The Twelfth Word

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ اُوتِىَ خَيْرًا كَثِيرًا[[1]](#footnote-2)

[It is a brief comparison between the sacred hikmah of Al-Qur'an Al-Hakîm and the hikmah of philosophy, and a very short summary of the instruction of tarbiyyah which the hikmah of Qur'an gives to man’s personal and social life, and an indication of the aspect of the superiority of the Qur'an to other Ilahî words (kalimât) and all speech. Thus, there are ***“Four Principles”*** in this Word.]

**FIRST PRINCIPLE:**

Look to the differences of the hikmah of Qur'an and the hikmah of science through the telescope of the following story which is in the form of a comparison:

One time, a celebrated Ruler, who was both religious and the most skilful craftsman, wanted that he may write Al-Qur’an Al-Hakîm with a script worthy of the sacredness in its meaning and the miraculousness in its words. May that stature, displaying miracles, be clothed with a marvellous garment. Thus that embroiderer wrote the Qur'an in such a wonderous fashion. He used all the precious jewels in his writing. In order to indicate the variety of its haqiqahs, he wrote some of its embodied letters in diamond and emerald, and some in pearl and agate, and another sort in brilliant and coral, while another with gold and silver. He also adorned and embroidered it in such a way that everyone, who knew how to read and those who did not, astonished and admired through its beholding. Since such visible beauty is the indication of an extremely brilliant beauty and extremely charming adornment in its meaning, especially in the view of the people of haqiqah, it became a very precious antique. Then the Ruler showed the artistically made and jewelled Qur'an to a foreign philosopher and a Muslim ‘âlim. Both to test and reward, he commanded: "Each of you write a work about the hikmah of this!" First the philosopher, then the ‘âlim composed a book about it. But, the philosopher's book discusses only the embroideries of the letters, their relations and conditions and the peculiar qualities of their jewels and the description of them. It does not touch on its meaning at all. For the foreign man does not know to read the Arabic script. He does not even know that the adorned Qur'an is a book and writing which expresses a meaning. He rather considers it as an embroidered antique. Although he does not know Arabic, he is a perfect engineer, a fine describer, a skilful chemist and a clever jeweller who discriminates the jewels. Thus, that man wrote his work according to those arts.

As for the Muslim ‘âlim, when he looked at it, he understood that it was Al-Kitâb Al-Mubîn, Al-Qur’an Al-Hakîm. Thus, this haqq-loving person neither attached importance to the external adornments nor occupied himself with the embroideries of the letters. He rather occupied with such a thing that it was a million-degree more elevated, more precious, more subtle, nobler, more beneficial and more comprehensive than the other man’s matters with which he occupied. For he wrote an extremely beautiful noble tafsir through discussing its sacred haqiqahs and nûrs of its mysteries beneath the veil of the embroideries. Then both of them took their works and presented them to the Glorious Ruler. The Ruler firstly took the work of the philosopher. He looked at it and saw that that conceited man who performs ‘ibâdah to nature had worked very hard but had not written any of its true hikmah. He had not understood any of its meaning. Rather, he had confused it. He had been disrespectful towards it, ill-mannered even. For supposing it to be a meaningless embroidery, he had insulted that Qur’an, which is the source of haqiqah, with being valueless regarding meaning, the Ruler possessing hikmah hit his work over his head and expelled him from his presence.

Then he looked at the work of the other haqq-loving ‘âlim, who minutely investigates, and saw that it was an extremely fine and beneficial tafsir, a book composed with utmost hikmah in a manner of a murshid. "Congratulations! Bârakâllah!", he said. Thus, hikmah is this, and the possessor of it is called ‘âlim and hakîm. As for the other man, he is a craftsman who has exceeded his limit. Then as a reward for his work, in return for each letter, he willed "May ten gold pieces be given" from his inexhaustible treasury.

If you have understood the comparison, look and see the face of haqiqah as well:

As for the adorned Qur'an, it is this artistically made universe. As for the Ruler, He is Al-Hakîm, Who is eternal in the past. And as for those two men, the foreigner one is the ‘ilm of philosophy and its philosophers. The other is the Qur'an and its students.

Yes, Al-Qur'an Al-Hakîm is a most elevated mufassir and a most eloquent translator of the Mighty Qur'an of the Universe. Yes, it is the Furqân that gives the lesson on the takwînî âyahs written by the pen of Qoudrah on the pages of the universe and on the leaves of time to man and the jinn. It looks at beings, each of which is a meaningful letter, through the point of view of ma’nâ al-harfî, that is, on account of As-Sâni’. It says: "How beautiful they have been made, how beautifully they indicate the beauty of their Sâni (jamâl)". And it shows the true beauty of the universe with this. As for the philosophy which they call ‘ilm of hikmah, it has plunged into the ornaments of the letters of beings and into their relationships, and has become mindless; it has lost the way of haqiqah. While it is necessary to look at the letters of this mighty book through ma’nâ al-harfî, that is, on account of Allah, it does not do this. It looks at beings through ma’nâ al-ismî, that is, it looks at beings on account of beings, and discusses them in that way. Instead of saying "How beautiful they have been made", it says "How beautiful they are", and makes them ugly. With this, it insults the universe and causes it to complain about itself. Indeed, philosophy without religion is a fallacy that lacks haqiqah and is an insult to the universe.

**SECOND PRINCIPLE:**

The comparison between the tarbiyyah of morality that the hikmah of Al-Qur’an Al-Hakîm gives to the personal life and the lesson that the hikmah of philosophy gives:

A sincere student of philosophy is a pharaoh. But he is a despicable pharaoh who performs ‘ibâdah to the most contemptible things for his benefit. He considers every profitable thing to be a “Rabb” for himself. Also, that irreligious student is rebellious and obstinate. But he is an abject rebel who accepts infinite abasement for a single pleasure. And he is a vile obstinate who displays abasement by kissing the feet of individuals like shaytan for a contemptible benefit. Also, that irreligious student is an oppressor proud man. But since he cannot find any point of support in his heart, he is impotent with uttermost impotence and an oppressor vainglorious in his essence. Also, that student only worries about himself and worships to benefit that the aim of his endeavour is to gratify the desires of nafs, abdomen and perineum; he is a devious wilful who seeks his personal benefits within certain benefits of the nation.

As for the sincere student of the hikmah of Qur’an, he is an ‘abd. But he does not stoop to performing ‘ibâdah even to the greatest of creatures. He is also an esteemed (‘azîz) ‘abd who does not consider a thing like Jannah, which is the immense benefit, the purpose of ‘ibâdah. Its true student is also humble; he is virtuous and mild. But, he does not willingly stoop to abasing himself before anything other than his Fâtir outside the sphere of His permission. He is also poor and weak; he knows his poverty and weakness. But through the wealth belonging to the âkhirah which his Mâlik, Who is Karîm, has treasured for him, he has no need, and since he relies on the infinite Qoudrah of his Sayyîd, he is strong. He also acts and strives only for the sake of Allah, for the pleasure of Allah and fadhîlah.

Thus, the tarbiyyah that the two hikmahs give may be understood from the comparison of the two students.

**THIRD PRINCIPLE**

The tarbiyyah that the hikmah of philosophy and the hikmah of Qur'an give to the social life of mankind:

As for the hikmah of philosophy, in the life of society, it accepts the point of support to be *'force'*. It recognizes the aim to be *'benefit'*. It considers the principle of lifeto be *'conflict'*. It holds the bond between communities to be *'racialism and negative nationalism'*. As for its fruits, they are *'satisfying* *the desires of the nafs and increasing the needs of mankind'*. However, the necessary consequence of force is transgression. Since the benefit is not sufficient for all desires, the necessary consequence of it is to throttle one another on it. The necessary consequence of the principle of conflict is the collision. Since racialism is being nourished by devouring others, the necessary consequence of it is transgression... Thus, it is due to these hikmahs the happiness of mankind has been seized.

As for the hikmah of the Qur'an, instead of force, it accepts the point of support to be *'haqq'*. It accepts *'fadhîlah and the pleasure of Allah'* to be the aim instead of benefit. Instead of the principle of conflict, it holds *'the principle of mutual assistance'* to be the basis in life. Instead of racialism and nationalism, it accepts *'the bonds of religion, class and country'* to be the bonds of communities. Its aim is to urge the rûh to sublime matters and to satisfy its elevated feelings through building a barrier against the transgressions of the desires of the nafs, and to make the man a human being through urging him to the perfections of humanity. The necessary consequence of haqq is union. The necessary consequence of fadhîlah is solidarity. The necessary consequence of the principle of mutual assistance is hastening to the aid of each other. The necessary consequence of religion is brotherhood and attraction. The necessary consequence of leaving the rûh free through reining in and tethering the nafs and whipping up the rûh towards perfections is happiness in both realms.

**FOURTH PRINCIPLE**

If you want to understand the reason for the Qur'an's superiority over all speeches and the reason for its sublimity over all the Ilahî words (kalimât), look to the following two comparisons:

**The First:** A sultân has two kinds of speech, two forms of address. One is to speak via a private telephone with an ordinary subject for a minor matter, concerning a private need. The other, with the title of the supreme sovereignty and the name of great khilâfah and the rank of universal rulership, is to speak with an envoy or high official of his, with the purpose of publication and promulgation of his commands and is a speech through an elevated decree displaying his majesty.

**The Second:** One man holds a mirror up towards the sun in his hand. He receives light containing the seven colours according to the amount of the mirror. Through that relation, he becomes connected to the sun and converses with it, and if he directs the lighted mirror towards his dark house or his garden under the roof, he can benefit, not in proportion to the sun's value, but according to the amount of the mirror. As for another one, he opens up broad windows from his house or the roof of his garden. He makes ways towards the sun in the sky. He converses and speaks with the perpetual light of the actual sun, and he converses such gratefully through the language of his being. He says: "O graceful sun, the beauty of the world and the coy of the sky, who gilds the face of the earth with its light and makes the faces of the flowers smile! Like them, you warmed and lighted up my little house and garden." Whereas, the owner of the mirror cannot say that. As for the restricted reflection of the sun, its works are limited and they are in proportion to that restriction. Thus, look at the Qur'an through the telescope of these two comparisons so that you may see its miraculousness and understand its sacredness.

Yes, the Qur'an says: "If the trees on the land were pens and the seas were ink, and if they were to write the words (kalimât) of Janâb-i Haqq, they could not finish." Now, the reason for the highest rank among those infinite words (kalimât) being given to the Qur'an is this: the Qur'an has come from al-ism al-â’dham and from the level of greatness of every Name (martabah al-â’dham). It is also the Speech of Allah in respect of being Ar-Rabb of all ‘âlams. It is also the decree of Allah through the title of Ilah of all beings. It is also an address through the rank of Al-Khâliq of the samâwât and the earth. It is also a conversation regarding absolute rubûbiyyah. It is also a khutbah, eternal in the past, on account of the universal sovereignty of Subhân. It is also a note-book of the favours of Ar-Rahmân in point of all-embracing comprehensive rahmah. Through the rank of the grandeur of the majesty of ulûhiyyah, it is also a collection of communications at the beginnings of which are sometimes cyphers. Through descending from the ambit of al-ism al-â’dham, it is also a hikmah-scattering sacred book that looks to and inspects the all-comprehensive bounds of the ‘arsh al-â’dham. Thus, it is for this mystery that the title of “Kalâm of Allah” has been given with complete worthiness to the Qur'an.

As for the other Ilahî words (kalimât), some of them are speech (kalâm) which manifest through a particular regard, a partial title, the partial manifestation of a particular name, a particular rubûbiyyah, special sovereignty and a particular rahmah. Their degrees vary in regard to particularity and universality. Most ilham are of this sort. But their degree is greatly various. For example, the most partial and simple of them is the ilham of the animals, then the ilham of the people of awâm, then the ilham of the awâm malâikah, then the ilham of the awliyâ, then the ilham of the higher malâikah. Thus, it is for this mystery that a walî who offers du’â, without a means by the telephone of the heart says: حَدَّثَنىِ قَلْبىِ عَنْ رَبِّى That is; "My heart informs from my Rabb." He does not say, "It informs from Ar-Rabb of all ‘âlams (Rabbu’l ‘Âlamîn)." Also says: "My heart is the mirror, the ‘arsh of my Rabb." He does not say, "It is the ‘arsh of Ar-Rabb of all ‘âlams." For he can manifest the address to the amount of his capacity and in proportion to the nearly seventy thousand veils being lifted. Thus, however higher and more elevated the imperial command of a sultân given with the rank of his supreme sovereignty is than his insignificant conversation with a common man, and however superior and more it is to benefit from the faydh of the sun in the sky than to benefit from the manifestation of its reflection in the mirror is, to that extent, the Qur'an of Mighty Stature is superior to all speeches and books.

After the Qur'an, at the second degree, the Sacred Books and Samâwî Scriptures have superiority according to their degree. They have their share from that mystery of superiority. If all the beautiful words of all men and jinn which do not emanate from the Qur'an were to be gathered together, they still could not reach to the sacred rank of the Qur'an and imitate it. If you want to understand a little of the Qur'an has come from al-ism al-â’dham and from the level of greatness (â’dham) of each Name, look to the universal, general, elevated expressions of Âyah al-Kursî and the âyahs like these:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ [[2]](#footnote-3)

قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ[[3]](#footnote-4)

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِاَمْرِهِ[[4]](#footnote-5)

يَا اَرْضُ ابْلَعِى مَاءَ كِ وَيَا سَمَاءُ اَقْلِعِى [[5]](#footnote-6)

تُسَبِّحُ لَهُ السَّمٰوَاتُ السَّبْعُ وَاْلاَرْضُ وَمَنْ فِيهِنَّ[[6]](#footnote-7)

مَا خَلْقُكُمْ وَلاَ بَعْثُكُمْ اِلاَّ كَنَفْسٍ وَاحِدَةٍ [[7]](#footnote-8)

اِنَّا عَرَضْنَا اْلاَمَانَةَ عَلَى السَّمٰوَاتِ وَاْلاَرْضِ وَالْجِبَالِ [[8]](#footnote-9)

يَوْمَ نَطْوِى السَّمَاءَ كَطَىِّ السِّجِلِّ لِلْكُتُبِ[[9]](#footnote-10)

 وَمَا قَدَرُوا اللّهَ حَقَّ قَدْرِهِ وَاْلاَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ[[10]](#footnote-11)

لَوْ اَنْزَلْنَا هذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَاَيْتَهُ [[11]](#footnote-12)

Also, pay attention to the Surahs which begin with اَلْحَمْدُ لِلّٰهِ, or سَبَّحَ and يُسَبِّحُ. So that you may see the rays of this great mystery. Also, look at the openings of the الم, the الر, and the حم, so you may recognize the Qur'an's importance in the sight of Janâb-i Haqq.

If you have understood the valuable mystery of this “Fourth Principle”, you may understand that most of the wahy that came to the prophets are by means of a malâikah, and most of the ilham is without a means. You also may understand the mystery of not any of the prophets’ rank being reached by the greatest walî. You also may understand the sublimity of the Qur'an and its sacred grandeur and the mystery of its elevated miraculousness. You also may understand the mystery of the necessity of the Mi’râj, that is, the mystery of going to the samâwât, to the Sidrat al-Muntahâ, to the Qab Qawsayn, offering the du’â to the Zuljalâl One, Who is اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ[[12]](#footnote-13), and returning in the twinkling of an eye. Indeed, just as the Splitting of the Moon is a miracle of his messengership; He demonstrated his nubuwwah to the jinn and mankind, so too the Mi’râj is a miracle of his ‘ubûdiyyah; He demonstrated to the rûhs and malâikah his being the beloved of Allah.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَى آلِهِ كَمَا يَلِيقُ بِرَحْمَتِكَ وَبِحُرْمَتِهِ آمِينَ

1. (Whoever is granted hikmah is indeed given a great khayr.) [↑](#footnote-ref-2)
2. (And with Him are the keys of the Ghayb.) [↑](#footnote-ref-3)
3. (Say: O Allah! Mâlik of the sovereignty.) [↑](#footnote-ref-4)
4. (He makes the night cover the day and the day follow the night in rapid succession. He created the sun, the moon and the stars; and made them subservient to His will.) [↑](#footnote-ref-5)
5. (O Earth, swallow up your water! And O Samâ, cease your rain!) [↑](#footnote-ref-6)
6. (The seven samâwât and the earth and all that is therein offer tasbîh to Him.) [↑](#footnote-ref-7)
7. (Neither your creation nor your resurrection is anything but as simple as the creation and resurrection of a single nafs.) [↑](#footnote-ref-8)
8. (We offered the Trust (Amanah) to the samâwât, and the earth...) [↑](#footnote-ref-9)
9. (On that Day We shall roll up the samâ as written scrolls are rolled up...) [↑](#footnote-ref-10)
10. (They have not recognized the worth of Allah as his worth should be recognized. On the Day of Qiyâmah the whole earth shall be in His grasp...) [↑](#footnote-ref-11)
11. (If We had sent down this Qur'an on a mountain, you would have seen...) [↑](#footnote-ref-12)
12. (Closer to him than his jugular vein...) [↑](#footnote-ref-13)