The Seventh Word

If you want to understand how valuable two talismans آمَنْتُ بِاللّٰهِ وَ بِالْيَوْمِ اْلآخِرِ[[1]](#footnote-2) are, which solve doubts and difficulties and open the obscure enigma of the universe and the door of happiness for the rûh of man, and how beneficial two panacea-like medicines — having tawakkul and taking refuge in one’s Khâliq with patience and to offer du’â and beseech to one’s Razzâq with shukr — are, and how important, precious and splendid a ticket on the journey to all eternity, provision for the âkhirah and nûr in the grave — listening to the Qur'an, obeying its commands, performing the salâh and giving up kabâir — are, look at this short story in the form of a comparison and listen:

One time, a soldier falls into a very dismaying situation on the battlefield, in the field of examination and the cycle of profit and loss. It is as follows:

He is injured with two terrible deep wounds on his two sides, right and left, and behind him, a huge lion stands as though waiting to attack him. And, in front of his eyes, a gallows has been set up; it annihilates all his beloveds by hanging them and awaits him too. Furthermore, he has a long journey and is exiled aside from being in this situation. While the unfortunate is despairingly thinking amidst this terror, a luminous person like Khidhr, who wishes khayr, appears on his right side. He says to him, "Do not despair. I shall give you two talismans, and I will teach you them. If you use them well, the lion becomes a horse that is submissive to you. The gallows, too, turn into a nice swing for your pleasure and journey. Furthermore, I shall give you two medicines. If you use them well, those two rotten and fetid wounds of yours transform into two sweet-scented, elegant flowers called the Rose of Muhammad (asm). Furthermore, I shall give you a ticket. With it, you can pass the way that takes a year in a day as though flying. Here, if you do not believe, experiment a bit so that you can understand that it is true." Indeed, he experimented a bit and affirmed that it was true. Yes, I, that is, the unfortunate Said, affirm it too, because I experimented a bit and saw that it is really true.

Then he suddenly saw that a deceptive, wily man who was fond of merriment, like shaytan, came from his left side, bringing with him many adornments, ornamented pictures, fantasies and intoxicants. He stopped before him and said:

"Hey, friend! Come on, let's get drunk and make merry together. Let's look at these pictures of beautiful girls, listen to these nice songs and eat these sweet foods."

**The Question:** "Haha! What is it in your mouth that you are secretly reciting?"

**Answer:** "A talisman."

- "Stop that incomprehensible thing! Let's not spoil our present merry!"

**Q-** "Ha, what is that in your hands?"

**A-** "A medicine."

-"Throw it away! You are healthy. You have nothing to worry about. It is the time of cheer."

**Q-** "Ha, what is that paper with five marks on it?"

**A-** "A ticket. A voucher for rations."

- "Tear them up! What need do we have for a journey in this beautiful spring?" he said. He tried to convince him with every sort of wile. The unfortunate even inclined a bit towards him. Yes, man can be deceived. I was deceived by such a cunning one.

Suddenly, from his right side, a voice comes like thunder and says, "Do not be deceived! And say to that cunning one: If you have the remedy to kill the lion behind me, to take away the gallows before me, to remove the wounds on my right and my left and to prevent the journey behind me, if you find it, let’s do so, and show us and let us see it! Then say, Come on, let’s make merry together. Otherwise, shut up, you fool! Let this samâwî man like Khidhr speak what he will say."

O my nafs, which laughed in its youth and now cries over its own laughter! Know! As for the unfortunate soldier, it is you and mankind. As for the lion, it is the appointed time for the end of one's life. As for the gallows, it is death, fade and separation that all friends bid farewell to and disappear in the turn of night and day. As for the two wounds, one is the infinite and troublesome impotence of man, while the other is the grievous and boundless poverty of man. As for the exile and journey, it is the long journey of examination that passes through al-‘âlam al-arwâh, the womb of the mother, childhood, old age, the world, the grave, the barzakh, the rising from the dead and the assembly of judgment and the Sirât. As for those two talismans, they are îmân in Janâb-i Haqq and îmân in the âkhirah.

Yes, with this sacred talisman, death takes the form of a submissive horse and Burâq that carry the mu’min man from the dungeon of this world to the gardens of Jannah and the hudhur of Rahmân. It is because of this that the perfected people, who have seen the haqiqah of death, have loved death. They wished to die before death came. Furthermore, with that talisman of îmân, the passage of time, which is the gallows, fade and separation, death and departure from life, takes the form of a means to behold and watch with perfect pleasure the fresh, multicoloured and various miracles of the embroideries of As-Sâni’ Zuljalâl, the wonders of His Qoudrah and the manifestations of His rahmah. Yes, mirrors that display the colours of the sun's nûr being changed and renewed and the images of the cinema being changed form more beautiful and better scenes. As for the two medicines, one is tawakkul with patience. It is to rely upon the qoudrah of one's Khâliq and trust in His hikmah. Is that so?

Yes, what fear can a man have who, with the certificate of impotence, relies on the Sultân of the universe, Who possesses the command, كن فَيَكُونُ[[2]](#footnote-3)? For, in the face of the most terrible calamity, with a tranquil heart, he relies upon his Rabb, Who is Rahîm, by saying,اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ[[3]](#footnote-4). Yes, one who possesses ma’rifatullah takes pleasure from impotence and fear of Allah. Yes, there is pleasure in fear.

If a twelve-month-old baby had intelligence and was asked, "What is the most pleasurable and sweetest state of yours?" he might say, "It is the state in which I still take refuge in my mother’s tender breast, through understanding my impotence and weakness, although I fear my mother's gentle slap." But the compassion of all mothers is only a flash of the manifestation of rahmah. It is because of this that the perfected people have found such pleasure in impotence and fear of Allah that they have eagerly freed themselves of their own strength and power and taken refuge in Allah with their impotence. They have made impotence and fear an intercessor (shafî’) for themselves.

As for the other medicine, it consists of seeking and offering du’â with shukr and contentment and trusting the rahmah of Razzâq, Who is Rahîm. Is that so?

Yes, how can poverty and need be painful and burdensome for a guest of a Jawwâd, Who is Karîm, Who makes the whole face of the earth a table of ni’mah and makes the spring a bunch of flowers and places it on that table and scatters it over it? Rather, his poverty and need take the form of a pleasant appetite. He works to increase his poverty as well as his appetite. It is because of this that the perfected people have felt proud of poverty. Beware, do not misunderstand! It means to beseech Allah by recognising his own poverty before Him. Otherwise, it is not to display one's poverty to people and assume the state of a beggar.

As for the ticket and voucher, it is to perform the fardhs foremost, the salâh, and to give up kabâir. Is that so?

Yes, through the agreement of the people who are devotedly attached to the Islamic sciences, the people who witness the truths of religion and the people of kashf and zawq, on the long and dark road to all eternity, the provisions, rations, light and Burâq can only be obtained by conforming to the commands of the Qur'an and avoiding its prohibitions. Otherwise, science and philosophy, art and hikmah are not worth a penny along that road. Their light continues until the door of the grave.

Thus, O my lazy nafs! How little, light and easy it is to perform the five daily salâh and give up the seven kabâir! If you have the mind and it is not corrupted, you can understand how important and great their results, fruits and benefits are, and you can say to shaytan and that man who encourages you to commit fisq and dissipation:

"Tell us and allow us to hear you if there is a remedy to kill death, eradicate transience from the world, remove impotence and poverty from mankind and close the door of the grave! If there is not, shut up! The Qur'an reads the universe in the great masjîd of the universe. Let us listen to it. Let us be illuminated with that nûr! Let us act through its hidâyah and make it our constant wird. Yes, the *word* is the Qur'an, and it is referred to as the Qur'an. It is the Haqq; it comes from the Haqq, says the Haqq, shows the haqiqah and spreads hikmah full of nûr..."

اَللّٰهُمَّ نَوِّرْ قُلُوبَنَا بِنُورِ اْلاِيمَانِ وَ الْقُرْآنِ اَللّٰهُمَّ اَغْنِنَا بِاْلاِفْتِقَارِ اِلَيْكَ وَ لاَ تَفْقُرْنَا بِاْلاِسْتِغْنَاءِ عَنْكَ تَبَرَّاْنَا اِلَيْكَ مِنْ حَوْلِنَا وَ قُوَّتِنَا وَ الْتَجَئْنَا اِلَى حَوْلِكَ وَ قُوَّتِكَ فَاجْعَلْنَا مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ لاَتَكِلْنَا اِلَى اَنْفُسِنَا وَاحْفَظْنَا بِحِفْظِكَ وَارْحَمْنَا وَ ارْحَمِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ صَلِّ وَ سَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ خَلِيلِكَ وَ جَمَالِ مُلْكِكَ وَ مَلِيكِ صُنْعِكَ وَ عَيْنِ عِنَايَتِكَ وَ شَمْسِ هِدَايَتِكَ وَ لِسَانِ حُجَّتِكَ وَ مِثَالِ رَحْمَتِكَ وَ نُورِ خَلْقِكَ وَ شَرَفِ مَوْجُودَاتِكَ وَ سِرَاجِ وَحْدَتِكَ فِى كَثْرَةِ مَخْلُوقَاتِكَ وَ كَاشِفِ طِلْسِمِ كَائِنَاتِكَ وَ دَلاَّلِ سَلْطَنَةِ رُبُوبِيَّتِكَ وَ مُبَلِّغِ مَرْضِيَّاتِكَ وَ مُعَرِّفِ كُنُوزِ اَسْمَائِكَ وَ مُعَلِّمِ عِبَادِكَ وَ تَرْجُمَانِ آيَاتِكَ وَمِرْآتِ جَمَالِ رُبُوبِيَّتِكَ وَ مَدَارِ شُهُودِكَ وَ اِشْهَادِكَ وَ حَبِيبِكَ وَ رَسُولِكَ الَّذِى اَرْسَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ عَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ وَ عَلَى اِخْوَانِهِ مِنَ النَّبِيِّنَ وَ الْمُرْسَلِينَ وَ عَلَى مَلٰئِكَتِكَ الْمُقَرَّبِينَ وَ عَلَى عِبَادِكَ الصَّالِحِينَ آمِين

1. (I believe in Allah and the Last Day.) [↑](#footnote-ref-2)
2. ("Be!" and it is.) [↑](#footnote-ref-3)
3. ("We belong to Allah, and to Him we shall return.") [↑](#footnote-ref-4)