The Second Station of the Seventeenth Word - لاَاُحِبُّاْلآفِلِينَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

فَلَمَّا اَفَلَ قَالَ لاَ اُحِبُّ اْلآفِلِينَ

لَقَدْ اَبْكَانِى نَعْىُ ( لاَ اُحِبُّ اْلآفِلِينَ ) مِنْ خَلِيلِ اللّٰهِ[[1]](#footnote-1)

Emerging from Ibrâhîm ‘Alayhissalâm, the announcementلاَاُحِبُّاْلآفِلِينَ[[2]](#footnote-2) which declares the death and fade of the universe made me weep.

فَصَبَّتْ عَيْنُ قَلْبِى قَطَرَاتٍ بَاكِيَاتٍ مِنْ شُئُونِ اللّٰهِ

Therefore, the eye of the heart wept and poured out weeping drops. Like the eye of the heart wept, each drop that it poured is so sorrowful, it makes weep. As though it also weeps. Those drops are the following Persian sentences.

لِتَفْسِيرِ كَلاَمٍ مِنْ حَكِيمٍ اَىْ نَبِىٍّ فِى كَلاَمِ اللّٰهِ

Thus, as for those drops, they are a sort of tafsir of the prophet’s phrase, who was a bearer of tidings from Allah to men and who has given hikmah by Allah, present within the Kalâm of Allah.

نَمِى زِيبَاسْتْ اُفُولْدَه گُمْ شُدَنْ مَحْبُوبْ

A beloved (mahbûb), who is lost through setting, is not beautiful. For the one who is doomed to fade cannot be truly beautiful. Such a one is not loved and should not be loved with the heart, which is created for eternal ‘ashq and is the mirror of As-Samad.

نَمِى اَرْزَدْ غُرُوبْدَه غَيْبْ شُدَنْ مَطْلُوبْ

A desired one who is doomed to be invisible on the setting; such a one is not worthy of the heart's attachment, the mind's engrossing occupation. Such a one is not worthy of feeling grief after it with the sorrow and sadness since it cannot be a place of recourse for the desires. How may the heart perform ‘ibâdah to and be tied to such a one?

نَمِى خَواهَمْ فَنَادَه مَحْوْ شُدَنْ مَقْصُودْ

An object who is lost in transience; I do not want such an object. For I am transient, I do not want such a transient one. What shall I do?

نَمِى خَوانَمْ زَوَالْدَه دَفْنْ شُدَنْ مَعْبُودْ

A ma’bûd who is buried in fade; I shall not call such a one, I shall not seek refuge with such a one. For, I am infinitely needy and impotent. One who is impotent cannot find any remedy for my immense troubles, cannot apply a salve to my eternal wounds. How can one who cannot save himself from fade be a ma’bûd?

عَقْلْ فَرْيَادْ مِى دَارَدْ نِدَاءِ ( لاَ اُحِبُّ اْلآفِلِينَ )مِى زَنَدْ رُوحَمْ

Yes, the mind enamoured with the external of things, despairingly cries out at seeing the fade of the things it performs ‘ibâdah to in the disordered universe, and the rûh seeking for an eternal beloved (mahbûb) declares the cry: لاَاُحِبُّاْلآفِلِينَ

نَمِى خَواهَمْ نَمِى خَوانَمْ نَمِى تَابَمْ فِرَاقِى

I do not want, I do not desire, I cannot put forth power for separation...

نَمِى اَرْزَدْ مَرَاقَه اِينْ زَوَالْ دَرْ پَسْ تَلاَقِى

Meetings, which immediately afterwards become bitter by fade, are not worth sorrow and anxiety, not worthy of being yearned. For just as the fade of pleasure is pain, picturing the fade of pleasure in the mind is also a pain. All the metaphorical lovers’ diwan[[3]](#footnote-3), that is, their books of poetry on love are all cries at the pain arising from the conception of fade. If you were to extrude the rûh of all the diwan of poetry, from each drops a painful cry.

اَزْ آنْ دَرْدِى گِرِينِ ( لاَ اُحِبُّ اْلآفِلِينَ ) مِى زَنَدْ قَلْبَمْ

Thus, due to troubles of those meetings soiled with fade and of those painful metaphorical loves, like Ibrâhîm, my heart weeps and shouts out through the cry of لاَاُحِبُّاْلآفِلِينَ

دَرْ اِينْ فَانِى بَقَا خَازِى بَقَا خِيزَدْ فَنَادَنْ

If you want eternity in this transitory world, eternity emanates from transitoriness. Die with regard to your nafs al-ammarah so that you may be eternal.

فَنَا شُدْ هَمْ فَدَا كُنْ هَمْ عَدَمْ بِينْ كِه اَزْ دُنْيَا بَقَايَه رَاهْ فَنَادَنْ

Divest yourself of bad morals, which are the basis of the ‘ibâdah of the world. Be transitory! Sacrifice things in the sphere of your possession and property on the way of the True Mahbûb. See the ends of beings which appear like non-existence. For the way which goes to eternity from this world passes from annihilation.

فِكِرْ فِيزَارْ مِى دَارَدْ اَنِينِ (لاَ اُحِبُّ اْلآفِلِينَ ) مِى زَنَدْ وِجْدَانْ

Man’s thought plunging into causes is bewildered at the quakes of the world’s fade and laments despairingly. Like Ibrâhîm, the conscience desiring true existence severs the connection with metaphorical beloveds (mahbûb) and perishable beings with the moaning of, لاَاُحِبُّاْلآفِلِينَ, and it is tied with the True Mawjûd and Eternal Mahbûb.

بِدَانْ اَىْ نَفْسِ نَادَانَمْ كِه دَرْ هَرْ فَرْدْ اَزْ فَانِى دُو رَاهْ هَسْتْ

بَا بَاقِى دُو سِرِّ جَانِ جَانَانِى

O my ignorant nafs! Know that although the world and beings are transitory, within each transitory thing, you can find two ways delivering to eternity, and you can see two flashes, two mysteries of the manifestations of the beauty (jamâl) of Mahbûb Who does not pass away and Who is the life of life. On condition that if you can renounce from the transitory aspect of things and yourself...

كِه دَرْ نِعْمَتْهَا اِنْعَامْ هَسْتْ وَ پَسْ آثَارْهَا اَسْمَا بِگِيرْ مَغْزِى وَ مِيزَنْ دَرْ فَنَا آنْ قِشْرِ بِى مَعْنَا

Yes, within the ni’mah, that act of the bestowal of ni’mah is seen, the favour of Ar-Rahmân is perceived. If you pass from ni’mah to the act of the bestowal of ni’mah, you shall find the Mun’im. Also, each work of As-Samad makes known Names of a Sâni’ Zuljalâl like a letter. If you pass from the embroidery to the meaning, you shall find the One Who bears those names. Since you can find the kernel and essence of these transitory beings created with art, obtain it. Without pity, you can cast its meaningless shell and external onto the flood of annihilation.

بَلِى آثَارْهَا گُويَنْدْ زِاَسْمَا لَفْظِ پُرْ مَعْنَا بِخَانْ مَعْنَا وَ مِيزَنْ دَرْ هَوَا آنْ لَفْظِ بِى سَوْدَا

**Yes, among beings created with art, there is no work that is not a most meaningful embodied word and does not cause various Names of As-Sâni’ Zuljalâl to be read.** Since beings created with art are words, words (kalimât) of qoudrah, read their meanings and place them in your heart. Without apprehension, cast words remained meaningless onto the winds of fade. Do not concern yourself looking attentively behind them.

عَقْلْ فَرْيَادْ مِى دَارَدْ غِيَاثِ ( لاَ اُحِبُّ اْلآفِلِينَ ) مِيزَنْ اَىْ نَفْسَمْ

Since such a chain of thought of the worldly mind (aql), which performs ‘ibâdah to the external of things and whose capital consists of âfâkî[[4]](#footnote-4) knowledge, results in nothingness and non-existence, it cries out despairingly due to its bewilderment and disappointment. It seeks a true path that goes to haqiqah. Since the rûh withdrew from those that set and fade, and the heart too gave up its metaphorical beloveds, and the conscience too turned its face from transitory beings, you too, my unfortunate nafs, like Ibrâhîm, call the helper of لاَاُحِبُّاْلآفِلِينَ, and be saved.

چِه خُوشْ گُويَدْ اُو شَيْدَا جَامِى عِشْقْ خُوىْ

Mawlana Jâmî, who was intoxicated with the cup of ‘ashq like his fitrah kneaded with ‘ashq, see how beautiful he has said in order to toward the faces from the multiplicity to wahdah:

يَكِى خَواهْ يَكِى خَوانْ يَكِى جُوىْ يَكِى بِينْ يَكِى دَانْ يَكِى گُوىْ (Only this line is Mawlana Jâmî's)

That is,

1. Want only The One; others are not worthy of being wanted.

2. Call The One; the others do not come to succour.

3. Seek for The One; the others are not worthy.

4. See The One; the others are not seen all the time; they hide in the veil of fading.

5. Know The One; any other knowledge, which does not assist His ma’rifat, is without benefit.

6. Say The One; words not belonging to Him may be considered meaningless and useless.

نَعَمْ صَدَقْتَ اَىْ جَامِى ٭ هُوَ الْمَطْلُوبُ ٭ هُوَ الْمَحْبُوبُ ٭ هُوَ الْمَقْصُودُ ٭ هُوَ الْمَعْبُودُ

Yes, Jâmî, you said so right. The true beloved (mahbûb), the true desired one (matlûb), the true object (maqsûd), the true ma’bûd is He alone.

كِه لاَ اِلهَ اِلاَّ هُو بَرَابَرْ مِيزَنَدْ عَالَمْ

For, in the mighty circle of the dhikr of Allah, this ‘âlam together with all its beings and with their different tongues and various tunes declare, “Lâ Ilaha illa Hû”[[5]](#footnote-5), testifies to wahdâniyyah, applies salve to the wound opened by لاَاُحِبُّاْلآفِلِينَ, points to a Mahbûb, Who does not pass away, in place of all the metaphorical beloveds, which the âyah ceased their attachment.

1. (But when it set, he said: "I do not love things that set.") [↑](#footnote-ref-1)
2. (I do not love things that set.) [↑](#footnote-ref-2)
3. (A collection of poems by one author.) [↑](#footnote-ref-3)
4. (Pertains to the universe and the events contained within it. Regarding the universe except the nafs. The valueless words and matters of this world.) [↑](#footnote-ref-4)
5. (There is no Ilah but Allah) [↑](#footnote-ref-5)