



## A Sufi Message

### Sufi Message Volume 6, The Alchemy of Happiness The Knowledge of Life's Battle, Part 2 by Hazrat Inayat Khan Edited and Presented by Murshida Nuria Stephanie Sabato

For this battle in life the first thing that is necessary is to keep the army in order. And what is this army? It is one's nervous power. Whatever be one's occupation, profession, walk in life, if one has no control over one's own nerves one will be unable to control their walk in life. Today people study political economy or various other kinds of economy, but the most essential economy is economizing the forces which make one healthy and strong through life. This army must be drilled and made to work at command. And one will find the proof of this when one can sleep at will, when one can rest and eat and work at will; then that army is really at one's command.

The officers of this army are the faculties of the mind. These faculties are five: the faculty of retaining thought, the faculty of thinking, the faculty of feeling, the faculty of reasoning and judging, and that faculty in man which is the principal one, the faculty of "I", or ego. Even in a body with strong nerves, when these five faculties which work as the generals of the army are not in working order, not clear, one cannot expect success in life's warfare. One should further study or practice the art of training these generals of the army in one's own body.

Even with an army and with competent generals one must, however, have the knowledge of what one is battling against. For very often man is battling with his own real interest. During the battle it is an intoxication; the person who is battling but does not know "where they are going, and at the end of the battle, even if this person is victorious, will find that the victory is a loss.

#### **Practice:** Ya Hakam (yaa HA-kam)

Al-Hakam is discerning wisdom, a wisdom that is both pervasive and precise. Al-Hakam is the one who discerns and who makes wise decisions. This divine quality is described by such words as judicious, clear-headed, intelligent, subtle, and discreet. In its deepest sense, it is a seeing from the eye of the heart, by means of the light of God. A hadith says, "Be aware of the penetrating insight (with wisdom and knowing the true nature of things), because such a one sees by the light of God."

- to prevent or restrain from wrongdoing or corruption
- to turn someone back from wrongdoing or ignorance

Today there seems to be a great seeking and enthusiasm everywhere; a new kind of urge seems to be

aroused in humanity to understand life and truth. A very large number of people are looking for the best way of gaining the power needed to battle through life; and a small number again are looking for some way of bringing peace to themselves and to others. But both of these in their pursuit lack that balance which can only be brought about by understanding, by studying, and by practicing the knowledge of war and peace together. Without knowing about war one cannot thoroughly know about peace; without understanding peace one cannot thoroughly know about war. What is necessary at the present time is the study of life in general, and that means the knowledge of such questions as what is the purpose of life, what is really beneficial, what is nature, and where is the goal. It is no use practicing something before studying it. What does worldly wise mean? It means expert in this warfare of life; to know how to battle, how to make peace, why to battle, and what aim is accomplished by peace.

**Practice:** Ya Hayy (yaa ḤAIYY) / Ya Haqq (yaa ḤAKK)

Al-Hayy is the perfection of everlasting life, and the only one who truly lives. It is the one source of all life and the very life of everything that lives. It is the life principle that never dies, and it is inside every being. This divine Name is also the living presence of everything, whether it is dead, alive, animate, inanimate, material, spiritual, or anything in-between.

Throughout his famous book *Fusus al-Hikam*, 'ibn 'Arabi consistently uses the word haqq instead of "Allah," and it has driven scholars crazy. Why doesn't he say Allah instead? In this, his most famous book, he hardly mentions Allah. It is all about Haqq. Haqq does this; Haqq does that. Why he chose to write in this fashion is a fascinating question.

'ibn 'Arabi is using al-Haqq to point to a quality of God's knowledge that is virtually impossible to describe. The key to this may be hidden in the introduction to *Fusus al-Hikam*. When 'ibn 'Arabi is drawing the reader's attention to all the big Out of this thick book, he spends half a page on the all-important subject of a thing knowing itself directly, and the rest of the book is about the other way of knowing. That secondary way of knowing is how a thing knows itself through another thing. What 'ibn 'Arabi then describes is how the ineffable reality of Allah knows itself through the mirror of the complete human being.

How God knows God's own self without the mirror is expressed by the pure awareness of al-Haqq. The divine Name al-Haqq directs our attention to the nature of reality. It is the very ground of being, a field that is both active and potential, known and unknown.

But it should be clearly understood that the battle with oneself means peace, and the battle with another war. If a person has not practiced this on oneself one cannot be competent to battle with others. When one discovers what is the secret behind this creation, one finds that out of one life, the origin and the goal of all, this life of variety has come. That is why the nature of the life from which this world of variety has come is peace, and the nature of this life of variety is war. One can neither be

without war nor without peace. One might say that all war in life should end, but this has no meaning; one might just as well say that the world of variety should not exist. Where there is plurality there must be conflict; and although conflict seems a tragedy, the true tragedy is ignorance. Instead of wanting to end the battle of life, or instead of opposing peace, one should gather knowledge of life and thereby attain to the wisdom which is life's purpose.

Practice: [Ya Salaam](#)

- to be peaceful, quiet, tranquil, content, friendly, reconciled
  - to be free from imperfections, free from faults, complete, whole, sound
  - to be safe, secure, well, healthy, prosperous
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- Closing Prayer
  - Dedication of Merit

[Link to Complete Text – Knowledge of Life's Battle, Part 2](#)

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