**THE THIRTY SECOND WORD**

**Third station**

**In the Name of God, the All-Merciful, the All-Compassionate.**

**“There is nothing but it glorifies Him with His praise.”**

**FIRST TOPIC:** According to the meaning of *There is nothing but it glorifies Him with His praise*, everything has many aspects, like windows, opened on Almighty God. All truths contained in creation are based on the Divine Names. Each thing owes its existence and essential nature to one or several of God’s Names. The variety of art in things and the sciences also are based on a Divine Name. For example, philosophy, in its true sense, depends on the Name the All-Wise, medicine on the Name the All-Healing, and geometry and engineering are based on the Names the All-Determining, the All-Proportioning, and the All-Giving of exact measure.

In the same way that all sciences are based on Divine Names, all human arts, levels of human perfections, and the attainments of those who are the most advanced in knowledge and skills have their sources in Divine Names. Some exacting saintly scholars have concluded: “The realities of things consist in Divine Names, and their nature is the inscription of those realities. The manifestations of around twenty Divine Names can be seen in one living creature.” We will discuss this subtle and comprehensive truth through a comparison and an analysis.

When an extremely skillful artist well-versed in painting and sculpture wants to paint pictures of a beautiful flower and a member of the fair sex and to sculpt them, he first determines the general shape of each with a few lines. This determination is based on certain geometrical measurement and planning. This means the measurement and planning depend on knowledge and wisdom or purposiveness. With the compasses of knowledge and purpose (or wisdom), the artist draws the outer lines of the eyes, ears, and the nose, and the leaves and seed-producing parts in a proportionate manner, thereby dis- playing artistry and accordance with the parts’ functions or vital duties. This shows that it is the artistic skill and the functionalism which use the com- passes of knowledge and purpose.

The artist’s skill and following a certain purpose determined by the vital duties and functions of bodily parts show that he pursues excellence and beauty in his art. Therefore, his works—the statute and flower—give the impression of life and happiness. This suggests that the artist is gracious and munificent. These attributes dominate him to the extent that it is as if the flower were an embodied grace and the statute, an embodied munificence. What causes these attributes to display themselves is that the artist wants everyone to recognize and love him so that they may have recourse to him without hesitation whenever they are in need, a desire arising from the artist’s compassion and desire to benefit others. So, he fills the statute’s arms and pockets with all varieties of bounty and attaches jewels to the flower. While himself in need of nothing, it is the artist’s personal perfections and virtues that cause him to do all these. Compassion, love and tenderness, which are the most delightful and the sweetest among human virtues and perfections, manifest themselves in striving for the happiness of others and find the greatest happiness in seeing others happy. In short, human perfection and virtue are both beauty and love. The union of beauty and love stems from this reality. They both love and are loved, and they want to be known by others. Thus, the lovable bounties which were set on the statute and the extra gifts attached in the form of the flower reflect the artist’s virtues and laudable qualities.

Similarly, the All-Wise Maker creates, determines, specifies, and shapes Paradise and the world, the heavens and the earth, animals, jinn and humanity, angels and spirit beings, and all things whether of universal or particular nature by manifesting His Names. He determines each according to certain measures and gives each a certain form. This displays His Names the All-Determining, the All-Designing, and the All-Fashioning. Determining or giving certain measures, designing and fashioning are based on Knowledge and Wisdom, and therefore point to the Divine Names the All-Knowing and the All-Wise. He begins fashioning everything with the rulers of Knowledge and Wisdom according to the form He has determined for each. He does this in such a manner that He displays the meanings of perfect artistry or making excellent. With the shining hand of art and the brush of munificence, He equips His creatures with all necessary well-proportioned parts and gives each part many complex functions. He furnishes and adorns human beings with beautiful, well-proportioned eyes, ears and so on, the flower with petals and stamens, the earth with minerals, plants, and animals, and Paradise with gardens, palaces, and *houri*s, each of which has a particular beauty and functions.

The All-Wise Creator equips His creatures in such a fashion, and He is so gracious and munificent that it is as if each well-proportioned and richly adorned creature were an embodied grace and munificence and causes the Names the All-Gracious and the All-Munificent recited. What leads His Munificence and Graciousness to such a display is His love of creatures and His will to be known by animate beings and loved by conscious ones. Thus, the Names the All-Gracious and the All-Munificent exhibit the Names the All-Loving and the All-Recognized or Known One.

Then, He decorates all beautiful creatures with delicious fruits and agreeable benefits and results in such a way that He makes each decoration or adornment into an item of bounty and each act of grace into mercy. This points to the Names the Giver of bounties and the All-Compassionate and shows their manifestations from behind apparent veils. The All-Independent One’s will to manifest His Compassion and Munificence is because He has infinite care, kindness and mercy for His creatures, which causes creatures to recite the Names the All-Merciful and the All-Kind and Caring. It is His Essential Beauty and Perfection Which stimulate the meanings of His Mercifulness and Kindness to demonstrate themselves and cause the Name the All-Beautiful together with the All-Loving and the All-Compassionate, which are contained in It, to be recited. Absolute beauty is loved for itself, and the One with absolute beauty loves Himself. Therefore, it is both beauty and love. This is also true with perfection, which is loved for itself and not because of anything else. Therefore, it is both lover and beloved.

Since a beauty of infinite perfection and a perfection of infinite beauty are loved to an infinite degree, they wish to manifest themselves in mirrors according to the mirror’s capacity. As the Essential Beauty and Perfection of the All-Majestic Maker, the All-Wise One of Beauty, the All-Powerful One of Perfection, will to show mercy, kindness and care, the Names the All- Merciful and the All-Kind and Caring must manifest themselves. Since the will to show mercy, kindness and care is associated with compassion and bountifulness, it urges the Names the All-Compassionate and the Giver of bounties to be manifested. Compassion and Bountifulness lead to showing compassion and being known and therefore require and cause the Names the All-Loving and the All-Recognized or Known to manifest themselves.

The will to be loved and recognized incite manifestations of grace and munificence and cause creatures to demonstrate the Names the All-Gracious and the All-Munificent. Grace and munificence provokes the acts of decorating and illuminating and therefore cause the Names the All-Decorating and the All-Illuminating to be manifested and recited via the beauty and illumination seen in creatures. Decoration and illumination have the meanings of making artistically and benevolence and therefore cause the Names the Maker and the All-Benevolent to be recited via all creatures’ beautiful countenances. Making and benevolence are based on knowledge and wisdom and show the Names the All-Knowing and the All-Wise via the well-ordered and purposeful bodily members all creatures and their harmonious and purposeful organization. Demanding acts of organizing or arranging, fashioning and forming, knowledge and wisdom demonstrate the Names the All-Fashioning and the All-Determining or Giver of measure via all creatures’ general forms.

In short, the All-Majestic Maker has made all creatures in such a fashion that most of them, particularly living ones, display most of the Divine Names. It is as if He clothed each creature in twenty different garments, one over the other, and inscribed several of His Names on each one. For example, as pointed out in the above comparison, there are many layers of loveliness in the apparent creation of a beautiful flower and a member of the fair sex. Compare vast and universal bodies with these two particular examples.

*FIRST LAYER:* Their general forms and appearances, which recite: “O the All-Fashioning, O the All-Determining, O the All-Arranging.”

*SECOND LAYER:* Their forms and appearances including all bodily members and parts, that show many Names like the All-Knowing and the All-Wise.

*THIRD LAYER:* The forms of beauty and adornment particular to each bodily member and part, on which are inscribed many Names like the Maker and the All-Holy Creator (the One Who creates subtly and perfectly).

*FOURTH LAYER:* The detail of ornament, beauty, and elegance given to creatures as if in the embodied form of grace and munificence. They recite: “O the All-Gracious One, O the All-Munificent One,” and many other Names.

*FIFTH LAYER:* The delicious fruits attached to that flower and lovely children, as well as the laudable virtues given to that woman as gifts, show Names like the All-Loving, the All-Compassionate, and Giver of bounties.

*SIXTH LAYER:* This layer of bountifulness and benevolence recites: “O the All-Merciful, O the All-Kind and Caring,” and several other Names.

*SEVENTH LAYER:* The bounties given to them, and the results attached to their existence demonstrate such gleams of beauty and grace that they deserve pure gratitude and love kneaded with true eagerness and tenderness. This layer manifests such Names as the All-Beautiful One of Perfection and the All-Perfect One of Beauty.

If a flower and a beautiful woman display so many Names through their outward forms, you may compare how many Names of universal manifestation all flowers, animate beings, and vast and universal bodies demonstrate. You may understand how many sacred, enlightening Names of God (e.g., the All-Living, the Self-Subsistent, and the Giver of life) a person manifests through his or her spirit, heart, reason, life, and all other senses and faculties.