world to the gardens of Jannah, and to pass from the troublesome tempest of material life to the restful ‘âlam and the arena where rûhs fly, and to go to the hudhur of Ar-Rahmân by extricating from the annoying noise of creatures is a journey to be desired with a thousand lives, rather it is happiness.

**The Fifth:** Through making realize the essence of the world, by the nûr of haqiqah in the Qur’an and the ‘ilm of its haqiqah within it, it is to describe to the man, who listens to the Qur'an, the intense love for the world and attachment to it being extremely meaningless. That is, it says and proves to man:

"The world is a book of As-Samad. Its letters and words do not indicate their nafs, but the essence, attributes and Names of another. So, know its meaning and take it; leave its embroideries and go!

"It is also tillage, sow and harvest, and preserve it; throw its wastes and lies, and do not give importance to it!...

"It is also a collection of mirrors continuously passing by one after another. So, know what manifests on them, see their nûrs and understand the manifestations of the Names, which manifest on them, and love the One Who bears those names, and break off your connection with the pieces of glass, which are doomed to be broken and perish!...

"It is also a travelling place of trade. So, do your trade, come, and, in vain, do not run after the caravans, which flee from you and do not show kindness to you; do not get tired.

"It is also a temporary place of the promenade. So, look with an eye, which takes admonition, and pay attention not to its apparent, ugly face but to its hidden, beautiful face, which looks to Al-Jamîl Who is Bâqî, have a pleasant and beneficial excursion, return, and do not cry like a mindless child at the closure of veils showing those beautiful views and beauties, and do not worry.

"It is also a guest-house. So, eat, drink and offer shukr within the sphere of the permission of the Generous Host Who made it. Work and act within the sphere of His law. Then do not look behind you, and leave. Do not interfere in it in a nonsensical and superfluous manner. Do not meaninglessly strive for things parting from you and do not belong to you, and attaching yourself to its temporary works, do not drown."Demonstrating the mysteries in the world's inner face with apparent haqiqahs like these, He extremely lightens the separation from the world, rather, makes it to be loved by those who are sober-minded, and shows that there is a trace of His rahmah in everything and in all His shuûn. Thus, as the Qur'an indicates these Five Aspects, the âyahs of the Qur’an, too, point out other particular aspects.

Alas for that person who has no share of these five Aspects!

1. (We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds.\* And We will certainly reduce whatever is on it to barren ground. \*The life of this world is nothing but play and amusement,...) [↑](#footnote-ref-1)
2. (My rahmah encompasses everything.) [↑](#footnote-ref-2)
3. (None knows the ghayb but Allah.) [↑](#footnote-ref-3)