# Bismillah[[1]](#footnote-1)

*In the name of God, the Merciful, the Compassionate*

*And from Him do we seek help.*

*All praise be to God, the Sustainer of All the Worlds, and blessings and peace be upon our master Muhammad, and on all his Family and Companions.*

*[Brother! You wanted a few words of advice from me, so listen to a few truths included in eight short stories, which since you are a soldier, are in the form of comparisons of a military nature. I consider my own soul to need advice more than anyone, and at one time I addressed my soul at some length with eight Words inspired by eight verses of the Qur'an from which I had benefited. Now I shall address my soul with these same Words, but briefly and in the language of ordinary people. Whoever wishes may listen together with me.]*

*Bismillah,* *"In the Name of God,"* is the start of all things good. We too shall start with it. Know, O my soul! Just as this blessed phrase is a mark of Islam, so too it is constantly recited by all beings through their tongues of disposition. If you want to know what an inexhaustible strength, what an unending source of bounty is*Bismillah,* listen to the following story which is in the form of a comparison. It goes like this:

Someone who makes a journey through the deserts of Arabia has to travel in the name of a tribal chief and enter under his protection, for in this way he may be saved from the assaults of bandits and secure his needs. On his own he will perish in the face of innumerable enemies and needs. And so, two men went on such a journey and entered the desert. One of them was modest and humble, the other proud and conceited. The humble man assumed the name of a tribal chief, while the proud man did not. The first travelled safely wherever he went. If he encountered bandits, he said: *"I am travelling in the name of such-and-such tribal leader,"* and they did not molest him. If he came to some tents, he was treated respectfully due to the name. But the proud man suffered indescribable calamities throughout his journey. He both trembled before everything and begged from everything. He was abased and became an object of scorn.

My proud soul! You are the traveler, and this world is a desert. Your impotence and poverty have no limit, and your enemies and needs are endless. Since it is thus, take the name of the Pre-Eternal Ruler and Post-Eternal Lord of the desert and be saved from begging before the whole universe and trembling before every event.

Yes, this phrase is a treasury so blessed that your infinite impotence and poverty bind you to an infinite power and mercy; it makes your impotence and poverty a most acceptable intercessor at the Court of One Ail-Powerful and Compassionate. The person who acts saying, *"In the Name of God,"* resembles someone who enrolls in the army. He acts in the name of the government; he has fear of no one; he speaks, performs every matter, and withstands everything in the name of the law and the name of the government.

At the beginning we said that all beings say *"In the Name of God"* through the tongue of disposition. Is that so?

Indeed, it is so. If you were to see that a single person had come and had driven all the inhabitants of a town to a place by force and compelled them to work, you would be certain that he had not acted in his own name and through his own power, but was a soldier, acting in the name of the government and relying on the power of the king.

In the same way, all things act in the name of Almighty God, for minute things like seeds and grains bear huge trees on their heads; they raise loads like mountains. That means all trees say: *"In the Name of God,"* fill their hands from the treasury of mercy, and offer them to us. All gardens say: *"In the Name of God,"* and become cauldrons from the kitchens of Divine power in which are cooked numerous varieties of different foods. All blessed animals like cows, camels, sheep, and goats, say: *"In the Name of God,*" and produce springs of milk from the abundance of mercy, offering us a most delicate and pure food like the water of life in the name of the Provider. The roots and rootlets, soft as silk, of plants, trees, and grasses say: *"In the Name of God,"* and pierce and pass through hard rock and earth. Mentioning the name of God, the name of the Most Merciful, everything becomes subjected to them.

The roots spreading through hard rock and earth and producing fruits as easily as the branches spread through the air and produce fruits, and the delicate green leaves retaining their moisture for months in the face of extreme heat, deal a slap in the mouths of Naturalists and jab a finger in their blind eyes, saying: "Even heat and hardness, in which you most trust, are under a command. For like the Staff of Moses, each of those silken rootlets conforms to the command of,

*And We said, O Moses, strike the rock with your staff, (*2:60*)*

and splits the rock. And the delicate leaves fine as cigarette paper recite the verse,

*O fire he coolness and peace* (21:69)

against the heat of the fire, each like the members of Abraham (UWP).

Since all things say: *"In the Name of God,"* and bearing God's bounties in God's name, give them to us, we too should say: *"In the Name of God."* We should give in the name of God, and take in the name of God. And we should not take from heedless people who neglect to give in God's name.

***Question:*** We give a price to people, who are like tray-bearers. So what price does God want? Who is the true owner?

***The Answer:*** Yes, the price the True Bestower of Bounties wants in return for those valuable bounties and goods is three things: one is***remembrance,*** another is***thanks,*** and the other is***reflection.*** Saying, *"In the Name of God"* at the start is remembrance, and, *"All praise be to God"* at the end is thanks. And perceiving and thinking of those bounties, which are priceless wonders of art, being miracles of power of the Unique and Eternally Besought One and gifts of His mercy, is reflection. However foolish it is to kiss the foot of a lowly man who conveys to you the precious gift of a king and not to recognize the gift's owner, it is a thousand times more foolish to praise and love the apparent source of bounties and forget the True Bestower of Bounties.

O my soul! If you do not wish to be foolish in that way, give in God's name, take in God's name, begin in God's name, and act in God's name. And that's the matter in a nutshell!

# Afterlife[[2]](#footnote-2)

If you want to understand what valuable, difficulty-resolving talismans are the two parts of the phrase I believe in God and the Last Day, which solve both the enigmatical riddle of creation and open the door of happiness for the human spirit, and what beneficial and curative medicines are reliance on your Creator and taking refuge in Him through patience and entreaty, and supplicating your Provider through thanks, and what important, precious, shining tickets for the journey to eternity —and provisions for the hereafter and lights for the grave— are listening to the Qur'an, obeying its commands, performing the prescribed prayers, and giving up serious sins, then listen and pay attention to this comparison:

One time a soldier fell into a most grave situation in the field of battle and examination, and the round of profit and loss. It was as follows:

The soldier was wounded with two deep and terrible wounds on his right and left sides and behind him stood a huge lion as though waiting to attack him. Before him stood a gallows which was putting to death and annihilating all those he loved. It was awaiting him too. Besides this, he had a long journey before him: he was being exiled. As the unfortunate soldier pondered over his fearsome plight in despair, a kindly person shining with light like Khidr appeared. He said to him: *"Do not despair. I shall give you two talismans and teach you them. If you use them properly, the lion will become a docile horse for you, and the gallows will turn into a swing for your pleasure and enjoyment. Also I shall give you two medicines. If you follow the instructions, those two suppurating wounds will be transformed into two sweet-scented flowers called the Rose of Muhammad (PBUH). Also, I shall give you a ticket; with it, you will be able to make a year's journey in a day as though flying. If you do not believe me, experiment a bit, so that you can see it is true."* The soldier did experiment a bit, and affirmed that it was true. Yes, I, that is, this unfortunate Said, affirm it too. For I experimented and saw it was absolutely true.

Sometime later he saw a sly, debauched-looking man, cunning as the Devil, coming from the left bringing with him much ornamented finery, decorated pictures and fantasies, and many intoxicants. He stopped before the soldier, and said:

*"Hey, come on, my friend! Let's go and drink and make merry. We can look at these pictures of beautiful girls, listen to the music, and eat this tasty food."* Then he asked him: *"What is it you are reciting under your breath?"*

*"A talisman,"* came the reply.

*"Stop that incomprehensible nonsense! Let's not spoil our present fun!"* And he asked a second question: *"What is that you have in your hand?"*

*"Some medicine,"* the soldier replied.

*"Throw it away! You are healthy, there is nothing wrong with you. It is the time of cheer."* And he asked: *"What is that piece of paper with five marks on it?"*

*"It is a ticket and a rations card."*

*"Oh, tear them up!"*, the man said. *"What need do we have of a journey this beautiful spring?"* He tried to persuade him with every sort of wile, and the poor soldier was even a bit persuaded. Yes, man can be deceived. I was deceived by just such cunning deceptions.

Suddenly from the right came a voice like thunder. *"Beware!"*, it said. *"Do not be deceived! Say to that trickster: 'If you have the means to kill the lion behind me, remove the gallows from before me, repulse the things wounding my right and my left, and prevent the journey in front of me, then come on and do so! Show that you can and let us see it! Then say, come on, let's go and enjoy ourselves. Otherwise be silent!' Speak in the same way as that Khidr-like God-inspired man."*

O my soul, which laughed in its youth and now weeps at its laughter! Know that the unfortunate soldier is you, and man. The lion is the appointed hour. As for the gallows, it is death, decline, and separation, through which, in the alternation of night and day, all friends bid farewell and are lost. Of the two wounds, one is man's infinite and troublesome impotence, while the other is his grievous and boundless poverty. The exile and journey is the long journey of examination which passes from the world of spirits through the womb and childhood to old age; through the world and the grave and the intermediate realm, to the resurrection and the Bridge of Sirat. As for the two talismans, they are belief in Almighty God and the hereafter.

Yes, through the second sacred talisman, death takes on the form of a mastered horse, a steed to take believing man from the prison of this world to the gardens of Paradise and the presence of the Most Merciful One. It is because of this that the wise who have seen death's reality have loved it. They have wanted it before it came. And through the talisman of belief in God, the passage of time, which is decline and separation, death and decease and the gallows, takes on the form of the means to observe and contemplate with perfect pleasure the miracles of the All-Glorious Maker's various, multicolored, ever-renewed embroideries, the wonders of His power, and the manifestations of His mercy. Yes, when mirrors reflecting the colors of the sun's light are changed and renewed, and the images of the cinema changed, better, more beautiful scenes are formed.

As for the two medicines, one is trusting in God and patience, and the other is relying on the power of one's Creator and having confidence in His wisdom. Is that the case? Indeed it is. What fear can a man have, who, through the certificate of his impotence, relies on a Monarch of the World with the power to command: "Be!" and it is (2:117)For in the face of the worst calamity, he says: Verily, to God do we belong, and verily to Him is our return, (2:156) and places his trust in his Most Compassionate Sustainer. A person with knowledge of God takes pleasure from impotence, from fear of God. Yes, there is pleasure in fear. If a twelve-month baby were sufficiently intelligent and it were asked him*: "What is most pleasurable and sweetest for you?"*, he might well say: *"To realize my powerlessness and helplessness, and fearing my mother's gentle smack to at the same time take refuge in her tender breast."* But the compassion of all mothers is but a flash of the manifestation of Divine mercy. It is for this reason that the wise have found such pleasure in impotence and fear of God, vehemently declaring themselves to be free of any strength and power, and have taken refuge in God through their powerlessness. They have made powerlessness and fear an intercessor for themselves.

The second medicine is thanks and contentment, and entreaty and supplication, and relying on the mercy of the All-Compassionate Provider. Is that so? Yes, for how can poverty, want and need be painful and burdensome for a guest of an All-Generous and Munificent One Who makes the whole face of the earth a table of bounties and the spring a bunch of flowers, and Who places the flowers on the table and scatters them over it? Poverty and need take on the form of a pleasant appetite. The guest tries to increase his poverty in the same way he does his appetite. It is because of this that the wise have taken pride in want and poverty. But beware, do not misunderstand this! It means to be aware of one's poverty before God and to beseech Him, not to parade poverty before the people and assume the air of a beggar.

As for the ticket and voucher, it is to perform the religious duties, and foremost the prescribed prayers, and to give up serious sins. Is that so? Yes, it is, for according to the consensus of those who observe and have knowledge of the Unseen and those who uncover the mysteries of creation, the provisions, light, and steed for the long, dark road to post-eternity may only be obtained through complying with the commands of the Qur'an and avoiding what it prohibits. Science, philosophy, and art are worth nothing on that road. Their light reaches only as far as the door of the grave.

O my lazy soul! How little and light and easy it is to perform the five daily prayers and give up the seven deadly sins! If you have the faculty of reason and it is not corrupted, understand how important and extensive are their results, fruits, and benefits! Say to the Devil and that man who were encouraging you to indulge in vice and dissipation*: "If you have the means to kill death, and cause decline and transience to disappear from the world, and remove poverty and impotence from man, and close the door of the grave, then tell us and let us hear it! Otherwise, be silent! The Qur'an reads the universe in the vast mosque of creation. Let us listen to it. Let us be illuminated with that light. Let us act according to its guidance. And let us recite it constantly. Yes, the Qur'an is the word. That is what they say of it. It is the Qur'an which is the truth and comes from the Truth and says the truth and shows the truth and spreads luminous wisdom."*

O God! Illuminate our hearts with the light of belief and the Qur'an.

O God! Enrich us with the need of You and do not impoverish us with the lack of need of You. Make us free of our own strength and power, and cause us to take refuge in Your strength and power. Appoint us among those who place their trust in You, and do not entrust us to ourselves. Protect us with Your protection. Have mercy on us and have mercy on all believing men and women. And grant blessings and peace to our Master Muhammad, Your Servant and Prophet, Your Friend and Beloved, the Beauty of Your Dominion and the Sovereign of Your Art, the Essence of Your Favor and the Sun of Your Guidance, the Tongue of Your Proof and the Exemplar of Your Mercy, the Light of Your Creation and the Glory of Your Creatures, the Lamp of Your Unity in the Multiplicity of Your Creatures and the Discloser of the Talisman of Your Beings, the Herald of the Sovereignty of Your Dominicality and the Announcer of those things pleasing to You, the Proclaimer of the Treasuries of Your Names and the Instructor of Your Servants, the Interpreter of Your Signs and the Mirror of the Beauty of Your Dominicality, the Means of witnessing You and bearing witness to You, Your Beloved and Your Messenger whom You sent as a Mercy to All the Worlds, and to all his Family and Companions, and to his brothers among the prophets and messengers, and to Your angels and to the righteous among Your servants. AMEN.

1. From the 1st Words, The Words, BSN [↑](#footnote-ref-1)
2. From the 7th Word, The Words, BSN [↑](#footnote-ref-2)