# THE TWENTY-FIFTH FLASH

**It consists of Twenty-Five Remedies.**

(It was written as a salve, a solace, a ma’nawî prescription for the sick and in the form of a visit to the sick and a du‘â for the illness being passed.)

**Warning and Apology**

Just as this ma’nawî prescription was written faster than all our writings, {**Note:** This risale was written in four and a half hours. Signed, Rüshtü, Re'fet, Husrev, Said.} so was it swiftly reviewed like its composition only once — unlike all the others — without finding any time to correct and paying particular attention to it. That is to say, it has remained orderless as the first draft. In order to not spoil the meanings that came to the heart in a fitrî manner by paying particular attention to them and using the art, we did not consider it necessary to revise them. May the people who read it, especially the sick, feel not annoyed and offended at some unpleasant expressions or harsh words and phrases and offer du‘â for me.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اَلَّذِينَ اِذَا اَصَابَتْهُمْ مُصِيبَةٌ قَالُوا اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ[[1]](#footnote-2) ٭ وَالَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ وَاِذَا مَرِضْتُ فَهُوَ يَشْفِينِ[[2]](#footnote-3)

In this Flash, we declare briefly ***Twenty-Five Remedies***, which can be a true solace and a beneficial salve for the sick and those struck by calamity, who form one tenth of mankind.

FIRST REMEDY

Ohelpless ill one! Do not worry, be patient! Your illness is not a disease for you but rather a sort of medicine. Because life is a capital; it departs. If it does not yield fruit, it will be lost. And if it is in ease and ghaflah, it departs most swiftly. Illness makes that capital of yours yield huge profits. Also, it does not allow life to pass quickly, it holds it and lengthens it so that it should depart after yielding fruits. Thus, as an indication of life being long through illness, the following proverb is on everybody's tongue: "The times of calamity are so long, the times of happiness so short."

SECOND REMEDY

O impatient ill one! Be patient, rather offer shukr! This illness of yours can transform each of the minutes of your life into an hour's ‘ibâdah. Because ‘ibâdah is of two sorts. One is active ‘ibâdah like the well-known ‘ibâdah such as salâh etc... The other is passive ‘ibâdahs that through illnesses and calamities, one who struck by calamity feels his impotence and weakness, takes refuge in his Khâliq, Who is Rahîm, beseeches to Him and attain a sincere, ma’nawî ‘ibâdah without riyâ. Yes, there are sahîh riwâyât about a life passing with the illness being counted as ‘ibâdah for the mu’min on condition he does not complain about Allah. To such a degree that it is established by sahîh riwâyât and sound kashf that one minute's illness of some sick, who have patience and offer shukr, becomes an hour's ‘ibâdah and one minute's illness of certain perfected men becomes a day's ‘ibâdah. Do not complain about an illness, which transforms one minute of your life into a thousand minutes and causes you to gain a long life, but rather offer shukr!

THIRD REMEDY

Oill one who lacks endurance! The continuous depart of those who come to this world, the young growing old and man continuously revolving amid death and separation testify that man did not come to this world to enjoy himself and receive pleasure.

Also, while man is the most perfect, the most elevated of living beings and the richest of them regarding equipment, rather the sultân of living beings, by means of thinking of past pleasures and future troubles, he passes only a grievous, difficult life at the lowest degree compared with animals. This means that man has not come to this world in order to live well and pass his life with ease and pleasure. Rather, man, who possesses immense capital in his hand, has come here to work for the happiness of an eternal everlasting life by trade. The capital given to his hand is life. If there were no illnesses, health and well-being give ghaflah; they show the world to be pleasant and cause the âkhirah to be forgotten. They do not want man to remember death and the grave; they cause his capital of life to be unnecessarily spent in vain. As for the illness, it suddenly causes him to open his eyes and says to his being and body: "You are not immortal. You are not free and independent. You have a duty. Give up the pride; think of the One Who created you. Know that you will enter the grave and prepare yourself according to it!" Thus, from this point of view, illness is a never deceiving advisor and a warning guide (Murshid). It should not be complained about but rather thanked in this aspect. If it is too heavy, patience should be asked.

FOURTH REMEDY

O, complaining ill one! It is your right not to complain but to offer shukr and patience. Because your body and members and equipment are not your property. You did not make them; you did not buy them from other workshops. That means they are the property of another. Their owner (Mâlik) has disposal over his property as he wishes.

As is said in the Twenty-Sixth Word, for example, an extremely rich and skilful craftsman, in order to show his beautiful art and valuable wealth and for the purpose of making a wretched man fulfil the duty of being a model, in return for a wage, in a brief hour, he clothes that poor man in a bejewelled and most artful garment he sewed. He works on the garment while it is on him and gives it various states. In order to display the extraordinary varieties of his art, he cuts the garment, alters, lengthens and shortens it. I wonder, does this paid poor man have the right to say to that person: "You are causing me trouble and causing me difficulty with the state you have given me by making me bow down and stand up; you are spoiling my beauty by cutting and shortening the garment which makes me beautiful" Can he say: “You were ruthless and unfair?”

Thus, exactly like this example, O ill one, in order to display the embroideries of His Asmâ Al-Husnâ, As-Sâni’ Zuljalâl spins the body garment, which He has clothed you by bejewelling it with luminous faculties like the eye, the ear, the mind and the heart, amid numerous states and changes you in many situations. Just as you recognize His Name of Razzâq through hunger, so know His Name of Shâfî through your illness. Since pains and calamities show the decrees of some of His Names, flashes from hikmah and rays from rahmah and many beauties in those rays are found within them. If the veil is lifted, behind the veil of illness that you fear and loathe, you will find many loveable beautiful meanings.

FIFTH REMEDY

O ill one who is subjected to sickness! Through my experiences, I came to the conclusion that, at this time, for some people, illness is a bestowal of Allah and a gift of Ar-Rahmân. Although I am not worthy of it, for eight or nine years, some young people have come on the occasion of illness in order to ask my du‘â. Whenever I saw an ill young person, I noticed that he had begun to think of his âkhirah compared with other youth. He does not have the drunkenness of youth. He saves himself to a degree from animal desires amid ghaflah. So I was looking at them and warning them that their illnesses within the limits of endurance were a bestowal of Allah. I would say: "I am not against this illness of yours, my brother. I don't feel compassion and pity for you because of the illness so I shall offer du‘â. Work on patience until illness awakens you completely; after it performs its duty, inshâAllah, Al-Khâliq, Who is Rahîm, will give you the healing (Shifa)."

As I was also saying: "Through the calamity of health, some of your peers fall into ghaflah, abandon the salâh, do not think of the grave and forget Allah; they shake and damage their infinite, eternal life even destroy it with the superficial pleasure of one-hour worldly life. With the eye of illness, you see your grave, a halting-place of yours which you will, in any case, enter, and the places of the âkhirah beyond it and you act in accordance with them. That means illness is the health for you. Health in some of your peers is an illness."

SIXTH REMEDY

O ill one complaining about pain! I ask you: think of your past life and remember the pleasurable happy days and the troublesome and sorrowful times that passed within that life. In any case, you will either say "Oh!" or "Ah!" That is, your heart or tongue will either say "Alhamdulillah, shukr be to Allah!", or "Ah! Alas and alack!" Note carefully, what makes you say "Oh, Alhamdulillah, shukr be to Allah!" is the ma’nawî pleasure dug out by thinking of the pains and calamities that you lived through; your heart offers shukr. Because the fading of the pain is a pleasure. Those pains and calamities, with their fading, bequeathed a pleasure in the rûh that if it is dug out by thinking, a pleasure flows and many shukr drops from the rûh. What makes you say "Ah! Alas and alack!" are such pleasurable and happy states you have experienced in the former times that bequeath a constant pain in your rûh with their fading. Whenever you think of them, the pain is again dug out; they cause regret and sorrow to flow.

Since one day's haram pleasure sometimes causes ma’nawî pain for a year. And in the pain received through a fleeting day's illness are many days' ma’nawî pleasure of sawâb and ma’nawî pleasure arising from the salvation due to its fading and being saved from it. Think of the result of this temporary illness, which you are suffering temporarily, and of the sawâb, which presents in its inner face. Say: "Oh Allah! This too will pass!" and offer shukr instead of complaining.

SIXTH REMEDY

{**Note:** Since this Flash occurred to me in a fitrî manner, two remedies have been written in the station of the Sixth Remedy. We just have left it so in order not to harm its fitrî manner. We did not change it thinking there might be a mystery.}

O my brother, who suffers pain from illness due to thinking of the pleasures of the world! If this world was permanent and if on our way there was no death and if the winds of separation and disappearance were not blowing and if there were no ma’nawî winters in the calamitous and stormy future, I, too, would have pitied your situation together with you. But since one day the world will throw us out and will close its ears to our cries, through the warnings of these illnesses, before it drives us out, we must give up the love of it beforehand. Before it abandons us, we must work to abandon it by our hearts.

Yes, illness warns us of the following meaning and says: "Your body is not composed of stone and iron but rather various materials which are always susceptible to decomposition. Give up the pride, understand your impotence, recognize your owner (Mâlik), know your duty and learn why you came to this world!" It secretly warns the heart's ear of this. Also, since the pleasure and joy of this world do not continue. Particularly, if they are not permitted by the Sharî'ah, they are both temporary, painful and sinful. Since you have lost those pleasures, do not weep due to the pretext of illness. On the contrary, think of the aspects of ma’nawî ‘ibâdah and sawâb of the âkhirah in illness; try to receive pleasure.

SEVENTH REMEDY

O ill one who has lost the pleasure of his health! Your illness does not spoil the pleasure of the ni’mahs of Allah that exist in the health, on the contrary, it causes them to be experienced and increases them. Because if something continues, it loses its effect. To such a degree that the people of haqiqah unanimously say that اِنَّمَا اْلاَشْيَاءُ تُعْرَفُ بِاَضْدَادِهَا, that is "Everything is known through its opposite." For example, if there was no darkness, the light would not be known and would remain without pleasure. If there was no cold, heat would not be comprehended and would remain without pleasure. If there was no hunger, food would not give pleasure. If there was no thirst in the stomach, drinking water would not give pleasure. If there was no sickness, health is tasteless.

Since Al-Fâtir Al-Hakîm equipping man with numerous types of equipment to the extent that he may taste and recognize the innumerable varieties of ni’mahs in the universe shows that He wants to make man perceive every kind of His bestowals and to make him taste all sorts of His ni’mahs and to urge man to shukr constantly. Just as He gives health and well-being, so will He surely give illness, sickness and troubles. I ask you: "If there had not been this illness in your head or in your hand or stomach, would you have perceived the pleasurable and enjoyable ni’mah of Allah within the health of your head, hand or stomach and offered shukr? For sure, you would not have even thought of it, let alone offered shukr! You would have unconsciously spent that health on ghaflah rather on dissipation.”

EIGHTH REMEDY

O ill one who thinks of his âkhirah! Illness washes and cleanses the dirt of sins like soap. It is established by the sahîh Hadith that illnesses are kaffârah adh-dhunûb. It is also in Hadith: "Just as how the fruits of a ripe tree fall by being shaken, so do the chills of a sick mu’min shake the sins."

Sins are perpetual illnesses in eternal life. In this worldly life, too, they are ma’nawî illnesses for the heart, conscience and rûh. If you are patient and do not complain, through this temporary illness, you will be saved from numerous perpetual illnesses. If you do not think of sins, or do not know the âkhirah, or do not recognize Allah, you have such a fearsome illness that it is a million times bigger than this minor illness of yours. Cry out at that! Because your heart, rûh and nafs are connected with all the beings in the world. Those connections are continuously severed by separation and departure; innumerable wounds are opened in you. Particularly since you do not know the âkhirah and imagine death to be eternal annihilation — quite simply — it is as though your being is full of wounds and bruises to the extent of the world.

Thus, firstly it is necessary to search for the îmân medicine, which is an absolute healing panacea and absolute medicine for the innumerable illnesses of that infinitely wounded and sick huge ma’nawî being, and to correct your belief. The shortest way of finding such medicine is to know the qoudrah and rahmah of a Qadîr Zuljalâl through the window of weakness and impotence, which this physical illness shows you behind the veil of ghaflah that was rent by it.

Yes, calamities as vast as the world are upon the one who does not know Allah. While the world of one who knows Allah is full of nûr and ma’nawî joys. Through the strength of îmân, he feels them according to his degree. Under the ma’nawî joy, healing (Shifa) and pleasure arising from îmân, the pain of minor physical illnesses dissolves and is crushed.

NINTH REMEDY

O ill one who knows his Khâliq! As for the pain, terror and fear within illnesses, the cause of them is that sometimes illnesses are the means of death. Since death is terrifying from the aspect of the superficial view and the view of ghaflah, illnesses, which can be the means of it, cause fear and anxiety.

**Firstly**: Know and absolutely believe that the appointed time for the end of one's life is determined and does not change. It frequently occurs that those in perfect health who weep beside the seriously ill people have died while those seriously ill people have been healed and lived.

**Secondly:** Death is not terrifying as it seems in its outward form. Through the nûr given by Al-Qur’an Al-Hakîm, in many risales, we have decisively and indubitably proved that for the people of îmân death is a discharge from the burden of the duty of life; it is also a call for making an end to the ‘ubûdiyyah, which is the training and instruction during the trial within the arena of the world; it is also a means of reuniting with their friends and relations, ninety-nine out of a hundred of whom have already gone to the other ‘âlam; it is also a means of entering their true homeland and eternal abodes of happiness; it is also an invitation to the gardens of Jannah from the dungeon of the world; it is also a turn to receive a wage from the fadl of their Khâliq, Who is Rahîm, in return for their service. Since the reality of death is this in the point of haqiqah, it should not be regarded as terrifying, but on the contrary, as the introduction to rahmah and happiness. Furthermore, some Ahlullah’s[[3]](#footnote-4) fear of death is not because of its being terrifying. Rather it is for gaining more khayr and for the good deeds they will gain through the continuation of the duties of life.

Yes, for the people of îmân, death is the door of rahmah, while for the people of dhalâlah, it is the deep dungeon of eternal darkness.

TENTH REMEDY

O ill one who worries unnecessarily! You worry about the severity of your illness. That worry of yours makes your illness more severe. If you want your illness to lighten, try not to worry. That is, think of the benefits and sawâb of your illness and think that it will pass quickly, remove the worry and cut the root of the illness.

Yes, worrying makes the illness two; beneath the physical illness, it gives a ma’nawî illness to your heart; the physical illness relies on that and continues. If the worry disappears through submission, acceptance and thinking of the hikmah of the illness, an important root of that physical illness is cut; it lightens and in part disappears. Particularly through wahm, a minor physical illness sometimes increases tenfold by means of worry. Through worry being ceased, nine-tenths of the illness disappears.

Just as worry increases illness, so does he increase his illness since it is an accusation against the hikmah of Allah and a criticism of the rahmah of Allah and a complaint against one’s Khâliq, Who is Rahîm, he receives a slap contrary to his intention and purpose. Yes, just as shukr increases the ni’mah, so does complaint increase illness and calamity.

Also, worry itself is an illness as well. The medicine of it is to know the hikmah of illness. Since you knew its hikmah and benefit, apply that salve to the worry and be saved! Say "Ah!" instead of "Oh!" and "Alhamdulillah ‘alâkullihâl" instead of “Alas!”

ELEVENTH REMEDY

O, impatient ill brother! Although illness gives you an immediate pain, from the beginning of your sickness until today, it gives a ma’nawî pleasure within its passing and a pleasure of the rûh within its sawâb. The time after today, rather after this hour, illness is non-existent, certainly, there is no pain out of non-existence; if there is no pain, there cannot be any suffering. Since you imagine wrongly, impatience befalls you.

Because the pain of physical illness has departed with the depart of the whole period of illness before today; the sawâb within it and the pleasure of its passing have remained. While it is necessary to give you profit and happiness, to suffer by thinking of them and to become impatient is madness. Future days have not yet come. By thinking of them now and being grieved through imagining a day that does not exist and an illness that does not exist and a pain that does not exist, and by displaying impatience, to give the colour of existence to three degrees of non-existence if it is not madness, what is it?

Since the period of illness before this hour gives joy. And since the time after this hour is non-existent, the illness is non-existent and the pain is non-existent, do not scatter the power of patience that Janâb-i Haqq gave you to right and left in this way; muster it in the face of the pain of the present hour; say: "O Sabûr!" and withstand.

TWELFTH REMEDY

O ill one, who is deprived of his ‘ibâdah and awrâd due to illness and grieves for such deprivation! Know that it is established by the Hadith that a muttaqî mu’min gains the sawâb of his constant awrâd, which he cannot perform due to illness. An ill person, who carries out the fardh as far as possible during the time of severe illness through patience and tawakkul and through carrying out his fardh ‘ibâdah, the illness takes the place of other Sunnahs; it takes their place in a sincere form.

Also, illness makes a person perceive his impotence and weakness. Through the tongue of such impotence and weakness, it causes him to offer du'â verbally and by his being. Janâb-i Haqq gave to man a boundless impotence and infinite weakness so that he would perpetually seek refuge at the court of Allah, beseech and offer du'â.

According to the mystery of the âyah قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّى لَوْلاَ دُعَاؤُكُم that is, “What importance would you have if you did not have du'â?", the hikmah of man's creation and the reason of his value is sincere du'â and supplication. Since one cause of them is the illness, from this point of view, it should not be complained about but should be offered shukr to Allah, and the fountain of du'â, which illness opened, should not be closed by regaining health.

THIRTEENTH REMEDY

O helpless man complaining about illness! Illness is an important treasury and a most valuable gift of Allah for some people. Every ill person can think of his illness from among that sort.

Since the appointed time for the end of one's life is not known; in order to save man from absolute despair and absolute ghaflah, to keep him on the point between hope and fear and on the point of preserving both the world and the âkhirah, Janâb-i Haqq has concealed the appointed hour through His hikmah. Since the appointed time for the end of one's life can come at any time; if it captures man amid ghaflah, it can immensely harm his eternal life. Illness dispels the ghaflah; it makes him think of the âkhirah; it recalls death; he prepares himself thus. Sometimes he gains such a profit that, in twenty days, he gains a rank he could not gain in twenty years.

For instance, from among our friends — May Allah grant His rahmah to them — there were two youths. One was Sabri from Ilama and the other was Vezirzâde Mustafa from Islâmköy. Although these two persons among my students were not scribing, I was observing with amazement that they were at the forefront regarding sincerity and the service of îmân. I did not know its hikmah. After their deaths, I understood that both had serious illnesses. Through the guidance (Irshad) of such illness, unlike other ghâfil youths, who abandon fardh ‘ibâdah, they had the most significant taqwâ, the most valuable service and a state beneficial to the âkhirah. InshâAllah, the difficulty of two years of illness became the means to the happiness of millions of years of eternal life. I now understand that the du'â I sometimes offered for their health was a curse with respect to this world. InshâAllah, my du'â was accepted for their health in the âkhirah.

Thus, according to my belief, these two persons gained a profit that can be gained through ten years of taqwâ. If like some young people, relying on their youth and health, they threw themselves into ghaflah and dissipation and if death had watched and grabbed them right amid the filth of their sins, they would have made their graves the lairs of scorpions and snakes instead of such a treasury of nûr.

Since illnesses have such benefits, they should not be complained about but rather offered shukr with patience and tawakkul; the rahmah of Allah should be trusted.

FOURTEENTH REMEDY

O ill one whose eyes have been veiled! If you knew what a nûr and ma’nawî eye are present beneath the veil that covers the people of îmân's eyes, you would say: "A hundred thousand shukr to my Rabb, Who is Rahîm." I shall tell an event to explain this salve. It is as follows:

One time, the eyes of Süleyman’s aunt from Barla, who served me for eight years with complete loyalty and without ever offending me, closed. That sâliha woman had favourable thoughts of me a hundred times beyond my due; she caught me at the door of the masjîd and asked me to offer du'â for her eyes to be opened. So I made the righteousness of that blessed and majdhûb woman an intercessor (shafî’) for my du’â and beseeched: "O my Rabb! Open her eyes for the sake of her righteousness!" Two days later, an eye doctor from Burdur came and opened her eyes. Forty days later her eyes closed again. I was most upset and offered lots of du'â for her. InshâAllah, that du'â was accepted for her âkhirah, otherwise, that du'â of mine would have been a most mistaken curse for her. Because forty days had remained till the appointed time for the end of her life. Forty days later — May Allah grant His rahmah to her — she passed away.

Thus, the late woman gained gazing at the gardens of Jannah for forty thousand days in her grave in place of looking sorrowfully at the gardens of Barla with the eye of old age. Because her îmân was strong and her righteousness was strong.Yes, if a mu’min’s eyes are veiled and if he enters the grave with closed eyes, according to his degree, he can gaze at that ‘âlam of nûr much more than the people of the grave. Just as we see many things in this world but blind mu’mins do not, in the grave, those blind people, if they depart with îmân, see more than the people of the grave. Like looking through the telescopes showing the farthest, in their grave, they can see and watch the gardens of Jannah like the cinema according to their degree.

Thus, through shukr and patience, beneath the veil on your eye, you can find such an eye which is filled with such a nûr and which while beneath the earth will see and gaze at Jannah above the skies. Thus, what will raise that veil from your eye, the eye doctor that will make you look with that eye is Al-Qur’an Al-Hakîm.

FIFTEENTH REMEDY

O ill one who sighs and moans! Looking at the outward form of illness, do not sigh! Look at its meaning and say ah! If the meaning of illness were not good, Al-Khâliq, Who is Rahîm, would not have given it to His most beloved ‘abds.

Whereas, there is in the sahîh Hadith, اَشَدُّ النَّاسِ بَلاَءً اْلاَنْبِيَاءُ ثُمَّ اْلاَوْلِيَاءُ اْلاَمْثَلُ فَاْلاَمْثَلُ [As he said (asm)], that is "Those most subjected to calamities and difficulties are the best of men, the most perfect." Foremost Hazrat Ayyûb ‘Alayhissalâm and the prophets, then the awliyâ and then the righteous have regarded the illnesses they have suffered as a sincere ‘ibâdah, as a gift of Ar-Rahmân; they have offered shukr in patience. They have seen them as surgical operations coming from the rahmah of Al-Khâliq, Who is Rahîm. O you, ill one, who sighs and cries! If you want to join this luminous caravan, offer shukr in patience. Otherwise, if you complain, they will not let you join their caravan. You will fall into the pits of the people of ghaflah! You will travel on a dark road.

Yes, there are some illnesses that if they result in death, cause a degree of wâlayah like shahâdah as a ma’nawî shahîd. For instance, just as those who die due to illnesses like childbirth {**Note:** This illness causes one to gain ma’nawî shahâdah within the period of forty days of postpartum} and pains of the abdomen and by drowning, burning and plague, become a ma’nawî shahîd, so too, there are many blessed illnesses that they cause one to gain the degree of wâlayah through death. Also, since illness lightens up the intense love of the world and attachment to it, it lightens the separation from the world — which is extremely grievous and painful for ahl ad-dunyâ — through death; it sometimes even causes death to be loved.

SIXTEENTH REMEDY

O ill one who complains of boredom! Illness inculcates respect and mercy, which are extremely important and beautiful in the social life of mankind. Because it saves man from self-sufficiency (Istignâ), which drives him to atrocity and mercilessness. Because through the mystery of [[4]](#footnote-5)اِنَّ اْلاِنْسَانَ لَيَطْغَى اَنْ رَآهُ اسْتَغْنَى, a nafs al-ammarah, which possesses self-sufficiency (Istignâ) arising from health and well-being, does not feel respect for his friends and brothers who are worthy of it. And he does not feel mercy for those who are struck by calamities and the sick who are worthy of mercy and compassion.

When he becomes ill, he understands his impotence and poverty in that illness, he shows respect to his friends and brothers who are worthy of it. He feels respect for his mu’min brothers who have visited him or helped him. And by feeling human compassion arising from compassion felt for one’s own species and mercy for those struck by calamities, which is one of the most important moral qualities of Islam, and by comparing them to his nafs, he deeply pities them and feels compassion for them; he helps them if he is able to do; at the very least offers du‘â for them; at the very least he goes to visit them to ask their condition, which is a Sunnah according to the Sharî'ah, and gains sawâb.

SEVENTEENTH REMEDY

O ill one who complains for not being able to perform good deeds due to illness! Offer shukr! It is the illness that opens to you the door of the most sincere of good deeds. Illness continuously causes the ill person and those who look after him for the sake of Allah to gain sawâb as well as being the most important means for the acceptance of du‘â.

Yes, looking after the sick has significant sawâb for the mu’mins. Inquiring after their health and visiting the sick — on condition not bothering the sick — is a Sunnah As-Saniyyah; it becomes kaffârah adh-dhunûb. There is in the hadith "Gain the du‘â of the sick; their du‘â is accepted." Especially if the ill person is among relatives, especially the father or the mother, serving them is an important ‘ibâdah and an important sawâb. To please the heart of the sick and console them is a significant sadaqah. Fortunate is the child who, at the time of illness of his father and mother, pleases their sensitive hearts and gains their du‘â of khayr. Yes, even the malâikah applaud by saying: “Mâshâ’Allah! Bârakallah!" such a loyal scene that shows the exaltedness of humanity and the state of such a good child who, at the time of their illness, responds to the compassion of his father and mother — which is a haqiqah in the life of society most worthy of respect— with perfect respect and compassion in a way which is worthy of a child. Yes, at the time of illness, there are most pleasant and agreeable pleasures arising from the mercy, pity and compassion that manifest around the sick which will reduce the pains of illness to nothing.

The du‘â of the sick being accepted is an important matter. For thirty or forty years, I was offering du‘â for the healing of an illness of mine which is called chronic back pain. I understood that the illness had been given for du‘â. Since through du‘â, du‘â cannot be removed, that is, since du‘â cannot remove itself, I understood that the result of du‘â pertains to the âkhirah; {**Note:** Yes, while certain illnesses are the cause of the existence of du‘â, if du‘â becomes the cause of the non-existence of illness, the existence of the du‘â would be the cause of its own non-existence; this cannot happen.} it is itself a sort of ‘ibâdah and through illness, one understands his impotence and seeks refuge at the court of Allah. Therefore, although for thirty years I have offered du‘â for healing since my du‘â was not accepted apparently, it did not come to my heart to give up the du‘â. Because illness is the time of du‘â; healing (Shifa) is not the result of the du‘â. If Janâb Al-Hakîm, Who is Rahîm, gives healing, He gives it out of His fadl.

Also, if du‘â is not accepted in the way we wish, it should not be said that it has not been accepted. Al-Khâliq, Who is Hakîm, knows better; He gives whatever is khayr for our benefit. Sometimes for our benefit, He turns our du‘âs belonging to this world towards our âkhirah and accepts them in that way. Anyway… A du‘â that acquires sincerity due to the mystery of illness and arises from weakness, impotence, humbleness and need in particular, is very close to being accepted. Illness is the means of such a sincere du‘â. Both the sick who are religious and mu’mins who look after the sick should benefit from such a du‘â.

EIGHTEENTH REMEDY

O ill one who abandons shukr and enters upon complaining! The complaint arises from an entitlement. None of your rights has been lost that you complain. Rather, there are numerous shukr, which are the rights of Allah upon you, but you have not offered them. Without giving the right belonging to Janâb-i Haqq, you are complaining unjustly as though you demand rights. You cannot look at healthy ones who possess higher ranks than you and complain. You are rather charged with looking at the helpless sick who are at a lower degree than you from the point of health and offering shukr. If your hand is broken, look at the amputated hands! If you do not have one eye, look at the blinds, who do not have both eyes! Offer shukr to Allah! Yes, no one has the right to look higher than himself regarding ni’mah and complain. And in calamities, everyone's right is to look to those higher than themselves from the point of calamities so that they should offer shukr. This mystery has been explained in certain risales with a comparison. A summary of it is as follows:

A person raises a wretched man to the top of a minaret. On each step of the minaret, he gives him a different bounty, a different gift. Right at the top of the minaret, he gives him the greatest gift. Although he wants thanks and gratitude in return for all those various gifts, the peevish man forgets the presents he has received on all of those steps or accounts as nothing; he does not offer shukr and looks above. If he starts to complain, by saying "If only this minaret was higher so I could ascend higher. Why isn't it as high as that mountain or the other minaret?", what great ingratitude (Kufr an-ni’mah) and injustice it would be.

In the same way, although a man acquires a high level of ni’mah, by coming into existence from nothing, not becoming a rock or a tree or not remaining as an animal but becoming a man and a Muslim and most of the time seeing health and well-being, to complain and display impatience because through certain obstructions, he lost or his hand cannot reach some ni’mahs like health and well-being since he is not worthy or misused his will or misused them, and a state like criticizing the rubûbiyyah of Allah by saying "What have I done that this has happened to me?", is a more calamitous ma’nawî illness than the physical one. Like fighting with a broken hand, through his complaint, he increases his illness. The mindful man is the one who through the mystery of لِكُلِّ مُصِيبَةٍ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ[[5]](#footnote-6) submits and is patient so that the illness should complete its duty and depart.

NINETEENTH REMEDY

The Names of Al-Jamîl Zuljalâl being named Al-Asmâ Al-Husnâ by As-Samad shows that all of them are beautiful. Among beings, the most subtle, the most beautiful, the most comprehensive mirror, which shows His being As-Samad, is life. The mirror to the beautiful is beautiful. The mirror that shows the beauties of the beautiful becomes beautiful. Just as whatever the mirror undergoes from such a beautiful is beautiful. Whatever befalls life too, in point of haqiqah, is beautiful. Because it displays the beautiful embroideries of Al-Asmâ Al-Husnâ, which are beautiful.

If life always passes monotonously with health and well-being, it becomes a deficient mirror. Rather, in one respect, it makes non-existence, non-being and nothingness felt and causes weariness. It reduces life's value and transforms the pleasure of life into boredom. Thinking he will pass his time quickly, out of boredom, a person throws himself either into dissipation or amusement. Like the prison time, he becomes hostile to his valuable life and wants to kill it and make it pass quickly. But a life that is changing and in action and revolves in different states makes its value perceived and makes known the importance and pleasure of life. Even if it is in hardship and calamities, he does not want life to pass quickly. He does not say Oh! Oh! out of boredom, thinking, "Alas! The sun hasn't set yet" or "The night hasn't finished yet."

Yes, ask a very rich and idle gentleman on the bed of rest in perfect condition, "How are you?" You will surely hear moaning words like: "Oh! Time never passes. Let's play a game of backgammon. Or let's find some amusement to pass the time." Or you will hear complaints arising from tûl amal[[6]](#footnote-7) like: "I haven't got this thing; if only I had done this work." Ask someone struck by calamity or a worker or poor man in hard condition: "How are you?" If he's in his right mind, he will say: "All shukr be to my Rabb, I am fine and working. If only the sun did not set so quickly so I could have finished this work! Time passes quickly; life does not stop; it passes. In fact, I suffer hardship but it will pass too. Everything passes quickly like this." In a ma’nawî manner, life makes known how valuable it is through the sorrow within its passing. That means he understands the pleasure and value of life through hardship and working. As for rest and health, they make life bitter that he wants its passing.

O, ill brother! Know that as is proved decisively in detail in other risales, the origin and leaven of calamities, sharrs and even of sins is non-existence. As for non-existence, it is sharr and darkness. Since monotonous states like not working, ceasing from action, becoming motionless and standing still are close to non-existence and nothingness, they make felt the darkness within the non-existence and cause suffering. As for action and change, they are existence and make existence felt. As for the existence, it is pure khayr and nûr. Since the haqiqah is thus, the illness present in you has been sent to your body as a guest in order to perform many duties like purifying the valuable life, strengthening it and making it progress, making the other human faculties in your being turn towards helpingly around that sick member and displaying the embroideries of different Names of As-Sâni’, Who is Hakîm. InshâAllah, may it carry out its duty quickly, pass and say to health: "Come and stay permanently in my place and carry out your duty. This house is yours. Stay here in health."

TWENTIETH REMEDY

O ill one who is searching for a remedy for his illness! Illness is of two sorts. One sort is real and the other is related to wahm. As for the real sort, Ash-Shâfî Al-Hakîm Zuljalâl has stored up a cure for every illness in His mighty pharmacy, which is the globe of the earth. As for the cures, they require illnesses. He has created a remedy for every illness. For treatment, taking medicines and using them are permitted by the Sharî'ah. But knowing the effect and the healing from Janâb-i Haqq is necessary. Just as He gives the remedy, so does He give the healing. Following the recommendations of religious specialist doctors is an important medicine. Because most illnesses arise from misuse, lack of abstinence, wastefulness, mistakes, dissipation and recklessness. A religious doctor certainly gives advice and enjoins in the sphere permitted by the Sharî'ah. He forbids misuse and wasting and gives solace. Trusting on such advice and solace, the illness of the ill one lightens; they give happiness in place of distress.

As for the illness related to wahm, the most effective medicine for it is not to give any importance to it. The more importance is given, the more it grows and swells. If no importance is given, it lessens and disperses. Just as bees flock around a person's head when they are attacked and disperse when disregarded. Also, the more importance is given to an imagination arising from a piece of string waving in front of one's eyes in the darkness, the more it grows and even makes one flee from it like a madman. If he does not give any importance to it, he sees that an ordinary string is not a snake and laughs at his fright.

If this illness related to wahm continues for a long time, it transforms into reality. It is a bad illness for the nervous and those who possess excessive wahm. Such people make grain into a dome; their ma’nawî strength is destroyed. Especially if he encounters merciless half physicians or unfair doctors, they provoke his wahm more. If he is rich, he loses his wealth, or he loses his mind or his health.

TWENTY-FIRST REMEDY

O, ill brother! There is physical pain in your illness, but a significant ma’nawî pleasure, which will remove the effect of such physical pain, encompasses you. Because if you have a father, mother or relatives, their most pleasurable compassion in the past, which you have forgotten long ago, will reawake and you will see again the kind looks that you received in childhood. In addition, through the attraction of illness, the friendships around you, which had remained veiled and hidden, again look towards you with love. For sure, in the face of these, your physical pain becomes very cheap.

Also, since through the decree of illness, those whom you have served proudly and whose attention you work to gain, serve you with mercy, you became a master to your masters. Also, since you have attracted compassion towards fellow-human beings and human kindness in people to yourself, you have found many helping friends and compassionate companions. Also, again, you have received the order to end many difficult duties from your illness, and you are taking a rest. For sure, in the face of these ma’nawî pleasures, your minor pain should drive you to thank, not to complain.

TWENTY-SECOND REMEDY

O, brother, who suffers from severe illnesses like paralysis! Firstly I give you the good news that, for mu’mins, paralysis is considered blessed. I have been hearing this from the people of walâyah for a long time. I did not know its mystery. One mystery of it occurs to my heart as follows:

In order to reach Janâb-i Haqq, be saved from the great ma’nawî dangers of the world and secure eternal happiness, Ahlullah[[7]](#footnote-8) have willingly followed two principles:

**The First** is the râbita[[8]](#footnote-9) with death. That is, by thinking that just like the world is transient, they, too, are transient guests within it charged with duties, they worked for their eternal life in that way.

**The Second:** In order to be saved from the dangers of nafs al-ammarah and blind feelings, through riyâzah and asceticism, they worked for killing the nafs al-ammarah.

You O brother who has lost the health of half of his body! Without choosing it, you have been given these two principles, which are short and easy and the cause of happiness. The state of your body perpetually warns you of the world’s fade and man being transient. The world can no longer drown you, nor ghaflah close your eyes. And for sure, the nafs al-ammarah cannot deceive someone in the state of half-man by the vile desires and the appetites of nafs; he is quickly saved from the trouble of the nafs.

Thus, through the mystery of îmân and submission and tawakkul, in a brief time, like the asceticism of the people of walâyah, a mu’min can benefit from a severe illness like paralysis. That severe illness then becomes very cheap.

TWENTY-THIRD REMEDY

O alone, wretched ill one in ghurbah! Just as your loneliness and ghurbah together with your illness arise compassion towards you from the hardest hearts and attract the look of compassion, so do your sickness of loneliness in this ghurbah and your relation (intisâb) through îmân to your Khâliq Ar-Rahîm, Who presents Himself to us at the start of all the Surahs of the Qur’an with the attribute of Ar-RahmânurRahîm, and with one flash of His compassion, Who makes all mothers give tarbiyyah to their young with their wonderful compassion and with one manifestation of His rahmah, every spring, Who fills the face of the earth with ni’mahs, and the single manifestation of Whose rahmah is the Jannah with all its beauties in an eternal life, and your recognizing Him and beseeching Him through the illness’ tongue of impotence, surely, attract towards you the look of His rahmah in place of everything**.** Since He exists and He looks to you, everything exists for you. Those who are truly alone and in ghurbah are those who are not related to Him through îmân and submission or attach no importance to their relation (intisâb).

TWENTY-FOURTH REMEDY

O those who look after and serve the innocent sick children and the elderly, who are like innocent children! You have before you an important trade of the âkhirah. Obtain such trade through enthusiasm and endeavour!

It is established by the people of haqiqah that the illnesses of innocent children have many hikmahs pertaining to the child's worldly life like training and riyâzah for their delicate bodies and a Rabbânî tarbiyyah and an injection to make them resist the future upheavals of the world, and instead of the kaffârah adh-dhunûb in adults, which will be the means of the life of their rûh and purification of their life, the sawâb arising from illnesses, which are ma’nawî injections that are the source of their ma’nawî progress in the future or in the âkhirah, enters into the book of good deeds of their fathers and mothers and particularly of the mother who through the mystery of compassion prefers the health of her child to her own health.

As for looking after the elders, it is established by sahîh riwâyât and many historical events that together with receiving immense sawâb, gaining the du‘âs of those elders — especially if they are the father and the mother — and making their hearts happy and serving them loyally are the sources of happiness in both this world and the âkhirah. And it is established by many events that a fortunate child who completely obeys his elderly father and mother will see the same state from his children and if an unfortunate child hurts his parents, he will receive his punishment through many disasters in this world besides the torment in the âkhirah. If a mu’min — since through the mystery of îmân there is the true brotherhood — encounters a venerable sick old person, who is in need of him, It is a requirement of Islam to serve such an old person with heart and rûh, let alone looking after the elders, innocents and his relatives.

TWENTY-FIFTH REMEDY

O, sick brothers! If you want a most beneficial, truly pleasurable sacred panacea, which is a cure for every trouble, develop your îmân! That is, through tawbah and istighfâr and salâh and ubûdiyyah, use îmân, which is that sacred panacea, and use the medicine arising from îmân. Yes, due to the love of the world and attachment to it, it is as if the people of ghaflah possess a sick ma’nawî being as large as the world. We have proved decisively in many risales that îmân immediately heals such ma’nawî being of yours as large as the world, which is full of wounds and bruises of the blows of death and separation, and saves it from the wounds and gives true healing to it. I cut it short to not weary you.

As for the medicine of îmân, it shows its effect by fulfilling the fardh as far as possible. Ghaflah, dissipation, the desires of the nafs and amusements, which are not permissible in the Sharî’ah, prevent the effect of that panacea. Since illness removes ghaflah, cuts the appetites and prevents going to pleasures, which are not permissible in the Sharî’ah, take advantage of it. Use the sacred medicines and nûrs of real îmân through tawbah and istighfâr and du‘â and supplication.

May Janâb-i Haqq give you healing and make your illnesses kaffârah adh-dhunûb. Âmîn âmîn âmîn...

اَلْحَمْدُ لِلّٰهِ الَّذِى هَدَينَا لِهذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلاَ اَنْ هَدَينَا اللّٰهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَ دَوَائِهَا وَ عَافِيَةِ اْلاَبْدَانِ وَ شِفَائِهَا وَ نُورِ اْلاَبْصَارِ وَ ضِيَائِهَا وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلِّمْ

وَهُوَ لِكُلِّ دَاءٍ دَوَاءٌ **Its meaning is “This book is a cure for every trouble.”** It is a subtle tawâfuq that we counted unwillingly and without thinking of it the alifs at the start of the lines in the copies which Re'fet Bey swiftly wrote from the first draft and in another copy that Hüsrev wrote; they have an exact tawâfuq with this phrase of وَهُوَ لِكُلِّ دَاءٍ دَوَاءٌ. {**Note1:** The two alifs belong to the warning that have been written lately have not been included since they cannot be included in this calculation.} It also has tawâfuq with the name Said, the name of the author of this risale, with only one number difference. {**Note2:** Since in the risales of The Karâmât of Imam ‘Ali[[9]](#footnote-10) and The Karâmât of Ghawth al-A'dham[[10]](#footnote-11) is an alif put at the end of Said for calling his name; it became “Saidâ”; perhaps the excess alif looks to that alif. Re'fet, Hüsrev} Only one alif in the writing belonging to the name of the risale has not been included in the calculation.

It is the source of amazement that in the copy that was written by Süleyman Rüşdü, without thinking of the alifs and not considering them, 114 alifs have the tawâfuq with the number of 114 Surahs of the Qur’an, which consist of 114 sacred healings, as well as having exact tawâfuq to the 114 letters of وَهُوَ لِكُلِّ دَاءٍ دَوَاءٌ if the lâm with shaddah consider as one.

**Addendum to the Twenty-Fifth Flash**

This is the Seventeenth Letter. Since it had been included in the Letters Collection, has not been added here.

1. (Who, when afflicted with calamity, say: "We belong to Allah and to Him we will return.") [↑](#footnote-ref-2)
2. (He is the One Who gives me food and drink, Who gives me health when I get sick.) [↑](#footnote-ref-3)
3. (The people of walâyah, who approach Allah by obeying Him and His love. Those who gain the love of Allah. Awliyâ) [↑](#footnote-ref-4)
4. (Nay! Indeed, man transgresses all bounds, when he thinks himself to be self-sufficient.) [↑](#footnote-ref-5)
5. (In the face of all calamities: "We belong to Allah and to Him we shall return.") [↑](#footnote-ref-6)
6. (Length of the longings about life, having long term wishes. Never-ending desires. Diving into life and thinking about the world as though he will never die.) *(Tr.)* [↑](#footnote-ref-7)
7. (The people of walâyah, who approach Allah by obeying Him and His love. Those who gain the love of Allah. Awliyâ) [↑](#footnote-ref-8)
8. (Heart connection — bonding the heart) [↑](#footnote-ref-9)
9. (The Eighteenth Flash, The Twenty-Eighth Flash and The Eighth Ray) [↑](#footnote-ref-10)
10. (The Eighth Flash) [↑](#footnote-ref-11)