بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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

الرحيم- AR-RAHÎM part-2

“Then looking to the depths of the sea, the traveller saw that apart from the most beautiful, well-adorned and symmetrical jewels, there were thousands of different kinds of animal sustained and ordered, brought to life and caused to die, in so disciplined a fashion, their rizq coming from mere sand and saltwater, that it established clearly the existence of a Qadîr Zuljalâl, a Rahîm Zuljamâl administering and sustaining them.

The traveller then looks at the rivers and sees that: The benefits inherent in them, the functions they perform, and their continual replenishment, are inspired by such hikmah and rahmah that it proves clearly that all rivers, springs, streams and great waterways originate and flow forth from the treasury of rahmah of a Rahmân Zuljalâl wal Ikrâm. In fact, they are preserved and dispensed, in so extraordinary a fashion that it is said:"The four rivers flow forth from Jannah." That is, far beyond any apparent cause, they flow from the treasury of a ma’nawî Jannah and only from the faydh of ghayb and inexhaustible source.

For example, the blessed Nile, that turns the sandy land of Egypt into a Jannah, flows from the “Mountains of the Moon” in the south without ever being exhausted, as if it were a small sea. If the water that flowed down the river in six months were gathered together in the form of a mountain and then frozen, it would be larger than those mountains. Whereas the place in the mountains where the water is lodged and stored is less than a sixth of their mass. As for the water that replenishes the river, the rain that enters the reservoir of the river is very sparse in that torrid region and is quickly swallowed up by the thirsty soil. It is surely incapable of maintaining the equilibrium of the river. The riwâyât that the blessed Nile springs, in a fashion that is beyond the ordinary laws of the earth, from a ghayb Jannah thus expresses a profound meaning and beautiful haqiqah.” The Rays ( 136 )

“Is it at all possible that a Rabb possessing infinite compassion and mercy, Who most compassionately fulfils the smallest need of His lowliest creatures in the most unexpected fashion, Who hears and helps the muffled plea of His most obscure creature, and Who responds to all the petitions, by the language of being and word - is it at all possible that such a Rabb should not pay heed to the greatest petition of the foremost among His ‘abd, the most beloved among his creatures, that He should not hear and grant his most exalted du'â? Yes, for example; the kindness and ease manifested in the rizq and tarbiyyah of weak and young animals show that the Mâlik of the universe exercises his Rubûbiyyah with infinite rahmah.

Is it at all possible that a merciful compassion to this degree in the exercise of Rubûbiyyah should not accept the most beautiful du'â of the most virtuous and beautiful of all creation?” The Words ( 81 )

“This being the case, it may be said that the variegated adornments of this world are the samples of the ni’mahs of Jannah, prepared by Ar-Rahmân Ar-Rahîm for His beloved ‘abds.” The Words ( 86 )

“Then ask the small animals and their young being tarbiyyah with kindness and compassion in the sea and on the land: "What are you saying?" They will surely reply: "O Jamîl! O Jamîl! O Rahîm! O Rahîm!" {Even, one day I looked at the cats; all they were doing was eating, playing, and sleeping. I wondered: how is it these little monsters which perform no duties are known as blessed. Later, I lay down to sleep for the night. I looked; one of the cats had come. It lay against my pillow and put its mouth against my ear, and murmuring: "O Rahîm! O Rahîm! O Rahîm! O Rahîm!" in the clearest manner, as though refuted in the name of its species the objection and insult which had occurred to me, throwing it in my face. Then this occurred to me: I wonder if this dhikr is particular to this cat, or is it general among cats? And is it only an unfair objector like me who hears it, or if anyone listens carefully, can they hear it?

The next morning I listened to the other cats; it was not so clear, but to varying degrees, they were repeating the same dhikr. At first, "O Rahîm!" was discernible following their purring. Then gradually their purrings and meowings became the same "O Rahîm!" It became an unarticulated, eloquent and sorrowful dhikr. They would close their mouths and utter a fine "O Rahîm!"

I related the story to the brothers who visited me and they listened carefully as well, and said that they heard it to an extent. Later I wondered what this Name's special feature was, and why they perform dhikr in the way of men and not in the animal tongue. Then it imparted to my heart that since these animals are very delicate and petted like children and are a friend of man, they are in much need of kindness and compassion. When they are stroked and paid attention to in the way they like, as hamd for that ni’mah, unlike dogs leaves the causes, they proclaim the rahmah of their Khâliq Ar-Rahîm in their own ‘âlam. They warn men in the sleep of ghaflah, and through their cry of "O Rahîm!", they remind those who perform ‘ibâdah to the causes Who it is that help comes from and from Whom rahmah may be awaited.}” The Words ( 343 )

“KNOW, O FRIEND, that attachment to material causes engenders humiliation and rejection. Consider this: Why are dogs, which should be considered blessed due to their many good qualities (notably their proverbial loyalty), considered ritually unclean? Why are other domestic animals, such as hens, cows, and cats, which feel no gratitude and loyalty in return to what we do for them, considered blessed? This is because —provided it is not to ghiybah dogs and break their hearts— dogs are greedy and so attached to apparent causes, they cannot see the true Mun’im[[1]](#footnote-2). Thus, they suppose the means to be truly effective, and so suffer the stigma of impurity as punishment for their ghaflah. They suffer the stigma of insult among people as a kaffârah to their ghaflah. Blessed animals do not recognize means and causes or give them any value or importance. Cats ask for food and, when they get what they want, behave as if they do not know you or you do not know them. They feel no gratitude toward you. Instead, they offer their shukr to the true Mun’im by saying: “O Rahîm, O Rahîm.” Al-Mathnawi al-Nuri (20 )

“Then, embellishing those adorned and beautiful creatures with delicious fruits and lovable results, He turns from adorning to ni’mah, from graciousness to rahmah. He causes them to recite the Names of Mun’im and Rahîm and displays the manifestation of those two Names behind the outer veils.

...there are many pages in what is only apparent in the creation of a beautiful member of mankind's other half or of a beautiful flower. From these two small and particular examples you can draw analogies with other large and universal creatures….

…Through attaching delicious fruits to the flower and lovable children and a fine character to the beautiful woman, this page recites Names like O Wadûd! O Rahîm! O Mun’im!” The Words ( 657 -658 )

“if you wish to see the Names of Rahmân Ar-Rahîm, and Haqq within hikmah and justice (‘adl) to the utmost extent, consider the following comparison. Let us suppose there is an army in which there are four hundred different sections. And the uniforms that each section prefers are different, the rizqs that please them, the weapons they will carry with ease and the medicines to cure their particular ills are all different. Furthermore, rather than being separated into squads and companies, they are all intermingled.

If the peerless and single sultân, then, out of perfect compassion and solicitude, wonderful power, miraculous ‘ilm and all-embracing, extraordinary justice and hikmah, without confusing or forgetting any of them were himself, in person, without helper, to give all of them their completely different though appropriate uniforms, rizqs, medicines and weapons, would you not see what a powerful, solicitous, just and generous personage that sultân was. Because, if there were individuals from ten nations in one battalion, it would be extremely difficult to clothe and equip them all differently. Whatever people they were from they would of necessity have to be fitted out in the same way.

Similarly, if you wish to see the manifestation of the Names of Haqq and Rahmân Ar-Rahîm within the justice (‘adl) and hikmah of Janâb-i Haqq, look at the plant and animal armies comprising four hundred thousand magnificent nations with their tents pitched on the face of the earth in springtime. For those groups and sections are all one within the other. And the uniform of each one is different, and the rizqs, weapons, way of life, drill and demobilization are all different. Furthermore, they do not have the power to provide for those needs and the tongues to ask for those wishes. So, watch and see the titles of Haqq, Rahmân, Razzâq, Rahîm and Karîm together with order and balance within the sphere of hikmah and justice (‘adl). See how, without confusing, obscuring or forgetting any of them, He does tarbiyyah, regulates and administers them all.” The Words ( 672 )

“We witness and see that all things and especially living creatures have numerous different needs and numerous different wants. And those wants and needs are provided for them at the appropriate time, in unexpected ways, from places they do not know and their hands cannot reach; succour comes to them. But the qoudrah of these needy beings is insufficient for even the smallest of those endless things they wish for; they cannot meet their needs. Consider yourself: of how many things are you in need that your hands cannot reach, like your external and inner senses and their needs? Compare all other living creatures with yourself. See, just as singly they testify to the existence of Al-Wâjib and point to His Wahdah, so in their totality, they show to the reason a Wâjib Al-Wujûd behind the veil of the ghayb, a Wâhid Al-Ahad, among titles of Most Karîm, Rahîm, Murabbi, and Mudabbir.” The Words ( 685 )

“This is the acceptability of the du'âs offered through the language of latent ability by all seeds, and through the language of the fitrî need by all animals, and through the language of exigency by the desperate.

Yes, just as all these innumerable du'âs are observedly accepted and responded to, so in a large measure do they in their entirety self-evidently indicate and point to Wujûd, Wahdah, a Rahîm and Karim Khâliq, and the Mujîb.” The Words ( 686 )

“Also, just as the ilhams from the Ghayb imparted to all hearts, which make known to man every sort of ‘ilms and haqiqahs and teach the animals how to procure their needs, make known the existence of a Rabb Ar-Rahîm and point to His Rubûbiyyah.” The Words ( 688 )

“For example, it is going to rain. It is obvious how distant the causes that apparently result in the rain are from thinking of animals and having pity and compassion on them. That means it is sent to their assistance through the hikmah of a Khâliq Ar-Rahîm Who creates the animals and guarantees their rizq. Rain is even called 'rahmah'. Because, since it comprises numerous works of rahmah and benefits, it is as if rahmah has become embodied as rain, has been formed into drops, and arrives in that way.” The Words ( 712 )

“Here the Qur'an is saying: "Janâb-i Haqq is absolutely Samî’; He hears everything, even, through the Name of Haqq, a wife arguing with you and complaining about her husband, a truly insignificant matter. And since women are the place of the subtlest manifestations of rahmah and are mines of the haqiqah of self-sacrificing compassion, He hears through the Name of Rahîm the rightful claim of a woman and her complaint to Him, and through the Name of Haqq takes it seriously, affording it the greatest importance." Thus, in order to make this particular aim universal, One outside the sphere of contingency of the universe Who hears and sees a minor incident among creatures, must of necessity hear and see all things, and One Who is Rabb of the universe of necessity sees the suffering of insignificant creatures within the universe who are wronged and hears their cries. One who does not see their suffering and does not hear their cries for help cannot be Ar-Rabb.” The Words ( 440 )

“O Unhappy ill person who is alone and a stranger! Even if your aloneness and exile together with your illness were to arouse sympathy towards you in the hardest hearts and attract kindness and compassion, could that be a substitute for your Khâliq Ar-Rahîm? For He presents Himself to us at the start of all the Qur'an's Suras with the attributes of "Ar-Rahmân Ar-Rahîm," and with one flash of His compassion makes all mothers tarbiyyah their young with that wonderful tenderness, and with one manifestation of His rahmah, every spring fills the face of the earth with ni’mahs. Eternal life in Jannah together with all its wonders is but a single manifestation of His rahmah. Then surely your relation (intisâb) to Him through îmân, your recognizing Him and beseeching Him through the tongue of impotence, arising from your illness, and the affliction of your loneliness in exile will attract the glance of His rahmah towards you, which takes the place of everything. Since He exists and He looks to you, everything exists for you. Those who are truly alone and in exile are those who are not related with Him through îmân and submission, or attach no importance to that relation.” The Flashes ( 283 )

“Also, for example; if being healed of a dreadful disease is considered from the point of view of the affirmation of Tawhîd, on the face of the bestowal of healing on all the sick in the huge hospital called the earth, through the remedies and medicines from the vast pharmacy called al-‘âlam, the beautiful compassion of the Absolutely Rahîm and the acts of His Rahîmiyyah become apparent universally and splendidly. If it is not considered from the point of view of the affirmation of Tawhîd, that particular but knowledgeable, perceptive, and conscious bestowal of healing will be attributed to the properties of lifeless medicines and to blind force and unconscious Nature and it will lose completely its nature, hikmah and value.” The Rays ( 15 )

“This means Ya’qub’s (a.s.) feelings, which Al-Qur’an Al-Hakîm describes with brilliant, glittering eloquence, and which were the means to attaining to the Name of Rahîm, were a high degree of compassion.” The Letters ( 48 )

“Moreover, compassion is sincere, wants nothing in return; it is pure and seeks nothing in exchange. The self-sacrificing, unselfish compassion of animals for their young, at the most common degree even, is evidence for this. ‘Ashq, however, desires remuneration and seeks return. The weepings of ‘ashq are a sort of demanding, a desiring remuneration.

Thus, Hazrat Ya’qub’s (a.s.) compassion, the most brilliant nûr of Surah Yûsuf -the most brilliant of the Qur'an's Surahs- points to the Names of Rahmân and Rahîm. It informs us that the way of compassion is the way of rahmah. And as a salve for the pain of compassion, it causes a person to utter:فَاللّٰهُ خَيْرٌ حَافِظًا وَهُوَ اَرْحَمُ الرَّاحِمِينَ[[2]](#footnote-3)” The Letters ( 49 )

“the compassion of mothers is a sweetest, subtle and lovely manifestation of Rabbânî rahmah, and among the haqiqahs of the universe, is one most worthy of respect and reverence. A mother is a so generous, so rahîm, so self-sacrificing friend that driven by her compassion she will sacrifice all her world, her life, and her comfort for her child. A timid hen, even, the simplest and lowest level of motherhood, will cast herself at a dog and attack a lion in order to protect her young, through a tiny manifestation of that compassion.” The Letters ( 60 )

“think only of Janâb-i Haqq's Names of Rahmân and Rahîm. Since these names make happy all the mu’min fathers and forefathers, relations and friends whom you love and feel compassion for, in this world by means of all kinds of ni’mahs, and in Jannah by means of all kinds of delights and they cause happiness by showing them to you in eternal bliss, and Himself to them in eternal bliss too. So how deserving of being loved is the Name of Rahman and the title of Rahîm. And you can see for yourself just how needy for those two Names is the human rûh.” The Words ( 671 )

“Conveying the good news that the rahmah of Ar-Rahmân and Ar-Rahîm One tells of the coming of the supreme rahmah, by which I mean eternal felicity. For it is through eternal felicity that rahmah becomes rahmah and ni’mah becomes ni’mah, and the universe is delivered from the lamentations and general mourning arising from eternal separation, which transforms ni’mah into an affliction. If the rûh of ni’mah, that is, eternal felicity, were not to come, all ni’mahs would be transformed into vengeance, and it would necessitate obstinate denial of the rahmah that is self-evidently testified to by all the universe.

O Habib and Shafiq, both lovers! Consider the finest works of Allah’s rahmah: affection, compassion, and ‘ashq. Then consult your consciences, but after supposing them to be subject to eternal separation and unending parting; how they appeal for help! How your imaginations cry out, and your rûhs are tormented at the transformation of affection and kindness, the most beautiful and exquisite sorts of rahmah and ni’mah, into a terrible calamity and affliction. Is it at all possible that such necessary mercy would assist eternal separation in assaulting affection and kindness? No!لاَ وَاللّٰهِThat rahmah is such that it would set eternal separation to attacking unending parting, and beset unending parting with eternal separation, and annihilate both of them!” Signs of Miraculousness ( 62 - 63)

“Also, in this temporary hostel and transitory guest-house to have these precious gifts and ni’mahs, such an extraordinary outlay and bestowal only for this brief time and fleeting life, indicates through the hands of the trees and plants, indeed, testifies that:

For a munificent and powerful One who is Rahîm to host his guests with such rahmah here, and yet to avoid turning out all His outlay and bestowals to result in a completely contrary purpose to making Himself loved and known; that is, in order that all creatures do not and are not left saying:"He gave us a taste, only to execute us before even eating" and with respect to the point of not nullifying the sovereignty of His Ulûhiyyah, and not to allow or leave anyone compelled to deny His infinite rahmah, and not to turn all His longing friends into enemies through depriving them in this way, indeed and of a certainty, He has prepared out of His eternal treasuries of rahmah, eternal Jannahs with eternal fruit-bearing trees and flowering plants appropriate to Jannah, in an eternal ‘âlam, in an eternal realm for His ‘abds to remain eternally. For those here are merely samples to demonstrate to customers.” The Rays (62)

اَنْ لاَ يُذَلِّلَ وَ لاَ يَتَذَلَّلَمَنْ كَانَ عَبْدًا لِلّٰهِ لاَ يَكُونُ عَبْدًا لِلْعِبَادِ لاَ يَجْعَلْ بَعْضُكُمْ بَعْضًا

اَرْبَابًا مِنْ دُونِ اللّٰهِ نَعَمْ اَلْحُرِّيَّةُ الشَّرْعِيَّةُ عَطِيَّةُ الرَّحْمٰنِ

The freedom of the Sharî’ah, which arises from îmân, commands two principles:

That is, îmân necessitates that others are not insulted and held in contempt through oppression and despotism. And that one should not abase themselves before dhâlims. Someone who is truly an ‘abd of Allah, cannot be an ‘abd to others. Do not make anyone -except Allah- Rabb over yourselves!. That is someone who does not recognize Allah will ascribe a rubûbiyyah to everything and everyone according to their degree and will be mentally plagued by them. **Yes, the freedom of the Sharî’ah; is Janâb-i Haqq’s bounty through the manifestation of the Names Rahmân and Rahîm and is a characteristic of îmân.**” Biography ( 110 )

“The Second Group of Risale-i Nur Students are women, who by fitrah need the Risale-i Nur since they may have shied away from the world or felt vexed with it. Especially if they are getting old, the Risale-i Nur may often offer them true ma’nawî sustenance. **For one of its four principles is compassion, which proceeds from the manifestation of the name of Ar-Rahîm,** and compassion is the most essential quality of women and the leaves of their fıtrî duties.” Emirdağ Addendum (56)

“My ‘Azîz, Siddîq Brothers!

In this severe winter and this ma’nawî fearsome winter season for another kind, due to my concern for humanity and the compassion towards my fellow-human beings, I felt an extreme sense of sadness and pain for this helplessly suffering under this other kind of horrendous and bloody season of winter in the social life of humanity. Once again, as I had expressed in many places, the hikmah and rahmah of their Rahîm and Karîm Khâliq who is Erham’ur Râhimîn and Ahkam’ul Hâkimin, came to my heart’s rescue.

It was said to me in a ma’nawî manner, “This excessive compassion of yours will be a sort of objection to the hikmah and rahmah of that Hakîm and Rahîm One. You cannot have a compassion greater than Ilahî rahmah. In the sphere of contingency, you cannot have a hikmah that is more perfect than Rabbânî hikmah. Remember that those who are rebellious will be punished, and those who are innocent and oppressed will be rewarded ten times greater than the difficulties they face! You should view the events outside the circle of your power from the perspective of His mercy, hikmah, justice and Rubûbiyyah!” And I was saved from that unnecessary and severe pain arising from compassion.

Thirty years ago, they asked the following while I was travelling amongst the tribes: Complaints arising about this time and age which are voiced by even the great Ones and awliyâs, express complain about destiny and from the time. Does this not amount to an objection to As-Sâni’ Zuljalâl’s wonderful creation?

**The Answer:** No, by no means! Rather, the meaning of it is as follows. The complaining person is as though saying: The order I desire, the thing that I wish for, and the state that I aspire to, does not fit the make up of al-‘âlam, ordered by the principles of pre-eternal hikmah; it is not suited to the laws of destiny, embroidered by the patterns of the compass of pre-eternal (azalî) will; it is not favoured by Ilahî hikmah which puts general purposes in place; so that al-’âlam of possibility (imkân) should pick all the fruits sought by the determinations of our intelligence and the appetite of our desires from the Absolute Fayyâdh’s hand of qoudrah. Even if (that fruit) was granted, it could not be grasped; and even if it fell, it could not be carried. Yes, a great all-encompassing sphere cannot be stopped from its important activities for the whims of a person.

It is with this, that in addition to the reply given thirty years ago, the Risale-i Nur adds a small note to the topic of earthquakes and says:

In every element, within events such as the material and ma’nawî winters and earthquakes, there are hundreds of beneficial results and aims. To stop their activity for only one result that is sharr and harmful is to cause hundreds of sharrs by preventing hundreds of khayr to avoid a single sharr. This is completely contrary to hikmah, haqiqah and rubûbiyyah.

However, for individuals crying for help under the pressures of universal laws, Ar-Rahmân Who is Rahîm can send rescue to each wretched being through, His special ‘inâyah, with a particular aid and a private bestowal; He can help them in their tribulations. But this help will not be according to the desires of the individual but to its true benefits. Sometimes, instead of a piece of glass which is desired in this World, a diamond will be given in the âkhirah.” Kastamonu Addendum (241-242)

“My ‘Azîz, Siddîq Brothers!

On the twenty-seventh night of Ramadhan, which in the Islamic world is reckoned to be the Night of Qadr I felt both a sort of poisoning and ghastly stomach upset, and another terrible illness that was as though suffusing my nerves, conscience, and heart. Together with these two sicknesses, physical and ma’nawî, I suddenly felt a sympathy for all living creatures and their pains. I experienced a state of rûh far more grievous than my illness. Then I felt a sorrowful despair more severe than the other two illnesses at my being unable at the end of my eighty-year life to work in a way worthy of its final Night of Qadr, which gains a lifetime of ma’nawî ‘ibâdah of eighty years. Then just as a feeling of pain produced by the nerves and performing the function of the nafs al-ammarah was crushing me, a mystery of the âyah al-karîmah حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَك۪يلُ[[3]](#footnote-4)came to my assistance. It dissolved those three illnesses, and endless shukr be to Janâb-i Haqq, in a way outside the customary I was able to bear it. It also healed the three illnesses.

As proved in the Risale for the Sick, for the enduring people who do tawakkul, one hour of physical illness is the equivalent of at least ten hours’ ‘ibâdah, and on the Night of Qadr even more than that. So will the illness I was suffering on the Night of Qadr replacing the ‘ibâdah I was unable to perform due to my illness and weakness, it became a fully healing salve. Then the sickness of the grief I felt out of pitty for the pains and sufferings of living beings, was transformed into ma’nawî joy and pleasure through the manifestation of Ilahî Rahîmiyyah. That is to say, since the compassion, rahîmiyyah, and rahmah of the Creator for creatures are the most appropriate and sufficient, their suffering is turned into a sort of pleasure of reward for them. This transforms the pain arising from compassion into ma’nawî pleasure and joy, for to demonstrate compassion greater than Ilahî rahmah is meaningless and unjust. This was not merely a salve for me, but a healing remedy. Moreover, in the face of the ma’nawî pain at losing at the end of my life a valuable ma’nawî treasury, I shared in the universal mystery of the ma’nawî partnership of all the select Nur students with all their ‘amal as-sâlih and du'âs in the name of all; and I participated in the du'âs and claims of Tawhîd uttered by the jamâ’ah of all beings and living creatures, in the Fâtiha and Tashahhud in the salâh, we explained in al-Huccetu’z Zehra and Nur Anahtari; and since the elements earth, air, water and nûr are all tongues, I joined in the gifts of life that emerge from the earth and water, and the shukr and ‘ibâdah proceeding from the air, the beautiful words, material and ma’nawî, uttered by the nûr, and the shukr and hamd for all the ni’mahs in the universe and the universal ‘ibâdah and seeking of help of all the creatures, especially living creatures, in the Fâtiha and Tashahhud in the salâh; and I accompanied all the people of haqiqah and the people of îmân who travel the right path and declared “Amen!” to their du'âs and claims. The universal mystery of participating in all the above came to my assistance that night and was such a panacea for the grievous ma’nawî sickness I was suffering at being unable to perform my service in my sick, weak, despairing state, that I experienced a ma’nawî joy that in truth I had not found in my healthiest states in the time of my youth and in my most pleasurable awrâd. I offered endless shukr and was resigned to that awful illness. I exclaimed: “Alhamdulillahi bi ‘adadi ‘âshirati daqâiqi shahr-i Ramadhana fî kulli zaman”[[4]](#footnote-5)

اَلْبَاقِى هُوَ الْبَاقِى

Your Brother,

Said Nursî

Emirdağ Addendum (457)

“KNOW, O WRETCHED, SINFUL SAID. Why this proud, ghaflah, and istighnâ [to Allah]? Do you not see that your free will is as weak as a hair, your power less than a minute particle, your life as temporary as a flash of light, your consciousness as dull as a dim and decaying ray of light, your time as short as a passing moment, and your space the size of a grave? Yet your impotence is endless, your needs are infinite, your poverty is boundless, and your ambitions are limitless. Should such a person rely on what is in his hands and depend on his nafs, or should he rely on Allah, Ar-Rahmân Ar-Rahîm? Among the wrappings of His rahmah and chests of His ni’mahs are light-filled and light-diffusing suns and fruit-bearing trees, and among the streams rising from the source of His blessings and the floods of His rahmah are water and light.” Al-Mathnawi al-Nuri ( 145 )

“O my friends who are listening to these Notes! You should know that the reason I from time to time write the prayers, entreaties and munâjât of my heart to my Rabb, which ought to be secret and which are a derogation from custom, is to request Ilahî rahmah to accept speaking from my books instead of my tongue when death has silenced it. Yes, in a short life, the tawbah and regret of my temporary tongue which will be a kaffârah for my infinite sins are not sufficient. The tongue of book which is constant and permanent to an extent serves that purpose more. Thus, these entreaties and munajât have been written in Arabic thirteen years ago, {Thirteen years before this risale was written.} as a result of a tiresome storm of the rûh when the laughter of the Old Said will be transformed into the weeping of the New Said, at a time I awoke from the ghaflah sleep of youth in the morning of old age. The Turkish meaning of parts of them is as follows:

O my Rabb Who is Rahîm and O my Khâliq Who is Karîm! My life and youth are lost and gone through the misuse of my will. The waswasas which accord dhalâlah, the sorrows which accord abasement, the sins which accord sorrows have remained from the fruits of that life and youth in my hand. I am approaching the grave with this heavy load and sick heart and my face which is ashamed. As is to be and observed I am too unwillingly drawing close to the door of the grave with great speed like my deceased friends, peers and relations without deviating to left or right. That grave is the first door and the first station established and opened on the road to all eternity through eternal separation from this transient realm. And in the realm of this world, to which I am attached and by which I am distracted with love I understood with absolute certainty that it is perishing, it goes and it is transient and dies. And as is to be observed, the beings within it migrate convoy after convoy and disappear. Especially for those who bear nafs al-ammarah like me, this world is exceedingly cruel and treacherous. If it gives one pleasure, it inflicts a thousand pains. If it gives a single grape, it slaps a hundred times.

O my Rabb Who is Rahîm and O my Khâliq Who is Karîm! Through the mystery ofكُلُّ آتٍ قَرِيبٌ[[5]](#footnote-6)I already have seen that, soon, I worn my shroud, mounted my coffin, bade farewell to my friends. While going towards my grave I call out before in the court of Your rahmah through the language of my corpse’s being and the language of my rûh’s tongue: "Al-Amân![[6]](#footnote-7) Al-Amân! O Hannân! O Mannân! Save me from the shame of my sins!" Now I have reached the brink of my grave, I stood on my body which has worn my shroud on my neck and stretched out in my grave. Raising my head to the Court of Your Rahmah, I cry out shouting with all my strength: "Al-Amân! Al-Amân! O Hannân! O Mannân! Save me from the heavy burden of my sins!" Now I have entered my grave, I am wrapped in my shroud. Those who came to send me on my way left me alone and went. I await Your forgiveness and rahmah. I see clearly that there is no place of refuge or succour other than You. I cry out with all my strength from the ugly face of sins, the savage form of rebellion, at the narrowness of the place:

"Al-Amân! Al-Amân! O Rahmân! O Hannân! O Mannân! O Dayyân! Save me from the companionship of my ugly sins! Broaden my place! Ilahî! Your rahmah is my refuge. Your Beloved (Habîb) who is rahmah for all ‘âlams is my means to reach Your rahmah. I complain not about You but, I complain about my nafs and my state to You.

"O my Khâliq Who is Karîm and O my Rabb Who is Rahîm! Your creature and ‘abd called Said is both rebellious, and impotent, and ghâfil, and ignorant, and sick, and base, and a sinner, and aged, and a rebel, and like a runaway slave from his sayyid; but after forty years he has repented and wants to return to Your Court. He takes refuge in Your rahmah. He confesses his infinite sins and errors. Suffering from wahm and every sort of affliction, he beseeches and entreats You. If out of Your perfect rahmah You accept him, if You grant maghfirah and rahmah to him, that is out of Your glory. For You are Arhamurrâhimîn. If You do not accept, which door shall I go? Which other door is there? There is no Rabb other than You whose court may be approached. There is no haqq Ma’bûd other than You in whom may be refuged."

لاَ اِلهَ اِلاَّ اَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ آخِرُ الْكَلاَمِ فِى الدُّنْيَا وَ اَوَّلُ الْكَلاَمِ فِى اْلآخِرَةِ وَ فِى الْقَبْرِ اَشْهَدُ اَنْ لاَ اِلهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ

The Seventeenth Flash-12nd Note

**هَدَينَا اللّٰهُ وَ اِيَّاكُمْ اِلَى الصِّرَاطِ الْمُسْتَقِيمِ**

**سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ**

1. (Bestower of ni’mahs) [↑](#footnote-ref-2)
2. (For Allah is the Best of Protectors and He is Al-Arham Ar-Râhimîn) [↑](#footnote-ref-3)
3. (For us Allah suffices, and He is the Best Wakîl) (3:173) [↑](#footnote-ref-4)
4. (All hamd be to Allah to the number of all the seconds and minutes of Ramadhan in all time!) [↑](#footnote-ref-5)
5. (Everything that is coming is close) [↑](#footnote-ref-6)
6. (Alas! Mercy! Pity!) [↑](#footnote-ref-7)