

CHAPTER 41

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

People of the Night

On ma'rifah of the people of the night and their different degrees and their distinctions in their step-levels, and mysteries of their Pivots

The darajāt are steps on a stairway; and as n increases, so does the 'degree' of x^n , or rank. The step-levels are like the bands around a mountain: there are the foothills, the forests, the tree line, the barren alpine terrain. The quṭb is the pivot figure around whom all revolve.

Yes indeed, the people of the night are the people of the Divine descent;
and they are people of ascending night journeys, and people of transference in dreams to the other world.

Part of the ascension is in the direction of the alighting place according to an intense wish (*himmat*);

Lane cites, '*himmat*, ambition, particularly of a high kind; a faculty firmly rooted in the soul, seeking high things, and fleeing from base things'; and, 'mind, purpose, enterprise', and 'high purpose'. For the verb, 'He meditated, proposed to himself, purposed, or intended, to do the thing.' Ibn al-'Arabī speaks of the people of the Garden wishing for something with *himmat* and it is, and that some people in this world are given *kun fa-yakūn* (Be! and it is). The word *himmat* may also be 'wishes' (in the poem below) in the last third of the night, when the Cherisher of the worlds descends to offer forgiveness and provide for needs to be met.

and part of the descent is desiring the attachment to the lower.

The two (ascent and descent) are according to a property of lowering and dangling,
and they are based on the presence of the ascension and the mutual meeting being in a site of seclusion.

'Lowering and dangling' recall 'While he was in the highest part of the horizon, then he approached (lowered) and came closer (dangled); and was at a measure of but two bow-lengths or even nearer
• *al-najm* 53:7-9. In the poem, *tadānī* is 'he drew near me little by little', and *tadallī* 'in the *Qur'ān* 53:8 means "then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Messenger" - showing that he took him up without becoming separated from his place. Or the meaning is "then he drew near to the Prophet, and he clung to him"' (Lane).

If you say about them, 'They are the best of the league
(who come together to aid)' -

you are correct; they have taken up the most
generous alighting place.

And if you say about them, 'They are harsh warriors' -

you are correct; they are neither a prophet nor
a friend.

They are not for themselves, nor are they with others,

al-ḥajj 22:1

but they are in a quaking shelter -

Inaccessible, protected, between the visionary and the
intuitive,

and between the south wind and the north.

See Chapter 23. They have among them only a blackened imām;
when they greet the morn, they are granted
the contemplation of wishes.

Theirs is a viewpoint whose force the other does not
recognize;

Theirs is an assault they launch on every
crown adorned.

إله

Learn, may God assist you with a spirit from *hu*,
that God has made the night for its people to be
like the unseen for Himself. Just as no single person
witnesses what God does in His creation, because of
the veil of the unseen which He sent down in front
of them, in this way no single person witnesses
what the people of the night perform with God in their worship,
because of the veil of the darkness of the night which God has

sent down before them. They are the good league with respect to God, but they are harsh warriors with regard to themselves. They are not prophets making Law, as there was a report about 'locking the door of *nubuwwat*'; and none of them calls himself a friend (a *wali*), since there is in that name a sharing with a name of God. You call them using the plural (*awliyā'*, friends), but they do not use this term for themselves - even though they are delighted by it.

For 'the good league' above, Lane cites a tradition of 'Alī, that the *abdāl* are in Syria, the *nujabā'* are in Egypt, and the 'aṣā'ib (leagues coming to aid) are in Iraq - 'meaning, by the last, companies assembled for wars; or a company of devotees, because of being coupled with the *abdāl* and the *nujubā'*'.

He made the night a covering to clothe the night's people, covering them from the eyes of others. In their nightly seclusions they enjoy their Beloved; and they hold intimate conversations with Him without a chaperon, because He makes sleep overtake the eyes of the chaperons - that is, there is a rest for the people of the night Divinely, just as there is a rest for the people naturally with sleep. When the people are resting, these ones are with their Lord; they are secluded with Him physically and in the meaning dimension in order to discuss what they are asking of Him - such as His acceptance of their turning to Him for forgiveness, His answering their prayers, and His forgiving them their offense, and so on. The sleep of the others is merely a rest for them.

God comes down to them at night, down to the sky of this world, so no celestial veil remains between Him and them. His descent to them is a *raḥmah* (kind mercy), and He radiates *tajallī* from the sky of this world toward them - as cited in the report.

He says, 'He lies who claims to love Me! When I make the night to conceal him, he is asleep to Me. Does every lover not seek seclusion with his beloved? So here I am; I have radiated *tajallī* to My creatures - Is there one who calls so I may answer him? Is there one who turns in repentance so I may turn to him? Is there one who asks for forgiveness so I may forgive him?' This happens until the break of dawn.

The people of the night are the winners of this favor in this secluded retreat and this late-night conversation in their prayer niches. They stand reciting His words, and they open their ears

This and the following addresses are found throughout the Qur'ān. to what He is saying to them in His word. When He says, *O you people*, they lean forward and they say, 'We are people! What do you want from us, You our Lord, with this Your call?' And He is speaking to them on their tongues, with their recitations of His word which He sent down: *Be mindful of your Lord, because the convulsing earthquake of the end-hour will be a terrible thing.*

al-ḥajj 22:1

The word labba (below) is very often heard in Dhivehi, the language of the Maldives, where its usage is like that of the formula pronounced during the pilgrimage. When an elder in the Maldives calls, for example, the response is labba - meaning, 'Yes, here I am; what can I do for you?' The ka in labbayya-ka in Arabic is the second-person singular, 'you'.

O you people - and they say, 'labbayya-ka, Our Lord!' He says to them, Worship your Lord who created you, and the ones who came before you, so you may become mindful; the one who made for you the Earth as a carpet and the heaven as a canopy and sent down from the heavens water; and by the watering come out fruits as a daily sustenance for you. So do not set up before God rivals, when you recognize the truth. They say: 'O our Cherisher, You spoke to us, so we hear and obey; and You give us something to understand, and we understand. Our Cherisher, make us successful and put us to use for whatever You seek from us - such as Your worship, and mindfulness of You - as there is "no might with us and no power except by You". Who are we that You would come down to us from the highest heights of Your majesty, and You would call us and ask about us and seek us out?'

al-baqarah 2:21-22

O you people - and they say, 'labbayya-ka.' Verily the promise of God is true; then let not this world deceive you. They say, 'O our Cherisher, You have given us something to hear, and we have heard; You have taught us, and we have learned; You have protected us from error, and You have been tender to us. The victor is the one You have given victory to, and the aided one is the one You aided, and the forsaken one is the one You have forsaken.'

Luqmān 31:33

O human being - and the human beings among them say, 'labbayya-ka' - 'Our Cherisher.' What has emboldened you (to disobey) your Cherisher, the karīm (Most Generous)? They say, 'Your Generosity, O Cherisher!' And they say, 'You have said the truth.'

Angels and jinn often listen in

al-infiṭār 82:6

In Chapter 74, Ibn al-'Arabī will explain why 'Most Generous' is appended to 'your Cherisher'. Commentators discuss why the verse

has ‘Most Generous’ following ‘Cherisher’: bi-rabbika’l-karīm. Ibn Jawzī in his commentary on ‘What beguiled you from your Lord, the karīm?’ says, ‘It is said, As He mentioned the quality - which is kindly, generosity (karam) - here, apart from the rest of His qualities, it is as if He were coaching (laqqana) His creature with the correct response, so that the creature will respond, “What beguiled me was the karam of the Most Generous (al-karīm)!”’ Later, Ibn al-‘Arabī will enrich the imagery with a courtroom scene, with the Divine prosecutor ‘leading the witness’ to build a case for his acquittal. Here the ‘they’ are the court audience.

O you who are faithful; and they say, ‘labbayya-ka, Our Lord!’
attaqū Allāha ḥaqqa tuqātihi

attaqū Allāha ḥaqqa tuqātihi, ‘Fear God as He should be feared.’ To paraphrase: Be mindful of God by doing and not doing things, fully aware that you will be brought to account, in a way that God has a right that you be so mindful. The phrase is oft-heard throughout the Muslim world and is said when someone is doing something wrong; the meaning is, ‘Watch out, protect yourself by stopping the ruinous thing you are doing!’

Fear God, as He should be feared; and, Fear God, and say words that are appropriate. They say, ‘What words do we have except what You have given us to speak? And does creation have any might or power except through You? Therefore, You make us articulate Your dhikr and recite Your Book!’ *Āl-i-‘Imrān 3:102*
al-aḥzāb 33:70

O you who are faithful; and they say, ‘labbayya-ka, Our Cherisher.’ So He says, Watch out for yourselves; no harm shall come to you of misguidance, when you are guided. They say, ‘Our Cherisher, You made us cherish our selves, as You have made the selves a place for faith in You. You say, and in yourselves, do you not see? And You say, We shall show them Our signs in the horizons and in their selves, until it is clear for them that He is the True. The signs are not themselves objects of meaning; it is only what they point to. You are what they point to, and it is as if You have said in Your statement, Watch out for yourselves - “Adhere to Us and persist in Us and burn brightly by Us.” Then You said, No harm shall come to you of misguidance - that is, “by becoming confused and ruined when they seek Us with their thinking. They want Us to come under the rule of their logical examination and intellectual philosophy, when you have

already *been guided* by what I have taught you of Me in My Book and on the tongue of My Messenger; and you should all recognize Me by what I described Myself by, for your sakes - and you will not recognize Me except by Me. Thus, they will not be misguided; thus, you will all have My guidance and you will come closer to Me with a light to walk by, upon Our evened path.”

The people of the night continue on, keeping to this way with God in every verse they recite in their prayer (*ṣalāt*) and in every *dhikr* that they recite - until the break of dawn.

Muḥammad bin ‘Abd al-Jabbār al-Niffarī said - and he was one of the people of the night - “The True stopped me in a halting place for knowledge”;

The term *mawqif* is from *waqafa*, halting, stopping, but also ‘He paused at, and paid attention to, a thing,’ and ‘He comprehended it; he understood it.’ Then, *awqafahu ‘alā shay’* is, ‘He acquainted him with a thing’ (Lane). Based on *waqqafa*, ‘God taught, or revealed to, Adam what He pleased to teach him’ (Lane); *mawqif* is a place where one is halted and stopped in order to be taught something. In this translation, the word is often glossed as ‘stopped to learn’.

and he, God be pleased with him, cited what the True said to him during his stop there. This is a part of the whole which He said to him in that halt: ‘O My creature, the night is Mine; it does not belong to the Qur’ān recited. The night is Mine; it does not belong to the commendable praises.’

al-muzzammil 73:7 God says: ‘*Verily, in the day you have prolonged duties - so I made the night for Me, just as it is Mine, because in the night is My descent. I do not see you in the day during your daily life; but when the night comes, and I seek you and I come down to you, I find you asleep, in your rest - and in the world of your own life! And there is only the night and day. I do not find you during the day; I have made it for you, and I do not come down to you during the day; I have handed it over to you. But I made the night for Me, and I descend to you at night so I can speak intimately with you and have a hushed nighttime conversation with you - and so I can fulfill your needs. But I find you have gone to sleep without Me! You have shown discourtesy to Me, despite your protestations of loving Me and preferring My Side above all else. So rise up, and*

stand in front of Me, and come to Me so that I may give you what you ask for.

‘I did not seek you out in order for you to recite the Qur’ān, so stop now with its many meanings - because its meanings will separate you from Me. A verse will walk you to My garden f and what I have prepared for My friends in her. But where am I when you are in My garden with the contrast-eyed *houris* in their pavilion apartments, looking like rubies and pearls, *reclining on carpets with inner linings of rich brocade; the fruit of the gardens will be near indeed - brought to drink pure wine sealed ❀ mixed with the tasnīm*, the nectar from the sky-based fountain?’

*al-Raḥmān 55:54
al-muṭaffifīn 83:25
al-muṭaffifīn 83:27*

‘A verse that will bring you up with My angels while they are entering toward you from every gate is, *Peace be upon you, for what you endured patiently; how lovely is your end abode!* A verse that will give you a high vantage point overlooking Jahannam - where you will see what I have prepared there for the ones who have disobeyed Me and associated partners with Me in shirk - is, *a blast of fire, and boiling water; and a shadow of black smoke. No refreshing, no generosity.* And they will see the *ḥuṭamah*; and do you know what is the *ḥuṭamah*? A fire of God kindled, which mounts up to the hearts; over them it will be a vault - that is, a heavy pressure - in columns outstretched.

al-rā‘d 13:24

al-wāqī‘ah 56:42-44

*al-humazah 104:5-8
al-humazah 104:9*

‘Where am I, My dear creature, when you recite these verses, and in your thoughts and in your intense wishes you are in the Garden one moment and in the Fire the next? Then you recite a verse and it walks you to the Calamity, and do you know what the Calamity is? A day when people will be like moths scattered, and the mountains like carded wool. ❀ A day the mother giving suck shall forget her suckling baby, and every pregnant one shall drop her burden, and you shall see the people drunken but they are not drunk; but terrible will be the punishment of God. And you will see on that day (the Day of Judgment) some of these signs and verses: *the man shall flee from his brother, and from his mother and his father, and from his wife and children. Each one of them, on that day, will have his own concern.* You will see the Throne on that day, carried by eight angels; and on that Day they will have their final compensation. So where am I, while the night is Mine?’

al-qāri‘ah 101:3

al-qāri‘ah 101:4-5

al-ḥajj 22:2

‘abasa 80:34-37

‘Here in this world, My dear creature, is your daily life in the

daytime, and there in the night is your recitation providing the Garden, the Fire, and the Compensation. You are amidst the other world, this world, and the intermediary *barzakh*, and you have not left for Me any moment to be alone with Me - not for yourself, but for Me! The night is for Me, My creature, not for the commendable praises. You recite a verse about these people: *the ones on whom is the blessing of God, the prophets, the sincere, the witnesses, the integrated ones*; and you see them in your recitation and you ponder their stations and their sites, and what I gave *the faithful men and faithful women, the devout men and the devout women, the true men and the true women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and the fasting women*. You pause to give commendable praises to each group I have praised in My Book, but where am I and where is your seclusion with Me?

al-nisā 4:69

al-ahzāb 33:35

‘No one recognizes Me or knows the measure of My statement - The night is Mine - or knows why I come down to you in the night except the *‘arifin* (who recognize God everywhere) who verify for themselves, the ones who are met by one of their friends and he says to him, “My friend, remember me in your seclusion with your Lord.” This worshiping creature answers him and says, “If I remember you, then I am not with Him in seclusion.” Only they recognize the measure of My coming down to the sky of this world in the night, and why I come down, and whom I seek. I Myself recite My Book to them in their own languages, and they listen. This is the hushed night conversation of Mine, and the one truly worshiping is the one delighting in My word. Therefore, when they stand still to study the Qur’an’s meanings, they have departed from Me with their thinking and their contemplations. What is fitting for you is to put your attention toward Me and empty your ears for My word so that I will be in this recitation just as I recited it to him and I made him hear it; so it would be Me who clarifies for you My word, and I will translate for you its meaning. This is My night conversation with you. You should take knowledge from Me, not from your thinking and the lessons you have learned.

‘Therefore, pay no heed to the Garden or the Fire, nor to the Accounting or the Day of Compensation, nor to this world or the

next - because they should be contemplated not with your intellect or from studying the verses with your thinking. No, direct your hearing to what I am saying to you, and you will be an eye-witness present with Me. I will take charge of your education Myself; and I will say to you, "My creature, I meant by this verse such and such, and by this other verse such and such." It will be this way until the dawn breaks.

'You receive knowledge upon certainty which you did not have, because you heard the Qur'ān from Me; and from Me you heard its elucidation and the interpretation of its meanings, and what I meant by that word and by this verse and chapter. You show the finest behavior toward Me in your listening so and by so giving Me your ear.

'I demand this of you for the night conversation, and you respond to Me fully present and bearing witness - reflecting everything I say to you back to Me; and I teach you. If you take it wholly, and you certainly should do so, I restore for you what was lacking; thus, it is Mine, not yours or the creation's.

'Someone like this is My dear creature, and the night is between Me and you. And when the dawn breaks, I settle back onto My Throne, overseeing the matter and setting forth the clear signs; and My creature walks back to his daily life and to conversation with his friends. But a door has been opened between Me and him, amidst My creation, from which he may observe Me and from which I may observe him - while the people remain unaware. I converse with him using the people's languages, while they are unaware; and he takes from Me upon insight, and they do not realize it. They think that he is speaking to *them*, but he is speaking to no one but Me. They presume that he is responding to them, but he is responding only to Me.'

It is as one of the Companions who had this description said: *Ḥasān bin Thābit*

'O my intimate Beloved at night, intimate with me if
people are sleeping soundly,
conversing with me in their midst during the
daytime.'



I have explained for you who the people of the night are and how it is appropriate for them to be in their night. If you are among them, I have taught you the courtesy particular to the family of God and how it is fitting that they be with God. Learn that they differ in their degrees in this relationship. The state of the abstainer (the person of *zuhd*) with God in His night is part of the station of *zuhd*, and the state of the *mutawakkil* (who turns the affair over to an agent) with God is part of the station of 'turning over'; and it is this way with each state of the person and the station. For each station, there is a language which is the Divine dragoman (interpreter). They are differentiated in the step-levels according to the states and the stations. The Pivots of the people of the night are the masters of meaning stripped of data from the sensory and the imaginal. They are the ones who stand (*wāqifūna*, cf. *waqqafa*) with the True by the True, before the True, with no limit and no end - and with the presence of the contrary (demands; see the next chapter).

Among the people of the night, there are those who acquire the stairs, the ascension, and the nearing. The True meets them on the path while He is descending to the sky of this world. He sinks down to them and places His shield over them. The True meets each intense wish of each ascender during that descent in the place He finds her.

For meeting (*talaqqā-hu*), *Lisān al-ʿarab* has 'it is His *exalted* word, to warn of a day of mutual meeting • *ghāfir* 40:15; it is called a day of mutual meeting because of the meeting of the people of the Earth and the people of the sky on that day.'

himmat f: For Ibn al-ʿArabī, the internal energy and inner purpose by which certain people can make things suddenly appear is personified here as the *himam* (pl.) who are the night person's 'hopes and dreams' and intense wishes. They rise up and may meet with the Divine as He descends and then teaches them and fulfills them

Of all the intense wishes, there is one the True meets at the sky of this world, and there is one He meets at the 2nd sky, and between the 1st and the 2nd, and in the 3rd, and between the 2nd and the 3rd, and in the 4th, and between the two (3rd and 4th), and in the 5th, and between the two (4th and 5th), and in the 6th, and between the two (5th and 6th), and in the 7th, and between the two (6th and 7th), and

at the Footstool, and between the 7th and the Footstool, and at the Throne - during the first descent - and between the first descent and the Throne. It is *hu* who settles on the Throne - *al-Raḥmān* (the Supremely Compassionate). You are provided, based on this *himmat*, with meaning and recognitions and mysteries commensurate with the alighting place in which *hu* was met. Then the *himmat* descends with *hu* toward the sky of this world.

Then the *himam* stand and wait in front of Him, and the True looks out over whoever remains of them - any ones left behind, belonging to the people of the night in their prayer corners, any who had not ascended. The True *exalted* tenders to them whatever they were asking for in their *ṣalāt* and their *duʿāʾ* (prayers) while they were in their houses and in their prayer niches. These *himam* that are met along their path hear what is going to come from Him to these devoted creatures. They will gain knowledge they have not had before. There may occur a thought to these whose *himam* had not ascended, a question posed to the True concerning recognitions and mysteries - something which was not in the capacity of these intense wishes to ask for, because of their shortcomings. Then, when they hear the response from the True - who is responded to by these night people who are in their prayer niches and whose *himam* had not torn through the sky or the celestial orbit - knowledge of God comes to them, an amount these peoples had not asked for.

Then other *himam* ascend above the cosmic Throne to the level of the All-Soul. They find the True there, in transcendent Presence. The level's Presence in transcendence is not like it is in the universe of distance and measure. They witness a transcendent station, a most holy alighting place beyond - space-like intervals not delimited by measurement and not captured by image. The intervals separate and differentiate as knowings, and the step-levels as understandings.

There are *himam* met at the First Intellect, and *himam* met at the close ones (the *muqarrabīn*) among the guardian spirits. And there are *himam* met at the Mist, and *himam* met at the Vast Earth who was created from the remaining clay that made Adam ﷺ. When these *himam* are met in these levels, He provides some station for them according to the extent of their longing which

causes them to rise to these levels, and they descend with Him to the sky of this world. But in the true dimension, *He* sends them down to the sky of this world, and He descends with them. Thus, the night people profit from knowledge which the True bestowed on them on account of these *himam* which had not passed beyond the cosmic Throne. It is like this every night.

Then these *himam* descend. What the True did to honor them is recognized, and they meet with the *himam* which had not left their place. They find them to be in ranks. There are those who are found having knowledge not limited to ascent. The True is *qāf* 50:16 *closer to him than the jugular vein*, in the place *He is with* them in the Mist - and in the sky of this world and what is between the two. *al-ḥadīd* 57:4 He *exalted* said, *He is with you wherever you are*. He is with each *himmat* wherever she is. They are found as earthly *himam* that are holy - wholly apart from whereness and wholly apart from intellectual gradients. They are not delimited by a particular presence (e.g. by a Mosaic, or Muḥammadī, or angelic presence); thus, they obtain knowledge which fits this quality which the True has bestowed on them. They reach mystic understandings that stagger these *himam*. They are part of universal knowledge, external to the dimensionally fenced-in whereness of the celestial orbit (i.e. the Nature-based) and external to the confines of the spirit-based, the intellect-based. They are, despite their being in the light-blocking darkness of Nature, in a light which illuminates this darkness - coming from the presence of the Vision on the Dune.

These are the ones who recognize that the perception of things seen is in fact from the meeting of the light of the eye with the light of the body illumined, whether a sun or a lamp or whatever it is; then the things appear.

As will become clear below, this is not Plato's theory of emission, where the eye emits a light to illumine a body, a theory refuted by Ibn Ḥaytham (Alhazen) in the 11th century. The light Ibn al-'Arabī is talking about seems to reside in another dimension; however, as we saw earlier, the limits of what is physically perceptible have expanded over time (e.g. with the microscope), so what is 'invisible' but perceptible to some of his original audience may now be instrumentally visible. There may be a connection here with recent research (2011) on bioluminescent cells, 'bio-photons', in the eye.

If the illumined body were lacking, nothing would be apparent; and if the sight were lacking, nothing of what the sight perceives with the external light would be illumined at all.

Consider someone with *kashf* when the night darkens, and the door of the house is locked, and another person comes in this darkness. The two are equal in lacking *kashf* to disclose objects to their sights. Now, the person may be someone with *kashf* during different moments, so that a light shines in *tajallî* for him and combines with a light of the sight, and he perceives what is in the site of light-blocking in the house - that is, to the extent that God wants him to have *kashf*, of all or of something. He sees it just as he sees during the day or with a lamp, while his friend who is with him sees only the light-blocking. Would he see anything else? No, because that light did not give *tajallî* for his friend in a way that combines the light of his sight with the illumined body and chases away the veil of the light-blocking.

If the matter were not as we discussed it, the one with *kashf* would be just like his companion who did not perceive anything, or he would be just like his friend in also seeing things. Either he would be like the people of *kashf*, or he would perceive with a light of knowledge. The one of *kashf* perceives by a light of *khayâl* (the imagination) - just as one who is dreaming perceives things, while his friend who is awake at his side sees nothing. It is like that with someone of *kashf*. If you ask the person of *kashf*, 'Do you see darkness during the state of your *kashf*?' he would say, 'No.' Actually, he would say, "The place is lit up so much so that I would say, "The Sun has not set!" I perceive these sights at night just as I perceive them during the day.'

I have not seen anyone calling attention to this issue; perhaps someone did and it did not reach me. Existence - all of it, in its root - is light-blocking; it is not seen except by two lights: the sight and the illumined body. This is what happens.

An example that supports this is the coming into being of the world. In its *dhât* it is void, non-existent; it acquires being only because it is receptive to being, and it is so only because it has been enabled to be. The True measured it out by giving it specifications and by preferring it to be rather than not to be. If receptivity were to disappear from the enabled possibility, it would be like

something impossible that does not receive the creative process. The impossible and the possible are equal partners before they have been preferred to be rather than not to be. It is the same way with its receptivity to being: if the True had not measured out its receptivity, the entity thing of this void non-being would not have come into being and would not have become an enabled thing.

Thus, the non-existent point entities do not emerge visibly through being except by their being receptive. The analogy of the light of the eye is to the receptivity; and for the True who measures out, the analogy is to the light of the illumined body.

Then the point entities emerge just as the things sighted by two lights emerge. Just as the enabled possible never ceases to be receptive - and the True is measuring it out (by the Divine names *al-qādir*, *al-muqtadir*) and Desiring (*al-murīd*) it to *Be!* - so the continuation of *being* is guarded for the enabled being. You see, in its essence it is an empty void. In this way is the seer: light continues in your sight for your sight; the Sun continues to be something shining in *tajalli* with her light. Thus, the sights are guarded, preserved, connected to the things sighted, while they are in themselves - I mean the things sighted - without brilliant illumination; rather, they are light-blocking sites. So use your intelligence, if you are intelligent: this matter is the root of the error of the intellectuals, and they remain unaware, as they will not consider it. It is one of the mysteries of God the people of logic are ignorant of.

This explanation of the Old of the True and the New of creation has been presented to you, but not from the same perspective which the people of *kalām* (theology) think of it, and not from the same perspective the wise philosophers think of it - they are 'wise' in name but not in reality. The truly wise are God's family: the messengers, the prophets, the friends. However, the so-called wise philosophers are still closer to knowledge than others, because they will think about God only as a god (and not as something else). But the theologians and the thinkers are not this way.

The Pivots of the people of the night are the ones for whom the night is with them like the daytime, by *kashf* and by occupation (i.e. being occupied at night the way conventional people are occupied with things during the day). He *exalted* said about them, *Verily, you pass by them in the mornings and in the night; will you not*

understand? - that is, you know what they are doing in the morning; *al-ṣāffāt* 37:137-38 you do not know what they were doing in the night. You see, a dark 'night' - according to others who do not have illuminating *kashf* in the night - is just like what someone with light experiences: to him the night and the dawning morning are the same. This is the meaning of His statement, *Will you not understand?* If your soul *f* claims that you are one of the people of the night, look whether she has a footing and a *kashf* concerning what I have discussed with you. This is the real test and the real standard. And every night in the Qur'ān has experiences and knowledge not recognized except by the people of the night alone.

And God speaks the true, and hu is the guide to the way. *al-aḥzāb* 33:4

