فَنَادٰى فِى الظُّلُمَاتِ اَنْ لآَ اِلٰهَ اِلآَّ اَنْتَ سُبْحَانَكَۗ اِنّ۪ى كُنْتُ مِنَ الظَّالِم۪ينَۚ٭ اِذْ نَادَى رَبَّهُ اَنِّى مَسَّنِىَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرَّاحِمِينَ ٭فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللّٰهُۘ لآَ اِلٰهَ اِلاَّ هُوَۜ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظ۪يمِ\* حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيلُ ٭لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ الْعَلِىِّ الْعَظِيمِ ٭ يَا بَاقِى اَنْتَ الْبَاقِى ٭يَا بَاقِى اَنْتَ الْبَاقِى ٭[[1]](#footnote-2)

 [This first section of the Thirty-First Letter is six Flashes, which will show one of the many nûrs of each of the above blessed phrases (kalimât al-mubârakah) which have great fadhîlah in being recited thirty-three times every time, particularly between Maghrib and 'Isha.]

**The First Flash**

The du’â of Hazrat Yûnus ibn Matta ‘alâ nabiyyinâ and ‘Alayhissalâtu Wassalâm[[2]](#footnote-3) is one of the greatest du’âs and the most important means for acceptance of the du’â.

A summary of the well-known story of Hazrat Yûnus ‘Alayhissalâm: He was cast into the sea, and a large fish swallowed him. In a state of the sea being stormy, the night tempest and dark and hope ceased from all sides, the du’â of لاَ اِلهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِينَ[[3]](#footnote-4) swiftly became the means of salvation for him. The great mystery of this du’â is this: In that state, causes entirely became of no avail. Because in that state, to save him, such a One was needed Whose command to be obeyed and carried out by both the fish and the sea and the night and the sky. Because the night, the sea and the fish were united against him. One Who subjugates the three of these to His commands could disembark him to the shore of salâmât. If all creation had become his servants and helpers, they would have been of no help. That means causes have no effect. Since he saw ‘ayn al-yaqîn, that there could be no refuge other than the Causer of Causes[[4]](#footnote-5), and since the mystery of Ahadiyyah unfolded within the nûr of Tawhîd, that du’â suddenly subjugated the night, the sea and the fish. It turned the belly of the fish into a submarine through that nûr of tawhîd, and the sea amidst the dread of the quaking mountainous waves became a safe plain, an arena for wandering and a place of excursion through that nûr of tawhîd, and it swept the clouds from the face of the sky through that nûr and set the moon over his head like a lantern. The creation that had been pressing and threatening him from all sides showed him a friendly face from every direction. So that he reached the shore of salâmât and witnessed that Rabbânî favour beneath the yaqtîn[[5]](#footnote-6) tree.

Thus, we are in a state that is one hundred times more terrifying than the first state of Hazrat Yûnus ‘Alayhissalâm. Our night is the future. Our future, through the eye of ghaflah, is a hundred times darker and more terrifying than his night. Our sea is this bewildered globe of the earth of ours. There are thousands of corpses on each wave of this sea; it is a thousand times more frightening than his sea. The desires of our nafs are our fish; through clenching our eternal life, it works to destroy it. This fish is a thousand times more destructive than his. For his fish destroys a hundred-year life. As for our fish, it works to destroy hundreds of millions of years of life.

Since this is our true state, through following Hazrat Yûnus ‘Alayhissalâm, we too should turn our face from all causes and take refuge directly in our Rabb Who is the Causer of Causes[[6]](#footnote-7) and we should say: لاَ اِلهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِينَ[[7]](#footnote-8) and understand with ‘ayn al-yaqîn that the One Who will repel from us the harm of the future, the world and the desires of the nafs which unite against us because of our ghaflah and dhalâlah can only be The One under Whose command is the future, under Whose rule is the world, under Whose dominion is our nafs.

Is there any cause other than Al-Khâliq of the Samâwât and Earth Who will know the most subtle and secret thoughts of our heart, and will lighten the future for us by creating the âkhirah, and will save us from the hundred thousand overwhelming waves of the world? By no means! Other than the One Who is Al-Wâjib Al-Wujûd, nothing, in any way, can give aid and salvation without His permission and irâdah.

Since this is the haqiqah of the situation, just as his fish became a mount, a submarine and his sea became a safe plain and the night took a beautiful form with moonlight for Hazrat Yûnus ‘Alayhissalâm as a result of that du’â, so too, with the mystery of that du’â, we should say: لاَ اِلهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِينَ. We should engage the gaze of mercy with the sentence لاَ اِلهَ اِلاَّ اَنْتَ[[8]](#footnote-9) upon our future, with the word سُبْحَانَكَ[[9]](#footnote-10) upon our world, and with the phrase اِنِّى كُنْتُ مِنَ الظَّالِمِينَ[[10]](#footnote-11) upon our nafs. So that our future may illumine with the nûr of îmân and the moonlight of the Qur'an, and the terror and wilderness of our night may transform into friendly familiarity and a place of excursion. And on our world and ground, which are cast into non-existence by boarding infinite corpses on the waves of the years and centuries through the continuous alternation of life and death, we may safely travel on that sea embarking on the haqiqah of Islam which is a ma’nawî ship made in the dockyard of Al-Qur’an al-Hakîm, so that the duty of our life may finish by disembarking to the shore of salâmât. Instead of fear and terror, the storms and quakes of that sea may pleasingly caress and illumine the gaze of admonition and tafakkur by refreshing the views of the excursion like cinema screens. Also, by that mystery of the Qur'an and through the tarbiyyah of Furqân; our nafs will not ride us, it may become our mount, embark us on itself and may be a powerful means for us in the attainment of our eternal life.

**In Short:** Since man, due to the comprehensiveness of his essence suffers from malaria, he also suffers from the quakes and tremors of the earth, and the supreme quake of the universe at the time of qiyâmah. And just as he fears a microscopic microbe, so too he fears the comet that appears among the lofty planets. Just as he loves his home, so too, does he love the huge world. Just as he loves his little garden, so too he ardently loves infinite and eternal Jannah. The One Who the whole universe is in the grasp of His disposal, both particle and planet are under His command can only be such a man's Ma’bûd, Rabb, refuge, saviour and purpose.

Definitely, such a man is constantly in need to say like Yûnus (as):لاَ اِلهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِينَ[[11]](#footnote-12)

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيم

1. (He prayed to Us from the depths of darkness, "There is no Ilah but You; You are Subhân! Indeed, I have been of the dhâlims!" \* When he prayed to his Rabb saying, "Verily harm has afflicted me, and You are the Most Merciful of the Merciful (Ar-Rahmânurrahîm)." \* Now, if they turn away from you, (O Prophet) say: "Allah is all-sufficient for me. There is no Ilah but Him. I do tawakkul on Him and He is Ar-Rabb of al-‘arsh al-adhîm" \*Allah is enough for us; and how excellent a guardian is He!" \* There is no strength and no power but in Allah, He is Al-‘Alî, Al-‘Adhîm. \* O Bâqî, You are the Eternal One! O Bâqî, You are the Eternal One! \* "To the believers, it is a guide and a healing.") [↑](#footnote-ref-2)
2. (Salâm be upon our Prophet and upon him) [↑](#footnote-ref-3)
3. ("There is no Ilah but You; You are Subhân! Indeed, I have been of the dhâlims!") [↑](#footnote-ref-4)
4. (**Musabbib Al Asbâb:** The creator of the causes, Allah Jalla Jalâluhu) *(Tr.)* [↑](#footnote-ref-5)
5. (A tree from which the leaves and branches creeping out of it are like groud and watermelon) *(Tr.)* [↑](#footnote-ref-6)
6. (**Musabbib Al Asbâb:** The creator of the causes, Allah Jalla jalâluhu) *(Tr.)* [↑](#footnote-ref-7)
7. ("There is no Ilah but You; You are Subhân! Indeed, I have been of the dhâlims!") [↑](#footnote-ref-8)
8. (There is no Ilah but you) [↑](#footnote-ref-9)
9. (You are Subhân!) [↑](#footnote-ref-10)
10. (Indeed, I have been of the dhâlims) [↑](#footnote-ref-11)
11. ("There is no Ilah but You; You are Subhân! Indeed, I have been of the dhâlims!") [↑](#footnote-ref-12)