بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَ الصَّلاَةُ وَ السَّلاَمُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ

***QUESTION:*** *If we are all equal and Allah loves us all equally, then why is it that Allah has created us so differently? For example, people born with disabilities and sickness, as well as people with more favourable external qualities than others? How is this equal when people will suffer either physically or emotionally?*

***The third part of the question:***

***Absolute equality is contrary to the mystery of human creation. In the eye of Allah, the degrees of man arise due to fadhîlah, taqwâ and îmân, not because of material measures like external qualities, wealth and nation.***

**“human fitrah and the mystery of its hikmah are contrary to the law of absolute equality**. Because, in order to demonstrate His perfect qoudrah and hikmah, just as Al-Fâtir Who is Hakîm produces many crops from a few things, and writes many books on a single page, and causes many duties to be performed by a single thing; and in the same way, He causes the duties of thousands of species to be carried out by humankind.

It is due to this great mystery that Janâb-i Haqq has created humankind with a fitrah that would produce the shoots of thousands of species and display the levels of the thousands of other species of animals. No limit was placed on man's powers (quwwas), subtle faculties, and senses like the other animals. They have been left unrestricted and have been given such a capacity to journey through endless ranks while being one species, mankind became like thousands of species. And for this reason, man is considered as the khalîfah on earth, the result of the universe, and sultan of all living beings.

Thus, **the most important leaven and mechanism for the varying of degrees in humankind is the true fadhîlah arising from îmân, which is achieved through competition.”** The Flashes ( 226 )

Îmân makes man a man. Rather, it makes man a sultan; therefore, man's fundamental duty is îmân and du'â. Kufr makes man an extremely impotent beast animal.

Out of thousands of proofs on this matter, only the differences in how animals and humans come into the world are clear evidence and a conclusive argument.

Yes, the differences in how animals and humans come into the world show that humanity becomes humanity through îmân. Because, when animals come to the world, they come complete and perfect in all points according to their disposition as though they have been perfected in another ‘âlam; that is, they are sent. In either two hours, two days, or two months, they learn all the conditions of their lives, their relation with the universe and the laws of their lives; they acquire mastery. In twenty days, an animal, like a sparrow or a bee, learns the knowledge of the ability to live and the mastery in its actions that man acquires in twenty years; that is, ilham is given to that animal. It means that the fundamental duty of an animal is not to be perfected by learning; it is not to progress by acquiring ma’rifat and not to seek help and offer du'â by displaying its impotence but rather to work and act according to its disposition, and it is ‘ubûdiyyah by action.

As for man, he is in need of learning everything when he comes to the world, and 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. Furthermore, he is sent to the world in an extremely impotent and weak form; he can hardly rise to his feet in one or two years. In fifteen years, he barely distinguishes between harm and benefit. With the assistance of mankind's social life, he can barely procure benefits and avoid harm. It means that the duty of man's fitrah is to be perfected by learning and ‘ubûdiyyah through du'â. That is, it is to know: "Through Whose mercy am I directed in this manner full of hikmah? Through Whose generosity am I so kindly given tarbiyyah? Through Whose favours, am I so gracefully nurtured and directed?" Through the language of impotence and poverty, it is to beseech, want and offer du'â for his needs that his hand cannot reach even one out of the thousand to the One Who satisfies the wants of all. That is, it is to fly to the elevated rank of ‘ubûdiyyah by the wings of impotence and poverty.

It means that man came to this ‘âlam to be perfected by means of ‘ilm and du'â. Everything is tied to ‘ilm regarding their 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.

Furthermore, since man is subjected to infinite troubles and attacks of boundless enemies, despite his infinite impotence, and afflicted with infinite needs and is in need of infinite wishes, despite his infinite poverty, the fundamental duty of his fitrah after îmân 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 du'â by words and action through the language of his impotence. He succeeds in his aim. In the same way, man is a delicate, beloved and indulged child in the entire ‘âlam of living beings. It is necessary for him to either cry with his weakness and impotence or offer du'â with his poverty and need at the court of Rahmânurrahîm so that his aims can be subjugated to him, or he can offer shukr for his aims being subjugated. Otherwise, like a fool and naughty child who makes a fuss over a fly, deviating to kufr an-ni’mah by saying, "I subjugate with my strength these strange things that are not possible to be subjugated and thousand times more powerful than me, and I make them obey me through my thought and administration" is contrary to man's real fitrah; he also makes himself deserve severe punishment.

The Twenty-Third Word - Fourth Point

Indeed, as for the real progress, it lies in occupying the heart, sirr, rûh, mind and even the imagination and other powers (quwwa) with a particular duty of ‘ubûdiyyah worthy of each of them by turning the faces of those powers (quwwa) towards eternal life. Otherwise, if, in order to plunge into all minor details of worldly life and taste every sort of its pleasures, even the basest, he subjects all his subtle faculties, heart and mind to the nafs al-ammarah and makes them assist it, which the people of dhalâlah suppose is progress; it is not progress but a decline.

The Twenty-Third Word/Second Discussion/2nd Subtle Point

Know certainly that the highest aim of creation and the most elevated result of fitrah are îmân in Allah. The most exalted degree of humanity and the greatest rank of mankind are ma’rifatullah within îmân in Allah. The most brilliant happiness and the sweetest ni’mah of jinn and man are the love of Allah within the ma’rifatullah. And the most sincere joy for the rûh of man and the purest delight for the heart of man are the pleasure of the rûh within the love of Allah. Yes, all true happiness, sincere joy, sweet ni’mah and pure pleasure are most certainly in ma’rifatullah and the love of Allah. They cannot exist without them. The one who knows and loves Janâb-i Haqq is the place of manifestation of endless happiness, ni’mahs, nûr and mysteries potentially or actually. The one who does not truly know and love Him is ma’nawî and materially subjected to infinite misery, pain and wahm. If an impotent and poor man, in this forlorn world, among the desolate mankind, in a fruitless life without an owner or protector, even becomes the sultân of the whole world, it would be worthless. Thus, everyone understands how wretched and bewildered the man is if he does not know his protector and find his owner among the desolate mankind, in this forlorn transient world. If he finds his protector and knows his owner, then, he may seek refuge in His rahmah and rely on His qoudrah. The dreadful world turns into a place of recreation and pleasure, it becomes a place of trade.

 The Twentieth Letter

***The love of Allah***

The supreme âyah قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ[[1]](#footnote-2) definitely declares how important and necessary following the Sunnah is. Yes, this noble âyah is the most powerful and definite analogy of the sort of hypothetical syllogism among the syllogisms of logic. It is as follows:

According to logic, as an example of a hypothetical syllogism, it is said: "If the sun comes out, it will be daytime." For the positive conclusion, it is said: "The sun has come out therefore it concludes that it is now daytime." For the negative conclusion, it is said: "It is not daytime therefore it concludes that the sun has not come out." According to logic, these two conclusions, negative and positive, are definite.

In just the same way, this noble âyah says: **"If you have the love for Allah, Habibullah**[[2]](#footnote-3) **will be followed. If he is not followed, it concludes that you do not have love for Allah."** If there is love for Allah, it results in following the Sunnah of Habibullah.

Yes, one who has îmân in Janâb-i Haqq will certainly obey Him. And the most acceptable, the most mustaqîm and the shortest among the ways of obedience is indubitably the way Habibullah showed and followed.

Yes, it is necessary and evident that Al-Karîm Zuljamâl One, Who fills the universe to such an extent with the acts of giving ni’mah, wants shukr from conscious beings in return for those ni’mahs. Also, Al-Hakîm Zuljalâl One, Who adorns the universe with such miracles of art, will certainly and evidently make the most distinguished one amongst the conscious beings His addressee and interpreter, a herald and imam to His ‘abds. Also, Al-Jamîl Zulkamâl One, Who makes the universe a place of manifestation for the infinite and boundless manifestations of His beauty (Jamâl) and perfection (Kamâl), certainly will give the most perfect state of ‘ubûdiyyah to the most comprehensive one, who is the perfect measure and arena of His beauty (Jamâl), perfection (Kamâl), Names and art, which He certainly and evidently loves and wants to display. He will make his state an example to be followed for others and encourage everyone to follow him so that his fine state should be seen in others too.

**In Short:** The love for Allah necessitates and results in following the Sunnah as-Saniyyah. How happy the person whose share of following the Sunnah as-Saniyyah is great! Alas for the person who does not appreciate the Sunnah as-Saniyyah and enters bid’ahs!

…In the âyah, [[3]](#footnote-4)قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ, there is a miraculous conciseness. Because many phrases have been included in these three phrases. It is as follows:

The âyah says: "If you have îmân in Allah (Jalla Jalâluhu), you will surely love Allah. Since you love Allah, you will act in the manner He loves. And as for the manner He loves, you must resemble the one Allah loves. As for resembling him, it is to follow him. When you follow him, Allah, too, will love you. As a matter of fact, you love Allah so that Allah should love you."

Thus, all these phrases are only a brief and concise meaning of this âyah. It means that the most important and elevated aim of man is being honoured by the love of Janâb-i Haqq. Through the nass[[4]](#footnote-5) of this âyah, He shows that the way of this elevated aim is to follow Habibullah and be guided by his Sunnah as-Saniyyah. At this station, if **“Three Points”** are proven, the aforementioned haqiqah will manifest completely.

**First Point:** By fitrah, man was created upon an infinite love for the universe's Khâliq. For in man’s fitrah, there is the love for beauty, worshipping perfection and the love for bestowal. That love increases according to the degrees of beauty, perfection and bestowal. It reaches the highest degrees of ‘ashq. Furthermore, an ‘ashq as great as the universe can settle in the tiny man's tiny heart. Yes, writings, as many as thousands of books equivalent to a library, being written within the faculty of memory, which is a lentil size coffer of the heart, shows that man’s heart can contain the universe and bear love that much.

Since in man’s fitrah, there is such an infinite capacity for love towards bestowal, beauty and perfection. And since Al-Khâliq of the universe possesses infinite sacred beauty (Jamâl), the existence of which is evidently established by His works manifest in the universe; since He possesses infinite sacred perfection (Kamâl), the existence of which is necessarily proved by the embroideries of His art manifest on beings; since He possesses infinite bestowals, the existence of which is certainly, rather, visibly established by the infinite varieties of bestowals and acts of the bestowal of ni’mahs manifest on living beings. An infinite love for Him is surely required from man, who is the most comprehensive, the neediest, performs tafakkur most and is the most yearning of conscious beings.

Yes, just as each man is capable of infinite love for Al-Khâliq Zuljalâl, Al-Khâliq too deserves to be loved for His beauty (Jamâl), perfection (Kamâl) and bestowal more than anyone. Even all the varieties of love and intense attachments of a mu’min man for his life, his eternity, his existence, his world, his nafs and other beings are droplets of such capacity of love for Allah. Even man’s various intense feelings are the changing states of such capacity to love and its drops that took different forms.

It is well-known that just as the man takes pleasure in his happiness, so does he take pleasure in the happiness of the people to whom he is attached. And just as he loves the one who saves him from calamities, so does he love the one who saves his beloveds.

Thus, as a consequence of this state of rûh, out of the varieties of bestowals of Allah belonging to each man, if man only thinks of this, he will say:

"Just as my Khâliq saved me from non-existence, which is eternal darkness, and gave me a beautiful world within this world, and when the appointed time for the end of my life comes, He will again save me from non-existence and annihilation, which is eternal extinction, and bestow on me a most magnificent eternal ‘âlam within a permanent ‘âlam and external and inner senses and feelings with which I will benefit from all varieties of pleasures and beauties of that ‘âlam and wander and make excursions within it, so too, with infinite bestowals, He also honours my relatives, friends and fellow men, whom I much love and to whom I am intensely attached. And those bestowals belong to me in one aspect because I am happy at their happiness and take pleasure in it. Since, through the mystery of اْلاِنْسَانُ عَبِيدُ اْلاِحْسَانِ[[5]](#footnote-6), worshipping to bestowal is present in everyone. In return for such eternal and infinite bestowals, surely, if I have a heart as great as the universe, it necessitates being filled with love for those bestowals, and I want to fill it. If I cannot possess that love in practice, I have it in my capacity and through îmân, intention, acceptance, appreciation, longing, iltizâm and will." And so on.

As for the love that man will show for beauty and perfection, it should be compared with the love for bestowal which we have briefly indicated here. As for the kâfir, he harbours an infinite enmity due to his kufr. He even bears a wrongful, cruel and insulting enmity towards the universe and beings.

**Second Point:** Love for Allah necessitates following the Sunnah of Muhammad Alayhissalâtu Wassalâm. Because to love Allah is to do what pleases Him. As for the things that please Him, they manifest in the most perfect form in the person of Muhammad (asm). Resembling the person of Ahmad (asm) in behaviours and actions is through two aspects:

**The First:** In terms of loving Janâb-i Haqq, to obey His commands and act within the bounds of the things that please Him necessitates following Muhammad (asm). Because the most perfect Imam in this matter is the person of Muhammad (asm).

**The Second:** Since the person of Ahmad (asm) is one of the most important means of the infinite favours that Allah bestows on man, he is surely worthy of infinite love on account of Janâb-i Haqq. If it is possible to resemble someone he loves, man, by fitrah, wants to resemble him. Thus, it is definitely necessary for those who love Habibullah to work to resemble him by following his Sunnah as-Saniyyah.

**Third Point:** Just as Janâb-i Haqq has infinite mercy, so does He has endless love. Just as He makes Himself loved infinitely through all the beauties and adornment of beings full of art in the whole universe, so too, He loves His works of art, in particular, conscious beings who respond to His making Himself loved with love. It is evidently understood how important and exalted an aim it is to work to attract the look of love of the One, a single manifestation of Whose rahmah is all subtleties and beauties and pleasures and ni’mahs of Jannah. Since by His definite words, His love is attained only through following the Sunnah of Ahmad (asm). Certainly, it is a definite fact that following the Sunnah of Ahmad (asm) is the greatest aim of man and the most important duty of mankind.

The Eleventh Flash

اَللّٰهُمَّ بِحَقِّ اَسْرَارِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ صَلِّ وَ سَلِّمْ عَلَى مَنْ اَرْسَلْتَهُ رَحْمَةً لِلْعَالَمِينَ كَمَا يَلِيقُ بِرَحْمَتِكَ وَ بِحُرْمَتِهِ وَ عَلَى آلِهِ وَ اَصْحَابِهِ اَجْمَعِينَ

وَ ارْحَمْنَا رَحْمَةً تُغْنِينَا بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ مِنْ خَلْقِكَ آمِينَ

سُبْحَانَكَ لَاعِلْمَ لَنَۤا اِلاَّ مَا عَلَّمْتَنَۤا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

1. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-2)
2. [Beloved of Allah (asm)] *(Tr.)* [↑](#footnote-ref-3)
3. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-4)
4. (**Nass:** An âyah of the Qur'an, or a Hadith decisive of any point in fiqh. Aqîdah.) *(Tr.)* [↑](#footnote-ref-5)
5. (Man is the ‘abd of bestowal) [↑](#footnote-ref-6)