

## FAITH – IMAN

**QUR'AN** - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the Unseen, establish the Prayer in conformity with its conditions, and out of what We have provided for them (of wealth, knowledge, power, etc. ), they spend (to provide sustenance for the needy and in God's cause, purely for the good pleasure of God and without placing others under obligation. )(Surah Al-Baqarah, 3)<sup>1</sup>

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ( ) وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ  
وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ

Who have renewed, ever-strengthening faith in their Lord's signs and Revelations, Who never associate partners with their Lord, Who do whatever they do, and give whatever they give, in charity and for God's cause, with their hearts trembling at the thought that they are bound to turn to their Lord (remaining anxious, for they are unsure whether God will accept their deeds from them and be pleased with them);( Surah Al-Mu'minun 58-60)<sup>2</sup>

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودٌ  
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

He it is Who sent down His (gift of) inner peace and reassurance into the hearts of the believers, so that they might add faith to their faith. To God belong the hosts of the heavens and the earth; and God is All-Knowing, All-Wise (Surah Al – Fath, 4)<sup>3</sup>

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

While those who believe and do good, righteous deeds, those are the companions of Paradise; they will abide therein.(Surah Al Baqarah, 82)<sup>4</sup>

<sup>1</sup> [http://mquran.org/index.php?option=com\\_quran&action=viewayat&surano=2](http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2)

<sup>2</sup> [http://mquran.org/index.php?option=com\\_quran&action=viewayat&surano=23&min=50&show=10](http://mquran.org/index.php?option=com_quran&action=viewayat&surano=23&min=50&show=10)

<sup>3</sup> [http://mquran.org/index.php?option=com\\_quran&action=viewayat&surano=48](http://mquran.org/index.php?option=com_quran&action=viewayat&surano=48)

<sup>4</sup> [http://mquran.org/index.php?option=com\\_quran&action=viewayat&surano=2&min=80&show=10](http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=80&show=10)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

But those who believe and do good, righteous deeds, We will admit them into the Gardens through which rivers flow, therein abiding for ever. Therein for them will be spouses purified, and We will admit them to an all-protecting shade (ease and contentment). (Surah An Nisa, 57)<sup>5</sup>

## HADITH

**It was narrated from Abu Hurairah that:**

The Prophet (ﷺ) said: "Faith has seventy odd branches and modesty (Al-Haya') is a branch of faith."<sup>6</sup>

**It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:**

"There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: 'The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.'"<sup>7</sup>

**Abu Sa'id al-Khudri reported:**

Verily the Messenger of Allah (ﷺ) said: Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy, and admit those condemned to Hell into the Fire (of Hell). He would then say: See, he whom you find having as much faith in his heart as a grain of mustard, bring him out. They will then be brought out burned and turned to charcoal, and would be cast into the river of life, and they would sprout as does a seed in the silt carried away by flood. Have you not seen that it comes out yellow (fresh) and intertwined?<sup>8</sup>

**Narrated 'Abdullah (bin 'Umar):**

Once Allah's Messenger (ﷺ) passed by an Ansari (man) who was admonishing his brother regarding Haya'. On that Allah's Messenger (ﷺ) said, "Leave him as Haya' is a part of faith."<sup>9</sup>

**It was narrated from Abu Hurairah that:**

The Messenger of Allah [SAW] was asked: "Which deed is best?" "He said: Faith in Allah [SWT] and His messenger [SAW]."<sup>10</sup>

<sup>5</sup> [http://mquran.org/index.php?option=com\\_quran&action=viewayat&surano=4&min=50&show=10](http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=50&show=10)

<sup>6</sup> <http://sunnah.com/nasai/47>

<sup>7</sup> <http://sunnah.com/ibnmajah/36/108>

<sup>8</sup> <http://sunnah.com/muslim/1/364>

<sup>9</sup> <http://sunnah.com/bukhari/2/17>

<sup>10</sup> <http://sunnah.com/nasai/47/1>

**Narrated Anas:**

The Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."<sup>11</sup>

**It was narrated that Abu Hurairah said:**

"One day the Prophet (ﷺ) appeared among the people. A man came to him and said: 'O messenger of Allah, what is Iman (faith)?' He said: 'To believe in Allah, His angels, His books, His Messengers and the meeting with, and to believe in the Final Resurrection.' He said: 'O Messenger of Allah, what is Islam?' He said: 'To worship Allah (alone) and not to associate anything with Him; to establish the prescribed prayers, to pay the obligatory Zakat, and to fast Ramadan.' He said: 'O Messenger of Allah, what is Ihsan? He said: 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He said: "O Messenger of Allah, when will the Hour be?' He said: 'The one who is being asked about it does not know more than the one who is asking. But I will tell you about its signs. When the slave woman gives birth to her mistress that is one of its signs. When the shepherds compete in constructing tall buildings that is one of its signs. And there are five things which no one knows except Allah.' Then the Messenger of Allah (ﷺ) recited the Verse: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)."<sup>12</sup>

**It was narrated that Zaid bin Khalid Al-Juhani said:**

"It rained during the time of the Prophet (ﷺ) and he said: 'Have you not heard what your Lord said this night? He said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: 'We have been given rain by such and such a star.' As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: 'We have been given rain by such and such a star' he has disbelieved in Me and believed in the stars."<sup>13</sup>

**Narrated `Abdullah bin Hisham:**

We were with the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer)."<sup>14</sup>

**Narrated Anas:**

<sup>11</sup> <http://sunnah.com/bukhari/2/37>

<sup>12</sup> <http://sunnah.com/urn/1250640>

<sup>13</sup> <http://sunnah.com/nasai/17/22>

<sup>14</sup> <http://sunnah.com/bukhari/83/12>

I heard the Prophet (ﷺ) saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise, and then I will say, 'O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.'" Anas then said: As if I were just now looking at the fingers of Allah's Apostle.<sup>15</sup>

#### **Narrated Ma`bad bin Hilal Al-`Anzi:**

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Sa`id! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Sa`id! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet (ﷺ) added, 'I then return for a fourth time and praise Him similarly and prostrate before Him the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted.' I will say, 'O Lord, allow me to intercede for whoever said, 'None has

<sup>15</sup> <http://sunnah.com/bukhari/97/134>

the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.' ''<sup>16</sup>

## COMMENTARIES

### From the Risale-I Nur Collection by Beduizzaman Said Nursi – a thematic tafseer

#### The Words, Second Word

*In the Name of God, the Merciful, the Compassionate.*

*Those who believe in the Unseen. (2:3)*

**If you want to understand what great happiness and bounty, what great pleasure and ease are to be found in belief in God, listen to this story which is in the form of a comparison:**

One time, two men went on a journey for both pleasure and business. One set off in a selfish, inauspicious direction, and the other on a godly, propitious way.

Since the selfish man was both conceited, self-centred, and pessimistic, he ended up in what seemed to him to be a most wicked country due to his pessimism. He looked around and everywhere saw the powerless and the unfortunate lamenting in the grasp of fearsome bullying tyrants, weeping at their destruction. He saw the same grievous, painful situation in all the places he travelled. The whole country took on the form of a house of mourning. Apart from becoming drunk, he could find no way of not noticing this grievous and sombre situation. For everyone seemed to him to be an enemy and foreign. And all around, he saw horrible corpses and despairing, weeping orphans. His conscience was in a state of torment.

The other man was godly, devout, fair-minded, and with fine morals so that the country he came to was most excellent in his view. This good man saw universal rejoicing in the land he had entered. Everywhere was a joyful festival, a place for the remembrance of God overflowing with rapture and happiness; everyone seemed to him a friend and relation. Throughout the country he saw the festive celebrations of a general discharge from duties accompanied by cries of good wishes and thanks. He also heard the sound of a drum and band for the enlistment of soldiers with happy calls of "God is Most Great!" and "There is no god but God!" Rather than being grieved at the suffering of both himself and all the people like the first miserable man, this fortunate man was pleased and happy at both his own joy and that of all the inhabitants. Furthermore, he was able to do some profitable trade. He offered thanks to God.

After some while he returned and came across the other man. He understood his condition, and said to him: "You were out of your mind. The ugliness within you must have been reflected on the outer world so that you imagined laughter to be weeping, and the discharge from duties to be sack

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<sup>16</sup> <http://sunnah.com/bukhari/97/135>

and pillage. Come to your senses and purify your heart so that this calamitous veil is raised from your eyes and you can see the truth. For the country of an utterly just, compassionate, beneficent, powerful, order-loving, and kind king could not be as you imagined, nor could a country which demonstrated this number of clear signs of progress and achievement." The unhappy man later came to his senses and repented. He said, "Yes, I was crazy through drink. May God be pleased with you, you have saved me from a hellish state."

O my soul! Know that the first man represents an unbeliever, or someone depraved and heedless. In his view the world is a house of universal mourning. All living creature are orphans weeping at the blows of death and separation. Man and the animals are alone and without ties being ripped apart by the talons of the appointed hour. Mighty beings like the mountains and oceans are like horrendous, lifeless corpses. Many grievous, crushing, terrifying delusions like these arise from his unbelief and misguidance, and torment him.

As for the other man, he is a believer. He recognizes and affirms Almighty God. In his view this world is an abode where the Names of the All-Merciful One are constantly recited, a place of instruction for man and the animals, and a field of examination for man and jinn. All animal and human deaths are a demobilization. Those who have completed their duties of life depart from this transient world for another, happy and trouble-free, world so that place may be made for new officials to come and work. The birth of animals and humans marks their enlistment into the army, their being taken under arms, and the start of their duties. Each living being is a joyful regular soldier, an honest, contented official. And all voices are either glorification of God and the recitation of His Names at the outset of their duties, and the thanks and rejoicing at their ceasing work, or the songs arising from their joy at working. In the view of the believer, all beings are the friendly servants, amicable officials, and agreeable books of his Most Generous Lord and All-Compassionate Owner. Very many more subtle, exalted, pleasurable, and sweet truths like these become manifest and appear from his belief.

That is to say, belief in God bears the seed of what is in effect a Tuba-Tree of Paradise, while unbelief conceals the seed of a Zakkum-Tree of Hell.

That means that salvation and security are only to be found in Islam and belief. In which case, we should continually say, "Praise be to God for the religion of Islam and perfect belief."<sup>17</sup>

## The Words, Twenty-Third Word, First Chapter, First Point

Through the light of belief, man rises to the highest of the high and acquires a value worthy of Paradise. And through the darkness of unbelief, he descends to the lowest of the low and falls to a position fit for Hell. For belief connects man to the All-Glorious Maker; it is a relation. Thus, man acquires value by virtue of the Divine art and inscriptions of the dominical Names which become apparent in him through belief. Unbelief severs the relation, and due to that severance the dominical art is concealed. His value then is only in respect to the matter of his physical being. And since this matter has only a transitory, passing, temporary animal life, its value is virtually nothing. We shall explain this mystery by means of a comparison:

For example: among man's arts, the value of the materials used and that of the art are entirely different. Sometimes they are equal, sometimes the material is more valuable, and sometimes it happens that five *liras'* worth of art is to be found in material like iron worth five *kurush*. Sometimes, even, an antique work of art is worth a million while the material of which it is composed is not worth five *kurush*. If such a work of art is taken to the antiques market and ascribed to a brilliant and

<sup>17</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.201.27>

accomplished artist of former times, and announced mentioning the artist and that art, it may be sold for a million *liras*. Whereas if it is taken to the scrap-dealers, the only price received will be for the five kurush's worth of iron.

Thus, man is such an antique work of art of Almighty God. He is a most subtle and graceful miracle of His power whom He created to manifest all his Names and their inscriptions, in the form of a miniature specimen of the universe. If the light of belief enters his being, all the meaningful inscriptions on him may be read. As one who believes, he reads them consciously, and through that relation, causes others to read them. That is to say, the dominical art in man becomes apparent through meanings like, "I am the creature and artefact of the All-Glorious Maker. I manifest His mercy and munificence." That is, belief, which consists of being connected to the Maker, makes apparent all the works of art in man. Man's value is in accordance with that dominical art and by virtue of being a mirror to the Eternally Besought One. In this respect insignificant man becomes God's addressee and a guest of the Sustainer worthy of Paradise superior to all other creatures.

However, should unbelief, which consists of the severance of the relation, enter man's being, then all those meaningful inscriptions of the Divine Names are plunged into darkness and become illegible. For if the Maker is forgotten, the spiritual aspects which look to Him will not be comprehended, they will be as though reversed. The majority of those meaningful sublime arts and elevated inscriptions will be hidden. The remainder, those that may be seen with the eye, will be attributed to lowly causes, nature, and chance, and will become utterly devoid of value. While they are all brilliant diamonds, they become dull pieces of glass. His importance looks only to his animal, physical being. And as we said, the aim and fruit of his physical being is only to pass a brief and partial life as the most impotent, needy, and grieving of animals. Then it decays and departs. See how unbelief destroys human nature, and transforms it from diamonds into coal.<sup>18</sup>

## The Letters, Fifth Letter

*In His Name, be He glorified!*

*And there is nothing but it glorifies Him with praise. (17:44)*

In his Letters (*Maktubat*), Imam-i Rabbani (May God be pleased with him), a sun of the Naqshbandi Order and its hero, said: "For me, the disclosure of a single matter of the truths of faith is preferable to thousands of illuminations, ecstasies, and instances of wonder-working."

He also said: "The final point of all the Sufi ways is the clarification and unfolding of the truths of faith."

He also said: "Sainthood is of three sorts: one is the lesser sainthood, which is the well-known sainthood. The others are the middle sainthood and the greater sainthood. Greater sainthood is to open up by way of the legacy of prophethood a direct way to reality without entering the intermediate realm of Sufism."

He said also: "The Naqshi way is traversed with two wings; that is, by having firm belief in the truths of faith and by carrying out the religious obligations. The way cannot be covered if either of these two wings is defective." In which case, the Naqshi way consists of three veils:

**The First and most important** is to serve the truths of faith directly; Imam-i Rabbani travelled this way in his later years.

**The Second** is to advance the cause of the religious obligations and serve the glorious practices (*Sunna*) of the Prophet (UWBP) under the veil of the Sufi way.

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<sup>18</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.201.319>

**The Third** is to strive to eliminate the sicknesses of the heart by way of Sufism and to journey with the feet of the heart.

Of these, the first is the equivalent of obligatory, the second, close to obligatory, and the third, *Sunna*.

Since the reality of the matter is thus, my conjecture is that if such persons as Shaykh 'Abd al-Qadir Gilani (May God be pleased with him) and Shah Naqshband (May God be pleased with him) and Imam-i Rabbani (May God be pleased with him) were alive today, they would expend all their efforts on strengthening the truths of faith and tenets of Islam. For it is through them that eternal happiness is won. Any deficiency in them results in eternal misery. A person without faith will not enter Paradise, but very many will go there without Sufism. Man cannot live without bread, but he can live without fruit. Sufism is the fruit, the truths of Islam, basic sustenance. In former times, through spiritual journeying from forty days to as much as forty years, a person could rise to some of the truths of faith. But now, if through Almighty God's mercy there is a way to rise to those truths in forty minutes, it surely is not sensible to remain indifferent to it.

Thus, people who have studied the thirty-three *Words* closely state that they have opened up just such a Qur'anic way. Since this is a fact, I am of the opinion that the *Words* so far written about the mysteries of the Qur'an are a most appropriate medicine and salve for the wounds of this time, and a most beneficial light for Islam as a whole, which has been subject to the assaults of darkness, and a most right guide for those wandering bewildered in the valleys of misguidance.

You know that if misguidance arises from ignorance, it is easy to dispel. Whereas if it results from science and learning, it is difficult to eliminate. In former times, only one person in a thousand was in the latter category, and only one in a thousand such people would be reformed through guidance. For such people fancy themselves. They do not know, but they think they do know. I think that Almighty God has bestowed the *Words* at this time, which are flashes of the Qur'an's miraculousness, as an antidote to this atheistic misguidance.

*The Eternal One, He is the Eternal One!*<sup>19</sup>

## The Words, Twenty-Third Word, First Chapter, Second Point

Just as belief is a light which illuminates man and makes legible all the missives of the Eternally Besought One inscribed upon him, so too it illuminates the universe, and delivers the past and the future from darkness. I shall explain this mystery with a comparison I saw during a vision, which concerns one meaning of the verse:

*God is the Protector of those who believe; He leads them out of darkness into light. (2:257)*

It was like this:

I saw in a vision an awesome bridge built between two high mountains situated opposite one another. Beneath the bridge was a valley of great depth. I was on the bridge. A dense darkness had enveloped every part of the world. I looked to my right and saw a vast grave swathed in an unending dense gloom, that is, I imagined it. I looked to my left and as though saw violent storms and calamities gathering amid terrifying waves of blackness. I looked beneath the bridge and imagined I saw a profound abyss. I had a dim torch in the face of this terrifying darkness. I used it and could see a little with its light. A most horrific situation appeared to me. In fact, such awful dragons, lions, and monsters appeared around me and on the bridge in front of me that I exclaimed: "Oh! This torch brings me only trouble!", and I angrily cast it to the ground and broke it. Then on smashing it, the

<sup>19</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.202.38>

darkness suddenly dispersed as though I had turned on the switch for a huge electric lamp that lit up the whole world. Everywhere was filled with the lamp's light. It showed everything as it was in reality.

I saw that the bridge I had seen was a highway through a plain passing over even ground. The vast grave I had seen on my right I realized consisted from top to bottom of beautiful, verdant gardens and gatherings for worship, service, conversation, and the remembrance of God under the direction of luminous men. The precipices and peaks on my left which I had imagined to be tempestuous and stormy I now saw fleetingly to be a vast, lovely, and elevated place of feasting, recreation, and enjoyment behind mountains that were adorned and pleasant. And the creatures I had thought to be terrifying monsters and dragons, I saw were familiar domestic animals like camels, oxen, sheep, and goats. Declaring, "All praise be to God for the light of belief," I recited the verse, "*God is the Protector of those who believe; He leads them out of darkness into light. (2:257)*" and I awoke from my vision.

Thus, the two mountains were the beginning and end of life; that is, this world and the Intermediate Realm. The bridge was the road of life. To the right was the past, and to the left, the future. As for the small torch, it was the human ego, which is egotistical, relies on what it knows, and does not heed the heavenly revelation. The things imagined to be the monsters were the events and strange creatures of the world.

Thus, one who relies on his ego, who falls into the darkness of heedlessness and is afflicted with the blackness of misguidance resembles my first state in the vision, which, like with the pocket-torch and due to deficient and misguided knowledge, saw the past in the form a huge grave amid darkness imbued with non-existence. It showed the future to be a stormy and desolate wasteland governed by coincidence, and events and beings, which are all submissive officials of One All-Wise and All-Compassionate to be monsters. Such a person as though manifests the verse,

*And those who reject belief, their protectors are the evil ones; they lead them out of light into darkness. (2:257)*

But if such a man attains to Divine guidance and belief enters his heart, and if the tyranny of his soul is smashed and he heeds God's Book, he will resemble my second state in the vision. Then the universe will suddenly take on the colour of day and be filled with Divine light. The world will recite the verse,

*God is the light of the heavens and the earth. (24:35)*

Then he will see with the eye of the heart that the past is not a vast grave, but where the groups of purified spirits who each century having performed their duties of worship under the leadership of a prophet or saint exclaim, "God is Most Great!" on completion of the duties of their lives, and fly to elevated abodes, moving on to the past. He will look to the left, and through the light of belief distinguish in the distance a feasting-place of the Most Merciful set up in palaces of bliss in the gardens of Paradise, beyond the mountainous revolutions of the Intermediate Realm and the hereafter. And he will realize that the storms and earthquakes and tempestuous events are all submissive officials, and understand that they are the means for instances of wisdom which though apparently harsh are in fact most gentle, like the storms and rains of spring. He will even see death to be the introduction to eternal life, and the grave, the door to everlasting happiness. You can deduce further aspects for yourself. Apply the reality to the comparison!<sup>20</sup>

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<sup>20</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.201.320>

## The Flashes, Thirteenth Flash, Thirteenth Indication, Third Point

A satanic wile corrupting the life of society is this: not to see all the virtues of a believer on account of a single bad point. Those unjust people who heed this wile of Satan are in this way inimical to believers. However, when Almighty God weighs up deeds with absolute justice on the supreme scales at the Last Judgement, He will judge in accordance with the predominance of good deeds over evils and vice versa. Seeing that the causes of evil deeds are numerous and their existence is easy, sometimes He veils numerous bad deeds with a single good deed.

That is to say, dealings in this world should be in accordance with divine justice. If a person's good points are greater in regard to quality or quantity than his bad points, he is deserving of love and respect. Indeed, one should forgive numerous bad points on account of a single laudable virtue. However, due to the vein of tyranny in his nature, at the promptings of Satan, the person forgets the hundred virtues of others because of a single bad point; he is hostile towards his believing brother, and commits sins. Just as a fly's wing covering the eye conceals a mountain, so too, the veil of hatred makes man conceal virtues as great as a mountain due to a single evil resembling a fly's wing; he forgets them, is hostile towards his brother believer, and becomes a tool of corruption in the life of society.

By means of another wile resembling this one, Satan corrupts the integrity of peoples' thoughts. He impairs sound judgement concerning the truths of belief and damages integrity and correctness of thought. It is like this:

He desires to destroy hundreds of evidences proving the truths of belief with a slight hint refuting them. Whereas it is an established principle that "a single proof is superior to a hundred denials." The statement of a witness proving a claim is preferable to a hundred people denying it. Consider this truth by means of the following comparison:

There is a palace with a hundred doors all closed. If one of its doors is opened, the palace may be entered and all the doors opened. If all the doors are open and one or two are closed, it may not be said that the palace cannot be entered.

Thus, the truths of belief are the palace. Each evidence is a key; it proves the truths and opens a door. If one of the doors remains closed, the truths of belief cannot be abandoned and denied. Satan however, in consequence of certain things or by means of heedlessness or ignorance, points out a door that has remained closed, thus causing a person to disregard all the positive evidences. He deceives the person, saying: "See, this palace cannot be entered. Perhaps it isn't a palace and perhaps there's nothing inside it."

O wretched man afflicted by Satan and his wiles! If you want the life of religion and of society and personal life all to be healthy, and if you want integrity of thought, a sound view, and a sincere heart, weigh up your actions and thoughts on the scales of the incontestable matters of the Qur'an and the balance of the Prophet's (UWBP) practices. Always take the Qur'an and the practices as your guide. Say: "I take refuge with God from Satan the Accursed," and seek refuge with God Almighty!

The above thirteen Indications are thirteen keys. Use them to open the door of the fortified stronghold of the Sura,

*Say: I seek refuge with the Lord and Cherisher of mankind The Ruler of mankind The God of mankind From the mischief of the Whisperer of evil, who withdraws after his whisper— The same who whispers into the hearts of mankind— Among jinns and among men;(114:1-6)*

enter this secure citadel and find safety!

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise. (2:32)*

*And say: O My Sustainer, I seek refuge with You from the whisperings of the Evil Ones, and I seek refuge with you, my Sustainer lest they should come near me. (23:97-8)<sup>21</sup>*

## The Rays, Fifteenth Ray, Second Station, First and Second Examples

The traveller, who had come into the world solely to find his Creator and become acquainted with Him, said to his reason: "We have asked everything concerning our Creator and have received perfectly satisfying answers. In order to learn about the Sun one has to ask the Sun itself, so now we shall make a further journey in order to find and become acquainted with our Creator through the manifestations of His sacred attributes of knowledge, will, and power, and through His visible works, and through the manifestations of His Names." So he entered the world. Then the people of misguidance, a second current, embarked on the ship of the earth. The traveller put on the spectacles of the science and philosophy which does not follow the wisdom of the Qur'an, and looking in accordance with the programme of the geography that does not read the Qur'an, saw that the earth was travelling seventy times faster than a cannon-ball, covering a twenty-thousand-year distance in one year in an orbit in the midst of the infinite void. It had taken upon itself myriad species of wretched, helpless living beings. He realized that if it confused its way even for a minute, or if a stray star collided with it, it would disintegrate, pouring all those wretched creatures into nothingness and non-existence. Perceiving the awesome calamity of the currents of

*Not those who have received Your anger, nor those who have gone astray, (1:7)*

and the suffocating darkness of

*Or the unbelievers' state is like the depths of darkness in a vast deep ocean, (24, 40)*

he exclaimed: "Alas! What have we done? Why did we board this terrible ship? Is there any way of being saved from it?" Then smashing the spectacles of blind philosophy, he joined the current of "Those whom You have blessed." (1:7)

Suddenly the wisdom of the Qur'an came to his assistance. Giving to his reason a telescope which shows reality, it told him to look through it. He looked and saw the Name of *Sustainer of the Heavens and Earth* (13:16) rising like a sun in the constellation of

*It is He who has made the earth subservient to you, so traverse you its tracts, and eat of its sustenance. (67:15)*

The Sustainer had made the earth an orderly, safe ship, and filled it with living beings together with their sustenance, causing it to journey around the sun in the seas of the universe for numerous benefits and instances of wisdom, bringing the produce of the seasons to those who wished for sustenance. Two angels called Thawr and Hut had been appointed captains of the ship, and they took it on its voyage through the magnificent dominical regions for the enjoyment of the Glorious Creator's creatures and guests. The traveller understood that this showed the reality of "God is the Light of the heavens and the earth," making known his Creator through this Name. With all his heart and spirit he exclaimed: "All praise be to God, the Sustainer of All the Worlds," and joined the group of "Those whom You have blessed."

**The Second Sample** of what the traveller saw on his journey through the worlds:

The traveller alighted from the ship of the earth and entered the world of animals and men. He looked at that world through the spectacles of the natural science which does not receive its spirit from religion, and saw that although those innumerable animate creatures had endless needs and were assaulted by numberless vexatious enemies and pitiless events, their capital was only a

<sup>21</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.203.125>

thousandth, or even a hundred thousandth of what they needed. Their power too was perhaps a millionth of what was necessary to combat those harmful things. Being connected to them through his intelligence and out of compassion for his fellow beings, he so pitied them in their ghastly plight, and feeling a hellish pain was so sorry and despairing, that he regretted a thousand times over his ever having come to that wretched world. Then suddenly Qur'anic wisdom came to his assistance, and handing him the telescope of "*Those whom You have blessed,*" it told him to look through it. He looked and saw that through the manifestation of "*God is the Light of the heavens and the earth,*" numerous Divine Names such as Most Merciful, All-Compassionate, Provider, Bestower, Munificent, and Preserver, each rose like the sun in the constellations of such verses as:

*And there is no living thing but He has hold of its forelock. (11:56) The beasts do not carry their own sustenance; God sustains them, and you. (29:60) And we have ennobled the sons of Adam. (17:70) And the pious shall be in bliss. (82:13)*

They filled the world of men and beasts with mercy and bounties, transforming it into a temporary Paradise. He understood that they make known perfectly the generous host of this fine, instructive guest-house, which is well worth being gazed upon, and a thousand times he repeated: "All praise be to God, the Sustainer of All the Worlds!"<sup>22</sup>

### The Flashes, Twenty-Third Flash, Conclusion, Third Question

The former enemy and now rightly-guided friend then asked: "Philosophers, who have made many advances these days, claim that nothing is created out of nothing, and nothing is annihilated and goes to nothing; there is only composition and decomposition, and this makes the factory of the universe run. Is this correct?"

**The Answer :** Since the most advanced philosophers who did not consider beings in the light of the Qur'an saw that the formation and existence of beings by means of nature and causes was so difficult as to be impossible – in the manner proved above, they diverged into two groups.

One group became Sophists; abdicating reason, which is exclusive to human beings, and falling lower than mindless beasts, they found it easier to deny the universe's existence and even their own existences, than to follow the way of misguidance, which claims that causes and nature have the power to create. They therefore denied both themselves and the universe and descended into absolute ignorance.

The second group saw that in misguidance, according to which causes and nature are creator, the creation of a fly or a seed, even, entails innumerable difficulties and requires a power unacceptable to reason. They were therefore compelled to deny the act of creation and to say: "Nothing can exist out of nothing." Seeing total annihilation also to be impossible, they declared: "What exists cannot go to nothing." They fancied an imaginary situation in which combining and decomposition, gathering together and dispersion, occur through the motion of particles and the winds of chance.

Now, see! Those who consider themselves to be the most intelligent are the most profoundly ignorant and stupid. Understand just how ludicrous, debased, and ignorant misguidance makes man, and take a lesson!

Indeed, a Pre-Eternal Power created the heavens and the earth in six days, every year creates four hundred thousand species simultaneously on the face of the earth, and in six weeks every spring constructs a living world more full of art and wisdom than the world itself. Thus, it is more foolish and ignorant than the Sophists, the first group above, to deny the act of creation and deem it

<sup>22</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.204.605>

unlikely that, like a chemical that when applied shows up invisible writing, Pre-Eternal Power should give external existence to beings, which, though externally non-existent, exist as knowledge, and whose plans and measures are determined in the realm of a Pre-Eternal Knowledge.

Those unfortunates are absolutely impotent and have nothing at their disposal apart from the faculty of will. Although they are inflated like Pharaohs, they can neither annihilate anything nor create anything from nothing, even a minute particle. And so, although nothing comes into existence out of nothing at the hand of causes and nature on which they rely, out of their stupidity they say: "Nothing comes from non-being, and nothing goes to non-being." And they even extend this absurd and erroneous principle to the Absolutely All-Powerful One.

Indeed, the All-Powerful One of Glory has two ways of creating:

**The First** is through origination and invention. That is, He brings a being into existence out of nothing, out of non-existence, and creates everything necessary for it, also out of nothing, and places those necessities in its hand.

**The Second** is through composition, through art. That is, He forms certain beings out of the elements of the universe in order to demonstrate subtle instances of wisdom, such as displaying the perfections of His wisdom and the manifestations of many of His names. Through the law of providing, he sends particles and matter, which are dependent on His command, to these beings and employs the particles in them.

Yes, the Absolutely All-Powerful One creates in two ways: He both originates and He composes. To annihilate what exists and to make exist what does not exist is most simple and easy for Him. It is one of His constant and universal laws. The man, therefore, who says: "He cannot give existence to what does not exist" in the face of a power that in one spring makes exist out of nothing the forms and attributes of three hundred thousand animate creatures, and, besides their particles, all their conditions and states, such a man should himself be obliterated!

The person who gave up nature and embraced the truth said: "Praise and thanks be to God Almighty to the number of particles in existence for I have attained to complete belief. I have been saved from delusion and misguidance. Not one of my doubts remains.

"ALL PRAISE BE TO GOD FOR THE RELIGION OF ISLAM, AND COMPLETE AND PERFECT BELIEF!"

*All glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise. (2:32)* <sup>23</sup>

## The Letters, Twentieth Letter, Introduction

Be certain of this, that the highest aim of creation and its most important result is belief in God. The most exalted rank in humanity and its highest degree is the knowledge of God contained within belief in God. The most radiant happiness and sweetest bounty for jinn and human beings is the love of God contained within the knowledge of God. And the purest joy for the human spirit and the sheerest delight for man's heart is the rapture of the spirit contained within the love of God. Yes, all true happiness, pure joy, sweet bounties, and untroubled pleasure lie in knowledge of God and love of God; they cannot exist without them.

The person who knows and loves God Almighty may receive endless bounties, happiness, lights, and mysteries. While the one who does not truly know and love him is afflicted spiritually and materially by endless misery, pain, and fears. Even if such an impotent, miserable person owned the whole world, it would be worth nothing for him, for it would seem to him that he was living a fruitless life among the vagrant human race in a wretched world without owner or protector.

<sup>23</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.203.252>

Everyone may understand just how forlorn and baffled is man among the aimless human race in this bewildering fleeting world if he does not know his Owner, if he does not discover his Master. But if he does discover and know Him, he will seek refuge in His mercy and will rely on His power. The desolate world will turn into a place of recreation and pleasure, it will become a place of trade for the hereafter.<sup>24</sup>

## Fethullah Gulen – The Broken Jug – a thematic tafseer

### The Invincible Power Of Faith

**Question: What are the greatest obstacles faced by the volunteers who wish to share with others the inspirations of their souls and the beauties of the values in which they believe?**

**Answer:** Worldly desires and wishes are the greatest components for a human's trial in this world. In societies where these components have seized individuals' feelings and thoughts, the consequences have been many cases of oppression and suffering. Many people on the path of truth faced relentless and faithless attacks, various kinds of insults and slanders, and even assassinations and massacres; the Prophets, peace be upon them, are prime examples of this.

The first heart-rending incident took place in Prophet Adam's home, one blessed with showers of revelation. Although he was raised in such an atmosphere, Cain murdered his brother Abel for the sake of his worldly desires.<sup>25</sup> Thus, the first story began with Satan's deception and an unending chain of deceptions followed.

According to old scriptures, Prophet David's once downtrodden people, whom he saved from disgrace and guided to dignity (with God's permission and grace), slandered him with adultery and murder, terrible sins even ordinary believers do not easily commit. His people forced him to swear by placing his hand on the Holy Ark and put him in a difficult situation. The Pride of Humanity faced his enemies' slanders—such as being, may God forbid a hundred thousand times, a magician and soothsayer<sup>26</sup>—by means of which they tried to prevent the truths he told to reach hearts.

#### **Do not destroy the eternal in this world!**

Similar things can happen today as well—and they will not cease to exist in the future either. It is important not to express our troubles and hand future generations a heritage of complaints. What really matters is meeting all that befalls us with resignation and not complaining about it to people; we can open up to God when places and times provide us with due privacy, but must not let anyone know about this lamentation. The sole owner of time and space is God Almighty, and to Him belongs

<sup>24</sup> <http://www.erisale.com/index.jsp?locale=en#content.en.202.262>

<sup>25</sup> See: Al-Maedah 5:27–32.

<sup>26</sup> See: Yunus 10:2; Sad 38:4; Al-Anbiya 21:5; As-Saffat 37:86, and for soothsayer see: Al-Hakim, *Al-Mustadrak*, 2:550; Abdurrazzaq, *Tafsir as-San'ani*, 3/328.

the final decree. Interfering with the result is not of our business. It is necessary to act with the following understanding:

Troubles sent by His Majesty, or graces from Divine mercy,  
My soul welcomes them equally; Your favors and troubles all are lovely. (Ibrahim Tannuri).

If we live with this understand, we will meet His decrees about us with appreciation.

There can be troubles from His Majesty or graces from His mercy; one must welcome them both and neither feel joyful with favors nor complain about troubles. One must not say, "What did I do that these befell me? Why do I always come up against all these sufferings, troubles, gossip, and envy?" Muhammed Lütfi of Alvar puts it beautifully, in one of his pearls of wisdom, which are brighter than actual pearls:

*A lover of God talks of those who hurt;  
Says, do not be hurt by those who hurt;  
For the one who is hurt lacks perfection;  
In comparison to the one who hurts.*

If you really expect to be rewarded with some perfection in the next world, it is a sign of lacking perfection to expect perfection in terms of worldly things here. Desires like expecting applause and flattering remarks from people means going bankrupt; this is a lost investment in terms of the Hereafter. The Qur'an warns us on this issue and states, "*You consumed in your worldly life your (share of) pure, wholesome things, and enjoyed them fully (without considering the due of the Hereafter, and so have taken in the world the reward of all your good deeds)*" (al-Ahqaf 46:20). Therefore, one must leave to the next world all Divine favors to be enjoyed, and not consume in this world all good things God promised for the Hereafter.

The following parable conveys a meaningful lesson about this subject: The wife of a saintly person complained to her husband about their humble livelihood. She asked him to pray for them to be saved from this state. So as not to turn down his wife's wish, that righteous person prayed about it and his prayer was accepted. All of a sudden, a golden brick appeared near them, out of nowhere. That righteous man told his wife, "Here you are. This is a brick from our would-be mansion in Paradise." Upon this, that conscientious lady felt regret for her previous words and told her husband, "Though we are truly needy, and God willing, we will have many other bricks like this one in the Hereafter. However, I do not wish to waste in this transient realm the reward we are to receive in the eternal one. Let not a single brick of our mansion in Paradise be missing. Therefore, please pray for this brick to go back to its place." Upon this sincere wish, that righteous person prayed again, the golden brick disappeared, and went back to its place.

The invincible power of those devoted to the truth and a lofty ideal, and who seek to have a bright future for their people again, is keeping away from worldliness, acting with a spirit of dignified contentment, and devoting themselves completely to the happiness of others. There is nothing wrong if the people who earn from trade and support the services for faith and the Qur'an seek material prosperity. However, the devoted souls who are in a position of representing their values must take a clear stance against worldliness and always act with dignified contentment against it; this is their greatest credit. As they behave with genuine indifference to worldliness, people will

listen to their words attentively, welcome every matter they point out, and fulfill the duties they are supposed to do without the least hesitation.

While this is what should have been, unfortunately it seems that there is a considerable number of people who set forth with a spirit of devotion, then inclined to the world by initially saying that a bit of enjoyment will bring no harm; this led to deeper indulges, and they could not manage to straighten afterwards, and finally lost against worldliness. In the words of Muhammed Lütfi Effendi:

*So many elegant youthful ones,  
So many rosy-faced sultans,  
So many khans like Chosroes,  
and so many bearers of crowns...*

These people came one by one—and they unfortunately perished one by one. If the devoted souls are ever taken by these devilish considerations and say, “Let me also earn and live like them; let me also have a house and fortune...” this will mean ruining their credit with their own hands. Divine destiny issues a decree for their losing the blessings in their hands; they will slip and fall. Then God Almighty will remove from the scene those lifeless ones who entirely lost their spirit; and as the Qur’an states, God brings a fresh group of people who are not weary, and have never been dazzled by the world.<sup>27</sup>

### **The way to bring haughty ones to their knees**

The esteem and honor of devotedness must be protected against all odds. Like in every other virtue, the Pride of Humanity is the prime devoted one who represents the peak of this virtue. When he died and passed to the horizons of his spirit, his armor was held in pawn by a Jewish merchant, which he had given in return for an amount of barley he had taken in order to treat his guests. After his demise, Muslims realized the situation and they took back the armor from pawn.<sup>28</sup>

The first caliph Abu Bakr followed in his footsteps; he had left an earthen jar to be handed to the next caliph after him. After he passed away, the trust was handed to the second caliph, Umar ibn al-Khattab. When they broke the jar with curiosity, the contents turned out to be the bits of money that remained after meeting the needs of his family, and a note. The note read: “The money you allocated for me was more than necessary some days. I felt ashamed against God to spend it, for it belongs to the people and should go back to the state treasury.” This message by the blessed Abu Bakr moved Umar ibn al-Khattab, who said with tearful eyes, “May God have mercy on Abu Bakr! He left such a difficult example to follow for those who remained behind.”<sup>29</sup>

Umar continued his caliphate with the same understanding. He never had a throne; he always sat in the mosque and carried out his tasks from there. He did not claim to be representing the dignity of the state as a pretext for leading a life of luxury, lavishness, and pomp. On the contrary, he brought the world powers of the time into line with his modest conditions. When they were going to take over the keys of the Al-Aqsa Mosque in Jerusalem, the leaders met him in sumptuous clothes, but he rode the same mount with his slave (in turns), came with his patched clothes, and his general air was

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<sup>27</sup> See: Al-Maedah: 5:54.

<sup>28</sup> Tabarani, *Mujamu’l-Awsat*, 8/359.

<sup>29</sup> Ibn Sa’d, *Tabaqat al-Kubra*, 3:186.

modest.<sup>30</sup> As it is also plainly understood from this, the way to bring down the conceited ones of the time is effacement and modesty. This state and attitude will bury all types of conceitedness. This was the understanding of Umar ibn al-Khattab. He never cherished a thought like, “let me leave some worldly wealth for my children and grandchildren...” He entrusted his children to the faithful understanding of the blessed Companions and passed to the other world thus.

The third caliph, Uthman ibn al-Affan, was very rich. He was engaged in trade. However, he forsook the world in his heart, even if he did not necessarily forsake earning, as Bediüzzaman put it in *The Seedbed of the Light*.<sup>31</sup> As a matter of fact, when Muslims were asked to donate to equip the army to meet the advancing Byzantine army in Tabuk, he donated hundreds of camels, together with their loads, without having the least bit of regret in his heart and purely for the sake of God’s good pleasure.<sup>32</sup> Had the Messenger of God, peace and blessings be upon him, told him that he was supposed to give everything he had, he would no doubt have done so without any hesitation.

The life of the fourth caliph Ali was no different. He ruled a vast territory, one that was larger than Europe. The area of the lands he ruled, in spite of some political rivalries and strife, was large enough as to contain the Persian and Roman empires of the time. On the other hand, caliph Ali used to wear summer clothes during winter, causing him to tremble, and winter clothes during summer, causing him to sweat. When asked about the reason, he answered, “This is what I can afford with my own means.”<sup>33</sup>

### **If this is Islam, then where are we?**

Some claim today that “We are also on the path of the Righteous Caliphs,” but spend their lives in luxurious mansions in summer and winter, try to secure a fortune for their children and grandchildren, and thus misappropriate state money. It is necessary to ask them, “Who is your example? Is not a believer supposed to totally keep away from such thoughts, which normally belong to greedy pharaohs, and feel ashamed before God?”

It is my wish from God Almighty that the people devoted to a lofty ideal always retain this noble feeling of shame, that they are not taken by the temptations of this world, and that they do not let these trip them up and bring about their fall. Let them say, “We can show patience in this world, so that nothing will be missing in the next one.” They should live an understanding like the one Ziya Pasha portrayed in his couplet:

The ignorant are cruising, carefree and casual;  
The enlightened are swimming, in the whirlpool of trouble.

Let the volunteers consent to suffering troubles, but not covet others’ ostentatious lives. Let them see worldly things as dirt that smear a corner of their foot. And let them pass to the next world so nobly that when they are asked in the presence of God, “What did you leave in the world?” they should be able to say, “I cannot remember anything.” The essential of our path is dignified contentment, effacement, and modesty. Other codes of conduct by the idealist souls devoted to

<sup>30</sup> Mevlana Şibli Numani, *Hız. Ömer ve Devlet İdaresi*, İstanbul: Kitapevi Yayınları, 1986, vol. 1, pp. 233–238.

<sup>31</sup> Nursi, Bediüzzaman Said, *Mesnevi-i Nuriye* (The Seedbed of the Light) İstanbul: Şahdamar, 2010, p. 113.

<sup>32</sup> Tabarani, *Mu’jam al-Kabir*, 18/231.

<sup>33</sup> *Sunan Ibn Majah*, Muqaddima, 11; Ahmad ibn Hanbal, *Al-Musnad*, 1:99.

restoring a ruined heritage will not only shake the people's trust in them, but also cause them to lose credit in the sight of God. As seen throughout history, those who commit injustice and misappropriation will fall like Qarun (Korah) in the end, even if they appear like Prophet Aaron, peace be upon him, at the beginning.

Even if they offer a title of a great conqueror, the thought of devotedness must not be sacrificed for anything. Just as we did not possess anything when we came to this world, one must similarly pass to the next world with zero wealth; just like in the examples given above. Let those who do see those examples appreciate them; their appreciation will turn to a blessing in the Hereafter. As for those refuse to appreciate? Their non-appreciation will slam on them like a sledgehammer.

### **They fear not the censure of any who censure!**

Many roses have been taken by thorns, and many nightingales have lamented this. And today, it falls to the heroes of noble ideals to lament. They meet slanders, condemnations, derision, intrigues, and plots... In the face of all these, it is necessary to act with the understanding voiced by a Sufi poet: "Neither the world welcomed us, nor did we expect from worldly ones; nor do we seek refuge in any door but God's."

It is necessary to present a stance of dignity. As Sadi Shirazi put it, "If a stray stone touches a golden bowl, neither the stone gains value, nor the bowl loses value at all." Therefore, if you are a golden bowl, let them stone you; with God's permission and grace, nobody will be able to harm you.

The Qur'an states that steadfast believers do not fear the censure of any who censure (al-Maedah 5:54), and shows us the attitude to be taken in such situations. On the other hand, it is necessary to know that everything that befalls us is a trial which serves as a means for further closeness to the Eternally Beloved Creator, thanks to a perspective that sees beyond apparent causes. As a hero of such horizons, Bediüzzaman said: "I give my blessing about the torments and ordeals I have been going through for twenty-eight years. I forgive those who oppressed me, those who sent me into exile many times, those who sought to put me in prison on trumped-up charges, and those who paved the way for my imprisonment."<sup>34</sup>

Journeyers on this path must say like Nasimi did:

I am a suffering lover O Beloved, I will not turn away from You.  
 Even if You cleave my heart through, I still will not do so.  
 Even if they cut me into two from head to foot like Zachariah,  
 Put my head to the saw O Lord, I will not turn away from You.  
 Even if they burn me into cinders and blow away my ashes,  
 They will hear my ashes sigh: 'O Veiler (of sins), I will not abandon You.'

Without being hindered by the evil words they hear, they must focus their attention on the task they need to carry out and walk uprightly on the righteous path.

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<sup>34</sup> Nursi, Bediüzzaman Said, *Emirdağ Lahikası* (The Supplement of Emirdağ), İstanbul: Şahdamar, 2010, p. 75.

Have no doubt about it: with God's permission and grace, they will keep serving under Divine protection and no one will be able to stop them. They must keep walking with the understanding, "Whatever it is that God ordains, it is sure to be goodness."<sup>35</sup>

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<sup>35</sup> <http://fgulen.com/en/fethullah-gulens-works/thought/the-broken-jug/49852-the-invincible-power-of-faith>