The Fifth Matter which is the Fifth Risale

**Risale On Shukr**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَ اِنْ مِنْ شَيْءٍ اِلاَّ يُسَبِّحُ بِحَمْدِهِ[[1]](#footnote-2)

Through repeating âyahs like اَفَلاَ يَشْكُرُونَ ٭ اَفَلاَ يَشْكُرُونَ ٭ وَسَنَجْزِى الشَّاكِرِينَ ٭ لَئِنْ شَكَرْتُمْ َلاَزِيدَنَّكُمْ ٭ بَلِ اللّهَ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ [[2]](#footnote-3) the Qur'an of Miraculous Exposition shows that the most important thing Al-Khâliq, Who is Rahmân, wants from His ‘abds is shukr. In Al-Furqân Al-Hakîm, He calls them to offer shukr considering it to be extremely important. And, showing that not offering shukr is a denial and repudiating of ni’mahs, in Surah Ar-Rahmân, He severely and terrifyingly treats thirty-one times with the decree فَبِاَىِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ [[3]](#footnote-4). He shows that not offering shukr is denial and repudiating.

Yes just as Al-Qur’an Al-Hakîm shows that shukr is the result of creation, so does the mighty Qur'an, which is this universe, show that the most important result of the creation of the ‘âlam is shukr. For if attention is paid to the universe, it is seen that the universe is formed in a way that will produce shukr; everything looks to shukr to a degree and turns towards it. It is as if the most important fruit of the tree of creation is shukr. And the highest product that this factory of the universe produced is shukr. For, we see in the creation of the ‘âlam that its beings were formed as a circle and within it, life was created as the central point. All beings look to life, serve life and produce the necessities of life. That is to say, the One Who created the universe chose life from it.

Then we see that by creating the ‘âlam of living beings in the form of a circle, He left man at the central point. Simply, the aims intended for living beings are centred on man; by gathering all living beings around him, He makes them his servants, subjugates them to him and makes him rule over them. That is to say, Al-Khâliq Zuljâlal selects man from among living beings; He wills and chooses him in the ‘âlam.

Then we see that the ‘âlam of mankind, the ‘âlam of animals too, are formed like a circle and rizq placed at the central point. By making mankind and the animals even simply enamoured of rizq, He has made all of them its servants and subjugated them to it. It is rizq that rules over them. He has made rizq such a vast and rich treasury that it encompasses infinite ni’mahs.

Even, in order to recognize the taste of only one sort of the many varieties of rizq with a faculty called the sense of taste contained in the tongue, ma’nawî and fine scales to the number of foods have been placed on it. That is to say, the strangest, richest, most curious, sweetest, most comprehensive and most wonderful haqiqah in the universe is within rizq.

Now we see that just as everything has been gathered around rizq and looks to it, so does rizq with all its varieties subsists through the material and ma’nawî shukr offered verbally and offered by bearing; it exists through shukr; it produces shukr; it shows shukr. For, appetite and desire for rizq are a sort of fıtrî shukr. And, pleasure and enjoyment are also a sort of unconscious shukr that there is such shukr in all animals. Only man changes the essence of that fıtrî shukr through dhalâlah and kufr; he deviates from shukr to shirk.

Also, the exquisitely beautiful adorned forms, the exquisitely beautiful smells, the exquisitely beautiful tastes in the ni’mahs, which are rizq, are the inviters of shukr; they invite the living beings to a desire; through such desire, they urge them to a sort of commendation and respect and make them offer a ma’nawî shukr. And, they attract the attention of conscious beings and lead them to the desire for commendation. They encourage them to respect the ni’mahs; through this, they guide them to offer shukr verbally and by the act and make them offer shukr; they cause them to experience the highest and sweetest pleasure and enjoyment within shukr. That is, they show that while having a brief and temporary material pleasure, through shukr, this delicious rizq and ni’mah cause one to gain the favours of Ar-Rahmân carrying permanent, true, infinite pleasure and enjoyment. That is to say, making them think of the infinite pleasurable favours of their Mâlik, Who is Karîm, of the treasuries of rahmah, they make them taste in a ma’nawî manner the eternal enjoyments of Jannah even in this world. Thus, although rizq is such a valuable, rich and comprehensive treasury by means of shukr, it declines infinitely by not offering shukr.

As is explained in the Sixth Word, when the sense of taste contained in the tongue is turned towards rizq on behalf of Janâb-i Haqq, that is, by performing its ma’nawî duty of shukr, the sense of taste contained in the tongue is an inspector offering shukr and an illustrious spectator offering hamd of the boundless kitchens of infinite rahmah of Allah. If it turns towards it on behalf of the nafs, that is, without thinking the shukr of the One Who bestowed the rizq, the sense of taste contained in such tongue will decline from the rank of being an illustrious spectator to the level of a guardian of the factory of the abdomen and a doorkeeper of the stable of the stomach. Just as through not offering shukr such servant of rizq declines to such a level, so does the essence of rizq and its other servants decline. They descend from the highest rank to the lowest. They fall into a state opposed to and contrary to the hikmah of Al-Khâliq of the universe.

**The measure of shukr is contentment and frugality (iqtisâd) and acceptance (ridhâ) and gratitude. The measure of lack of shukr is greed, wastefulness, disrespectfulness and eating whatever is encountered without considering its being halal or haram.**

Yes, just as greed is the lack of shukr, so is it the cause of deprivation and also the means of humiliation. It is as if the blessed ant even, which has a social life, is crushed underfoot due to greed. Because although a few grains of wheat are sufficient for a year, by not being content, it collects thousands of grains if it can. It is as if the blessed honey bee flies over the heads due to its contentment; through the command of Allah, it bestows honey on humans; it feeds them with it. The name Rahmân, the greatest name after the name Allah, which is the greatest name of the Most Pure and Holy One (Dhât Al-Aqdas) and the distinctive name of His essence, looks to rizq and is reached through shukr within rizq. Also, the most apparent meaning of Rahmân is Razzâq.

Also, there are different varieties of shukr. The most comprehensive of these and their universal index is the salâh.

Also, within shukr is a pure îmân and a sincere tawhîd. Because, a person who eats an apple and says, "Alhamdulillah!" declares through such shukr: "This apple is directly a souvenir of the hand of Qoudrah and is directly a gift of the treasury of Rahmah." By saying this and believing so, he hands over everything — particular or universal — to the hand of His qoudrah. And he recognizes the manifestation of Rahmah in everything. He declares a true îmân and a sincere tawhîd through shukr.

We shall say only one of the many aspects of how great a loss ghâfil man falls into through the denial of ni’mah (kufr an-ni’mah). It is as follows:

If the man eats a delicious ni’mah and offers shukr, the ni’mah he ate becomes a nûr and a fruit of Jannah of the âkhirah by means of that shukr. As a consequence of the pleasure it gives and through thinking of it being a work of Janâb-i Haqq's favour of rahmah, it gives a great and permanent pleasure and enjoyment. Sending ma’nawî essences and extracts and ma’nawî substances like these to the lofty ranks, the material and base substances pertaining to outer covering that have completed their duty and remained unnecessary become waste and go to transform into their original, that is, into the elements. If he does not offer shukr, that temporary pleasure leaves pain and sorrow through passing and itself becomes excreta. Ni’mah, the essence of which is diamond, transforms into coal. Through shukr, perishable rizqs give permanent pleasures and eternal fruits. Without shukr, ni’mah turns from the most beautiful form into the ugliest. Because, according to such a ghâfil, after a temporary pleasure, the result of rizq is waste.

Yes, rizq has a form worthy of love (‘ashq); that form is seen through shukr. Otherwise, the love (‘ashq) of the people of ghaflah and dhalâlah for rizq is animality. According to this, compare that to what degree the people of ghaflah and dhalâlah lose.

Among the species of living beings, man is the neediest for the varieties of rizq. Janâb-i Haqq created man in the form of a comprehensive mirror to all His Names, of a miracle of qoudrah possessing equipment to weigh up and recognize hoarded treasuries of His rahmah and of the khalîfah on earth having the tools to weigh the subtleties of His arts and of the manifestations of all His Names. Therefore, giving him a boundless need, He has made him needy for the boundless varieties of material and ma’nawî rizq. The means of raising man to 'Ahsan Taqwîm', which is the highest position according to this comprehensiveness, is shukr. If he does not offer shukr, he falls into 'asfal sâfilîn' and perpetrates a great dhulm.

**In Short:** The greatest principle of the four principles of the tarîq of ‘ubûdiyyah and being the beloved of Allah, the highest and most elevated tarîq, is shukr; these four principles have been expressed as follows:

**Says the follower of tarîq of the impotence, four things are necessary for arrival:**

**Absolute impotence, absolute poverty, absolute yearning, absolute shukr, O ‘Azîz...**

اَللّٰهُمَّ اجْعَلْنَا مِنَ الشَّاكِرِينَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الشَّاكِرِينَ وَ الْحَامِدِينَ وَ عَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ آمِينَ

وَ آخِرُ دَعْوَيهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

1. (There is not a single thing but glorifies (tasbîh) Him with hamd.) [↑](#footnote-ref-2)
2. (Will they not then offer shukr? \* Will they not then offer shukr? \* Soon We will reward those who offer shukr.\* If you offer shukr, I will bestow abundance upon you. \* perform ‘ibâdah to Allah alone and be one of those who offer shukr) [↑](#footnote-ref-3)
3. (So, O jinns and men, which of your Rabb’s favours will both of you deny?) [↑](#footnote-ref-4)