بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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

ANA-ANANIYYAH

*(For the literal meaning of Ana and Ananiyyah, please refer to the dictionary)*

Man has two aspects. One, in terms of ananiyyah, looks to the life of the world. The other, in terms of ‘ubûdiyyah, looks to eternal life. Regarding the first aspect, he is such an unfortunate creature whose capital is just a partial juz’ al-ikhtiyârî, like a hair regarding the will, a weak kasb regarding power, a rapidly fading flame regarding life, a fast passing short period regarding life-span and a swiftly decaying little body regarding his being. With this state of his, he is a delicate, weak individual out of the innumerable individuals of the infinite species that has been spread out on the layers of the universe.

Regarding the second aspect, especially regarding impotence and poverty inclined towards ‘ubûdiyyah, he has immense power and great importance because Al-Fâtir, Who is Hakîm, has included infinite, immense impotence and boundless, extreme poverty in the ma’nawî essence of man so that he can be an extensive mirror containing the infinite manifestations of a Qadîr, Who is Rahîm, Whose qoudrah is infinite, a Ghanî, Who is Karîm, Whose wealth is endless.

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

“KNOW, O FRIEND, that for 30 years I have struggled against two *tâghûts*: the *ana* in human, and *nature* in the ‘âlam. I have seen the former as a shadowy mirror reflecting someone other than itself. But people view it as having an independent existence, showing itself and so becoming a Nimrod or Pharaoh.

I have seen nature as a work of Ilahî art, a painting of Ar-Rahmân. However, as a result of viewing it by ghaflah, it has come to be seen by materialists as an Ilah, self-originated and existing by itself, and made into the source of kufr an-ni’mah that results to kufr. Shukr to Allah and hamd to Him, for through the help of Al-Ahad Who is Samad, and the faydh of the glorious Qur’an, my struggle has ended in the death of these two tâghûts, the smashing of these two idols.

..a conscious work of Ilahî art, a conscious Rabbânî Sharî’ah of fitrah has appeared behind the veil of nature. Ana has broken into pieces, and behind it has emerged ‘Huwa’ jalla jalâluhu لَيْسَ كَمِثْلِه۪ شَىْءٌۚ Al-Mathnawi al-Nuri (171)

“KNOW, O FRIEND, that when hidden shirk arising from ananiyyah is solidified and condensed, it turns into shirk of material causes. If this continues, it changes into kufr. Beyond that, it changes—may Allah save us from such a state—into atheism.” Al-Mathnawi al-Nuri (255)

“Although the *ana* is essentially like air or vapour, an inauspicious view causes it to become fluid-like, and due to familiarity it then solidifies. Then, due to ghaflah, it becomes frozen and due to rebellion, it then becomes misty, gradually hardening, it swallows its owner. It becomes broader with racial thoughts and then comparing the other people and causes to the nafs, its owner starts to contend against Al-Khâliq’s command. Thus, due to this, some philosophers attribute the effect to causes and creation to nature and coincidence, they deny the resurrection and accept the eternity of rûh and are compelled to accept other sorts of dhalâlahs. قاتلهُمُ اللّٰه انَّى يُؤفكون[[1]](#footnote-2) Shaytans have clutched them by the beaks, teeth and claws of ana and thrown them into the pits of dhalâlah. The ana in the small ‘âlam is the counterpart of nature in the big ‘âlam: Both are taghûts. فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰىۗ لاَ انْفِصَامَ لَهَۜا وَاللّٰهُ سَم۪يعٌ عَل۪يمٌ [[2]](#footnote-3) Al-Mathnawi al-Nuri (201)

Discoverer of the enigma of the universe, solver of an important enigma of Al-Qur'an Al-Hakîm

***The Thirtieth Word***

It is an 'Alif'[[3]](#footnote-4) and a 'Point'[[4]](#footnote-5) which consists of the *'Ana'* and the *'Particle'*.

This Word contains Two Aims. The First Aim discusses the essence and result of the 'Ana'; The Second Aim discusses the motion and duty of the 'Particle'.

**The First Aim**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اِنَّا عَرَضْنَا اْلاَمَانَةَ عَلَى السَّمٰوَاتِ وَاْلاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا اْلاِنْسَانُ

 اِنَّهُ كَانَ ظَلُومًا جَهُولاً[[5]](#footnote-6)

We shall indicate a single jewel from the great treasure of this âyah. It is as follows:

The ‘*ana’* is one individual, one aspect of the numerous aspects of the Trust (Amanah), which the sky, earth and mountains were hesitant and feared its undertaking. Yes, from the time of Âdam until now, the ‘*ana’* is the seed of a terrifying tree of zaqqûm[[6]](#footnote-7) and a luminous tree of tûbâ, which branch out around the ‘âlam of mankind. Before attending to this great haqiqah, we declare an introduction that will facilitate the understanding of it. It is as follows:

Just as the *ana* is the key to the Names of Allah, which are hidden treasures, so too, as a key to the sealed enigma of the universe, it is the solver of the riddle, it is an enigma that causes amazement. Through its essence being known, the *ana,* which is a strange riddle, a bizarre enigma, is opened, and it opens the enigma of the universe and the treasures of al-‘âlam al-wujûb as well. Concerning this matter, we discussed in my Arabic Risale titled “*Shammah”* as follows:

The key of the ‘âlam is in the hand of man and is attached to his nafs. While they are seen outwardly open, the doors of the universe are in fact closed. As a Trust (Amanah), Janâb-i Haqq has given to man such a key called *ana* that it opens all the doors of the ‘âlam, and He has given him such an enigmatic *ananiyyah* that he discovers the hidden treasures of Al-Khallâq of the universe with it. But the *ana* itself is also an extremely abstruse riddle and an enigma that is difficult to open. If its true essence and the mystery of its creation are known, as it is itself opened, will be the universe as well. It is as follows:

As a trust, As-Sâni’ Who is Hakîm has given to the hand of man an *ana* which contains indications and samples that show and cause to be known the attributes of His Rubûbiyyah and the haqiqahs of His shuûn. So that, by the *ana*’s being a unit of measurement, may the attributes of rubûbiyyah and shuûn of ulûhiyyah be known. But the unit of measurement’s having an actual existence is not necessary. Rather, like hypothetical lines in geometry, a unit of measurement can be formed by hypothesis and assumption. The actual existence of it through proof and knowledge is not necessary.

**Question:** Why is the knowledge (ma’rifat) of the attributes and Names of Janâb-i Haqq tied to the ‘*Ananiyyah’*?

**The Answer:** Because, since an absolute and all-encompassing thing has no limits or end, a shape cannot be given to it, and an opinion cannot be formed in order to give a form onto it and distinguish it, what its essence is, cannot be understood. For example, a constant light without darkness cannot be known or perceived. When a limit is drawn with real or imaginary darkness, then it can be known. Thus, since the attributes and Names of Janâb-i Haqq like ‘ilm and qoudrah, Hakîm and Rahîm are all-encompassing, limitless and without sharik, an opinion about them cannot be formed, and what they are cannot be known and perceived. In that case, since they do not have actual limits or ends, it is necessary to draw a hypothetical and imaginary limit. The ananiyyah does this. It conceives an imaginary rubûbiyyah, ownership, qoudrah and ‘ilm within itself; draws a limit. With it, it places an imaginary limit on the all-encompassing attributes. It makes a division by saying "Up to here, it is mine, from here, it is His". With the tiny measurements in itself, it slowly understands their essence.

For example, with its imagined rubûbiyyah over the sphere of possession of him, it understands the rubûbiyyah of its Khâliq in the sphere of contingency, and with its apparent ownership, it understands the true ownership of its Khâliq and says "Like I own this house, Al-Khâliq is the owner of the universe as well", and with its partial ‘ilm, it understands His ‘ilm, and with its minor art of kasb, it understands As-Sâni’ Zuljalâl’s producing arts as a new creation out of nothing.

For example, it says: "Just as I made this house and arranged it, so too, someone has made this house of the world and arranged it", and so on.Thousands of mysterious states, attributes and senses, which make known and show to a degree all the attributes and shuûn of Allah, are contained within the *ana*.

That is to say, the *ana* is a conscious string from the thick thread of the being of mankind, a fine thread from the garment of the essence of humanity, it is an Alif from the book of the personality of mankind, which has no meaning in itself but shows the meaning of others like a mirror and a unit of measurement and a tool for discovery and ma’nâ al-harfî; this Alif has *two faces*. One looks to khayr and existence. With this face it only receives faydh. It accepts the One Who gives, itself cannot create. In this face, it is not the agent, its hand is too short to create. Its other face looks to sharr and goes into non-existence. In that face, it is the agent and owner of the act. Also, its essence is harfî; it shows the other’s meaning. Its rubûbiyyah is imaginary. Its existence is so weak and fine that in itself it cannot undertake or bear anything. It is rather a measure like the sort of measure of the thermometer or barometer that makes known the degree and amount of things; it is a measure that makes known the absolute, all-encompassing and limitless attributes of Al-Wâjib Al-Wujûd.

Thus, one who knows his essence in this way, and accepts it by heart with a feeling of great need (idh'ân) and acts according to it, is included in the good news of, قَدْ اَفْلَحَ مَنْ زَكَّيهَا[[7]](#footnote-8). He truly delivers the Trust (Amanah), and through the telescope of the ana, he sees what the universe is and what duties it performs, and when information regarding the universe comes to the nafs, it finds a confirmer within the ana. That knowledge (‘ilm) remains as nûr and hikmah. It does not transform into darkness and futility. When the ana fulfils its duty in this way, it abandons its imaginary rubûbiyyah and hypothetical ownership, which are the units of measurement. It says [[8]](#footnote-9)لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُونَ It assumes its true ‘ubûdiyyah, rises to the rank of ‘*Ahsan Taqwîm’*.

If through forgetting the hikmah of its creation and abandoning the duty of its fitrah, the ana looks to itself with ma’nâ al-ismî, if it believes that it is the owner, then it betrays the Trust (Amanah). It will be included under وَ قَدْ خَابَ مَنْ دَسَّيهَا[[9]](#footnote-10). Thus, because of this aspect of the ananiyyah, which begets all shirk, sharr and dhalâlah, the samâwât, earth and mountains were terrified; they were afraid of hypothetical shirk. Yes, while ana is a fine Alif, a string, a hypothetical line, if the essence of it is not known, it will grow and develop under the soil of concealment and gradually thicken. It spreads all parts of the being of human. Like a huge dragon, it swallows the being of human. That person entirely, with all his subtle faculties, becomes merely the ana. Then the ananiyyah of the human race, too, gives strength to the ananiyyah in terms of racial and national fanaticism, like shaytan, the ana contests the commands of As-Sâni’ Zuljalâl by relying on that ananiyyah of the human race. Then, by using its nafs as a measurement, it compares everyone, everything even, with itself and divides the possession of Janâb-i Haqq to them and causes. It falls into extremely great shirk, displays the meaning of اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ[[10]](#footnote-11). Yes, just like a man, who has stolen forty cents from the public property, can only take possession of it by accepting all his friends, who are present, being taken a cent. In the same way, the man who says: "I own myself" is compelled to believe and say: "Everything owns itself".

Thus, while in this treacherous state of its, the ana is in absolute ignorance. Even if it knows thousands of sciences, it is the most ignorant with compounded ignorance[[11]](#footnote-12). For when its senses and thoughts bring the nûrs of knowledge (ma’rifat) of the universe, they extinguish, since they do not find any material within its nafs with which to confirm, illuminate and perpetuate them. Everything that comes is dyed with the colours within its nafs. If the pure hikmah comes, within its nafs, it will take the form of absolute futility. For, the colour of ana in this state is shirk and atheism. It is the denial of Allah. If the whole universe is full of shining âyahs, a dark point in that ana extinguishes them in the view, does not show. How sensitive of a scale, accurate a measure, an encompassing index, a perfect map, a comprehensive mirror, a nice calendar and journal for the universe is the essence of man and the ananiyyah within man’s essence –through the aspect of ma’nâ al-harfî- have been detailed decisively in the Eleventh Word. It may be referred to. Since the explanation in that Word is sufficient, by shortening, we conclude the introduction here. If you have understood the introduction, come, we enter the haqiqah.

Here, look: In the ‘âlam of mankind, from the time of Âdam up to now, as two mighty trees, two great currents, two chains of thought have spread out their branches in all directions and every class of mankind. One of them is the chain of nubuwwah and religion, the other is the chain of philosophy and hikmah, which has come, and which goes. Whenever those two chains have blended and united, that is, when the chain of philosophy has served the chain of religion through joining and obeying it, the ‘âlam of mankind has experienced brilliant happiness and social life. Whenever they have become separated, all khayr and nûr have been gathered around the chain of nubuwwah and religion, and sharrs and dhalâlahs have been gathered around the chain of philosophy. Now we should find the origins and principles of those two chains.

Here, the chain of philosophy that does not obey the chain of religion, taking the form of a tree of Zaqqûm, scatters the darkness of shirk and dhalâlah on its surroundings. In the branch of quwwa al-aqliyyah[[12]](#footnote-13), it has even given the fruit of the followers of Dahriya, Materialists and Naturalists to the hand of man’s mind. And in the branch of quwwa al-ghadhabiyyah[[13]](#footnote-14), it has thrown the Nimrods, Pharaohs and Shaddads on the head of mankind. {Yes, just as it was the ancient philosophy of Egypt and Babylon, which nurtured and breastfed the Nimrods and Pharaohs like a nursemaid, and which has reached to the degree of magic or it was considered to be magic by its surroundings since it was particular to them... It was the swamp of Naturalist philosophy that begotten idols and established goddesses in the heads of the ancient Greeks. Yes, the man who does not see the nûr of Allah due to the veil of Nature, attributes ulûhiyyah to everything and causes himself pestered by everything.} And in the branch of the brutal quwwa ash-shahawiyyah[[14]](#footnote-15), it has given the fruit of goddesses, idols and those who claim ulûhiyyah and nurtured them. In the garden of the globe of the earth, the blessed branches of the chain of nubuwwah, which is like the Tûbâ-tree of ‘ubûdiyyah: In the branch of quwwa al-aqliyyah, it nurtured the fruits of the prophets, the messengers, the awliyâ and the siddîqîn, and in the branch of quwwa al-ghadhabiyyah, it produced the fruits of just rulers, sultâns like malâikah, and in the branch of quwwa ash-shahawiyyah, it produced the fruits of people who are known for generosity, graciousness, virtuous and good moral. The origin of the tree of Zaqqûm and the origin of the tree of the chain of nubuwwah, which shows how mankind is the most perfect fruit of the universe, are in the two aspects of the *ana*. We shall explain the two aspects of the *ana* as the origin, means and an essential seed of those two trees. It is as follows:

Nubuwwah holds one aspect of the *ana* and goes*,* and philosophy holds the other and comes.

**The First Aspect, which is the aspect of nubuwwah:** It is the origin of sheer ‘ubûdiyyah. That is to say, the *ana* knows itself to be an ‘abd. It realizes that it serves one other than itself. Its essence is harfî. That is, it understands that it carries the meaning of another. Its existence is dependent. That is to say, its existence is permanent through another's existence and the continuity of its existence is through being created by another, it believes so. Its ownership is a wahm. That is, with the permission of its owner, it has apparent temporary ownership, it knows so. Its haqiqah is shadow-like. That is to say, it is a contingent and wretched shadow that carries the manifestation of a haqq and wâjib haqiqah. As for its duty, it is a service as a measure and a balance to the attributes and shuûn of its Khâliq consciously. Thus, the prophets and the asfiyâ and the awliyâ among the chain of the prophets regarded the ana with this aspect, they saw it in this way and understood the haqiqah. They handed over the possession to Mâlik Al-Mulk and judged that Mâlik Zuljalâl has no partner (sharik) or like, neither in His sovereignty, nor in His rubûbiyyah, nor in His ulûhiyyah; He has no need of assistant or minister; the key of all things is in His hand; He is the absolute Qâdir over all things. Causes are an exterior veil; nature is a fitrî Sharî’ah of His, a collection of His laws, and a scale of His qoudrah.

Thus, this shining, luminous, beautiful face became a living and meaningful seed out of which Khâliq Zuljalâl has created a Tûbâ-tree of ‘ubûdiyyah that its blessed branches have adorned all over the ‘âlam of mankind with luminous fruits. By scattering the darkness of all the past time, it shows that that long past time is not a place of non-existence and a vast graveyard as the philosophy sees, rather it is a source of nûrs and a luminous, sundry stepped ladder for passing rûhs to jump to the future and eternal felicity, and is a luminous place of nûr and a garden for the rûhs who have cast off their heavy loads, remained free and departed from the world.

**As for the second aspect:** Philosophy has held it. As for philosophy, it regards the ana with ma’nâ al-ismî. That is to say, it says that the ana indicates to itself. It judges that its meaning is in itself and works on its own account. It accepts that its existence is essential and is in itself. That is, it says that in essence, it possesses an existence in itself. It falsely assumes that it has a right to live and is the real possessor in its sphere of disposal. It supposes it to be a constant haqiqah. And it considers the ana's duty is to become perfect by itself which originates from the love of self and so on... They have constructed their ways on many corrupt principles. We prooved decisively how baseless and rotten these principles are in my other Risales, especially in the Words, particularly in the Twelfth and Twenty-Fifth Words.

Even men like Plato and Aristotle, Ibn-i Sina and Farabi, who were the perfect members of the chain of philosophy and the geniuses of that chain said: “The ultimate aim of mankind is to become like Al-Wâjib”, that is, “It is to resemble Al-Wâjib Al-Wujûd”, and they judged in the manner of Pharaoh, and opened the way to numerous different disciplines of shirk, like ‘ibâdah of causes, ‘ibâdah of idols, ‘ibâdah of nature and ‘ibâdah of the stars by whipping up ananiyyah, and galloping it free in the valleys of shirk. By closing the doors of impotence and weakness, poverty and need, deficiency and imperfection, which are contained in the essence of humanity, they have obstructed the road of ‘ubûdiyyah. Through sinking and sticking in nature and not completely incapable of emerging from shirk, they could not find the wide gate of shukr.

As for the nubuwwah, they judged, in the manner of ubûdiyyah, that the aim of humanity and duty of mankind is together along being characterized with the morals of Allah and good character, it is to seek refuge with qoudrah of Allah by knowing one’s own impotence, by seeing one’s own weakness to rely on the strength of Allah, by seeing one’s own poverty to trust in the rahmah of Allah, by seeing one’s own need to seek help from the riches of Allah, by seeing one’s own faults to seek istighfâr to the forgiveness of Allah, by seeing one’s own deficiency it is to be a reciter of tasbîh to the perfection of Allah.

Thus, it is because the philosophy which does not obey the religion lost its way, the ana took the reins of itself into its hands and ran into all sorts of dhalâlah. Here, on the head of the ana in this aspect, a tree of Zaqqum has grown. And it has overspread to more than half of the ‘âlam of mankind.

Thus, as for the fruits it has given to mankind’s regard in the branch of the brutal quwwa ash-shahawiyyah of that tree, they are idols and goddesses. Because, according to the principles of philosophy, power is admired. Even, "Might is right" is a principle of it. It says, "One who is victorious has a power; there is right in power" {The principle of nubuwwah says: "The right (haqq) has the power; right is not in power", ceases tyranny and oppression and gives assurance to justice.} It has applauded tyranny and oppression in a ma’nawî manner, encouraged the tyrants and oppressors, and urged oppressors to claim ulûhiyyah.

Also, by attributing the beauty in the works of art and the embroidery to the works of art and the embroidery, and not relating them to the manifestation of the sacred and incorporeal beauty of As-Sâni’ and Embroiderer (Naqqâsh), it says: "How beautiful it is", instead of, "How beautifully they have been made", and makes it an idol worthy of ‘ibâdah. Also, because it admires a beauty that is sold to everyone, falsified, boastful, displaying and performing riyâ, it has applauded those who perform riyâ and has made those idol-like people worshippers to those who worship them. {**Note 2:** That is, those idol-like people display an attitude like an ‘ibâdah through pretension full of riyâ in order to appear nice to the desires of the people, who worship them, and to gain their attention.} [[15]](#footnote-16) In the branch of quwwa al-ghadhabiyyah of that tree, it has nurtured the fruits of greater and lesser Nimrods, Pharaohs and Shaddads over the head of unfortunate mankind. In the branch of quwwa al-aqliyyah, it has given fruits like the followers of Dahriya, Materialists and Naturalists to the mind of the world of humanity, and has split the brain of mankind into thousands of pieces.

Now, in order to illuminate this haqiqah, we shall mention three or four examples out of thousands of comparisons of the results which originate from the corrupt principles of the way of philosophy and the results which beget from the sound principles of the chain of nubuwwah.

**For Example,** There is no comparison between the principle “Through being endowed with the morals of Allah, turning towards Janâb-i Haqq submissively, recognizing your impotence, poverty and fault, be an ‘abd in His presence.” through the ruleتَخَلَّقُوا بِاَخْلاَقِ اللّٰهِ [[16]](#footnote-17) which is one of the results of the principles of the nubuwwah concerning the individual life... and the boasting rule of philosophy which is: “Try to resemble Al-Wâjib Al-Wujûd” through the rule of “To become like Al-Wâjib is mankind's extremity of perfection”.

There is no comparison between the essence of humanity which has been kneaded with infinite impotence, weakness, poverty and need, and the essence of Al-Wâjib Al-Wujûd which is infinitely qadîr, powerful (qawî), self-sufficient (ghanî) and without the need (mustaghni).

**Second Example:** There is no comparison between the results of the principles of the nubuwwah concerning social life, the principle of mutual assistance, the law of goodness and the law of beneficence which are harnessed to the help and assistance of all things from the sun to the moon, the help of plants to animals, and the help of animals to human beings, and even that of particles of food to the cells of the body.... and one of the principles of the philosophy concerning social life, the principle of conflict, which born from some tyrants, oppressors, brute men and wild animals' misuse of the fitrah.[[17]](#footnote-18) Yes, they have accepted the principle of conflict so fundamentally and generally that they have foolishly judged: "Life is a conflict."

**Third Example:** There is no comparison between one of the exalted results and valuable principles of the nubuwwah concerning Ilahî Tawhîd which is اَلْوَاحِدُ لاَ يَصْدُرُ اِلاَّ عَنِ الْوَاحِدِ "Each thing that has unity will proceed only from the one. Since there is unity in each thing and in all things, they are the creation of one single being."... and one of the principles of ancient philosophy pertaining to belief, which is soiled by shirk and holds the way of dhalâlah, and opens the way to great shirk through presenting the Absolute Ghanî and Qadîr One being in need of impotent intermediaries, and giving all causes and intermediaries a sort of partnership in His rubûbiyyah, and attributing to Al-Khâliq Zuljalâl the title of a creature named 'Prime Mover', distributing the rest of His sovereignty to causes and intermediaries by concluding اَلْوَاحِدُ لاَ يَصْدُرُ عَنْهُ اِلاَّ الْوَاحِدُ "From one, one proceeds", that is "From one being only one single thing can proceed. The other things proceed from that being by a means of intermediaries." If the Ishraqiyyun, who were pre-eminent philosophers, committed an impertinence like this, you can compare how much more inferior ones like the Materialists and Naturalists will do.

**Fourth Example:** There is no comparison between one of the principles of nubuwwah with hikmah which is a pure haqiqah through the mystery of وَ اِنْ مِنْ شَيْءٍ اِلاَّ يُسَبِّحُ بِحَمْدِهِ "If everything and each living being have one result and hikmah which looks to itself, the results which belong to its Sâni’ and the hikmahs which look to its Fâtir are thousands. Each thing, even a single fruit, for example, has hikmahs and results as much as the fruits of a tree".... and philosophy’s principles which are falsified hikmah with no hikmah and which consider in extremely senseless futility like attaching a result, a fruit tiny as much as mustard, to a tree as huge as a mountain through saying "The result of each living being looks to itself or belongs to the benefits of mankind". Since this haqiqah has been demonstrated to some extent in the Tenth Haqiqah of the Tenth Word, we have cut it short here. Here, you can compare thousands of examples with these four examples. We have pointed to some of them in the risale called Lemaât.[[18]](#footnote-19)

It is because of these corrupt principles and dangerous results of philosophy that geniuses from among the philosophers of Islam like Ibn-i Sina and Farabi were seduced by its apparent glitter, deceived by that way and entered in it, they attained only the rank of an ordinary mu’min. Hujjat al-Islam Imam al-Ghazzali did not even accord them that rank.

Also, since Mu'tazilite Imams among vastly learned ‘ulamâ of Mutakallimîn, being seduced by the apparent ornament of that way and severely being affected by it, accepting the mind to be the ruler, they could increase only to the degree of a fâsiq mu’min who originates bid’ahs. Also, due to the famous ones among Muslim litterateurs like Abu al-'Ala al-Ma'arri, who is known for his pessimism, and 'Umar Khayyam, who is characterized by his solitarily weeping, being enjoyed themselves with the pleasure of that way which caresses the nafs al-ammarah, they received contemptuous slaps and were pronounced as kâfirs and from the people of haqiqah and perfection they restrainingly received chastening slaps that of, "You are being insolent, you are entering zandaqa, and you are nurturing zindiqs."

Also, one of the corrupt principles of the way of philosophy is that although the ana has, in itself, an essence as weak as air, because it looks with the inauspicious point of view of philosophy, with the aspect of ma’nâ al-ismî, it is as though the vapour-like ana becomes liquid; and then, due to familiarity and occupation with materiality, it hardens. Then, through ghaflah and denial the ananiyyah freezes. Then, through rebelliousness, it becomes opaque and loses its transparency. Then, it gradually becomes denser and swallows its owner. It becomes distended with the thoughts of mankind. Then, by comparing the rest of humanity and even causes with itself and its nafs -although they do not accept this and disclaim it- it gives them the state of a Pharaoh. Then, it takes up a situation of fighting against the commands of Al-Khâliq Zuljalâl. It says: [[19]](#footnote-20)مَنْ يُحْيِى الْعِظَامَ وَ هِىَ رَمِيم. As though challenging, it accuses the Absolute Qadîr of impotence. It even meddles in the attributes of Al-Khâliq Zuljalâl. It rejects or denies or distorts what does not suit its interests and does not please the state of nafs al-ammarah’s being a Pharaoh.

For example, one group of philosophers called Janâb-i Haqq 'Self-Necessitating'; they denied His will and rejected the infinite testimony of the universe that proves His will Oh, Subhânallah! Although all the beings in the universe from the particles to the sun show the will of As-Sâni’ through their separate individual existences, order, hikmah and measure, the eye of philosophy –May it be blind!- does not see it.

Also, another group of philosophers stated: "The ‘ilm of Allah is not connected to particular things" and denied the great comprehensiveness of Allah’s ‘ilm, and rejected the veracious testimony of all beings. Moreover, by attributing effects to causes, philosophy has given creation to the hand of nature. As has been definitely proved in the Twenty-Second Word, through not seeing the special bright stamp of Al-Khâliq of all things on everything, and attributing nature to be an originator, which is impotent, lifeless, unconscious and blind, and which two hands of it are in the hands of the blind coincidence and force, it gives the possession of certain beings to nature, each of which expresses thousands of exalted hikmahs and is a letter of As-Samad.

Also, as has been proved in the Tenth Word, since they did not find the door of resurrection and the âkhirah, which are displayed by Janâb-i Haqq with all of His Names, and the universe with all of its haqiqahs, and the chain of nubuwwah with all of its verifications, and the samâwî books with all their âyahs, they denied the resurrection and ascribed past eternalness to rûh.

You can compare these superstitions with their other matters. Indeed, as though shaytans have lifted to the air the minds of irreligious philosophers with the beak and claw of the *ana* and have thrown them to the valleys of dhalalâh and have shattered them.

***Ana in the small ‘âlam is one of the tâghûts in the great ‘âlam such as nature.***

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انْفِصَامَ لَهَا وَاللّٰهُ سَمِيعٌ عَلِيمٌ[[20]](#footnote-21)

It is appropriate to mention here the meaning of a similitude event[[21]](#footnote-22) that I wrote in semi-rhyme in Lemeât in the form of an imaginary journey, which will illuminate the haqiqah mentioned before. It is as follows:

Eight years before writing this risale, in Istanbul during the Noble Ramadan, when the Old Said, who had some connection with the way of philosophy, was about to be transformed into the New Said while thinking the three ways that are indicated at the end of the Noble Fâtiha, [[22]](#footnote-23) صِرَاطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لاَ الضَّالِّينَI saw an imaginary event[[23]](#footnote-24), a similitude event, an event resembling dream, it was as follows.

I saw myself in a vast desert. A layer of dark, pressing and suffocating cloud had covered the whole face of the earth. There was neither a breeze, nor light, nor water of life, none of these was to be found. I imagined that everywhere was full of monsters, detrimental and dreadful creatures. It came to my heart that “On the other side of this land there is a light, breeze and the water of life. It was necessary to get there.” I saw that I was being urged forward involuntarily. Within the earth, I have been put into a tunnel-like cave. I gradually travelled through the earth. I saw that many people had gone in this underground way before me. They drowned on all sides, and could not continue. I saw their footprints. I heard some of their voices sometimes. Then their voice was ceasing.

O, my friend who is accompanying me on my imaginary journey with his imagination! That land is nature and the philosophy of Naturalism. As for the tunnel, it is the way philosophers have opened with their thought in order to reach the haqiqah. The footprints I saw belong to famous ones like Plato and Aristotle. {If you say: "Who do you think you are to challenge those famous ones? You are like a fly and yet you meddle in the flight of eagles," I would reply: "While having a past-eternal ustadh like the Qur'an, on the way of haqiqah and ma’rifat, I do not have to attach as much value as that of a fly's wing to those eagles, who are the students of philosophy soiled by dhalâlah and of the mind soiled by wahm. However inferior I am to them, their ustadh is a thousand times more inferior than mine. With the help of my ustadh, *the material* which caused them to submerge did not even wet my toes. Yes, an insignificant private who carries the laws and commands of a great sultân can perform greater services more than a great field marshal of an insignificant king."} The voices I heard belong to geniuses like Ibn Sina and Farabi. Indeed, I was seeing some words and principles of Ibn Sina in some places. Then, it totally ceased. He could not go further. Which means he drowned. Anyway, to save you from curiosity, I have shown you a small part of the haqiqah beneath the imagination. Now I return to my journey.

Gradually, I saw that two things were given to my hand. One was an electric that scatters the darkness of that underground nature. The other, by a device as well, a way is opened up for me through smashing stones like mountains and huge rocks. It is said to my ear: "This electric and device have been given to you from the treasury of the Qur'an." Anyway... I went through for a long time. Then, I saw that I had come out on the other side. I saw an ‘âlam in a most beautiful springtime, bright sunshine, a breeze that enlivened the rûh, delicious water which gave life and rejoice everywhere. I said "Alhamdulillah".

Then, I saw that I do not own myself. Someone is testing me. I saw myself again in that vast desert under the suffocating cloud in the former state. On another way, someone was urging me. This time it was not underground, rather in order to reach the other face, I was travelling over the face of the earth. I saw such strange and wondrous things on my journey which cannot be described. The sea was raging against me, storms threatened me and everything caused difficulties for me. But once again, with a means of travel that had been given to me from the Qur'an, I was passing and surpassing. While going, I was seeing the corpses of travellers everywhere. Those who had completed the journey were one in a thousand. Anyway... Having been saved from that cloud, I had reached the other side of the earth and had met with the beautiful sun. Breathing in the breeze that enlivened the rûh, I said "Alhamdulillah!" I started to view that ‘âlam like Jannah.

Then, I saw, there was someone who did not leave me there. As though showing me another way, in an instant again, He brought me to that dreadful desert. I saw different sorts of things, some like aeroplanes, some like cars, some like baskets, which had descended exactly like elevators from above. If they were stepped on, one was pulled according to his power and capacity. I, too, stepped on one of them. I saw that it lifted me in a moment above the cloud. I ascended the most beautiful embellished green mountains. The layer of the cloud has not come halfway through the mountain. Everywhere were the gentlest of breezes, the most delicious water, and the sweetest of lights. I saw that there were luminous places like those elevators everywhere. I had seen them on my two journeys and on the other face of the earth but I had not understood. Now I understand that they are the manifestations of âyahs of Al-Qur'an Al-Hakîm.

Thus, the first way indicated by وَلاَ الضَّالِّينَ[[24]](#footnote-25) is that of those who are stuck in nature and carry the thought of Naturalism. You felt the difficulty in passing to the haqiqah and the nûr on that way. The second way indicated by غَيْرِ الْمَغْضُوبِ[[25]](#footnote-26) is the way of those who perform ‘ibâdah to causes and attribute creation and effect to intermediaries; it is the way of those who open the way to the haqiqah of truths and the ma’rifat of Al-Wâjib Al-Wujûd through the mind and intellect alone, like the Peripatetic philosophers. As for the third way indicated by الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ[[26]](#footnote-27), it is the luminous highway of the people of the Qur'an, who are the people of as-sirât al-mustaqîm. This way is the shortest, easiest and safest; it is open to everyone and is samawî, Rahmânî and luminous.

“KNOW, O FRIEND, that if a seed is pierced in the heart, it cannot grow [into a tree] so that it becomes “proud” of itself. Similarly, when your ana’s hard grain is pierced with the rays and burning “flames” of your dhikr of Allah, it cannot grow and become strengthened to be proud of ananiyyah, like Pharaoh, by ghaflah relying on human accomplishment and rebelling against Al-Jabbâr of the samâwât and earth. Naqshbandi awliyâ have opened up the heart’s grain and found a short way to ignite the mountain of ana and smash the head of the nafs with the “drill” of dhikr al-khafî[[27]](#footnote-28). Dhikr al-Jahrî[[28]](#footnote-29) destroys the tâghût of naturalism.” Al-Mathnawi al-Nuri (146)

“KNOW, O FRIEND, that repeating the phrase of Tawhîd—Lâ Ilâha Illallah—isolates the heart from [inner] relations and bâtil objects of ‘ibâdah. For the dhâkir of this phrase has many faculties and senses, each of which should be convinced of Tawhîd and absolutely isolated from shirk particular to itself.” Al-Mathnawi al-Nuri (134)

هَدَينَا اللّٰهُ وَ اِيَّاكُمْ اِلَى الصِّرَاطِ الْمُسْتَقِيمِ

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

1. (May Allah destroy them! How perverted they are!) [↑](#footnote-ref-2)
2. (Therefore, whoever rejects tâghûts and believes in Allah has grasped the firm handhold that will never break. Allah, Whose handhold you have grasped, is Samî’ and ‘Âlîm) [↑](#footnote-ref-3)
3. (Alif: The first letter of the Arabic alphabet which has no sound individually. When it is accompanied by vowels and consonants the Alif will possess a sound. If it does not accompany a vowel or consonant its existence is only will be a form with no sound.

In Arabic the first letter of the 'Ana' انا, which means 'I', is an 'Alif' ا ) *(Tr.)* [↑](#footnote-ref-4)
4. (Refers to the dot of the letter 'nûn' ن in the word 'Ana' انا, and denotes the particle which is the smallest inseparable component of matter.) *(Tr.)* [↑](#footnote-ref-5)
5. (We offered the Trust (Amanah) to the samâwât, and the earth, and the mountains; but they refused to undertake it and were afraid, but man undertook it, he is indeed most unjust (dhâlim), most ignorant.) [↑](#footnote-ref-6)
6. (A certain tree of Jahannam mentioned in the Qur'an. The food for the people of Jahannam. Any noxious or very unpleasant food. The oleander) *(Tr.)* [↑](#footnote-ref-7)
7. [Indeed successful will be the one who keeps it pure (tazkiyyah)] [↑](#footnote-ref-8)
8. (His is the possession and to Him is all hamd and His is the judgement and to Him you all shall return.) [↑](#footnote-ref-9)
9. (And indeed failure will be the one who corrupts it!) [↑](#footnote-ref-10)
10. (Shirk is verily a great dhulm.) [↑](#footnote-ref-11)
11. compounded ignorance - jahâlatin murakkabbah: “…such people fancy themselves. And they do not know, but they suppose that they do know….” The Letters ( 40 )

“their ignorance is compounded because they are unaware of it. It is therefore useless to offer them advice; they should be shunned entirely. For it is only those who realize that they are ignorant that may benefit from advice.” Signs of Miraculousness ( 109 ) [↑](#footnote-ref-12)
12. (The power of mind - al-quwwa al-aqliyyah: To distinguish between benefit and harm) *(Tr.)* [↑](#footnote-ref-13)
13. (The power of savage passion - al-quwwa al-ghadhabiyyah: To repulse harmful and destructive things) *(Tr.)* [↑](#footnote-ref-14)
14. (The power of animal appetites like eating, drinking, sleeping, sexual desires, dressing, etc...) *(Tr.)* [↑](#footnote-ref-15)
15. اِنْ يَدْعُونَ مِنْ دُونِه۪ٓ اِلآَّ اِنَاثًۚا وَاِنْ يَدْعُونَ اِلاَّ شَيْطَانًا مَر۪يدًۙا (Qur’an, 4:117)

“Instead of Allah, they only offer du’â to females; they offer du’â to none else than shaytan, a rebel.”

Those who commit shirk abandon offering du’â to Allah and instead offer du’â to females. They invoke females and perform ‘ibâdah to them. It is the woman to whom they worship most, whom they love most, and to whom they seek most, or their god is the woman to whom they offer their du’âs. In their view, the perception of an ilah and the concept of a ma’bûd is foremost the imagination of a female. Therefore, most of the idols were in the form of females and were called with female names. Since they do not want to recognise and accept an active doer and an agent as the owner and creator of actions other than their nafs, instead of a ma’bûd, who is a ruler and who produces the effects and is the owner and creator of actions, they search for their ma’bûd among the female origins and the things of which their essences are recipients, acted upon and passive that will submit to them and obey the desires of their nafs. As a consequence of this state of rûh, if, for a certain matter, they were to choose a leader for themselves, they would choose such a docile and impotent person. Here, some mufassirs interpreted (ta’wîl) the word اِنَاث (inâs) not with its literal meaning, and they gave the meaning “*idols*.” They indicate that the idols called with female names and adorned with female figures are worshipped. Arab mushriks had many idols called with female names, such as al-lât, al-'uzzâ and manat. Al-lât is the feminine form of the word al-lâh; al-'uzzâ is the feminine form of the word al-'azîz. Each Arab tribe had an idol, and they mentioned them with “*such and such tribe’s female (unsâ)*;*”* that is, they were calling idols “*female (unsâ).”*

It is well known that the Greeks’ and the other pagan tribes’ idols were mostly female. Therefore, this meaning is essentially sound. However, in order to understand this âyah, there is no need to exclude the word اِنَاثًۚا (female) from its literal meaning. Since each imagination is the manifestation of a truth, to consider this state as a result of attraction to females and to study the word اِنَاثًۚا (female) not with its metaphoric meaning but with its literal meaning are substantially true; it also conforms to the rûh of the âyah’s meaning. That is, the object of worship for the rûh of a mushrik is woman. In his view, the greatest model of worship is to worship woman (كولت دوفم) (Culte de femme); he wants to take all the pleasure and inspiration from woman; the pleasure he receives from woman becomes the highest of the pleasures for him. The concept of a woman is at the centre of all of his imaginations. Therefore, wherever he is, in every place he respects, he looks for the image of a beautiful woman. Most of the idols are called with female names because worshipping women dominates the rûh…

…In this way, by popularising the figures of exceptional or imaginary beautiful women, other women are held in contempt in the face of the imaginary image of those women. Although the ugliest woman should be more precious than the most beautiful idol, in the hands of mushriks, who consider women their ma’bûd, real women fall from being precious into common goods and slavery in such a way that they are deprived of even the simplest human rights, let alone being respected.

If you look at their claim, women are everything, but if you look at the fact, women become the most miserable of the playthings. This state is such a dhalâlah of the mushriks and such a wile of shaytans that if they love something, they mix the concept of a woman in it. They worship the sun and imagine it to be female; they worship the star and imagine it to be female; they worship the angels and imagine them to be female. In this way, by collecting all the pleasure of worship in lustful appetites and by sacrificing haqiqahs and the rights of women to the imaginations, they oppress real women in the face of the women they created in their imagination.

Here, it also should be remembered that worshipping has two aspects: one is love and hope, and the other is fear and awe. Du’â is foremost an ‘ibâdah that expresses love and hope. However, mushriks also had ma’bûds that represent fear and awe, and such ma’bûds of fear and terror were mostly chosen from men. Arabs also had idols with male names, such as هبل and ذى الخليصه. They were feared and worshipped to be saved from their evil. It was not a real worshipping but a kind of dissembling. More than being a ولى (Owner, Lord), they were considered نصير (Helper), and one of them sought refuge from the others’ evil…

Yes, mushriks abandon Allah and offer du’â to women and worship them, or they beseech the things lower than Allah, like women. وَاِنْ يَدْعُونَ اِلاَّ شَيْطَانًا مَر۪يدًۙ By doing this, they do nothing other than abandoning Allah and worshipping and offering du’â to the rebel shaytan. The one who made them do this and encouraged them is shaytan. Their worshipping women is worshipping shaytan, or the beginning of worshipping shaytan, or its result. Those who do not restrict their love only to Allah but only to women cannot be saved from being deceived by shaytan and being his ‘abd. Thus, the hadith mentioned thatالنِّسَاءُ حَيَائِلُ الشَّيْطَانِ “Women are shaytan’s trap.” Shaytans, that is, nifâq currents, deceive those they cannot deceive in any other way by using mostly women. Mushriks’ worshipping the idols in this way is the command of shaytan. However, those who abandon beseeching Allah, Who is the source of all power and strength, and beseech the things lower than Allah, like women, do nothing other than submit themselves to the rebel shaytan.

…

 Elmalılı Hamdi Yazır-The Tafsir of The Qur’an - Âyah 4:117 [↑](#footnote-ref-16)
16. (Be moulded by the ethics that Allah ordered) [↑](#footnote-ref-17)
17. “Yes, the halal rizq for carnivorous animals is the flesh of dead animals. The flesh of living animals is haram for them. If they eat, they receive punishment. -As he said-حَتَّى يَقْتَصُّ الْجَمَّاءُ مِنَ الْقَرْنَاءِ that is, “The retaliation of hornless animal is taken from the horned on the qiyâmah”, the expression of this Hadith demonstrates that although their bodies perish, even among the animals which the rûhs of them will be eternal, there is a reward and punishment in a manner appropriate for them in the eternal realm. In consequence, it may be said that the flesh of living animals is haram for beasts.” The Twenty-Eighth Flash [↑](#footnote-ref-18)
18. (Gleams) [↑](#footnote-ref-19)
19. (Who could give life to bones that have crumbled to dust?) [↑](#footnote-ref-20)
20. (Therefore, whoever rejects tâghûts and believes in Allah has grasped the firm handhold that will never break. Allah, Whose handhold you have grasped, is Samî’ and ‘Âlîm.) [↑](#footnote-ref-21)
21. (wâqi’ah - wâqi’ah mithalîyyah: A ma’nawî event in al-‘âlam al-mithâl.) *(Tr.)* [↑](#footnote-ref-22)
22. (The way of those upon whom You have bestowed Your grace, not those who have received Your wrath, nor those who go dhalâlah) [↑](#footnote-ref-23)
23. (wâqi’ah - wâqi’ah khayâliyyah: An event in a ma’nawî ‘âlam, which is entered with the faculty of imagination) *(Tr.)* [↑](#footnote-ref-24)
24. ( …of those who have fallen into dhalâlah.) [↑](#footnote-ref-25)
25. (…of those who have earned Your wrath,…) [↑](#footnote-ref-26)
26. (…of those whom You have given ni’mah…) [↑](#footnote-ref-27)
27. (silent-hidden dhikr) [↑](#footnote-ref-28)
28. (The open-loud dhikr) [↑](#footnote-ref-29)