

From The Risale-i Nur Collection



a Guide for the Youth



By Bediuzzaman Said Nursi

FROM THE RİSALE-İ NUR COLLECTION

THE GUIDE FOR THE YOUTH

BY BEDIUZZAMAN SAİD NURSI

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Author: Bediuzzaman Said Nursi

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By Sukran Vahide

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Manifestations of Mercy.
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FOREWORD

This guide for the youth was printed with the new alphabet and also published with the old (Ottoman) alphabet in Isparta and the government and the police department did not interfere with it and it's being studied on and spread everywhere with enthusiasm show that:

This guide is very beneficial for the nation especially for the young generation. Although the chief of police department in Ankara questioned the sentence in the fifty second page, eighth line "it is necessary to open a small study center of Light in every neighbourhood if possible" without reading the sentence in the fifth line, "due to government's permission to open private schools for religious education". But he understood the true situation and did not prevent its publishing.

Although "the Point on the Air (Huwa)" is profound, not everybody immediately can understand. However that subtle point turn into pieces the foundation stone of the Naturalists and unbelievers and it is astounding many stubborn philosophers and introduced to many of them the belief and through the key of spiritual travel in the universe of similitude which is opened with the key of that subtle point a cinema of the other world has been observed "with the certainty of vision". However it was not published because it was too fine.

Bediuzzaman Said Nursi

In the Name of Allah, the Most Compassionate, the Most Merciful

THE FIRST WORD

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

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

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

Yes, this phrase is a treasury so blessed that your infinite impotence and poverty bind you to an infinite power and mercy; it makes that impotence and poverty a most acceptable intercessor at the Court of One All-Powerful

and Compassionate. The person who acts saying, *“In the Name of Allah,”* resembles someone who enrolls in the army. He acts in the name of the government; he has fear of no one; he speaks, performs every matter, and withstands everything in the name of the law and the name of the government.

At the beginning we said that all beings say, *“In the Name of Allah”* through the tongue of disposition. Is that so?

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

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

The roots spreading through hard rock and earth and producing fruits as easily as the branches spread through the air and produce fruits, and the delicate green leaves retaining their moisture for months in the face of extreme heat, deal a slap in the mouths of Naturalists and jab a finger in their blind eyes, saying: “Even heat and hardness, in which you most trust, are under a command. For, like the Staff of Moses, each of those silken rootlets conform to the command of, *“And We said, O Moses, strike the rock with your staff,”*¹

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

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

“O fire be coolness and peace” ²

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا

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

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

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

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

O my soul! If you do not wish to be foolish in that way, give in Allah’s name, take in Allah’s name, begin in Allah’s name, and act in Allah’s name.

How Can We Save Our Lives?

[A conversation held with some young people who, though surrounded by temptation, had not yet lost their power of reason.]

Being assaulted by the deceptive, seductive amusements of the present time, a group of young people were asking: “*How can we save our lives in the Hereafter?*”, and they sought help from the *Risale-i Nur*. So I said the following to them in the name of the *Risale-i Nur*:

The grave is there and no one can deny it. Whether they want to or not, everyone must enter it. And apart from the following ‘Three Ways’, there is no other way it can be approached:

First Way: For those who believe, the grave is the door to a world far better than this world.

Second Way: For those who believe in the Hereafter, but who approach it on the path of dissipation and misguidance, it is the door to a prison of solitary confinement, an eternal dungeon, where they will be separated from all their loved ones.

Third Way: For the unbelievers and the misguided who do not believe in the Hereafter, it is the door to eternal extinction. That is to say, it is the gallows on which both themselves and all those they love will be executed. Since they think it is thus, that is exactly how they shall experience it as punishment.

These last two ways are self-evident, they do not require proof, they are plain for all to see. Since the appointed hour is secret, and death may come any time and cut off one’s head, and it does not differentiate between young and old, perpetually having such an awesome and serious matter before him, unhappy man will surely search for the means to deliver himself from that eternal extinction, that infinite, endless solitary confinement; the means to transform the door of the grave into a door opening on to an everlasting

world, eternal happiness, and a world of light. It will be a question for him that looms as large as the world.

The certain fact of death, then, can only be approached in these three ways, and one hundred and twenty-four thousand veracious messengers-the prophets, in whose hands are miracles as signs of confirmation-have announced that the three ways are as described above. And, relying on their illuminations and visions, one hundred and twenty-four million saints have confirmed and set their signatures on the prophets tidings. And innumerable exact scholars have proved it rationally with their categorical proofs at the level of certainty at the degree of knowledge³. They have all unanimously declared it to be a ninety-nine percent certain probability, saying: *“The only way to be saved from extinction and eternal imprisonment, and be directed towards eternal happiness, is through belief in Allah and obedience to Him.”*

If a person considers but does not heed the word of a single messenger not to take a dangerous road on which there is a one percent danger of perishing, and takes it, the anxiety at perishing that he suffers will destroy even his appetite for food. Thus hundreds of thousands of veracious and verified messengers announced that there is a one hundred percent probability that misguidance and vice lead to the gallows of the grave, ever before the eyes, and eternal solitary confinement, and that there is a one hundred percent probability that belief and worship remove those gallows, close the solitary prison, and transform the ever-apparent grave into a door opening onto an everlasting treasury and palace of felicity; and they have pointed out signs and traces of these. Confronted as he is, then, with this strange, awesome, terrifying matter, if wretched man-and especially if he is a Muslim-does not believe and worship, is he able to banish the grievous pain arising from the anxiety he suffers as he all the time awaits his turn to be summoned to those gallows, ever-present before his eyes, even if he is given rule over the whole world together with all its pleasures? I ask you.

Old-age, illness, disaster, and on all sides death open up the frightful pain and are a reminder, even if the people of misguidance and vice enjoy a hundred thousand pleasures and delights, they most certainly experience a

sort of hell in their hearts, but a profound stupor of heedlessness temporarily makes them insensible to it.

Since for the people of belief and obedience the grave, which is always before their eyes, is the door to an everlasting treasury and eternal happiness, and since, by reason of the '*belief coupon*', a ticket from the pre-eternal lottery of Divine Determining for millions upon millions of pounds worth of gold and diamonds has come up for each of them, they all the time await the word, "*Come and collect your ticket*" with a profound and true pleasure and real spiritual delight. This pleasure is such that if it materialized and the seed became a tree, it would be like a private paradise. However, one who abandons the delight and great pleasure due to the drives of youth, and chooses in a dissolute and licentious manner temporary illicit pleasures, which resemble poisonous honey polluted with those innumerable pains, falls to a degree a hundred times lower than an animal.

Furthermore, such a person will not be like unbelieving foreigners, for if they deny the Prophet Muhammad (PBUH), they may recognize the other prophets. And if they do not know Allah, they may possess some good qualities which are the means to certain perfections. But a Muslim knows both the prophets, and his Sustainer, and all perfection by means of Muhammad the Arabian (PBUH). If one of them abandons the Prophet's instruction and puts himself outside his chain, he will not recognize any other prophet, neither will he recognize Allah. Nor will he know any of the fundamentals within his spirit which will preserve his perfections. For, since Muhammad (PBUH) is the last and greatest of the prophets, and his religion and summons are for the whole of mankind, and since he is superior to all with regard to his miracles and religion, and acts as teacher to all mankind in all matters concerning reality, and has proved this in a brilliant manner for fourteen centuries, and is the cause of pride for mankind, a Muslim who abandons Muhammad (PBUH)'s essential training and the principles of his religion will most certainly be able to find no light, nor achieve any perfection. He will be condemned to absolute decline.

O you unfortunates who are addicted to the pleasures of the life of this world, and with anxiety at the future, struggle to secure it and your lives! If you want pleasure, delight, happiness, and ease in this world, make do with

what is licit. That is sufficient for your enjoyment. You will surely have understood from other parts of the *Risale-i Nur* that in each pleasure which is outside this, and is illicit, lies a thousand pains. If the events of the future—for example, of fifty years hence—were also shown in the cinema in the same way that they show at the present time the events of the past, those who indulge in vice would weep filled with horror and disgust at those things which now amuse them.

Those who wish to be permanently, eternally happy in this world and the Hereafter should take as their guide the instruction of Muhammad (PBUH) within the sphere of belief.

True Pleasure

Once I sat near the window of the Eskisehir prison watching outside. In the playground of the High School opposite the prison the older girls were dancing and laughing, but they seemed to me to be like the houris of Hell in that worldly paradise. They suddenly appeared to me as they would be in fifty years' time, and their laughter had turned into piteous weeping. From this the following truth became apparent. That is to say, I saw them as they would be in fifty years on an imaginary cinema screen. I saw that fifty of those sixty laughing girls were suffering the torments of the grave and had become earth. While ten of them were ugly seventy-year-olds attracting only looks of disgust. I too wept for them.

The true nature of the dissension at the end of time appeared to me. It seemed to me that its most fearsome and seductive aspect would spring from the shameless faces of women. Negating free choice, it would cast people into the flames of debauchery, like moths, and make them prefer one minute of the life of this world to years of eternal life.

Another day while watching the street, I noticed a powerful example of this. I felt great pity for the young people I saw. While thinking: "These unfortunates cannot save themselves from the fire of these seductive temptations which attract like magnets," a sort of embodiment of all the forces urging apostasy appeared before me, which fans the flames of those temptations and that dissension, and gives instruction in them. I said to it and to those apostates who follow its lessons and deviate from Islam:

Oh you miserable creatures who sacrifice their religion on the way of taking pleasure with the houris of Hell, and loving it perpetrate depravity on the way of misguidance, who accept irreligion and deviation on the way of the pleasures and lusts of the soul, and worship life, are terrified of death, do not want to remember the grave, and have turned their faces towards apostasy! You should know definitely that, by reason of your irreligion, this mighty world of yours, the previous hour and the coming minute, all this universe of yours and your past and your future, all your species and races

of the past and the creatures and generations of the future, and all the worlds and nations that have gone and all the peoples and communities that will come, all these are completely non-existent and dead.

Therefore, because of the form of your misguidance, all these traveling worlds and flowing universes with which you are connected by reason of your humanity and intellect continuously rain down on your head the severe suffering of a worldful of terrible and innumerable deaths. If you possessed consciousness, it would be searing your heart. If you had a spirit, it would be scorching it. If your reason had not been extinguished, it would be drowning in grief. If one short hour of your drunken dissipation and filthy pleasure can make up for this boundless grief, sorrow, and pain, then remain in it. But if it does not, come to your senses! In order to be saved from that hell, enter the paradise which belief ensures in this world also, and taste the happiness of life, take heed of the lessons of the Qur'an, exchange a partial, transitory minute's worth of pleasure for the universal, unending, eternal pleasures of belief.⁴

Also do not say: "*I shall pass my life like an animal*", because for an animal the past and the future are hidden, as though non-existent. By not causing them to realize this, the All-Wise and Compassionate One has saved them from innumerable pains. A hen which is being held down to be slaughtered, even, does not feel any pain or grief. It wants to feel it as the knife cuts, but the feeling passes and it is saved from that pain, too. That is to say, Allah Almighty's most vast and perfect mercy, clemency, and compassion do not make the unseen known to them. They are more complete for innocent animals in particular. And so, in licentious pleasure you cannot reach the level of the animals; you fall a thousand times lower. For your intellect sees things that are hidden to animals, and receives pain from them. You are altogether deprived of the total ease to be found in the veiling of the unseen.

Also, since your good qualities, like brotherhood, respect, and zeal, which are a cause of pride for you, are restricted to a minute point of time and the space of a finger out of a vast desert, and are special to only the present hour out of limitless time, they become artificial, temporary, contrived, baseless, and most insignificant, and your humanity and

achievements diminish proportionately, and are reduced to nothing. Whereas, since the brotherhood, respect, love, and zeal of the believers encompass the past and the future; which are existent by reason of their belief, they elevate their humanity and achievements proportionately.

Also, like a crazy Jewish diamond merchant who gives the price of diamonds for pieces of glass, for your worldly success, you have given the price of a long, permanent, and broad life for a brief, short time and life, so of course you will be dominant within those limits. Since you address yourself to one minute with a year's worth of such emotions as a fierce greed, love and revenge, you will prevail temporarily over the people of religion.

Also, since your mind, spirit, heart, and feelings have abandoned their exalted duties, and shared and assisted in the vile doings of your base soul and filthy lusts, you will be victorious over the believers in this world. And superficially you will appear more lovable. Because your mind, heart, and spirit have declined, degenerated, and fallen to an extreme degree, and have been transformed, deformed into filthy lust and despicable soul. For sure, in this respect you will prevail temporarily over the innocent believer, which will gain you Hell.

The Way to Preserve Beauty

It is understood from the narrations of certain Hadith that what will play the most fearsome role in the dissension at the end of time will be women and their dissension. Indeed, just as it is related in the histories that in olden times a group of soldiers composed of warrior women called "*Amazons*" were extremely skilful in war. So in just the same way at the present time, the most fearsome of the group in the war of atheistic misguidance against Islam, the commandership of which has been given to Satan through the scheming of the evil-commanding soul, is half-naked women, who with their bare legs-those ghastly knives-attack and assault the believers. By striving to close the road to marriage and widen the road to houses of debauchery, they take many people's souls captive, and wound their hearts and spirits with grave sins. Indeed, they kill some of those hearts.

As a perfect punishment for displaying them to the desirous gazes of those who are canonically strangers, those knife-like legs become the logs to fuel Hell and will be the first to burn. And since such women have lost confidence and faithfulness in this world, they are no longer able to find suitable husbands, which by their natures they want, and of which they are in great need. And even if they do find one, it only brings them trouble. It is understood from the narrations of some Hadith, even, that as a result of this situation, at the end of time, because marriage will be neither sought after nor observed in some places, the value of women will fall to the degree at which one man looks after forty women.

Since the reality of the matter is this; and since every beauty loves her beauty and wants to preserve it as far as she can, and does not want it to be spoilt; and since beauty is a bounty, and if bounty is thanked for, it increases, while if it is not thanked for, it changes and becomes ugly, for sure, if such a person is sensible, she will flee with all her strength from committing sins, and making her beauty and loveliness commit sins, and making them ugly and poisonous, and through ingratitude turning that bounty into something that leads to punishment. And in order to make

permanent that fleeting five or ten years' beauty, she will give thanks for the bounty by using it in a licit fashion. Otherwise for the long period of her old age, she will be spurned and will weep despairingly.

If her loveliness is made beautiful with the adornment of Qur'anic conduct and manners within the sphere of Islamic training, that fleeting beauty will in effect become eternal, and in Paradise she will be given a beauty more graceful and shining than that of the houris, as is definitely established in some Hadiths. If such a beauty has even the minutest amount of sense, she will not allow this beautiful, shining, and everlasting result to slip from her hand.

Youth Will Go

*A Warning, Lesson and Reminder
Given to a number of Unhappy Youths*

One day a number of bright youths came to me, seeking an effective deterrent in order to guard themselves against the dangers arising from life, youth, and the lusts of the soul. Like I had told those who had previously sought help from the *Risale-i Nur*, I also said to these youths:

Your youth will definitely leave you, and if you do not remain within the sphere of the licit, it will be lost, and rather than its pleasures, it will bring you calamities and suffering in this world, in the grave, and in the Hereafter. But if, with Islamic training, you spend the bounty of your youth as thanks honorably, in uprightness and obedience, it will in effect remain perpetually and will be the cause of gaining eternal youth.

As for life, if it is without belief, or because of rebelliousness belief is ineffective, it will produce pains, sorrows and grief far exceeding the superficial, fleeting enjoyment and pleasure it brings. Because, since, contrary to the animals, man possesses a mind and he thinks, he is connected to both the present time, and to the past and the future. He can obtain both pain and pleasure from them. Whereas, since the animals do not think, the sorrows arising from the past and the fears and anxieties arising from the future do not spoil their pleasure of the present. And especially if the pleasure is illicit; then it is like an altogether poisonous honey.

That is to say, from the point of view of the pleasure of life, man falls to a level a hundred times lower than the animals. In fact, life for the people of misguidance and heedlessness, and indeed their existence, rather their world, is the day in which they find themselves. From the point of view of their misguidance, all the time and universes of the past are non-existent, are dead. So their intellects, which connect them to the past and the future, produce darkness, blackness for them. And, due to their lack of belief, the future is also non-existent. Furthermore, because they think, the eternal

separations resulting from this non-existence continuously produce darkness for their lives.

Whereas, if belief gives life to life, then through the light of belief, both the past and the future are illuminated and find existence. Like present time, it produces elevated and spiritual pleasures and lights of existence for the spirit and heart- in respect of belief. There is an explanation of this truth in the ‘Seventh Hope’ in the *Treatise for The Elderly*. You may refer to that. And so, life is thus. If you want the pleasure and enjoyment of life, give life to your life through belief, and adorn it with religious duties. And preserve it by abstaining from sins.

Concerning the fearsome reality of death, which is demonstrated by deaths every day, in every place, at all times, I shall explain it to you with a comparison, in the same way that I told the other youths.

For example, a gallows has been erected here in front of your eyes. Beside it is a lottery office, but one which gives tickets for truly huge prizes. We are ten people here, and whether we like it or not, we shall be summoned there; there is no other alternative. They will call us, and since the time is secret, any minute they may say either: “*Come and collect the ticket for your execution! Mount the gallows!*” Or: “*A ticket to win a prize of millions of dollars’ worth of gold has come up for you. Come and collect it!*” While waiting for them to say this, two people suddenly appear at the door. One of them is a scantily dressed woman, beautiful and deceiving. In her hand is some apparently extremely delicious, but in fact poisonous honey, which she has brought wanting us to eat it. The other is an undeceiving and undeceivable serious person. He enters behind the woman, and says:

“I have bought you a talisman, a lesson. If you study it, and if you do not eat that honey, you will be saved from the gallows. With this talisman, you will receive your ticket for the matchless prize. Look, you see with your own eyes that those who eat the honey mount those gallows, and until that time they suffer dreadful stomach pains from the poison of the honey. And who it is that will receive the ticket for the large prize is not apparent; it seems that they too mount the gallows. But there are millions of witnesses who testify that they can enter the prize arena easily. So, look from the windows! The

highest officials and the high-ranking persons concerned with this business proclaim with loud voices: 'Just as you see with the clear certainty of your own eyes those mounting the gallows, so also be certain as daylight, with no doubt or misgiving, that those with the talisman receive the ticket for the prize.' "

Thus, like the comparison, since the dissolute pleasures of youth in the sphere of the illicit, which are like poisonous honey, cause a person to lose his belief, which is the ticket for an eternal treasury and the passport for everlasting happiness, a person who indulges in them descends to death, which is like the gallows, and to the tribulations of the grave which is like the door to eternal darkness. And since the appointed hour is unknown, its executioner, not differentiating between young and old, may come at any time to cut off your head. If you give up illicit desires, which are like the poisonous honey, and acquire belief and perform the religious duties, which are the Qur'anic talisman, one hundred and twenty-four thousand prophets (upon whom be peace) together with innumerable saints and people of truth have unanimously announced that you shall receive the ticket for the treasury of eternal happiness which comes up from the extraordinary lottery of human destiny. And they have pointed to traces of it.

IN SHORT: Youth will go. And if it goes being squandered, it results in thousands of calamities and pains both in this world and in the Hereafter. And if you want to understand how the majority of such youths end up in hospitals with imagined diseases arising from misspent youth and prodigality, and in prisons or hostels for the destitute through their excesses, and in bars due to the distress arising from their pain and suffering, then go and ask at the hospitals, prisons and graveyards.

For sure, just as you will hear from most of the hospitals the moans and groans of those ill from dissipation and debauchery resulting from the drives of youth, so too will you hear from the prisons the regretful sighs of unhappy youths who are being punished for illicit actions mostly resulting from the excesses of youth. And you will understand that most of the torments of the grave that Intermediate Realm the doors of which continuously open and shut for those who enter it are the result of misspent

youth, as is testified to by those who have divined the life of the grave, and is affirmed by the people of truth.

Also, ask the elderly and the sick, who form the majority of mankind. Certainly, the great majority of them will say with sorrow and regret: *“Alas! We wasted our youth on passion and fancy; indeed, harmfully. Be careful, do not do as we did!”* Because, as a consequence of the illicit pleasures of five to ten years’ youth, a person suffers years of grief and sorrow in this world, torment and harm in the Intermediate Realm, and the calamities of Hell in the Hereafter. And although such a person is in a most piteable situation, he in no way deserves pity. For those who freely consent to indulge in harmful actions may not be pitied. They are not worthy of it.

May Almighty Allah save us and you from the alluring temptations of this time, and preserve us from them. Amen.

Today's Most Pressing Question

The question we asked 'Ustad', our Master, was this: *"For two years during the most critical times of this World War⁵, which is closely connected with the fate of the Islamic World, and now it is about ten years you have asked neither us, nor Emin, who everyday sees to your needs, anything at all about it, you have given it no importance at all. Is there some other fact more momentous than this event, that dominates and overrules it? Or is it harmful in some way to be preoccupied with it?"* He answered as follows:

Yes, there is a fact more momentous, an event of greater consequence than the World War, and since it dominates the War, the War becomes extremely unimportant in comparison with it. The reason is this: This World War is to do with two governments disputing a claim for world supremacy; and at a time when the two great religions have opened suits for peace and reconciliation, and an alarming current of irreligion has embarked on a mighty struggle with the revealed religions, a case has been opened far exceeding in importance the cases opened in the supreme court of the 'proletariat' and 'bourgeoisie' of mankind. Such an immense matter has arisen that the amount of this case that concerns even a single person is greater than the World War. The case is as follows:

For every believer, indeed for everyone at this time, such a case has been opened that if each had as much wealth and power as the English and Germans put together, and sense as well, he would spend all of it just to win the case. For sure, anyone who attaches importance to other things before winning the case is crazy. And even it has become so full of risk that according to the observation of one seer of the realities of creation, out of forty people in a place who received their demobilization papers from the hand of the appointed hour, only one won the case. Thirty-nine lost.

If a lawyer is to be found who has won such great and important cases for eight out of ten people for twenty years, and will win this one, anyone with

any sense will be bound to attach greater importance to anything he can do which will induce such a lawyer to do his duty and win the case for him.

One such lawyer, indeed the foremost, is the *Risale-i Nur*, which proceeds, issues and is derived from the miraculousness of the Qur'an of Miraculous Exposition, as thousands who have won the case through it can testify.

Indeed, it has been indisputably established that each human being sent as an official to this world is a temporary guest here, and that his true nature is turned towards an eternal life. But at this time the fortresses which are his point of support and will save eternal life for him have been shaken, and it seems he will leave forever this world and all his friends who are in it. At such a time a case has been opened that will either gain him or lose him an eternal property thousands of times more perfect than the world. If he does not have the document of belief, and if his belief, which forms his warrant and papers, is not firm, he will lose the claim. Then is there anything that can take the place of what he has lost?

Thus, in consequence of this fact, even if the minds and ideas of each of us, that is, myself and my brothers, expanded a hundred times over, they would still be only just sufficient for this immense and sacred duty. To consider other matters is superfluous and meaningless. Indeed, we have only considered other things when certain students of the *Risale-i Nur* have been involved in the other cases; at times when for no reason, we have been subject to unnecessary aggression and assaults by the brainless, and then it was against our wishes and to the minimum degree necessary.⁶

Furthermore, it is harmful to become involved mind and heart with cases and conflicts outside this immense and rightful case. For a person who pays attention to and becomes preoccupied with the large and exciting sphere of politics will either neglect the duties with which he is charged in a narrow sphere, or his enthusiasm will be dampened. Also, a person sometimes gets carried away by paying attention to the enticing broad sphere of politics and conflict. Then, just as he does not carry out his duties, even if he does not lose his soundness of heart, purity of intention, integrity of thought and sincerity in his duties, he may anyway be accused of it. In fact, when they

were attacking me in court concerning this very point, I silenced them with the following words:

“Just as the sun-like truths of belief and the Qur’an cannot be a tool to and follow the attraction of transitory lights on the ground, so also one who truly knows those truths cannot use them as a tool for the whole universe, let alone events on the earth.”

Our Master’s answer ended here. And we assent to it with all our strength.

Students of the Risale-i Nur

How to Benefit from Prison

Those in prison are in great need of the true consolation of the *Risale-i Nur*. Particularly those who having suffered the blows of youth, are passing their young, sweet lives in prison; they need the *Risale-i Nur* as much as they need bread.

Indeed, youth heeds the emotions rather than reason, and emotions and desires are blind; they do not consider the consequences; they prefer one ounce of immediate pleasure to tons of future pleasure. They kill for the one minute pleasure of revenge, then suffer for eighty thousand hours the pain of prison. And one hour's dissolute pleasure in questions of honor may result in life's enjoyment being utterly destroyed through distress at the fear of both prison and enemies. And there are many other examples, many pitfalls for the unfortunate young because of which they transform their most sweet lives into the most bitter and pitiable lives.

Consider a vast state to the north⁷; it has gained possession of the passions of its young people and is shaking this century with its storms. For it has made lawful for its youths the pleasing daughters and wives of upright people, and these youths act only according to their feelings, which are blind to all consequences. Indeed, by permitting men and women to go together to the public baths, they are encouraging immorality. And they consider it lawful for vagabonds and the poor to plunder the property of the rich. All mankind trembles in the face of this calamity.

It is most necessary in this century for all Muslim youths to act heroically, and to respond to this two-pronged attack with keen swords like *The Fruits of Belief and the Guide for Youth from the Risale-i Nur*. Otherwise those unfortunate youths will destroy utterly both their futures in this world, and their agreeable lives, and their happiness in the Hereafter, and their eternal lives, and transform them into torment and suffering. And through their abuses and dissoluteness, they will end up in hospitals, and

through their excesses in life, in prisons. In their old age, they will weep copiously with a thousand regrets.

If, on the other hand, they protect themselves with Qur'anic training, and with the truths of the *Risale-i Nur*, they will become truly heroic youths, perfect human beings, successful Muslims, and in some ways rulers over animate beings and the rest of the animal kingdom.

When a youth in prison spends one hour out of the twenty-four each day on the five obligatory prayers, and repents for the mistakes that were the cause of his disaster, and abstains from other harmful, painful sins, just as this will be of great benefit for both his life, and his future, and his country, and his nation, and his relatives, so too will he gain with his fleeting youth of ten to fifteen years an eternal, brilliant youth. Foremost the Qur'an of Miraculous Exposition, and all the revealed scriptures, have given this certain good news.

If such a youth demonstrates his gratitude for the pleasing, delightful bounty of youth through moderation and obedience, it will both increase it, and make it eternal, and make it a pleasure. Otherwise it will be both calamitous, and become painful, grievous, and a nightmare, and then it will depart. It will cause him to become like a vagrant, harmful for both his relatives, and his country, and his nation.

If the prisoner has been sentenced unjustly, on condition he performs the obligatory prayers, each hour will be the equivalent of a day's worship, and the prison will be like a recluse's cell. He will be counted among the pious hermits of olden times who retired to caves in order to devote themselves to worship. If he is poor, aged, and ill, and desirous of the truths of belief, on condition he performs the obligatory prayers and repents, each hour will become the equivalent of twenty hours' worship, and prison will become like a resthouse for him, and because of his friends there who regard him with affection, a place of love, training, and education. He will probably be happier staying in prison than being free, for outside he is confused and subject to the assaults of sins from all sides. He may receive a complete education from prison. On being released, it will not be as a murderer, or thirsting for revenge, but as someone penitent, proven by trial, well-behaved, and beneficial for his nation. In fact, the Denizli prisoners became

so extraordinarily well-behaved after studying the *Risale-i Nur* for only a short time that some of those concerned said: “*Studying the Risale-i Nur for fifteen weeks is more effective at reforming them than putting them in prison for fifteen years.*”

Since death does not die and the appointed hour is unknown, it may come at any time; and since the grave cannot be closed, and troop after troop enter it and are lost; and since it has been shown through the truths of the Qur'an that for those who believe death is transformed into the discharge papers releasing them from eternal annihilation, while for the corrupt and the dissolute it is disappearing forever into eternal annihilation, and is unending separation from their loved ones and all beings, most certainly and with no doubt at all, the most fortunate person is he who with patience and thanks fully benefits from his time in prison, and studying the *Risale-i Nur* works to serve the Qur'an and his belief on the straight path.

O man who is addicted to enjoyment and pleasure! I am seventy-five years old, and I know with utter certainty from thousands of experiences, proofs, and events that true enjoyment, pain-free pleasure, grief-free joy, and life's happiness are only to be found in belief and in the sphere of the truths of belief. While a single worldly pleasure yields numerous pains. As though dealing ten slaps for a single grape, it drives away all life's pleasure.

O you unfortunate people who are experiencing the disaster of prison! Since your world is weeping and your life is bitter, strive so that your Hereafter will not also weep, and your eternal life will smile and be sweet! Benefit from prison! Just as sometimes under severe conditions in the face of the enemy, an hour's watch may be equivalent to a year's worship, so too in the severe conditions you are experiencing, the hardship of each hour spent as worship becomes the equivalent of many hours, it transforms that hardship into mercy.

Prison as Profit

In His Name, be He glorified

My dear and loyal brothers!

I shall explain in three 'Points' an effective solace for those who are experiencing the calamity of prison, and for those who kindly help them and faithfully supervise their food, which comes from outside.

First Point: Each day spent in prison may gain as much as ten days' worship with regards to their fruits, may transform those transient hours into enduring hours, and through five or ten years' punishment may be the means of saving a person from millions of years of eternal imprisonment. For the believers, the condition for gaining this most significant and valuable advantage is to perform the obligatory prayers, repent for the sins that were the cause of their imprisonment, and offer thanks in patience. For sure, prison is an obstacle to many sins: it does not provide the opportunity for them.

Second Point: Just as the cessation of pleasure causes pain, so also does the cessation of pain give pleasure. Indeed, thinking of past happy, enjoyable days, everyone feels a pang of regret and longing, and says: "*Alas!*", and recalling calamitous, unhappy days of the past, experiences a sort of pleasure since they are passed, and says: "*Praise and thanks be to Allah, that calamity has left its reward and departed.*" He breathes a sigh of relief. That is to say, an hour's temporary pain and sorrow leave behind a sort of pleasure in the spirit, while a pleasurable hour leaves a pain.

Since the reality is thus; and since past calamitous hours together with their pains are no longer existent, and future distressing days are at the present time non-existent, and there is no pain from nothing, to continually eat bread and drink water today, for example, because of the possibility of being hungry and thirsty in several days' time, is most foolish. And in just the same way, to think now of the past and future unhappy hours, which simply do not exist, and to show impatience, and ignoring one's faulty self, to moan as though complaining about Allah is also most foolish. So long as

the power of patience is not scattered to left and right, that is, to the past and future, and is held firm in the face of the present of hour and day, it is sufficient. The distress falls from ten to one.

In fact, but let it not be complaining, divine favor pointed out the above fact to me while, during a few days of material and spiritual affliction, illness, and trial the like of which I had never before experienced in my life, I was being crushed in particular by the despair and distress of the heart and spirit which resulted from my being unable to serve the Qur'an and belief with the *Risale-i Nur*. I was then content with my distressing illness and imprisonment. For, saying: "*It is great profit for an unfortunate like myself who waits at the door of the grave to make one hour which might be passed in heedlessness ten hours' worth of worship*", I gave thanks.

Third Point: There is great gain in compassionately aiding and assisting prisoners, in giving them the sustenance they need, and in soothing their spiritual wounds with consolation. And giving them their food which comes from outside is like alms giving which, exactly to the amount of the food, is written in the book of good deeds of those, outside and inside, who do this, together with the warders concerned. And especially if the unhappy prisoner is old, ill, poor, or a stranger, then the reward of this alms-giving increases many times over.

Thus the condition of this valuable profit is to perform the obligatory prayers, so that such service is for Allah's sake. And another condition is to hasten to their assistance with sincerity, compassion and joy, and in such a way as to not make them feel obliged.

Reconciliation through the Risale-i Nur

In His Name, be He glorified.

And there is not a thing but it glorifies Him with praise.

My friends in prison and brothers in religion!

It occurred to me to explain a truth to you which will save you both from worldly torment and the torment of the Hereafter. It is as follows:

For example, a person killed someone's brother or one of his relatives. A murder which yields one minute's pleasure of revenge causes millions of minutes of both distress for the heart and the anguish of prison. And the fear of revenge by the murdered man's relatives, and anxiety of finding himself face to face with his enemy drives away all his pleasure and enjoyment in life. He suffers the torment of both fear and anger. There is only one solution for this, and that is reconciliation, which the Qur'an commands, and truth, reality, benefit, humanity and Islam require and encourage.

Indeed, what is required in reality is peace, because the appointed hour is set, it does not change. Since his appointed hour had come, the murdered man would have stayed no longer in any event. And as for the murderer, he was the means of Allah's decree being carried out. So long as there is no reconciliation, both sides perpetually suffer the torments of fear and revenge. It is because of this that Islam commands that "*one believer should not be vexed with another believer for more than three days*⁸". If the murder was not the result of a vindictive grudge and enmity, and a two-faced trouble-maker instigated the discord, it is essential to make peace quickly. Otherwise, that minor disaster becomes a large one, and continues. If they make peace, and the murderer repents and prays continuously for the man he killed, then both sides will gain much and become like brothers. In place of one departed brother, he will gain several religious brothers. He will be resigned to Divine Decree and Determining and forgive his enemy. And especially since they heed the lessons of the *Risale-i Nur*, both individual and public peace and well-being, and the brotherhood that there

is in the sphere of the *Risale-i Nur* require that they put aside all the hard feelings that exist between them.

It was thus in Denizli Prison; all the prisoners who were enemies became brothers through the lessons of the *Risale-i Nur*. It was one reason for our acquittal, and caused even the irreligious and ungodly to say about those prisoners: “*Mashallah! Barekallah!*” And it was an utter relief for those prisoners. I myself have seen here a hundred men suffer inconvenience on account of one man and not go out to take exercise together. It is oppression towards them. A manly believer of sound conscience will not cause each of hundreds of other believers harm because of some insignificant and minor error or benefit. If he makes a mistake and does cause harm, he should repent immediately.

Brotherhood in Prison

In His Name, be He glorified!

My loyal new brothers and old prisoners!

I have formed the firm conclusion that, in respect of divine favor, you are an important cause in our entering here. That is to say, with its consolation and the truths of belief, the *Risale-i Nur* is to save both you from the distress of this calamity of prison and from much worldly harm, and your life from passing profitlessly and quite in vain through grief and sorrow and being wasted on the winds of fancy, and your Hereafter from weeping like your world is weeping now; it is to provide you with true solace.

Since the reality of the matter is this, of course you must be brothers to one another, like the Denizli prisoners and Students of the *Risale-i Nur*. You can see that they examine all your possessions, food, bread, and soup which come from outside so that a knife does not get in among you and you do not attack one another. The warders who faithfully serve you suffer much trouble. Also, you do not go out to exercise together, as though you were going to attack one another like wild beasts. And so, new friends, who are by nature bold and courageous, with great moral courage you should say to the group at this time:

“If not knives, but mausers and revolvers were given us, and the order to fire as well, we would not hurt our friends who are unfortunate and suffering this calamity like ourselves. Through the guidance and at the command of the Qur’an, and belief, and Islamic brotherhood, and our interests, we have decided to forgive them and to try not to offend them, even if formerly there were a hundred reasons for our enmity and hostility.”
And so transform this prison into an auspicious place of study.

Mankind Will Embrace the Qur'an

I shall allude briefly to a most extensive and lengthy truth which occurred to my heart on the Night of Power.

Because of the extreme tyranny and despotism of this last World War and its merciless destruction, and hundreds of innocents being scattered and ruined on account of a single enemy, and the awesome despair of the defeated, and the fearsome alarm of the victors and their ghastly pangs of conscience arising from the supremacy they are unable to maintain and the destruction they are unable to repair, and the utter transitoriness and ephemerality of the life of this world and the deceptive and opiate nature of the fantasies of civilization becoming apparent to all, and the exalted abilities lodged in human nature and the human essence being wounded in a universal and awesome manner, and heedlessness and misguidance and deaf, lifeless nature being smashed by the diamond sword of the Qur'an, and the exceedingly ugly, exceedingly cruel true face of world politics becoming apparent, which is the widest and most suffocating and deceptive cover for heedlessness and misguidance, most certainly and without any shadow of a doubt, since the life of this world -which is the metaphorical beloved of mankind- is thus ugly and transient, man's true nature will search with all its strength for eternal life, which it truly loves and yearns for, just as there are signs of this occurring in the north, the west, and in America.

Most certainly there is no doubt that since the Qur'an of Miraculous Exposition, which each century for one thousand three hundred and sixty years has had three hundred and fifty million students, and sets the seal on each of its pronouncements and claims through the affirmation of millions of profound, veracious scholars, and each minute has been present with its sacredness in the hearts of millions of *hafiz*'s and given instruction to mankind through their tongues, and which in a way unmatched by any other book conveys the good news of eternal life and everlasting happiness to mankind and heals all their wounds, since the Qur'an has given this certain

good news of eternal life and happiness with thousands of its insistent, powerful and repeated verses, and with its certain unshakeable proofs and innumerable indubitable arguments which invite and give news explicitly and implicitly tens of thousands of times, so long as human kind does not altogether lose its mind and a material or immaterial doomsday does not erupt over its head, the broad masses and great states in the world will search out the Qur'an of Miraculous Exposition, and having grasped its truths, will embrace it with all their lives and spirits, just as there are [now] famous preachers in Sweden, Norway, Finland and England working to have the Qur'an accepted, and the important community of America is searching for the true religion. Because in view of this fact, the Qur'an by no means has -nor can have- any equal. And absolutely nothing can take the place of this greatest miracle.

Secondly: Since the *Risale-i Nur* has performed a service like a diamond sword in the hand of this greatest miracle and compelled its stubborn enemies to submit, and acts as a herald to the treasures of the Qur'an in a fashion that illuminates and heals completely both the heart, and the spirit, and the emotions, and has no source nor authority other than the Qur'an and is its miracle, it performs that duty perfectly.

Furthermore, it has completely routed the obstinate atheists and their fearsome propaganda against it, and smashed to pieces with the treatise *Nature: Cause or Effect* nature, which is the most impregnable bastion of misguidance, and, with the Sixth Topic in the treatise *Fruits of Belief* together with the First, Second, Third and Eighth Proofs all of which are included in the book *the Staff of Moses*, has banished heedlessness in a most brilliant fashion in its most dense, suffocating and extensive sphere under the wide reaching veils of science and has demonstrated the light of divine unity.

For sure, since religious instruction is now officially permitted and permission has been given to open private places of study, it is necessary for us and essential for the nation that, as far as is possible, students of the *Risale-i Nur* should open a small 'Risale-i Nur Study Center' in every place. Although everyone would benefit to some extent, not everyone would understand every matter completely. But since these matters are

explanations of the truths of belief, they are both learning, and knowledge of Allah, and lead to Allah's presence, and are worship.

Insha'llah, these '*Risale-i Nur Medreses*' will secure in five to ten weeks the same results that the former *medreses* produced in five to ten years- and they have been so doing for twenty years.

Also, it is essential for the government not to interfere with these Flashes of the Qur'an, the *Risale-i Nur*, which is the Qur'an's herald and is beneficial in many ways for the worldly and political life of this nation and country, and for its life in the Hereafter. Indeed, it should work for its total spread and acceptance, so that it will atone for the grievous sins of the past, and form a barrier to the severe trials and anarchy of the future.

Deliverance Through Belief

The Seventh Hope *from the Treatise for the Elderly*

One time at the start of my old age when the laughter of the Old Said was being transformed into the weeping of the New Said, supposing me still to be the Old Said, the worldly in Ankara invited me there, and I went.

At the close of autumn, I climbed to the top of the citadel which was far more aged, dilapidated, and worn out than me. It seemed to me to be formed of petrified historical events. The old age of the season of the year together with my old age, the citadel's old age, mankind's old age, the old age of the glorious Ottoman State and the death of the Caliphate's rule, and the world's old age all caused me to look in a most grieved, compassionate and melancholy state in that lofty citadel at the valleys of the past and the mountains of the future.

As I experienced an utterly black state of mind in Ankara encompassed by four or five layers of the darkneses of old age one within the other⁹, I sought a light, a solace, a hope.

As I sought consolation looking to the right, that is, to the past, my father and forefathers and the human race appeared in the form of a vast grave and filled me with gloom rather than consoling me. Seeking a remedy I looked to the future, which was my left. I saw that it appeared as a huge, dark grave for myself, my contemporaries, and future generations; it produced horror in place of familiarity. Feeling desolate in the face of the left and right, I looked at the present day. It appeared to my heedless and historical eye as a coffin bearing my half-dead, suffering and desperately struggling corpse. Then, despairing from that direction as well, I raised my head and looked at the top of the tree of my life, and saw that the tree bore only a single fruit, and that was my corpse; it stood at the top of the tree and was watching me. Feeling horror at this direction, too, I bowed my head. I looked to the foot of the tree of my life, to its roots, and saw that the soil there, the earth

which was the source of my creation and the dust of my bones mixed together, was being trampled underfoot. That was no remedy, rather it added further pain to my affliction.

Then I was forced to look behind me. I saw that this unstable, transient world was tumbling, disappearing into the valleys of nothingness and the darkness of non-existence. While seeking a salve for my pain, it only added poison. Since I could see no good in that direction I looked in front of me, I sent forward my view to the future. I saw that the door of the grave was to be seen open right in the middle of my path, it was watching me with its mouth open. The highway beyond it which stretched away to eternity, and the convoys travelling that highway struck the eye from the distance. And apart from a limited, partial power of choice as my support and defensive weapon in the face of the horrors coming from these six directions, I had nothing else.

Since the partial power of choice, man's only weapon against those innumerable enemies and endless harmful things, is both defective, and short, and weak, and lacks the power to create, man is capable of nothing apart from acquisition. I could neither pass to the past in order to silence the sorrows which came to me from there, nor could I penetrate the future to prevent the fears which came from there. I saw that there was no benefit in my hopes and pains concerning the past and future.

At the time I was struggling in the horror, desolation, darkness and despair coming from these six directions, the lights of belief which shine in the sky of the Qur'an of Miraculous Exposition suddenly came to my assistance. They lit up and illuminated those six directions to such a degree that if the terrors and darkness I had seen increased a hundredfold, that light would still have been sufficient to meet them. It transformed all those horrors one by one into solace and the desolation into familiarity. It was as follows:

Belief rent asunder the desolate view of the past as a vast grave, and showed it with utter certainty to be a familiar and enlightened gathering of friends.

And belief showed the future, which had appeared in the form of a huge grave to my heedless eyes, to be most certainly a banquet of the Most Merciful One in delightful palaces of bliss.

And belief rent the view of present time as a coffin, as it had appeared to my heedless view, and showed it with certainty to be a place of trade for the Hereafter and a glittering guest-house of the All Merciful One.

And belief showed with utter certainty that the only fruit at the top of the tree of life was not a corpse as had appeared to my neglectful eye, rather, that my spirit, which would manifest eternal life and was designated for eternal happiness, would leave its worn-out home to travel around the stars.

And belief showed through the mystery of belief that my bones and the earth which was the source of my creation were not valueless pulverized bones trampled underfoot, rather, that the soil was the door to Divine Mercy and a veil before the hall of Paradise.

And belief showed through the mystery of the Qur'an that the world which had appeared to my heedless eye behind me as tumbling into nothingness and non-existence to consist of missives of the Eternally Besought One and pages of decorations and embroideries glorifying Allah which had completed their duties, stated their meanings, and left their results in existence in their place. It made known with complete certainty what the true nature of the world is.

And belief showed through the light of the Qur'an that the grave which would open its eyes and look at me in the future was not the door of a well, rather, that it was the door to the world of light, and that the highway which stretched to eternity beyond the grave led not to nothingness and non-existence, but to existence, a place of light, and eternal bliss. Since belief demonstrated this to a degree which afforded utter conviction, it was both a remedy and a salve for my afflictions.

And in place of a very minor ability to receive, belief puts a document into the hand of the limited, partial power of choice so that it may rely on an infinite Power and be connected to a boundless Mercy in the face of those innumerable enemies and layers of darkness. Indeed, belief is a document in

the hand of the partial power of choice. And although this human weapon of partial choice, is in itself both short, and powerless, and deficient, just as when a soldier utilizes his partial strength on account of the state, he performs duties far exceeding his own strength, so too through the mystery of belief, if the limited, partial power of choice is used in the name of Almighty Allah and in His way, it may gain also a Paradise as broad as five hundred years.

And belief takes from the hands of the body the reins of the partial power of choice, which cannot penetrate to the past and future, and hands them over to the heart and spirit. Since the spirit and heart's sphere of life is not restricted to present time like the body, and included within it are a great many years from the past and a great many years from the future, the partial power of choice ceases being partial and acquires universality. Just as through the strength of belief it may enter the deepest valleys of the past and repel the darkness of its sorrows, so also with the light of belief it may rise as far as the farthest mountains of the future, and remove its fears.

And so my elderly brothers and sisters who are suffering the difficulties of old age like myself! Since, praise be to Allah, we are believers, and in belief there are this many luminous, pleasurable, agreeable, and gratifying treasures; and since our old age impels us even more to the contents of the treasure, for sure, rather than complaining about old age accompanied by belief, we should offer endless thanks.

Teach us about Creator

The Sixth Topic From The Fruits Of Belief

In Kastamonu a group of high-school students came to me, saying: *“Tell us about our Creator, our teachers do not speak of Allah.”* And I said to them: *“All the sciences you study continuously speak of Allah and make known the Creator, each with its own particular tongue. Do not listen to your teachers; listen to them.”*

For example, a well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtlessly shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better equipped than the pharmacy in the market-place, the pharmacy of the globe of the earth with its living potions and medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even - by means of the measure or scale of the science of medicine that you study - the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth.

To take another example, a wondrous factory which weaves thousands of sorts of cloth from a simple material doubtless makes known a manufacturer and skilful mechanical engineer. In the same way, to whatever extent it is larger and more perfect than the human factory, this travelling Dominical machine known as the globe of the earth with its hundreds of thousands of heads in each of which are hundreds of thousands of factories shows and makes known - by means of the measure or scale of the science of engineering which you study - its Manufacturer and Owner.

And, for example, a depot, store, or shop in which has been brought together and stored up in regular and orderly fashion a thousand and one varieties of provisions undoubtedly makes known a wondrous owner, proprietor, and overseer of provisions and foodstuffs. In just the same way, to whatever degree it is vaster and more perfect than such a store or factory,

this foodstore of the Most Merciful One known as the globe of the earth, this Divine ship, this Dominical depot and shop holding goods, equipment, and conserved food, which in one year travels regularly an orbit of twenty-four thousand years, and carrying groups of beings requiring different foods and passing through the seasons on its journey and filling the spring with thousands of different provisions like a huge waggon, brings them to the wretched animate creatures whose sustenance has been exhausted in winter, - by means of the measure or scale of the science of economics which you study - this depot of the earth makes known and makes loved its Manager, Organizer, and Owner.

And, for example, let us imagine an army which consists of four hundred thousand nations and each nation requires different provisions, uses different weapons, wears different uniforms, undergoes different drills, and is discharged from its duties differently. If this army and camp has a miracle-working commander who on his own provides all those different nations with all their different provisions, weapons, uniforms, and equipment without forgetting or confusing any of them, then surely the army and camp show the commander and make him loved appreciatively. In just the same way, the spring camp of the face of the earth in which every spring a newly recruited Divine army of the four hundred thousand species of plants and animals are given their varying uniforms, rations, weapons, training, and demobilizations in utterly perfect and regular fashion by a single Commander-in-Chief Who forgets or confuses not one of them - to whatever extent the spring camp of the face of the earth is vaster and more perfect than that human army, - by means of the measure or scale of the military science that you study - it makes known to the attentive and sensible, its Ruler, Lord, Administrator, and Most Holy Commander, causing wonderment and acclaim, and makes Him loved and praised and glorified.

Another example: Millions of electric lights that move and travel through a wondrous city, their fuel and power source never being exhausted, self-evidently make known a wonder-working craftsman and extraordinarily talented electrician who manages the electricity, makes the moving lamps, sets up the power source, and brings the fuel; they cause others to congratulate and applaud him, and to love him. In just the same way,

although some of the lamps of the stars in the roof of the palace of the world in the city of the universe - if they are considered in the way that astronomy says - are a thousand times larger than the earth and move seventy times faster than a cannon ball, they do not spoil their order, nor collide with one another, nor become extinguished, nor is their fuel exhausted. According to astronomy, which you study, for our sun to continue burning, which is a million times larger than the earth and a million times older and is a lamp and stove in a guest-house of the Most Merciful One, as much oil as the seas of the earth and as much coal as its mountains or as much logs and wood as ten earths are necessary for it not to be extinguished. And however much greater and more perfect than this example are the electric lamps of the palace of the world in the majestic city of the universe, which point with their fingers of light to an infinite power and sovereignty which illuminates the sun and other lofty stars like it without oil, wood, or coal, not allowing them to be extinguished or to collide with one another, though travelling together at speed, to that degree - by means of the measure of the science of electricity which you either study or will study - they testify to and make known the Monarch, Illuminator, Director, and Maker of the mighty exhibition of the universe; they make Him loved, glorified, and worshipped.

And, for example, a book in every line of which a whole book is finely written, and in every word of which a Sura of the Qur'an is inscribed with a fine pen, which is most meaningful and all of whose matters corroborate one another, a wondrous collection showing its writer and author to be extraordinarily skilful and capable, undoubtedly shows its writer and author together with all his perfections and arts are clearly as daylight, and makes him known. It makes him appreciated with phrases like, *What wonders Allah has willed! and, Blessed be Allah!* And just the same is the mighty Book of the Universe; we see with our eyes a pen at work which writes on the face of the earth, which is a single of its pages, and on the spring, which is a single folio, the three hundred thousand plant and animal species, which are like three hundred thousand different books, all together, one within the other, without fault or error, without mixing them up or confusing them, perfectly and with complete order, and sometimes writes an ode in a word like a tree, and the complete index of a book in a point like a seed. However much vaster and more perfect and meaningful than the book in the example

mentioned above is this compendium of the universe and mighty embodied Qur'an of the world, which is infinitely full of meaning and in every word of which are numerous instances of wisdom, to that degree - in accordance with the extensive measure and far-seeing vision of the natural science that you study and the sciences of reading and writing that you have practised at school - it makes known the Inscraper and Author of the Book of the Universe together with His infinite perfections. Proclaiming *Allah is Most Great!*, it makes Him known. Uttering words like *Glory be to Allah!*, it describes Him. Uttering praises like *All praise be to Allah!*, it makes Him loved.

Thus, hundreds of other sciences like these make known the Glorious Creator of the universe together with His Names, each through its broad measure or scale, its particular mirror, its far-seeing eyes, and searching gaze; they make known His attributes and perfections.

It is in order to give instruction in this matter, which is a brilliant and magnificent proof of Divine Unity, that the Qur'an of Miraculous Exposition teaches us about our Creator most often with the verses,

حَلَقَ السَّمَوَاتِ وَالْأَرْضَ and رَبُّ السَّمَوَاتِ وَالْأَرْضِ

“Sustainer of the Heavens and the Earth¹⁰, and, He created the Heavens and Earth¹¹.” I said this to the schoolboys, and they accepted it completely, affirming it by saying: *“Endless thanks be to Allah, for we have received an absolutely true and sacred lesson. May Allah be pleased with you!”*. And I said:

Man is a living machine who is grieved with thousands of different sorrows and receives pleasure in thousands of different ways, and despite his utter impotence has innumerable enemies, physical and spiritual, and despite his infinite poverty, has countless needs, external and inner, and is a wretched creature continuously receiving the blows of death and separation. And yet, through belief and worship, he suddenly becomes connected to a Monarch so Glorious that he finds a point of support against all his enemies and a source of help for all his needs, and like everyone takes pride at the honour and rank of the lord to whom he is attached, you can compare for

yourselves how pleased and grateful and thankful and full of pride man becomes at being connected through belief to an infinitely Powerful and Compassionate Monarch, at entering His service through worship, and transforming for himself the announcement of the execution of the appointed hour into papers releasing him from duty.

And I repeat to the calamity-stricken prisoners what I said to the schoolboys:

“One who recognizes Him and obeys Him is fortunate even if he is in prison. While one who forgets Him is wretched and a prisoner even if he lives in a palace.”

Even, one wronged but fortunate man said to the wretched tyrants who were executing him: *“I am not being executed but being demobilized and going to happiness. But I see that you are being condemned to eternal execution and so am taking complete revenge on you.”* And saying: *“There is no god but Allah!”*, he happily yielded up his spirit.

“Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.”^{[12](#)}

Proofs of the Resurrection of the Dead

[The first part of an important addendum to the Tenth Word]

In the Name of Allah, the Merciful, the Compassionate.

So [give] glory to Allah, when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out [from the dead].

Among His Signs is this, that He created you from dust; and then, behold, you are men scattered [far and wide]!

And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your [hearts]: Verily in that are Signs for those who reflect.

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: Verily in that are Signs for those who know.

And among His Signs is the sleep that you take by night and by day, and the quest that you [make for livelihood] out of His bounty: Verily in that are Signs for those who hearken.

And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: Verily in that are Signs for those who are wise.

And among His Signs is this, that heaven and earth stand by His command: Then when He calls you, by a single call, from the earth, behold, you [straightway] come forth.

To Him belongs every being that is in the heavens and on earth: All are devoutly obedient to Him.

It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of]

*in the heavens and the earth; for He is Exalted in Might, Full of Wisdom.*¹³

In this Ninth Ray will be expounded a supreme point of these sublime heavenly verses, which demonstrate one of the ‘poles’ of belief; these mighty sacred proofs of the resurrection of the dead will be explained. It is a subtle instance of dominical grace that thirty years ago at the end of his work entitled *Muhâkemat* (Reasonings), which was written to set out the principles of Qur’anic exegesis, the Old Said wrote: “Second Aim: Two Qur’anic verses alluding to the resurrection of the dead will be expounded and explained. *In the Name of Allah, the Merciful, the Compassionate.*” There he stopped and could write no further. Now, praise and thanks be to my Compassionate Creator to the number of signs and indications of the resurrection, that thirty years later He gave me success. Yes, nine or ten years ago, He bestowed the Tenth and Twenty-Ninth Words, two brilliant and powerful proofs expounding the Divine decree of:

*So look to the signs of Allah’s mercy, how He raises to life the earth after its death; He it is who will raise the dead to life, for He is Powerful Over All Things,*¹⁴ which was the first of the two verses. They silenced the deniers of resurrection. Now, nine or ten years after those two impregnable bastions of belief in the resurrection of the dead, He bestowed with the present treatise a commentary on the second of the above two sublime verses. This Ninth Ray, then, consists of nine elevated ‘Stations’, indicated by the above-mentioned verses, and an important Introduction.

Introduction

[Two Points comprising a concise explanation of one comprehensive result of the numerous spiritual benefits of belief in resurrection and of its vital consequences; a demonstration of how essential it is for human life and especially for the life of society; a summary of one universal proof out of numerous proofs of the tenet of belief in the resurrection of the dead; and a statement of how indubitable and self-evident is that tenet of belief.]

FIRST POINT

We shall indicate, as a measure, only four out of hundreds of proofs that belief in the hereafter is fundamental to the life of society and to man's personal life, and is the basis of his happiness, prosperity, and achievement.

The First: It is only with the thought of Paradise that children, who form almost a half of mankind, can endure all the deaths around them, which appear to them to be grievous and frightening, and strengthen the morale of their weak and delicate beings. With the thought of Paradise they find hope in their vulnerable spirits, prone to weeping, and may live happily. For example, thinking of Paradise, a child may say: *"My little brother or friend has died and become a bird in Paradise. He is flying around Paradise and living more happily than us."* The frequent deaths before their unhappy eyes of other children like themselves or of grown-ups will otherwise destroy all their resistance and morale, making their subtle faculties, such as their spirits, hearts, and minds, weep together with their eyes; they will either decline utterly or become crazy, wretched animals.

Second Proof: It is only through the life of the hereafter that the elderly, who form half of mankind, can endure the proximity of the grave, and be consoled at the thought that their lives, to which they are firmly attached, will soon be extinguished and their fine worlds come to an end. It is only with the hope of eternal life that they can respond to the grievous despair they feel in their emotional child-like spirits at the thought of death. Those worthy, anxious fathers and mothers, so deserving of compassion and in

need of tranquillity and peace of mind, will otherwise feel a terrible spiritual turmoil and distress in their hearts, and this world will become a dark prison for them, and life even, grievous torment.

Third Proof: It is only the thought of Hell-fire that checks the turbulent emotions of youths, the most vigorous element in the life of society, and their violent excesses, restraining them from aggression, oppression, and destruction, and ensuring that the life of society continues tranquilly. If not for fear of Hell, in accordance with the rule “*Might is right*,’ in pursuing their desires, those drunken youths would turn the worlds of the wretched weak and powerless into Hell, and elevated humanity into base animality.

Fourth Proof: The most comprehensive centre of man’s worldly life, and its mainspring, and a paradise, refuge, and fortress of worldly happiness, is the life of the family. Everyone’s home is a small world for him. And the life and happiness of his home and family are possible through genuine, earnest, and loyal respect and true, tender, and self-sacrificing compassion. This true respect and genuine kindness may be felt due to the idea of the members of the family having an everlasting companionship and friendship and togetherness, and their parental, filial, brotherly, and friendly relations continuing for all eternity in a limitless life, and their believing this. One says, for example: “*My wife will be my constant companion in an everlasting world and eternal life. It does not matter if she is now old and ugly, for she will have an immortal beauty.*” He will tell himself that he will be as kind and devoted as he can for the sake of that permanent companionship, and treat his elderly wife lovingly and kindly as though she was a beautiful houri. A companionship that was to end in eternal separation after an hour or two of brief, apparent friendship would otherwise afford only superficial, temporary, feigned, animal-like feelings, and false compassion and artificial respect. As with animals, self-interest and other overpowering emotions would prevail over the respect and compassion, transforming that worldly paradise into Hell.

Thus, one of the hundreds of results of belief in resurrection is connected with the life of society. If a comparison is made between the above four proofs out of the hundreds of aspects and benefits of this single consequence and the rest, it will be understood that the realization of the

truth of resurrection and its occurrence, are as certain as the elevated reality of humanity and its universal need. It is clearer even than the evidence for the existence of food offered by the existence of need in man's stomach, and tells of its existence more clearly. It proves too that if the consequences of the truth of resurrection were to quit humanity, whose nature is extremely significant, lofty, and living, it would descend to being a corrupt corpse fed on by microbes.

The sociologists, politicians, and moralists who govern mankind and are concerned with its social and moral questions should be aware of this! How do they propose to fill this vacuum? With what can they cure these deep wounds?

SECOND POINT

This explains in summary form a proof—one of many—proceeding from the testimony to the truth of resurrection of the other pillars of belief. It is as follows:

All the miracles indicating the messengership of Muhammad (Peace and blessings be upon him) and the evidences for his prophethood, and all the proofs of his veracity, together testify to the occurrence of the resurrection and prove it. For after Divine unity, everything he claimed throughout his life was centred on the resurrection of the dead. Also, all his miracles and proofs affirming, and making affirmed, all the previous prophets attest to the same truth. Also, the testimony of the phrase “*and in His Scriptures,*” which makes completely clear the testimony of the phrase “*and in His Prophets,*” testifies to the same truth. Like this:

All the miracles, truths, and proofs proving foremost the veracity of the Qur'an of Miraculous Exposition, testify to and prove the realization and occurrence of resurrection. For almost a third of the Qur'an is about resurrection, and at the beginning of most of its short suras are powerful verses about it. It expresses the same truth explicitly and implicitly with thousands of its verses, and proves and demonstrates it. For example:

*When the sun is folded up.*¹⁵ * *O men, fear your Sustainer; the trembling of the Hour is an awesome event;*¹⁶ * *When the earth is convulsed;*¹⁷ *

*When the heavens are torn asunder;¹⁸ * When the heavens are torn apart;¹⁹
* Concerning what they dispute;²⁰ * Has the story reached you, of the
overwhelming event?²¹*

Besides demonstrating with complete certainty at the beginning of thirty or forty suras that resurrection is the most important and necessary truth in the universe, it sets forth various persuasive evidences for that truth in others of its verses.

Is there any possibility that belief in the hereafter should be false, which emerges like the sun from the thousands of declarations and statements of a Book a single indication of one of the verses of which has yielded before our eyes the fruits of numerous learned and cosmic truths in the Islamic sciences? Is there any possibility of denying the sun, or the existence of the universe? Would it not be impossible and absurd? Is it at all possible that although an army may sometimes be plunged into battle so that a mere sign of the king should not be given the lie, to show as false the thousands of words, promises, and threats of that most serious, proud monarch? Is it possible that they should be false?

Although a single sign of that glorious spiritual monarch who for thirteen centuries without break has ruled over innumerable spirits, minds, hearts, and souls within the bounds of truth and reality, and trained and educated them, would be sufficient to prove the truth of resurrection, it has demonstrated it with thousands of explicit statements. Is the torment of Hell-fire not necessary then for the compounded idiot who does not recognize this fact? Is it not pure justice?

Moreover, by their definite acceptance of the truth of resurrection, which the Qur'an —prevailing over the future and all times— repeatedly proves in detail and elucidates, all the revealed scriptures and sacred books, each of which dominated a particular period, proved it according to their own times and centuries, but in undetailed, veiled, and summary manner, confirming with a thousand signatures what the Qur'an teaches.

Included here since it is related to this discussion is the testimony at the end of the Third Ray of the other pillars of faith, and particularly “*the*

Prophets” and “Holy Scriptures,” to “belief in the Last day.”It forms a convincing proof of resurrection, and is in the form of a powerful yet succinct supplication which dispels all doubts. It says in the supplication:

“O My Compassionate Sustainer!

“I have understood from the instruction of Your Noble Messenger (PBUH) and the teaching of the Qur’an, that foremost the Qur’an and the Messenger, and all the sacred scriptures and prophets, have unanimously testified and pointed out that the manifestations of the Names related to Your beauty and glory, examples of which are to be seen in this world, will continue even more radiantly for all eternity, and that Your bounties, samples of which are to be observed in this transitory world, will persist in the abode of bliss in still more glittering fashion, and that those who long for them in this world will accompany them for all eternity.

“Also, relying on hundreds of evident miracles and decisive signs, foremost **Your Most Noble Messenger (Peace and blessings be upon him)** and **the All-Wise Qur’an**, and **the prophets**with their luminous spirits, and **the saints**, who are spiritual poles with their light-filled hearts, and **the purified scholars** with their enlightened intellects, relying on Your repeated threats and promises in all the sacred scriptures, and trusting in Your sacred attributes such as power, mercy, favour, wisdom, glory, and beauty, and on Your qualities, and the dignity of Your glory, and the sovereignty of Your dominicality, and in consequence of their illuminations and visions and beliefs at the degree of ‘the knowledge of certainty,’ give the glad tidings to men and jinn of eternal happiness and inform them of Hell for the people of misguidance; they firmly believe this and testify to it.

***“O All-Powerful and Wise One! O Most Merciful and Compassionate!
O Munificent One True to His Promise! O All-Compelling One of Glory,
One of Dignity, Grandeur, and Wrath!***

“You are utterly exempt from and exalted above giving the lie to so many loyal friends, and so many promises, and attributes and qualities, and denying the certain demands of the sovereignty of Your dominicality and the endless prayers and supplications of Your innumerable acceptable servants, whom You love and who attract Your love by assenting to You and obeying You; and You are exempt from confirming the denial of

resurrection by the people of misguidance and unbelief, who through their disbelief and rebellion and denial of Your promises, offend the magnificence of Your grandeur and affront Your dignity and glory and the honour of Your Divinity, and sadden the compassion of Your dominicality. We declare Your justice, beauty, and mercy to be exempt from such infinite tyranny, such ugliness. We believe with all our strength that the testimony of the prophets, purified scholars, and saints, who are those truthful envoys of Yours, those heralds of Your sovereignty, at the degrees of “*absolute certainty*,” “*knowledge of certainty*,” and “*the vision of certainty*,” to the treasuries of Your mercy in the hereafter and the stores of Your bounties in the everlasting realm, and to the wondrously beautiful manifestations of Your Beautiful Names, which will be manifested totally in the abode of bliss, are absolutely true and veracious, and what they have indicated conforms absolutely with reality, and that what they have given glad tidings of is true and will occur. Believing that the supreme ray of Your Name of Truth, which is the source, sun, and protector of all realities, is this truth of the resurrection and Great Gathering, they teach it to Your servants.”

O Allah! For the sake of what they teach and in veneration of it, grant us and all students of the Risale-i Nur perfect belief and a happy death. And allow us to receive their intercession. Amen!

Moreover, just as all the proofs demonstrating the veracity of the revealed scriptures, and all the miracles and evidences proving the prophethood of Allah’s Beloved (PBUH) and of all the prophets, indirectly prove the reality of the hereafter, which is what they teach above all else; so most of the evidences for the existence and unity of the Necessary Existent testify indirectly to the existence and opening up of an eternal realm of bliss, which will be the supreme manifestation of dominicality and divinity. For as is explained and proved in the following paragraphs, both the existence of the Necessarily Existent One, and most of His attributes, qualities and Names, such as dominicality, Divinity, mercy, grace, wisdom, and justice, necessitate the hereafter with the utmost certainty, and demand an eternal realm and the resurrection of the dead and Last Judgement for the granting of reward and punishment.

Since there is a pre-eternal and post-eternal Allah, most certainly there is the hereafter, the everlasting sphere of the sovereignty of His Divinity.

And since there is in the universe and in living beings a most majestic and wise, a most compassionate and absolute dominicality, and it is apparent; there is certain to be an eternal realm of happiness which will save the majesty of that dominicality from abasement, its wisdom from purposelessness, and its compassion from cruelty; and that realm shall be entered.

And since the unlimited bestowals, bounties, favours, gifts, and instances of grace and mercy which are to be seen, show to minds that are not extinguished and hearts that are not dead that behind the veil of the Unseen is One All-Merciful and Compassionate; surely there is an immortal life in an eternal realm which will save the bestowal from mockery, the bounties from deception, the favours from enmity, the mercy from torment, the grace and gifts from treachery, and will make the bounties bounty and the bestowal bestowal.

And since in the springtime on the narrow page of the earth, a pen of power writes a hundred thousand books without error tirelessly before our eyes; and since the Holder of the pen has promised a hundred thousand times: *"I am going to write a fine, immortal book in a broad realm, easier than this book of the spring written in this narrow realm, confused and intermingled, and I shall allow you to read it;"* -since He mentions the book in all his decrees; certainly, the main part of the book has been written, and with the resurrection and Last Judgement its footnotes shall be added, and all the notebooks of people's actions shall be recorded in it.

And since, with its multiplicity of creatures, the earth is the dwelling, source, factory, exhibition, and gathering place of hundreds of thousands of constantly changing species of living beings and beings with spirits, and is the heart, centre, summary, and result of the universe, and the reason for its creation; it has supreme importance, and is held equal to the mighty heavens despite its smallness; in the heavenly decrees, it is always said:

Sustainer of the Heavens and Earth...

And since there is man, who rules over the earth, which is thus, has disposal over most creatures, and subjects most living beings gathering them around himself; and since he so orders, displays, and gathers each remarkable species together in one place like a list, adorning them, that he attracts not only the attention and admiration of men and jinn, but of the dwellers of the heavens and the universe, and the appreciative gaze of the universe's Owner, thus gaining great importance and high worth; and since he shows through his sciences and arts that he is the purpose of the universe's creation, and its most important result, and most precious fruit, and the Divine vicegerent on earth; and since because with respect to this world, he has ordered and displayed excellently the miraculous arts of the world's Maker, he is left in this world despite his rebellion and disbelief, and his punishment is postponed, and because of this work of his, his term is prolonged and is allowed success...

And since there is an extremely powerful, wise, and compassionate Disposer Who makes the mighty globe into a treasury of every sort of metal and mineral that man needs in a way entirely beyond his strength and will—who despite being weak, impotent, and wanting by nature and creation, has innumerable needs and is subject to innumerable pains—and since He makes it into a store of every sort of food, and a shop stocking goods of every kind that pleases man, and looks to man in this way, and nurtures him, and gives him what he wants...

And since there is a Sustainer Who is thus, Who both loves man and causes man to love Him, and Who is enduring and has eternal worlds, and Who performs every work with justice and carries out everything with wisdom; and since the splendour of that Pre-Eternal Sovereign's rule and His eternal dominion cannot be contained in this brief worldly life, and in man's fleeting span, and in the temporary and transient earth; and since the excessive wrongdoing and rebellion that occur among men, which are contrary to and opposed to the universe's order, justice, balance, and beauty, and their denial, treachery, and disbelief towards their Benefactor, Who nurtures them tenderly, since they are not punished in this world, and the cruel oppressor passes his life in ease while the unhappy oppressed live in hardship; and since the absolute justice whose traces are to be seen

throughout the universe is entirely opposed to the cruel tyrant and despairing oppressed being equal in death, and would in no way permit it...

And since just as the universe's Owner has chosen the earth from the universe, and man from the earth and bestowed on him a high rank and importance; so out of mankind He has chosen the prophets, saints, and purified ones, true human beings who conform to the aims of His dominicality and through their belief and submission make Him love them; He has taken them as friends and addresses, and bestowed miracles and success on them and punished their enemies with heavenly blows. And out of these worthy and lovable friends He has chosen their leader and source of pride, Muhammad (Peace and blessings be upon him), and for long centuries has illuminated with his Light half the globe and a fifth of humanity; as though the universe was created for him, all its purposes become apparent through him and his religion and the Qur'an. And although he deserved to live for an infinite time in recompense for his infinitely valuable service, for millions of years, he only lived a brief sixty-three years of great hardship and striving. Is there any possibility then that he should not be resurrected together with all his peers and friends? That they should not now be living in the spirit? That they should have been annihilated eternally? Allah forbid, a hundred thousand times! Yes, all the universe and the reality of the world demand that he should be resurrected and they beseech the universe's Owner that he should be living...

And since in the Seventh Ray, *The Supreme Sign*, each with the strength of a mountain, the thirty-three powerful consensuses have proved that the universe emerged from a single hand and is the property of a single being; and have demonstrated self-evidently His unity and oneness, the means of the Divine perfections; and through unity and oneness all beings become like soldiers under orders and subservient officials; and with the coming of the hereafter, perfections are saved from decline, absolute justice from mocking cruelty, universal wisdom from foolish absurdity, all-embracing mercy from jeering torment, and the dignity of power from abased impotence, and they are exonerated from this...

Certainly and without any doubt, as necessitated by the truths in these six 'sinces' —six out of hundreds of points of belief in Allah— the end of the

world shall come and the resurrection of the dead occur. Abodes of reward and punishment shall be thrown open so that the above mentioned importance of the earth, and its centrality, and man's importance and value shall be realized, and the above-mentioned justice, wisdom, mercy, and sovereignty of the All-Wise Disposer, Who is the Creator of the earth and of man, and their Sustainer, shall be established; and the true and yearning friends of that eternal Sustainer shall be saved from eternal annihilation; and the most eminent and worthy of those friends receive the recompense for his sacred services, which have made all beings pleased and indebted; and the perfections of the Eternal Sovereign should be exempted and exonerated from all fault and deficiency, and His power from impotence, and His wisdom from foolishness, and His justice from tyranny.

In Short: Since Allah exists, so does the hereafter certainly exist.

Moreover, just as with all the evidences that prove them, the above three pillars of belief testify to and indicate resurrection; so do the two pillars "*and in the angels, and in Divine Determining, that both the good of it and the evil of it are from Allah Almighty*" also necessitate resurrection and testify in powerful fashion to the eternal realm. It is like this:

All the evidences proving the existence of the angels and their duties of worship, and innumerable observations of them and conversations with them, prove indirectly the existence of the Spirit World, and the World of the Unseen, and the eternal realm and world of the hereafter, and the existence of an abode of happiness and Paradise and Hell, which in the future shall be populated with men and jinn. For with Divine permission, the angels can see these worlds and enter them. And all the high-ranking angels who meet with humans, like Gabriel, tell unanimously the existence of these worlds and their travelling round them. Just as we are certain, due to the information of those coming from there, that the continent of America exists, although we have not seen it, so due to information about the angels, which has the strength of a hundredfold consensus, we should believe with the same certainty in the existence of the world of eternity, the realm of the hereafter, and Paradise and Hell. And so we do believe in it.

Furthermore, all the evidences proving the pillar of "*belief in Divine Determining,*" included in the *Treatise On Divine Determining*, the Twenty-

Sixth Word, prove indirectly the resurrection of the dead, the balancing of deeds on the supreme scales, and the publishing of the pages of deeds. For the recording before our eyes of the appointed courses of all things on the tablets of order and balance, and the inscribing of the life-stories of all living beings in their faculties of memory, and the transcribing of the notebooks of deeds of all beings with spirits, and especially men, on the Preserved Tablet, such a comprehensive determining and wise apportioning and precise recording and preserving inscription could surely only be the result of a general judgement in a supreme tribunal set up to deal out permanent reward and punishment. That comprehensive and precise recording and preservation would otherwise be completely meaningless and purposeless and contrary to wisdom and reality.

Also, if there was no resurrection, all the certain meanings of the book of the universe, written with the pen of Divine Determining, would be nullified, which is completely impossible. It is as impossible as denying the universe's existence, indeed, is a delirium.

In Short: With all their evidences the five pillars of belief demand the occurrence of the resurrection and Last Judgement, and their existence, and the existence and opening up of the realm of the hereafter, and they testify to these and necessitate them.

Thus, it is because there are such vast and unshakeable supports and proofs of the resurrection, completely in conformity with its vastness, that almost one third of the Qur'an of Miraculous Exposition is formed by resurrection and the hereafter, and it makes it the basis and foundation stone of all its truths, and constructs everything on it.

THE POINT ON THE AIR

*A window onto Divine Unity
In His Name, be He glorified!
And there is nothing but it glorifies Him with praise.*

My very dear and loyal brothers!

قُلْ هُوَ اللَّهُ and لَا إِلَهَ إِلَّا هُوَ

My brothers, I observed in a subtle point concerning Allah's Unity, which suddenly became clear while studying the page of the air on a journey of the imagination and mind, that is, in the word **هُوَ** in the phrases "There is no God but He", and, "Say He is Allah", (and that was only in its material aspect) that the way of belief is infinitely easy, easy to the point of being necessary, and that the way of misguidance and associating partners with Allah is infinitely difficult, so difficult as to be impossible. I shall explain that long and extensive point with an extremely brief indication.

Yes, if soil, one handful of which can act as a flower-pot for hundreds of plants in turn, is attributed to nature or causes, it becomes necessary either for there to be present in such a handful hundreds of immaterial machines, rather, machines and factories to the number of the plants, or for each particle of that small amount of soil to know how to make all those different plants together with their different characteristics and living organs; quite simply, each would have to possess infinite knowledge and limitless power like a god.

The same is true for the air, which is a place of maximum manifestation of the Divine Will and Command; either there would have to be present on a minute scale in each of its molecules, in each waft of wind, each breath, and in the tiny amount *air expended with the word* **هُوَ**, the innumerable different exchanges, centers, receivers and transmitters of all the telephones,

telegraphs and radios in the world so that each could perform those innumerable acts at the same time. Or each *particle of each molecule of air exhaled with هُوَ*, and indeed of the element air, would have to possess abilities and personalities to the number of all the different telephone users, telegraphers, and those who speak on the radio, and know all their different languages, and broadcast them to the other particles at the same time. For such a situation is actually apparent, and every bit of air possesses that ability. Thus, in the ways of the unbelievers, Naturalists, and Materialists not one impossibility, but impossibilities and difficulties are clearly apparent to the number of molecules of air.

If attributed to the All-Glorious Maker, however, the air together with all its particles becomes a soldier under His command. With its Creator's permission and through His power, and through being connected to its Creator and relying on Him, and through the manifestation of its Maker's Power, in an instant with the speed of lightening, *and with the ease of uttering the word هُوَ* and the movement of the air in waves, its innumerable universal duties are performed as easily as an orderly, single duty of a single particle. That is to say, the air becomes a page for the endless, wonderful, and orderly writings of the pen of Power. And its particles become the nibs of the pen, and their duties the points inscribed by it. The air functions as easily as the movement of a single particle.

Thus, while on my journey of contemplation prompted by the phrases لَا إِلَهَ إِلَّا هُوَ and قُلْ هُوَ اللَّهُ *THERE IS NO GOD BUT HE*, and, *SAY, HE IS ALLAH*, and while observing the world of the air and studying the page of that element, I witnessed this brief truth with utter certainty and clarity, and in detail. And I understood with 'certainty at the degree of knowledge' that it was because there is in the word هُوَ in the air of its utterance, such a brilliant proof and flash of Divine Unity, and also in its meaning and allusions such a luminous manifestation of Divine Oneness and powerful proof of Divine Unity, and in that proof an هُوَ is unconditional and indefinite, it suggests the question, "Who does it refer to?" that both the Qur'an of Miraculous Exposition and those who constantly recite the Divine Names frequently repeat this sacred word in the station of Unity.

If, for example, there is one point on a piece of white paper and two or three other points are jumbled around with it and then someone who already has numerous jobs tries to distinguish them, he will be confused; and if many burdens are loaded on a small creature, it will be crushed; and if numerous words issue from one tongue and enter one ear altogether at the same time, their order will be broken and they will be a muddle.

Despite this being the case, I saw with complete certainty that with the key and compass of **هُوَ** although thousands of different points, letters and words had been put in each molecule-and even in each particle of the element air, through which I journeyed in my mind, neither did they become mixed up nor did they spoil their order; and although they performed a great many different duties, these were carried out without being confused in any way; and although very heavy loads were laid on each molecule and particle, they bore them in order without lagging or displaying any weakness at all. And I saw that thousands of different words of all different sorts enter and issue with perfect order from what is in effect those minute ears and tongues without being mixed up and spoilt in any way, they enter those minute ears and issue from those tiny tongues, and by performing these extraordinary duties, each particle and each molecule declares through the enraptured tongue of its being and its perfect freedom, and through the testimony and tongue of the above truth:

قُلْ هُوَ اللَّهُ and لَا إِلَهَ إِلَّا هُوَ

THERE IS NO GOD BUT HE, and: SAY, HE IS ALLAH, THE ONE, and travels among air-clashing waves like storms and lightening and thunder without in any way spoiling their order or confusing their duties. And one duty is not an obstacle to another duty. I observed this and was utterly certain.

That is to say, either every particle and piece of the air has to possess infinite wisdom, knowledge, will, and power, and the qualities for being absolutely dominant over all the other particles so that it can be the means of those functions being carried out, which is absurd and impossible to the number of particles, and no devil even could imagine it, or else, and it is self-evident to the degree of ‘certainty at the degree of knowledge’,

‘certainty at the degree of witnessing’, and ‘absolute certainty’ that the page of the air functions through the boundless, infinite knowledge and wisdom of the All-Glorious One, and is the changing page for the pen of Divine Power and Determining, and like a signboard for writing and erasing, known as a Tablet of Appearance and Dissolution, which has the function of the Preserved Tablet in the world of transformation and change.

Thus, just as the element of air demonstrates the above-mentioned wonders and manifestation of Divine Unity in only the duty of transmitting sound and shows the impossibilities of misguidance, so also does it perform other important duties like transmitting subtle forces and energy, like electricity, light, and the forces of attraction and repulsion with order and without confusing them. And at the same time as conveying these, with perfect order, it carries out duties essential for the lives of all plants and animals, such as respiration and pollination. It proves in decisive fashion that it is a place of maximum manifestation of the Divine Will and Command. I came to the firm conclusion that it proves that in no way is there any possibility of vagrant chance, blind force, deaf nature, confused, aimless causes, and powerless, lifeless, unknowing matter interfering in the writing and duties of the page of the air. And I understood that every particle and part of it says with the tongue of its being:

قُلْ هُوَ اللَّهُ and لَا إِلَهَ إِلَّا هُوَ

SAY, HE IS ALLAH, THE ONE, and: THERE IS NO GOD BUT HE. And just as with the key of هُوَ I saw these wonders in the material aspect of the air, so also, as a هُوَ did the element of air become a key to the World of Similitudes and the World of Meaning.

I saw that the World of Similitudes is all the time taking innumerable photographs without confusing them, and that each photograph contains innumerable events occurring in this world. I understood that it was a gigantic camera, and a vast cinema of the Hereafter thousands of times larger than the world for showing the fruits of the transitory and impermanent states and lives of ephemeral beings in eternal theaters, for

showing to those enjoying everlasting bliss in Paradise scenes from their old memories and adventures in this world. [22](#)

While the faculties of memory and imagination, which are two proofs, two small examples, and two points of both the Preserved Tablet and the World of Similitudes situated in man's head, are as tiny as lentils, within them are written in perfect order and without being mixed up as much information as contained in a large library. This proves decisively that the great and large examples of those faculties are the World of Similitudes and the Preserved Tablet.

It is definite and certain with 'certainty at the degree of knowledge' that the elements of air and water, and the element air and water like seminal fluid in particular, are far superior to the element of earth, and are written with more wisdom and will, and with the pen of Divine Determining and Power, and that it is completely impossible for chance, blind force, deaf nature, and lifeless and aimless causes to interfere in them, and that they are a page of the pen of Power and the wisdom of the All-Wise One of Glory.

(Almighty God did not draw back the veil of the unseen, and I was not inspired to write the rest of this piece.)

“CRY NOT OUT MISFORTUNE!”

The Second Station of the 17th Word²³

Cry not out at misfortune, O wretch, come, trust in Allah!
For know that crying out compounds the misfortune and is a great error.

* * *

Find misfortune's Sender, and know it is a gift within gift, and pleasure.
So leave crying out and offer thanks; like the nightingale, smile through
your tears!

* * *

If you find Him not, know the world is all pain within pain, transience and
loss.

So why lament at a small misfortune while upon you is a worldful of woe?
Come trust in Allah!

* * *

Trust in Allah! Laugh in misfortune's face; it too will laugh.
As it laughs, it will diminish; it will be changed and transformed.

* * *

Know, O arrogant one, happiness in this world is in abandoning it.
To know Allah is enough. Abandon the world; all things will be for you.

* * *

To be arrogant is total loss; whatever you do, all things will be against you.
So both of the states demand abandoning the world here.

* * *

Abandoning the world is to regard it as Allah's property, with His
permission,
in His Name...

If you want to do trade, it is in making this fleeting life eternal.

* * *

If you seek yourself, it is both rotten and without foundation.
If you seek the world outside, the stamp of ephemerality is upon it.

* * *

That means there is no value in taking it; the goods in this market are all rotten.

So pass on... the sound goods are all lined up beyond it.

A FRUIT OF THE BLACK MULBERRY

[The Old Said spoke this with the tongue of the New Said under the blessed mulberry tree.]

The one I'm addressing isn't Ziya Pasha, it's those enamoured of Europe.
The one speaking isn't my soul, it's my heart in the name of the students of
the Qur'an.

* * *

The previous words are all truth; beware, don't lose course, don't exceed
their bounds!

Don't heed the ideas of Europe and deviate, or they'll make you regret it!

* * *

You see the most enlightened of them, in brilliance their standard-bearer,
Exclaim in bewilderment: Of whom, to whom can I complain?

* * *

The Qur'an says, and I say too - I won't hold back:
I lodge my complaint with Him. I'm not confused, like you.

* * *

I cry out to the True God; I don't slip away, like you.
I shout my cause from the ground to the skies; I don't flee, like you.

* * *

For all the Qur'an's cause is light upon light; I don't renege, like you.
In the Qur'an is truth and wisdom; I'll prove it. I count as nothing hostile
philosophy.

* * *

In the Criterion are diamond truths; I take them to myself, not sell them,
like you.

I journey from creation to Creator; I don't lose the way, like you.

* * *

I pass over thorny paths, I don't tread on them, like you.
From the earth to the Throne, I offer thanks; I don't neglect it, like you.

* * *

I look on death and the appointed hour as a friend; I am not frightened, like
you.

I'll enter the grave smiling, not trembling, like you.

* * *

I don't see it as a monster's mouth, a beast's lair, descending to nothingness,
like you.

It joins me with my friends; I'm not vexed at the grave, like you.

* * *

It's the door of Mercy, gate of Light, portal of Truth; I am not discomforted
by it;

I won't retreat.

Saying: In the Name of Allah, I'll knock on it. [24](#) I'll not look behind me nor
feel terror.

* * *

Saying: All Praise be to Allah!, I'll lay down and find ease. I'll suffer no
trouble nor remain solitary.

Saying, Allah is Most Great!, I'll hear the Call to the Resurrection and rise
up, [25](#)

I won't hang back from the Great Gathering, or the Mighty Mosque.

* * *

I'll feel no distress, thanks to Divine favour, the Qur'an's light,
and the effulgence of Belief;

Not stopping, I'll hasten, fly, to the shade of the Most Merciful's Throne.
Allah willing, I won't go astray, like you.

On Recognizing the World's Owner

(From The Sixteen Letter)

- Since this world is transitory,
- and since life is short,
- and since its essential duties are many,
- and since eternal life will be gained here;
- and since world is not without an owner,
- and since this guest-house of the world has a most Wise and Generous director;
- and since neither good nor bad will be remained without recompense;
- and since according to the verse, “*On no soul does God place a burden greater than it can bear*²⁶”, there is no obligation that cannot be borne,
- and since a safe way is preferable to a harmful way,
- and since worldly friends and ranks last only till the door of the grave,
- then surely, the most fortunate person is he who does not forget the Hereafter for this world, and does not sacrifice the Hereafter for this world, and does not destroy the life of the Hereafter for worldly life, and does not waste his life on trivial things, but considers himself to be a guest and acts in accordance with the commands of the guest-house's Owner, then opens the door of the grave in confidence, and enters upon eternal happiness.

The Best Youth

Question: Is the following a Hadith, and what does it mean? *“The best youth is the one who resembles an elderly man, while the worst elderly man is the one who resembles a youth.”*

The Answer: I have heard that it is a Hadith. Its meaning is this: *The best youth is one who, thinking of death and working for the Hereafter like an elderly person, does not become a prisoner to the desires of youth and submerged in heedlessness. And the worst of the elderly people is one who tries to resemble the young in heedlessness, and who follows the lusts of the soul like a child.*

The correct form of the second part you saw on your board is the following. I have hung above me as words of wisdom. I look at it every morning and evening, and take a lesson from it:

If you want a friend, God is sufficient. Yes, if He is a friend, everything is a friend.

If you want a companion, the Qur'an is sufficient. For sure, in your imagination, you can meet with the prophets and angels in the imagination, observes the events in which they were involved and becomes familiar with them.

If you want possessions, contentment is sufficient. Yes, the person who is content is frugal; and the frugal person receives the blessing of plenty.

If you want an enemy, the soul is sufficient. Yes, the person who fancies himself is visited with calamities and meets with difficulties, whereas the one who is not fond of himself, finds happiness, and receives mercy.

If you want advice, death is sufficient. Yes, the person who thinks of death is saved from love of this world, and works in earnest for the

hereafter.

Some Illnesses are a Divine Bounty

The Fifth Cure

From A Message for the sick

O you who is afflicted with illness! Through experience, I have formed the opinion at this time that for some people sickness is a divine bounty, a gift of the Most Merciful. Although I was not worthy of it, over the past eight or nine years a number of young people have come to me in connection with their illnesses, to request my prayers. I have noticed that all of them have begun to think of the hereafter more than other young people. They lack the drunkenness of youth. They were saving themselves to a degree from animal desires and heedlessness. So I would consider them and then warn them that their illnesses are a divine bounty within bearable limits. I tell them: *“Brother! I am not opposed to this illness of yours. I don’t feel sorry for you because of it that I should pray for you. Try to be patient until the illness awakens you completely, and once it has performed its duty, the Compassionate Creator will restore you to health, God willing.”*

I also tell them: *“Through the calamity of good health, some of your fellows become neglectful, give up the five daily prayers, do not think of the grave, and forget Allah Almighty. The superficial pleasure of a brief hour’s worldly life causes them to shake and damage eternal life, and even to destroy it. Whereas because of your illness, you see the grave, which you will in any event enter, and the dwellings of the hereafter beyond it, and you act accordingly. So for you, illness is good health, while for some of your peers good health is a sickness.”*

On the Evil of the Soul

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

This ²⁷ concerns one point contained in the verse,

*The [human] soul is certainly prone to evil,*²⁸

and in the Hadith the meaning of which is, “*Your worst enemy is your soul.*” ²⁹

The person who loves himself – if his evil-commanding soul has not been purified – will love no one else. Even if he does apparently, he does not do so sincerely, but only for the pleasure of it or for some good he receives. He always tries to make himself liked. Also, he never ascribes faults to himself; he defends and exonerates himself like a lawyer. He praises himself, exaggerating and even lying, showing himself to be free of fault, as though sanctifying himself, and according to his degree receives a slap from the verse,

*Who takes as his god his desires,*³⁰

His self-praise and efforts to make himself liked have the reverse effect, for he attracts contempt and is treated coldly. He also loses sincerity in his actions that look to the hereafter and they become mixed with hypocrisy. He is defeated by the emotions and desires of the soul, which are blind to the consequences, do not think of results, and are obsessed with present pleasure; he serves a year’s prison sentence due to one hour’s pleasure demanded by his emotions, which have gone astray. He pays ten years’ penalty on account of one minute’s pride or revenge. Quite simply like a silly child who sells the portion of the Qur’an he is learning to buy a single sweet, in order to flatter his emotions, gratify his senses, and satisfy his appetites, he makes his diamond-like good deeds the means to egotistical pleasures as insignificant as fragments of glass, and he loses out in profitable works.

O God! Preserve us from the evil of the soul and of Satan, and from the evil of jinn and men.

False Awakening

Know, Oh friend! I am one of those referred to by the poem which goes something like this: *“My eyes were sleeping during my youth, which resembles night. I awoke only in the morning of old age.”* For I thought I had risen to the highest peak of awakening in youth, but now I understand that it was not an awakening; it consisted only of the deepest sleep. Therefore, the illumination of awakening which the ‘cultured’ talk of pretentiously and with pride must be the sort I experienced in my youth.

Such people resemble the sleeper who as though awake in his dream, tells the dream to others. Whereas, his waking up in his dream indicates that he has passed from an insubstantial veil of sleep to a thick and profound one. Such a sleeper is as though dead. How can he arouse people who are half asleep?

O you who consider yourselves to be in full possession of your senses while being asleep! Do not incline towards the ‘cultured’, nor be tolerant towards them in matters of religion, nor try to resemble them. For the gulf between us is vast. You will not be able to fill it up and establish a line of communication. You will either join them, or fall into misguidance, and drown.

A Strange Aspect of Man

Third Sign

O man! The strangest state the All-Wise Creator has included in your nature is your sometimes being unable to settle in the whole world; like someone suffocating in prison, you gasp for somewhere wider than the world. Yet you enter the minutest matter, a memory, a moment, and settle in it. Your heart and mind which can not settle in the vast world settle in that jot. You wander about with your most intense emotions in that brief moment, that tiny memory.

Moreover, He lodged in your nature such immaterial powers and subtle faculties that if some of them devoured the world, they would not be satisfied; and some of them cannot sustain even a minute particle within themselves. Like the eye cannot bear a hair although the head can bear heavy stones, those faculties cannot bear the weight of even a hair, that is, some insignificant state arising from heedlessness and misguidance. They are sometimes extinguished and die even.

Since it is thus, be careful, tread with caution, be frightened of sinking! Do not drown in a mouthful, a word, a seed, a flash, a sign, a kiss! Do not plunge your extensive faculties, which can swallow the world, in such a thing. For there are things that are very small can in one respect swallow things which are very large. The sky together with its stars can enter a small fragment of glass and be drowned. And most of the pages of your actions and leaves of your life enter your faculty of memory, tiny as a mustard-seed. So too there are tiny things that swallow things thus large, and contain them.

On Taqwa

(This letter is most important)

In His Name, be He glorified.

My Dear and Loyal Brothers!

I have been thinking recently of the principles of taqwa and good deeds, which, after belief, are taken most often as fundamentals in the view of the Qur'an. Taqwa is to avoid sins and what is forbidden, while to perform good deed is to act within the sphere of what is commanded and in the way of gaining God's pleasure. Although repelling evil and attracting benefit always take precedence, in these times of destruction, extravagance, and enticing sensuality, the repelling of evil-doing and giving up of grave sins, which constitute taqwa, have become essential and have gained priority.

Since destruction and negative currents have reached horrific proportions at this time, taqwa forms the strongest foundation in the face of them. One who performs the obligatory religious duties and does not commit grave sins will be saved. Good deeds performed with sincerity among grave sins such as those are successful to only a very small degree.

Also, under these difficult conditions, an insignificant good deed becomes like much.

Furthermore, within taqwa is a sort of good deed. For it is compulsory to give up what is unlawful. Performing a compulsory act gains a reward equal to many acts that are Sunna. In times such as these, through a small act and giving up hundreds of sins, avoiding a single unlawful act in the face of the attacks of thousands of sins is equal to performing hundreds of compulsory acts. With the intention and aim of avoiding sins in the name of taqwa, this important point constitutes a significant good deed proceeding from 'negative' worship.

The most important duty of Students of the Risale-i Nur at this time must be to take taqwa as the basis of their conduct. Since in the present-day form of social life every minute a person is-confronted with hundreds of sins, for sure, through taqwa and the intention of avoiding them, it is as though hundreds of good works have been performed.

It is well known that twenty men can not construct in twenty days a palace which one man destroys in one day. And while it is necessary for twenty men to work in the face of one man's destruction, in the face of thousands of destructive agents at the present time, the very great resistance and effectiveness of a repairer like the Risale-i Nur is truly extraordinary. If these two reciprocal forces were at the same level, the success and triumph in the repairs the Risale-i Nur would achieve would be miraculous.

In short: Respect and compassion, the most important principles in administering social life, have been badly shaken. In some places, the results have been most grievous and dreadful concerning aged parents. Thanks to be God that wherever the Risale-i Nur confronts this fearsome destruction, it offers resistance and repairs the damage.

Just as Gog and Magog caused corruption and disorder in the world through destroying '*the barrier of Zu'l-Qarnayn*', so too with the barrier of the Qur'an formed by the Shari'a of Muhammad being shaken, a dark anarchy and tyrannous irreligion in morality and life more fearsome than Gog and Magog have begun corrupting and subverting.

Like at the time of the Companions of the Prophet (PBUH) when a small acts were the means of great rewards, God willing, the moral and spiritual struggles of the Students of the Risale-i Nur in a situation such as this will be the means of good works and great reward.

A COMPARISON

[The Third Topic From The Thirty Two Word]

When the representative of the people of misguidance could find no support or basis on which to build his misguidance and was thus defeated in argument, he said the following,

“I consider happiness in this world and life’s pleasures, and the progress of civilization and perfection of arts as all lying in refusal to think of the hereafter and to know Allah, in love of this world, in absolute freedom and license and in relying exclusively on myself. And in so doing I have drawn most men onto this path, through the assistance of Satan, and continue to do so.”

The Answer: We say, in the name of the Qur’an: Oh wretched mankind! Come to your senses! Do not listen to the representative of the people of misguidance. If you do listen to him, your loss will be so great that your intelligence, spirit and heart will shudder even to imagine it. There are two paths in front of you:

The First: The path of wretchedness laid out in front of you by the representative of the people of misguidance.

The Second: The path of happiness defined for you by the All-Wise Qur’an.

You will have noted and understood numerous comparisons between these two paths *in the Words*, particularly *the Short Words*. So, note and understand now one of those thousands of comparisons that is suitable to this discussion.

The path of assigning partners to Allah, misguidance, dissipation and vice causes man to fall to the lowest degree. Afflicted with infinite pains, he is forced to bear an infinitely heavy load on his weak and powerless

shoulders. For if man does not recognize Allah and place his trust in Him, he becomes extremely weak and impotent, needy and impoverished, a suffering, grieving and ephemeral animal, exposed to endless misfortunes. Suffering continuously the pain of separation from all the objects of love and attachment, he will ultimately abandon all of his loved ones and go alone to the darkness of the grave.

Throughout his life, he struggles vainly, with an extremely limited will, slight power, a short life-span and dull mind, against infinite pains and hopes. To no avail, he strives to attain innumerable desires and goals.

Even though he is unable to bear the burden of his own being, he takes the load of the vast world onto his wretched shoulders and mind. He suffers the torment of Hell before even arriving there.

Indeed, in order to avoid feeling this grievous pain, this awesome spiritual torment, the people of misguidance have recourse to a drunkenness that is like a form of stupor and thus are temporarily able to avoid feeling their pain. But when they do feel it, they suddenly feel the proximity of the grave. For whoever is not a true bondsman of Allah Almighty will imagine that he owns himself. But with his partial and limited will and his petty power and strength, he is unable to administer and control his being in this tempestuous world. He sees thousands of different sorts of enemy attacking his life, from harmful microbes to earthquakes. In an awesome state of painful fear, he looks towards the door of the grave, that at all times appears dreadful to him.

While in this state, man will also be troubled by the state of the world and of mankind, for as a human being he is attached to both. But, he does not imagine them to be in the control of One All-Wise, All-Knowing, All-Powerful, Merciful and Generous, and has attributed them instead to chance and to nature. And so, together with his own pains, he suffers also the pains of the world and of mankind. Earthquakes, plagues, storms, famine and scarcity, separation and decease; all of this torments him in the most painful and somber fashion. But such a man is not worthy of pity and sympathy, for he himself is responsible for it.

In the Eight Word is a comparison between two brothers who entered a well. One was not content with a refreshing, sweet, reputable, pleasant and licit drink at a splendid feast with pleasant friends in a beautiful garden and so drank some ugly and unclean wine in order to obtain illicit and impure pleasure. He became drunk and then imagined himself to be in some foul place in the middle of winter surrounded by wild beasts, and trembling cried out.

But such a man is not worthy of pity, for he imagined his honorable and blessed companions to be monsters, and thus insulted them. He also imagined the delicious foods and clean dishes at the feast to be impure and filthy stones and began smashing them. And the respected books and profound writings there to be meaningless and banal designs, and so ripped them up and trod on them. Such a person is not merely unworthy of sympathy, rather, he deserves a good beating.

In exactly the same way, a person who, through incorrect choice and the lunacy of misguidance, is intoxicated with unbelief, imagines this hospice of the world, which belongs to the All-Wise Maker, to be the plaything of chance and natural forces. He fancies the passage of creatures into the World of the Unseen, that is in fact renewing the manifestation of the Divine Names, to be execution and annihilation. He supposes the echoes of those creatures' glorification of Allah, who are accomplishing their duties with the passing of time, to be the lamentations of death and eternal separation. He deems the pages of created beings, which are inscriptions of the Eternally Besought One, to be meaningless and confused. He imagines the door of the grave, which opens onto the world of mercy, to be the entrance to the darkness of nonexistence. And he deems the appointed hour, which is in reality an invitation to join his true friends, to be the onset of separation from all of them.

Such a person both brings upon himself grievous and ghastly torments, and denies, denigrates and insults all beings and Allah's Names and His inscriptions. He is, therefore, not only unworthy of compassion and sympathy but also deserving of severe punishment. He is not in any way worthy of pity.

O wretched people of misguidance and dissipation! What accomplishment of yours, what art, what perfection, what civilization, what progress, can confront this awesome silence of the grave, this crushing despair? Where can you find that true consolation that is the most urgent need of the human spirit?

What nature, what causality, what partner ascribed by you to Allah, what discovery, what nationality, what false object of worship, in each of which you place so much trust and to which you attribute Allah's works and His sustaining bounties, which of them can deliver you from the darkness of death that you imagine to be eternal annihilation? Which of them can enable you to cross the frontiers of the grave, the boundaries of the intermediate realm, the marches of the plain of resurrection, the Bridge of Sirat? Or can bring about your eternal happiness?

But know that most definitely you will travel on this path for you cannot close the door of the grave. And a traveler on such a path ought to rely on one whose control and command embraces all this vast sphere and its extensive boundaries.

O wretched people of misguidance and neglect! In accordance with the principles that *'the consequence of an illicit love is suffering a merciless torment'*, you are suffering a fully justified punishment, for you are unlawfully employing your innate capacity for love, knowledge, thanks and worship that relate properly to the essence, attributes and Names of Allah Almighty, on your own soul and the life of this world.

You have lavished the love that belongs to Allah Almighty on yourself. Your own soul has become your beloved and will cause you endless suffering: you are not giving true peace to that beloved. You are suffering constantly because you do not hand it over to the Possessor of Absolute Power Who is the only true beloved and you do not trust wholly in Him.

You suffer further misfortunes because you give to the world the love that belongs to Allah Almighty's Names and attributes and divide up the works of His art among causes in the world. One group of those innumerable beloveds of yours will turn their backs on you and leave you without even saying good-bye. Another group will not even recognize you,

or if they do, they will not love you. Or if they love you, their love will be of no use. You will constantly suffer from innumerable separations and farewells without hope of return.

This, then, is the essence and true nature of what the people of misguidance call life's happiness, human perfection, the advantages of civilization and the pleasure of freedom. And dissipation and toxication are but a veil; they temporarily block all feeling. So, say, *"I spit on the intelligence of those who follow such a path"*.

But as for the luminous highway of the Qur'an, it cures with the truths of faith all the wounds of the people of misguidance. It disperses all the gloom and darkness of that first path. It closes the door on all misguidance and perdition.

It cures man's weakness, powerlessness, poverty and need with trust in One All-Powerful and Compassionate. For, handing over the burden of his life and being to His power and mercy instead of loading it on himself, man finds ease and comfort as if he were riding on his own life and soul. The Qur'an states that he is not a *'rational animal'*, but rather a true man and a well-accepted guest of the All-Merciful One.

It gently cures man of the wounds inflicted on him by the transience of the world, the ephemeral nature of things and the love of them, and delivers him from the darkness of delusion and fancy. It does this by showing the world to be a guest-house of the All-Merciful One, and the beings in it to be mirrors to the Divine Names and ever-fresh inscriptions of the Eternally Besought One.

It shows death and the appointed hour to be the bridge to the intermediate realm and the prelude to joining and meeting beloved ones already in the world of eternity. It thus cures the wounds inflicted by the notion of death as eternal separation, as held by the people of misguidance. It demonstrates that separation is in fact the truest form of meeting.

Further, by establishing that the grave is a door opening onto the world of mercy, an abode of happiness, a garden of paradise, the luminous realm of the All-Merciful One, it dispels man's most terrifying fear and shows that

the apparently painful, troublesome and unpleasant journey to the intermediate realm is in fact the most pleasurable, enjoyable and joyous of journeys. With the grave, it shows that the grave is not a dragon's mouth but is, rather, a door opening onto the garden of mercy.

The Qur'an also says to the believer, *"Since you have only partial and restricted choice, hand over your affairs to your Owner's universal will. Since your power is slight, rely on that of the Possessor of Absolute Power. Since your life is brief, think of eternal life. Do not fret! There is an unending life. If your mind is dull, let the sun of Qur'an shine on you. Look with the light of belief, and instead of the firefly of your own mind, each verse of the Qur'an will illumine you like a star."*

"Since you have innumerable hopes and pains, know that infinite reward and limitless mercy await you. Since you have innumerable desires and aims, do not think of them and become disturbed. This world cannot contain them; the proper place for them is another realm, and the one who will grant them is one other than Yourself".

The Qur'an also says, *"Oh man! You do not own yourself. Rather, you are totally owned by One Whose power is infinite, an All-Compassionate One of Glory Whose mercy is infinite. Therefore, do not trouble yourself by shouldering the burden of your life, for it is He Who grants you life and administers it."*

"Also, the world is not without an owner. So do not be anxious thinking of the state of it and load that burden onto your mind, for the world's Owner is All-Wise and All-Knowing. You are a guest so do not be officious and meddlesome."

"Furthermore, creatures such as men and animals have not been left to their own devices, rather, they are all officials with specific duties. They are watched over by an All-Wise and Compassionate One. Do not distress your spirit thinking of their pains and afflictions. Do not try to be more sympathetic and kind-hearted than their All-Compassionate Creator."

"Also, the reins of all those things that are hostile to you, from microbes to plagues, storms, famine and earthquakes, are in the hands of that All-

Compassionate All-Wise One. Being All-Wise, He does nothing in vain. Being All-Compassionate, His mercy is superabundant. There is a form of grace and favor contained in everything He does.”

The Qur'an also says, “This world is indeed ephemeral, nevertheless, it produces the necessities for an everlasting world. It is transient and fleeting, but it yields eternal fruits, and displays the manifestations of an Eternal Being's eternal Names. Its pleasures are indeed few and its pains many, but the favors of the All-Merciful and Compassionate One are everlasting and true pleasures. And as for the pains of this world, they, too, yield a sort of pleasure by reason of the reward to be had for enduring them.

“Since the sphere of the licit is sufficient for all the pleasures, delights and joys of the spirit, heart and soul, do not approach the sphere of the illicit. For one pleasure within that sphere sometimes leads to a thousand pains. It will also cause the loss of the All-Merciful One's favors, which are true and lasting pleasures.

“Furthermore, as described above, illicit pleasure on the path of misguidance causes man to fall to the lowest of the low. Then no civilization, no philosophy can provide a remedy for him, and no human progress and scientific advances can deliver him from that deep, dark pit. Whereas, the All-Wise Qur'an elevates man, through belief and good deeds, from the lowest of the low to the highest of the high, and demonstrates that it does this with clear proofs. And it fills in that deep pit with rungs of inner development and spiritual progress.

“Moreover, it facilitates man's long, stormy and troublesome journey towards eternity. It shows him the means for traversing a distance of a thousand years, or rather of fifty thousand years, in a single day.

“Also, through making known the All-Glorious One, Who is the Monarch of Pre-Eternity and Post-Eternity, it confers on man the position of a bondsman, guest and official entrusted with specific duties. And it ensures that he travels with the greatest ease both in the guest-house of this world and in the stages and stopping-places of the intermediate realm and the hereafter.

“A loyal official will travel in his monarch’s kingdom and pass through the frontiers of each province with ease, journeying by the fastest means, such as by airplane, ship or train. So, too, one who forms a relation with the Pre-Eternal Monarch through belief and obeys Him through good works will pass with the speed of lightening or of Buraq through the stages of this guest-house of the world, the spheres of the intermediate realm and the world of resurrection and the extensive frontiers of all the realms that are beyond the grave, until he attains eternal happiness.” The Qur’an proves this truth decisively and points it out to those who are purified and to the saints.

The truth of the Qur’an also says, *“Oh believer! Do not give your infinite capacity for love to your ugly, defective, evil, and for you, harmful instinctual soul. Do not take it as your object of love and its whims as your object of worship. Take rather the One who has bestowed on you that infinite capacity for love. He will also make you infinitely happy in the future, and, through His bounties, all those to whom you are attached and whose happiness makes you happy.*

Take for your object of love and worship One Who possesses infinite perfection and a beauty that is infinitely sacred, exalted, transcendent, faultless, flawless and unfading. The beauty of His mercy and the mercy of His beauty are demonstrated by all the beauties and bounties of Paradise. All of His Names are infinitely beautiful and in each of them are abundant lights of fairness and beauty. His beauty and perfection are indicated to and pointed to by all the fairness, beauty, virtue and perfection of all lovable and loved objects in the cosmos.”

The Qur’an also says, *“Oh man! Do not squander your infinite capacity to love, which properly belongs to His Names and attributes, on other transient creatures. For the works and creatures of Allah are ephemeral, but the Beautiful Names, whose impress and manifestation may be seen on them, are eternal and permanent. And in each of His Names and attributes there are thousands of degrees of bounty and beauty, perfection and love. Look only at the Name of All-Merciful: Paradise is a manifestation of it, eternal happiness, a flash of it, and all the sustenance and bounty in the world, a mere drop of it”.*

Consider carefully, then, this verse which indicates the true nature of the people of misguidance and that of the people of belief, with regard to their lives and duties:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ *
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Verily We have created man in the fairest of forms, then sent him down to the lowest of the low, except for those who believe and do good deeds.^{[31](#)}

And this verse that indicates their final result and outcome:

The heavens and the earth wept not over them^{[32](#)}.

How sublimely and miraculously they express the comparison we have made. Since the truth expressed miraculously and concisely in the first verse is explained in detail in the [Eleventh Word](#), we refer our readers to that part of the Risale-i Nur for a discussion of it.

As for the second verse, we shall show, through a brief indication, how sublime a truth it expresses. It is as follows.

The explicit meaning of the verse is that the heavens and the earth do not weep when the people of misguidance die. The implied meaning is that the heavens and the earth do weep when the people of belief depart this world. For the people of misguidance, through their denial of the duties and functions of the heavens and earth, their ignorance of their meaning, their rejection of their value, their refusal to recognize their Maker, are in fact acting insultingly and with hostility toward them. So, of course, the heavens and earth will not weep over them, but in fact curse them and rejoice at their death.

As for the implied meaning, that the heavens and earth weep over the death of the people of belief, this is because they know the duties and functions of the heavens and earth, assent to their true realities and understand, through belief, the meanings they express. They say, “*How beautifully they have been made, how finely they are carrying out their*

duties". They respect them and assign them their true worth. They love them and the Names they mirror for the sake of Allah Almighty. And so it is for this reason that the heavens and earth grieve over the death of the people of belief as if weeping.

An Important Question

You say, “Love is not voluntary. And, as a consequence of innate need, I love delicious foods and fruits. I love my father, mother and children, my wife, and my friends and companions. I love the prophets and the saints. And I love my life and my youth, the spring, beautiful things and the world. How may I not love these things? So how should I rather give all this love to Allah Almighty’s Essence, Attributes and Names? What does this mean?”

The Answer: Listen to four ‘Points.

FIRST POINT

Indeed, love is not voluntary but by means of the will love’s face may turn from one object of love to another. For example, when a beloved displays some ugliness or shows that he is a veil or mirror to another beloved, who is truly worthy of love, then love’s face may be turned from the metaphorical to the true beloved.

SECOND POINT

We do not tell you not to love the things you enumerated, but rather to love them for Allah Almighty’s sake and in the name of His love. For example, to love delicious foods and luscious fruits as being the bounty of Allah Almighty, the All-Merciful and Compassionate One, is to love His Names of All-Merciful and Bestower of Bounties, and, moreover, takes on the meaning of thanks. This love is to seek gain contentedly within the sphere of the licit, which shows that it is not only for the sake of the instinctual soul but is in the name of the All-Merciful One. It is to eat thoughtfully and with gratitude.

Furthermore, love and respect for parents, when for the sake of the wisdom and mercy that compassionately fitted you out and caused them to bring you up with tender care, pertain to Allah Almighty’s love. The sign that this love, respect and compassion are for Allah’s sake is that when they

are old and are of no more use to you and bring you only trouble and difficulty, you are even more loving, kind and compassionate towards them. The verse,

‘Should one of them, or both, attain to old age in your care, never say to them a word of contempt, [33](#)

summons children to respect and be kind to their parents in five degrees, and demonstrates how important are the rights of parents in the eyes of the Qur’an, and how ugly ingratitude towards them.

A father desires only his son, and no one else, to be much better than himself, however, the son can not claim any rights over his father in return for this. That is to say, there is no inherent cause for dispute between parents and child. This is because dispute arises from envy and jealousy and there is nothing of this in the father towards his son. Or it arises from abuse of rights and the son has no rights that he can claim against his father. If he considers his father to be unjust, he may not rebel against him. That is to say, one who does rebel against his father and cause him pain is a monster, a corrupted human being.

Also, to love and protect children with perfect compassion and tenderness because they are gifts of the All-Compassionate and Generous One once again pertains to Allah. The sign indicating that that love is for Almighty Allah’s sake is patience and thankfulness should they die, rather than crying out in despair. It is to say, *“He was a lovable little being created and owned by my Creator, Who entrusted him to my supervision. Now that His wisdom requires it to be thus, He has taken him from me, taken him to a better place. If I had one apparent share in that little creature, a thousand true shares belonged to his Creator.”* It is to submit saying, *“All authority is with Allah.”*

As for friends and acquaintances, if they are friends of Allah Almighty by reason of their belief and good works, according to the meaning of *‘love for Allah’s sake’*, that love, too, pertains to Allah.

Furthermore, love and cherish your wife as a companionable and gracious gift of divine mercy. But do not fasten your love to her physical beauty, which swiftly fades. Rather, woman’s most attractive and agreeable

beauty is the fineness of character that accompanies the delicacy and refinement peculiar to her. And as for her most precious and sweet beauty, it is her earnest, sincere, sublime and luminous compassion. This beautiful tenderness and fineness of character continues and increases until the end of her days. Moreover, that weak and delicate creature's rights of respect will be protected by that love. Otherwise, when her superficial beauty fades the poor woman will lose her rights, even when she most needs them.

And to love the prophets and saints as Allah Almighty's most esteemed bondsmen is to do so for the sake and in the name of Allah Almighty, and from that point of view it pertains to Him.

And to love and preserve life as most precious wealth and capital that will gain eternal life, and a comprehensive treasury yielding eternal perfections, which Almighty Allah has given to you and to all humanity, and to employ it in His service, is, once again, in one respect, love that pertains to the True Object of Worship.

Also, to admire, love and put to proper use the grace and beauty of youth as being a fine, sweet and beautiful bounty of Almighty Allah is a sort of licit and thankful love.

And to love the spring thoughtfully as being the page of the subtlest and most beautiful inscriptions of Almighty Allah's luminous Names and the most finely adorned and glittering exhibition of the All-Wise Maker's antique art is to love His Names.

And to love this world as being the tillage for the hereafter, as a mirror of the Divine Names and a missive of Allah Almighty, and as a temporary guest house, on condition that the evil-commanding soul does not interfere, is to do so for Allah Almighty's sake.

In short: Love this world and the creatures in it as pointing to a meaning beyond themselves, like a word. Do not love them just for themselves. Say, ***“How beautifully they have been made.”*** Do not say, *“How beautiful they are.”* Do not give any opportunity to other loves to enter into your inner heart because the inner heart is the mirror of the Eternally Besought One

and pertains only to Him. Say *“Oh Allah, grant us love for You, and love for that will draw us closer to You.”*

Thus, if in this form, all the loves that you have enumerated will give a pain-free pleasure, and, in one respect, an unending union. Moreover, they will increase love of Allah. They are licit loves. And are, furthermore a sort of gratitude which is pure pleasure, and thought, which is pure love.

For example, if a mighty king³⁴ were to bestow an apple on you, there would be two loves for that apple and two pleasures in it. The first of these is that the apple would be loved because it is an apple, and there would be a pleasure peculiar to and to the extent of the apple. This love does not concern the king. On the contrary, the man who puts the apple to his mouth and eats it in the King's presence loves the apple itself and his own soul rather than the king. It sometimes happens that the king is not pleased with that love which nourishes the instinctual soul; in fact, he detests it. Moreover, the pleasure that the apple gives is very limited and passes quickly. After the apple is eaten, only regret remains.

As for the second love, it is for the royal favor that is demonstrated by means of the apple. One who holds the apple precious as if it were the sample and embodiment of a royal favour shows that he loves his king. Moreover, the pleasure in that fruit, which is a sort of container for the favour, is such that it is far greater than the pleasure obtained from a thousand apples. This pleasure, then, is the essence of thankfulness. This love is a respectful love for the king.

In exactly the same way, if all bounties and fruits are loved for themselves, if they are thoughtlessly delighted in only for the material pleasures that they yield, that love is merely love of self. Also, those pleasures are transient and bring pain. But, if they are loved as favours proceeding from Almighty Allah's mercy and as fruits of His munificence, and if pleasure is obtained from them with good appetite by appreciating the degree of kindness in that munificence and favour, then it has both the meaning of gratitude and is a pain-free pleasure.

THIRD POINT

There are levels in the love for Allah Almighty's Names. As we explained above, sometimes the Names are loved with a love for finely made objects. Sometimes they are loved as being titles of the divine perfections. Sometimes, man is needy and desirous of the Names by reason of the comprehensiveness of his true nature together with his having endless needs. It is through those needs that he loves.

For example, if someone was to come forward and do a kindness to all your relations, and the poor, the weak and the needy, for all of whom you feel sympathy although you are powerless to meet their need for help, how that person's favour granting title and generous name would please you, how you would love that person through that title.

So, too, think only of Allah Almighty's Names of All-Merciful and Compassionate. They make happy all the believing fathers and forefathers, relations and friends whom you love and feel sympathy for, in this world by means of all kinds of bounties, and in Paradise by means of all kinds of delights. They cause happiness by showing you in eternal bliss to them, and them in eternal bliss to you. So, how deserving of being loved is the Name of All-Merciful and the title of All-Compassionate. And you can see for yourself just how needy of those two Names is the human spirit. And you can understand just how appropriate is the phrase, *'Praise be to Allah for His mercifulness and His compassionateness.'*

You are connected to the world and as a result are afflicted by its wretchedness, so if you consider carefully, you may understand just how needy and desirous is your spirit for the Name of All-Wise and for the title of Nurturer. For the Owner of those Names orders, regulates and sustains with perfect wisdom the world, which is like a sort of house for you, and the creatures within it, which are its familiar furniture and lovable decorations.

And you are altogether connected to other human beings and grieve when they die. So, if you consider carefully, you may understand just how needy is your spirit for the Names of Inheritor and Resurrector, and for the titles Eternal, All-Generous, Giver of Life, and Munificent. For the Owner of these Names saves human beings at the time of their death from the

darkness of non-existence and establishes them in a far finer place than this world.

Thus, since man's nature is exalted and his disposition comprehensive, he is, by his very nature, needy with thousands of different sorts of needs for the innumerable Divine Names, each of which has many degrees. Intensified need is longing. Intensified longing is love. And intensified love is passion. As the spirit is perfected, the degrees of love unfold according to the degrees of the Names. Furthermore, since the Names are the titles and manifestations of the One of Glory, love of them will be transformed into love of the divine essence.

Now, just as an example, we shall explain one of the innumerable degrees of the Names of All-Just, All-Wise, Truth, and All-Merciful. If you wish to see the Names of All-Merciful and Compassionate, and Truth within wisdom and justice to the utmost extent, consider the following comparison.

Let us suppose there is an army in which there are four hundred different sections. And the uniforms that each section prefers are different, the provisions that please them, the weapons they will carry with ease and the medicines to cure their particular ills are all different. Furthermore, rather than being separated into squads and companies, they are all intermingled.

If the peerless and single king, then, out of perfect compassion and solicitude, wonderful power, miraculous all-embracing knowledge and extraordinary justice and wisdom, without confusing or forgetting any of them were himself, in person, without helper, to give all of them their completely different though appropriate uniforms, provisions, medicines and weapons, would you not see what a powerful, solicitous, just and generous personage that king is. Because, if there were individuals from ten nations in one battalion, it would be extremely difficult to clothe and equip them all differently. Whatever people they were from they would of necessity have to be fitted out in the same way.

Similarly, if you wish to see the manifestation of the Names of Truth and All-Merciful and Compassionate within the justice and wisdom of Allah Almighty, look at the plant and animal armies comprising four hundred

thousand magnificent nations with their tents pitched on the face of the earth in spring time. For those groups and sections are all one within the other. And the uniform of each one is different, and the provisions, weapons, way of life, drill and demobilization are all different. Furthermore, they do not have the power to provide for those needs and the tongues to ask for those wishes. So, watch and see the titles of Truth, All-Merciful, Provider, Compassionate and Generous together with order and equilibrium within the sphere of wisdom and justice. See how! Without confusing, obscuring or forgetting any of them, He sustains, regulates and administers them all.

Could another hand, therefore, interfere in a matter performed with such amazing and all-encompassing order and balance? What, apart from the One who is Single and Unique, Absolutely Wise, and Powerful over all things, could even stretch out its hand towards this art, this organizing, this sustaining, this administering? What cause could interfere?

FOURTH POINT

You ask: *“So long as they are in the form that the Qur’an commands, what are the results and benefits of all my different and various loves? That is, my love for food, myself, my wife, parents and children, my friends, the saints, the prophets, beautiful things, the spring and this world?”*

The Answer: It would be necessary to write a thick book in order to explain all the results. For now only one or two results will be briefly alluded to. Firstly, the immediate results in this world will be explained, then those that will become apparent in the hereafter will be mentioned.

As was explained above, loves such as those of the people of neglect and those attached to this world, that are for the sake of the evil-commanding soul, bring many tribulations, and much pain and suffering in this world. While the ease, pleasures and enjoyment they bring are little and few.

For example, compassion becomes a painful calamity on account of impotence. Love becomes a calamitous misfortune on account of separation. Pleasure becomes a poisoned cup on account of its transience.

And in the hereafter, because they were not for Allah Almighty's sake, they will either be without benefit or will be torment. (If they were illicit.)

Question: How might Love for the prophets and saints be without benefit?

The Answer: In the same way that the love of the Christians for Jesus (upon whom be peace), and the heretics for Ali (may Allah be pleased with him) remain without benefit. If that love is in the form that the Qur'an directs, for Allah Almighty's sake and in the name of the All-Merciful One's love, then it has favorable results both in this world and in the hereafter.

Now, to return to our subject, the results in this world of your love for delicious foods and luscious fruits will be that they are a pain-free bounty and a pleasure that is the essence of gratitude.

Your love of your instinctual soul. The result will be pity it, to train it, and to prevent harmful desires. Then the soul will not ride you, it will not make you a prisoner of its desires, rather, you will ride it. You will drive your soul, not to whims and fancies, but to right guidance.

Your love for your wife. Since it will be built on her being a mine of tenderness, a gift of compassion and on her fineness of character, if you have sincere love and affection for her, she, too, will have earnest love and respect for you. As the two of you approach old age these sentiments will increase, you will pass your life happily. But if it is otherwise, if it is love of a pretty face and for the sake of the instinctual soul, then that love will be quickly destroyed and so too will be good relations.

Your love for your father and mother. Since it will be for Allah Almighty's sake, it will be both worship and the older they grow the more your love and respect for them will increase. If you earnestly desire and pray, with the noblest of sentiments and most manly zeal, that they will live far into old age, and even kiss their hands with sincere respect and say, "*Let me gain even more reward on their account*", it will obtain for you a most elevated pleasure of the spirit. But if it is otherwise, and for the sake of the soul and this world, when they grow old and approach the time of becoming

a burden for you, if you show them, with the most base and despicable sentiment, that they are a nuisance and then wish for the deaths of those respected people, who were the cause of your life, it will be savage and grievous pain for the spirit.

Your love for your children. As for love for those lovable, friendly creatures whom Allah Almighty entrusts to your supervision and upbringing, it will be a most happy love, a most happy bounty. Neither shall you suffer too much pain at their misfortunes, nor shall you cry out with despair at their deaths. As was stated above you will say, *“Since their Creator is both All-Wise and Compassionate, as far as they are concerned, that death is happiness”*. Moreover, concerning yourself, you will think of the mercifulness of the One Who gave them to you and you will be saved from the pain of separation.

Your love for your friends. Since it is for Allah’s sake, because separation from those friends, and even their deaths, will not be an obstacle to your conversing and your brotherhood, you will benefit from that immaterial love and relation of the spirit. And the pleasure of meeting will be permanent. If it is not for the sake of Allah, the pleasure of one day’s meeting will result in the pain of a hundred days’ separation.³⁵

Your love for the prophets and saints. Since the intermediate realm, which seems to the people of neglect to be a dark, lonely and desolate place, appears to you as a stopping place illuminated by the presence of those luminous beings, the fact that you will go there will not induce terror and fright, but, on the contrary, an inclination towards it and a feeling of longing; it will not drive away the pleasure of worldly life.

But if it is otherwise, if love for the prophets and saints is of the same sort as the love of the subscribers to modern culture for their idols and heroes, on thinking of the death and disappearance of those perfect human beings and of their rotting in that mighty grave known as the past, it will add one more sorrow to lives that are already painful. That is to say, each will say to himself, *“I, too, will end up in the grave, which rots even such perfect men”*.

Whereas, when they are seen from the first point of view, they are thought of with complete ease of mind, for they have discarded the clothes of their bodies in the past and now their dwelling place is the intermediate realm, which is the waiting-room for the future. And the graveyard will be seen as having a familiarity and friendliness.

Your love for beautiful things. Since it is for the sake of the One who fashioned them, it will be in the manner of, “*How beautifully they have been made*”. This love is pleasurable thought and it causes the gaze of beauty worshipping delight to see the more elevated and holy and thousand times more beautiful treasures of the degrees of Allah’s beauty. This love opens up a way to these treasures because it transfers the eye from those beautiful works to the beauty of the divine actions. And it opens a way from them to the beauty of the Names, and from them to the beauty of the attributes, and from them to the One of Glory’s peerless beauty; it opens a way to the heart. Thus, if this love is in this form, it is both pleasurable, and it is worship, and it is thought.

Your love of youth. Since you have loved it as a beautiful bounty of Allah Almighty, you have, of course, done so in worship, you have not drowned it in dissipation and destroyed it. Since this is the case, the worship you have gained during your youth is the undying fruit of that transient state. As you grow older, because you will have obtained the enduring fruits that are the positive aspect of youth, you will have been saved from its harm and excesses.

Also, in old age you will see that you have achieved success in performing more worship, and so will be more worthy to receive divine mercy. Unlike the people of neglect, you will not feel sadness for the pleasures of youth that lasted five or ten years, then wail for fifty years, “*Alas, my youth has fled!*” Neither will you be like one of them who said, “*If only my youth would return one day, I would tell it of the woes old age has brought me.*”

Your love for finely adorned exhibitions like the spring. Since it is in the form of contemplating divine artistry, when the spring ends the pleasure of the spectacle does not fade. For the meanings that the spring delivers, like a gilded missive, may be contemplated all the time. Both your

imagination and time are like films in the cinema, they both cause the pleasure of that contemplation to continue for you, and they renew the spring's meanings and beauties. Your love, therefore, cannot be temporary and full of regret and pain. Rather, it will be full of pleasure and enjoyment.

Your love of this world. Since it is in the name of Allah Almighty, the formidable creatures of this world will be like familiar friends for you. Since you love it as the tillage for the hereafter, you will be able to find in everything capital or a fruit that will produce benefits in the hereafter. Neither will its disasters frighten you, nor will its transience and ephemerality trouble you. You will pass your sojourn in this guest-house with the greatest of ease. But should you love it as the people of neglect do, then as we have said to you a hundred times, you will drown and perish in a fruitless love, condemned to a depressing, crushing and suffocating transitoriness.

Thus we have shown only one subtle point out of hundreds from each of the loves you enumerated, when they are in the form that the Qur'an directs. And we have indicated one hundredth of the harm they cause if they are not in this way. Now, if you want to hear and understand the results of these loves in the eternal realm, in the world of the hereafter, the results to which the All-Wise Qur'an points with its clear and distinct verses, then we shall show briefly by means of an Introduction and nine Indications the results and one hundredth of the benefits of those various licit loves in the world of the hereafter.

AN INTRODUCTION

Allah Almighty, with His glorious divinity, His beautiful mercy, His mighty dominicality, His generous benevolence, His immense power, and His subtle wisdom, has equipped and adorned tiny man with many senses and feelings, limbs and systems, members and faculties, and subtle and immaterial aspects so that through them He might cause man to perceive, know, taste and recognize the limitless varieties and levels of His bounty, munificence and mercy. And so that, through those tools, He might cause man to ponder over, know and love the endless kinds of manifestations of His thousand and one Names. And, just as each of man's great many members and faculties performs a completely different service and worship, so, too, do they have completely different pleasures, pains, duties and rewards.

For example, the eye beholds the beauty of forms and the varieties of the beautiful miracles of power in the world of things seen. Its duty, taking its lesson from these, is gratitude to its Maker. The pleasures and pains peculiar to sight are known, there is no need to enlarge upon them.

And, for example, the ear perceives the different sorts of voices and their melodious songs, and the subtle instances of Allah Almighty's mercy in the world of things heard. Its worship, pleasures and rewards are all different.

And, for example, the sense of smell perceives the subtle instances of mercy within the realm of scents. It has a duty of gratitude and pleasure peculiar to itself. And, of course, it has a reward, too.

And, for example, the sense of taste, which is in the tongue, through appreciating the taste of all foods, performs its duty with a truly diverse thankfulness; and so on. All man's faculties, including his important subtle aspects, such as the heart, intellect and spirit, have quite distinct duties, pleasures and pains.

Thus, Allah Almighty, the Possessor of Absolute Wisdom, will certainly give suitable recompense to each one of those faculties, which He employs in human beings. Everyone may perceive with his conscience the immediate results in this world of those numerous varieties of love, as was explained above, and they may be confirmed through experience.

As for the results in the hereafter, their existence and reality have been conclusively, through briefly, proved by the decisively clear Twelve Truths of the *Tenth Word*, and by the six self-evident Fundamental Points of the *Twenty-Ninth Word*. They are also clearly demonstrated in detail by the distinct verses and the explanations, allusions, symbols and indications of the All-Wise Qur'an, which is, 'The most truthful of all words, most eloquent in its order, the Word of Allah -The Lord, The Mighty, The All-Knowing'. There is no need to present more extensive proofs. In any case, there are further proofs in other Words: in the Second Station of the *Twenty-Eighth Word*, which is about Paradise, and is in Arabic, and in the *Twenty-Ninth Word*.

FIRST INDICATION: According to the Qur'an, the result in the hereafter of licit and thankful love for delicious foods and fruits is again delicious food and fruit, but in a form appropriate for Paradise. And this licit love desires those foods and fruits of the hereafter. So much so, that when you utter the phrase '*Praise be to Allah*' over the fruit you eat in this world, it will be embodied as a fruit of Paradise and presented to you there. Here you eat fruit, while there you will eat '*Praise be to Allah*'.

And since you see divine munificence and the All-Merciful One's favours in bounty and food, it is established by Hadith, the indications of the Qur'an, and the requirements of wisdom and mercy that pleasurable gratitude will be given to you in Paradise in the form of a truly delicious food. [36](#)

SECOND INDICATION: Licit love for your instinctual soul in this world is not a love built on its good qualities, but rather one that sees its shortcomings and trains it with a compassion that seeks to perfect it, and that impels it towards good. This love results in giving to the soul objects of love worthy of it in Paradise.

As is explicitly stated and proved by a great number of verses in the Qur'an, when the soul utilizes its desires and wishes correctly and employs its faculties and senses in the best way in this world, that is, in the way of Allah Almighty, as a result of this licit and worshipful love the Absolutely Generous One will bestow on it houris in Paradise, the everlasting realm. He will clothe these houris in seventy all different varieties of the finery of Paradise. He will adorn their beings with seventy different kinds of beauty that will carries and gratify all the senses of the soul. Each houri will be like a miniature animated Paradise.

Furthermore, your love of youth in this world, that is, the result of expending the power of youth in worship, will be eternal youth in the realm of bliss.

THIRD INDICATION: Licit love for your wife in this world is sincere love in consequence of her delicate tenderness, fine virtues and good character, together with your protecting her from disobeying Allah obstinately and sinning. The Absolutely Merciful One has promised that as a result of this licit love your wife shall be given to you as an eternal wife in the hereafter, the realm of bliss. She will be in a form more beautifully adorned and attractive than the houris. You will relate to one another in delight your former adventures in the world, bringing to mind old memories. She will be an intimate, gracious and eternal friend, who loves and is beloved. And, most certainly, that which He Promises shall definitely be given.

FOURTH INDICATION: The result of licit love for parents and children is this. According to the Qur'an, the Most Merciful of the Merciful will bestow on that happy family, even though their stations may be quite different, the pure pleasure of each other's company in the everlasting realm.

He will return children who die before reaching the age of fifteen years, that is, the age of puberty, once more to the embrace of their fathers and mothers, in a manner appropriate to Paradise. They will be most beautifully adorned and lovable, in the form of the children of Paradise, who are known as, "*immortal youths*"³⁷. He will gratify their child-cherishing sentiments and will give them that pleasure and delight eternally. Since those children

had not reached the age of responsibility, they will remain eternally as lovable and sweet children.

Every pleasurable thing in this world will be found in its highest form in Paradise. Some people surmise that since Paradise is not appropriate for reproduction, there will be none of this cherishing of children, which is so sweet, that is, the pleasure of loving and carressing them. But it will be there, too, and in the most delightful and sweet form. This, then, is good news for those whose children die before puberty.

FIFTH INDICATION: The result of love for righteous friends in this world, according to the decree of, *‘Love for Allah’s sake’* is, as the Qur’an states,

*“Facing one another on thrones of happiness”*³⁸. Allah Almighty will seat them on the chairs of Heaven facing one another. He will cause them to meet with their friends, pleasantly, agreeably and sweetly. They will enjoy themselves recounting their old memories and adventures in this world, with a pure love and companionship that will not be subject to separation.

SIXTH INDICATION: The result of love for the prophets and saints is as the Qur’an explains. That is, it will be both to benefit in the intermediate world and at the resurrection from the intercession of the prophets and saints, and, also, to profit abundantly, through that love, from the station and blessings that befit them.

Indeed, according to the meaning of *“a person will be together with whom he loves”*³⁹, an ordinary man may approach the highest station by following an exalted person whom he loves.

SEVENTH INDICATION: The result of licit love for beautiful things and the spring. That is, to see with the eye of, *‘how beautifully they have been made’*, and to love the beauty and order of the actions, which are behind those works of art. To love the manifestations of the Beautiful Names, which are behind the order and harmony of the actions, and to love the manifestations of the attributes behind those Beautiful Names and so on.

The result will be to see in Paradise, the everlasting realm, the manifestation of the Names, and the beauty and attributes within the Names, in a form a thousand times more beautiful than the beautiful creatures to be seen here. More than this even, Imam-i Rabbani (may Allah be pleased with him) said, “*The subtle exquisiteness of Paradise will be the similitude of the manifestation of Allah’s Names⁴⁰.*” Just think of it!

EIGHTH INDICATION: The result in the hereafter of thoughtful love in this world for the two beautiful faces of the world, which are, the tillage for the hereafter and the mirror of the Divine Names. An everlasting Paradise will be given that is as large as the world but is not ephemeral and transient like this world. And the Names, only pale shadows of which are shown in this world, will be displayed in the mirror of Paradise in a most brilliant form.

Moreover, the result of loving the world as being the tillage of the hereafter is as follows. When the world is seen thus, that is, as a seed-bed or small place of cultivation that produces only shoots, it results in a Paradise where those shoots burgeon and blossom. For in this world man’s senses and faculties are tiny shoots and in Paradise they will unfold in the most perfect form. And his abilities, which are here like tiny seeds, will be given to him there in a form that will blossom with all sorts of delights and perfections. This is proved by the indications of the Qur’an and by Hadith, and is necessitated by mercy and wisdom.

For it is not blameworthy love of the world, which is the source of every fault, but, rather, love of its two faces that look to Allah’s Names and to the hereafter, and is for the sake of the Names and the hereafter. It is to cultivate those faces with thoughtful worship, as if taking the whole world as the means for worship. It is, therefore, most definitely necessitated by mercy and wisdom that a reward should be given that is as large as the world. And, therefore, one who, through love of the hereafter, has loved its seed-bed, and through love of Almighty Allah, has loved the mirror of His Names, will most certainly desire a beloved like the world. And that, too, will be a Paradise as great as the world.

Question: What is the use of such a vast and empty Paradise?

Answer: If it was possible for you to travel with speed of imagination round all the regions of the earth and most of the stars, you would be able to say, “*The whole universe is mine*”. And the fact that the angels, other human beings and the animals share the world with you would not quash your claim. In the same way, if Paradise, also, was to be thus full, you would be able to say, “*Paradise is mine*”. The meaning of the Hadith, ‘A five hundred year Paradise will be given to some of those in Paradise, has been explained in the *Twenty-Eighth Word* and the *Twentieth Flash*, the *Treatise on Sincerity*.

NINTH INDICATION: The result of faith and love of Allah. It is proved by the consensus of the people of unveiling and verification, by certain Hadith^{[41](#)}, and by the Qur’an that **a thousand years of happy life in this world is not worth one hour of life in Paradise**. And that a thousand years of heavenly life is not worth one hour’s vision and contemplation of the All-Glorious One, Who possesses incomparable beauty and perfection.

Everyone may perceive through his conscience a great longing for the vision of a personage famous for his magnificence and perfection, like the Prophet Solomon (upon whom be peace), and a great yearning to behold a personage distinguished by his beauty, like the Prophet Joseph (upon whom be peace). And to, if you can, compare how longed for, sought after, and desire arousing is the vision of One, one manifestation of Whose beauty and Perfection are all the virtues and perfections of Paradise, which are thousands of times more elevated than all the virtues and perfections of this world.

O Allah, bestow upon us in this world love for You and love for that which will draw us closer to You, and the right-guidedness that You have commanded, and, in the next world Your mercy and the vision of You.

Glory be unto You, we have no knowledge save that which You have taught us. You are indeed All-Knowing, All-Wise.^{[42](#)}

O Allah, grant blessings and peace on him whom You sent as a mercy to all the worlds, and on all his family and companions. Amen.

Manifestations of Mercy

(The Second Position Of The 14th Flash)

This consists six of the thousands of mysteries contained in “*In the Name of Allah, the Merciful, the Compassionate.*”

NOTE: A bright light from the part of the verse “*In The Name Of Allah, the Merciful, The Compassionate*” concerning Divine Mercy appeared to my dull mind from afar. I wanted to record it for myself in the form of notes, and to hunt it down and capture it, and circumscribe the light with twenty to thirty mysteries. But unfortunately I was not able to do this at the present time and the twenty or thirty mysteries were reduced to five or six.

When I say: “*O man!*”, I mean myself. And while this lesson is directed particularly to my own soul, I refer it as the Second Station of the Fourteenth Flash for the approval of my meticulous brothers in the hope that it may benefit those with whom I am connected spiritually and whose souls are more prudent than mine. This lesson looks to the heart more than the mind, and regards spiritual pleasure rather than rational proofs.

In the Name of Allah, the Merciful, the Compassionate
[The Queen] said: “Ye chiefs! Here is-delivered to me -letter worthy of respect. It is from Solomon, and is [as follows]: ‘*In the Name of Allah, the Merciful, the Compassionate*’.”^{[43](#)}

A number of mysteries will be mentioned in this Station.

FIRST MYSTERY

I saw one manifestation of “*In the Name of Allah, the Merciful, the Compassionate*” as follows:

On the face of the universe, the face of the earth, and the face of man are three Stamps of Dominicality one within the other and each showing

samples of the others.

The First is the Great Stamp of Divinity which is manifested through the mutual assistance, cooperation, and embracing and corresponding to one another of beings in the totality of the universe. This looks to “*In the Name of Allah*”.

The Second is the Great Stamp of Divine Mercifulness which is manifested through the mutual resemblance and proportion, order, harmony, favour and compassion in the disposal, raising and administration of plants and animals on the face of the earth. This looks to “*In the Name of Allah, the Merciful.*”

Then there is the Exalted Stamp of Divine Compassionateness, which is manifested through the subtleties of divine beneficence, fine points of divine clemency, and rays of divine compassion on the face of man’s comprehensive nature. This looks to the Compassionate in “*In the Name of Allah, the Merciful, the Compassionate.*”

That is to say, “*In the Name of Allah, the Merciful,*” the Compassionate is the sacred title of three Stamps of Divine Oneness, which form a luminous line on the page of the world, and a strong cord, and shining filament. That is, through being revealed from above, the tip of “*In the Name of Allah*”, the Merciful, the Compassionate rests on man, the fruit of the universe and miniature copy of the world. It binds the lower world to Allah’s throne. It is a way for man to ascend to Allah’s throne.

SECOND MYSTERY

In order not to overwhelm minds by Divine Unity, which is apparent in the boundless multiplicity of creatures, the Qur’an of Miraculous Exposition constantly points out the manifestation of Divine Oneness within Divine Unity. For example, the sun encompasses numberless things with its light. In order to consider the sun’s essence in all its light, a most extensive conceptual ability and comprehensive view would be necessary. So, lest the sun itself be forgotten, it is displayed in every shining object by means of its reflection. And in accordance with the capacity of each, all shining objects display the sun’s qualities, such as its light and heat, together with the manifestation of its essence. And just as according to the

ability of each, all lustrous objects show the sun together with all its attributes, so too do each of the sun's qualities, like its light and heat and the seven colors in its light, encompass all the things facing it.

In exactly the same way, “*and Allah is the highest similitude⁴⁴*”- but let there be no mistake in the comparison- just as Divine Oneness and Eternally besoughtness have a manifestation together with all the Divine Names in everything, in animate creatures in particular, and especially in man's mirror like essence, so too through Divine Unity does each of the Divine Names connected to beings encompass all beings. Thus, lest minds become overwhelmed by Divine Unity and hearts forget the Most Pure and Holy Essence, the Qur'an constantly puts before the eyes the Stamp of Divine Oneness within Divine Unity. And that stamp, with its three salient points, is ‘*In the Name of Allah, the Merciful, the Compassionate*’.

THIRD MYSTERY

What makes this boundless universe rejoice is clearly Divine Mercy. And what illuminates these dark beings is self-evidently again Divine Mercy. And what fosters and raises creatures struggling within these endless needs is self-evidently again Divine Mercy. And what causes the whole universe to be turned towards man, like a tree together with all its parts is turned towards its fruit, and causes it to look to him and run to his assistance is clearly Divine Mercy. And what fills and illuminates boundless space and the empty, vacant world and makes it rejoice is self-evidently Divine Mercy. And what designates ephemeral man for eternity and makes him the addressee and beloved of a Pre-Eternal and Post-Eternal One is self-evidently Divine Mercy.

O man! Since Divine Mercy is such a powerful, inviting, sweet, assisting lovable truth, say: “*In the Name of Allah, the Merciful, the Compassionate*”, adhere to this truth and be saved from absolute desolation and the pains of unending needs. And draw close to the throne of the Pre-Eternal and Post-Eternal Monarch, and availing yourself of the compassion and rays of Divine Mercy, become His the addressee, friend, and beloved.

All the realms of beings in the universe being purposively gathered around man, and being made to hasten to meet all his needs with the perfect order and wisdom clearly arises from one of two situations. Either each realm of beings knows man, and obeys him and runs to help him, which just as it is completely irrational is also impossible in many respects, or an absolutely impotent being like man has to possess the power of the mightiest absolute sovereign, or this assistance occurs through the knowledge of an Absolutely Powerful One behind the veil of the universe. That is to say, it is not that the different beings in the universe know man, but that they are the evidences of a Knowing, Compassionate One being acquainted with him and knowing him.

O man! Come to your senses! Is it at all possible that the All-Glorious One, Who causes all the varieties of creatures to turn towards you and stretch out their hands to assist you, and causes them to say: “*Here we are!*” in the face of your needs, is it possible that He does not know you, is not acquainted with you, does not see you? Since He does know you, He informs you that He knows you through His Mercy. So, you should know Him too, and with respect let Him know that you know Him, and understand with certainty that what subjugates the vast universe to an absolutely weak, absolutely impotent, absolutely needy, ephemeral, insignificant creature like you, and despatches it to assist you is the truth of Divine Mercy, which comprises wisdom, favour, knowledge, and power.

Most certainly, a Mercy such as this requires universal and sincere thanks, and earnest and genuine respect. Therefore, say: *In the Name of Allah, the Merciful, the Compassionate*, which is the interpreter and expression of such sincere thanks and genuine respect. And make it the means of attaining to the Mercy, and an intercessor at the court of the All-Merciful One.

The existence and reality of Divine Mercy is as clear as the sun. For just as a woven tapestry centered on one point is formed by the order and situation of the threads of its warp and weft coming from all directions, so too the luminous threads extending from the manifestation of a thousand and one Divine Names in the vast sphere of the universe weave such a seal of compassionateness, tapestry of clemency, and seal of benevolence within

a Stamp of Mercy that it demonstrates itself to minds more brilliantly than the sun.

Indeed, the Beauteous All-Merciful One, Who orders the sun and moon, the elements and minerals, plants and animals like the warp and weft of a vast woven tapestry through the rays of His thousand and one Names, and causes them to serve life; and demonstrates His compassion through the exceedingly sweet and self-sacrificing compassion of all mothers, plant and animal; and subjugates animate creatures to human life, and from this demonstrates man's importance and a most fine and lovely large tapestry of divine dominicality, and manifests His brilliant Mercy, has, in the face of His own absolute lack of need, made His Mercy an acceptable intercessor for animate creatures and man.

O man! If you are truly a human being, say: *In the Name of Allah, the Merciful, the Compassionate*. Find that intercessor. For sure, it is clearly, self-evidently, Divine Mercy which, without forgetting or confusing any of them raises, nurtures, and administers innumerable plant and animal species on the earth at precisely the right time, and with perfect order, wisdom, and beneficence, and stamps the Seal of Divine Oneness on the face of the globe of the earth. The existence of Divine Mercy is as certain as the existence of the beings on the face of the earth, so do the beings offer evidences of its reality to their own number.

Just as there is this seal of mercy and stamp of Divine Oneness on the face of the earth, so on the face of man's nature is a stamp of Divine Mercy that is not inferior to the stamp of Compassion and vast stamp of Mercy on the face of the universe. Simply, man possesses a comprehensiveness like being a point of focus for a thousand and one Divine Names.

O man! Is it at all possible that the One Who gives you this face, and places such a Stamp of Mercy and seal of Oneness on it would leave you to your own devices, attach no importance to you, pay no attention to your actions, make the whole universe, which is turned towards you, futile and pointless, and make the tree of creation rotten and insignificant with decayed fruit? Would He cause His Mercy to be denied, although it is as obvious as the sun, as well as His Wisdom, which is as clear as day-light,

neither of which can in any way be doubted, nor are in any way deficient? Allah forbid!

O man! You should know that there is a way to ascend to the throne of Divine Mercy, and that is, *In the Name of Allah, the Merciful, the Compassionate*. If you want to understand the importance of this ascent, look at the beginning of the one hundred and fourteen chapters of the Qur'an of Miraculous Exposition, and at the beginnings of all estimable books, and at the start of all good works. And a clear proof of the God-determined grandeur of In the Name of Allah is that the very foremost Islamic scholars like Imam Shafi'i (may Allah be pleased with him) said; *"Although In the Name of Allah the Merciful, the Compassionate is one verse, it was revealed one hundred and fourteen times in the Qur'an."*

FOURTH MYSTERY

In the face of the manifestation of Divine Unity within boundless multiplicity, declaring "You alone do we worship." is not sufficient for everyone; the mind wanders. It is necessary to possess a heart as broad as the globe of the earth in order to observe the Unique and Single One beyond the unity in the totality of beings, and to say *"You alone do we worship, and from You alone do we seek help."*⁴⁵ As a consequence of this, so that the seal of Divine Oneness should be apparent on each species and realm of beings just as it is shown clearly on individual objects, and that they should call to mind the Unique and Single One, it is shown within the stamp of Divine Mercy. Thus everyone at every level may turn to the Most Pure and Holy One, and saying *"You alone do we worship, and from You alone do we seek help"*, address Him directly.

It is in order to express this mighty mystery and clearly point out the seal of Divine Mercy that the All-Wise Qur'an suddenly mentions the smallest sphere and most particular matter when describing the vastest sphere of the universe, for example, the creation of the heavens and the earth. That is, so that the mind does not wander, nor the heart drown, and the spirit may find its True Object of Worship directly, while mentioning the creation of the heavens and earth, it opens a discussion of man's creation and man's voice,

and the subtle details of the bounties and wisdom in his features, for example. This truth is demonstrated in miraculous fashion by the verse,

*And among His signs is the creation of the heavens and the earth, and the variations in your languages and in your colors.*⁴⁶

Within innumerable creatures and an infinite multiplicity, there are sorts and degrees of stamps of Divine Unity like concentric circles from the greatest stamp to the smallest. But however clear that unity is, it is still a unity within multiplicity. It cannot truly address observers. It is because of this that there has to be the stamp of Divine Oneness behind unity. So that Unity does not call to mind multiplicity, and before the Most Pure and Holy One a way may be opened up to the heart directly.

Furthermore, in order to direct gazes towards the Stamp of Divine Oneness and attract hearts towards it, a most captivating design, shining light, agreeable sweetness, pleasing beauty, and powerful truth, which is the stamp of Divine Mercy and seal of Divine Compassion, has been placed on it. For sure, it is the strength of that Mercy which attracts the gazes of conscious beings, draws them to It, and causes them to reach the Seal of Oneness and to observe the Unique and Single One, and from that to manifest the address of “*You alone do we worship, and from You alone do we seek help.*”

It is because ‘*In the Name of Allah, the Merciful, the Compassionate*’ is the index of the Sura *al-Fatiha* and a concise summary of the Qur’an that it is the sign and interpreter of this mighty mystery. One who acquires this sign may travel through the levels of Divine Mercy. And one who causes this interpreter to speak may learn about the mysteries of Divine Mercy and see the lights of Divine Compassion and pity.

FIFTH MYSTERY

There is a Hadith which goes something like this:

*“Allah created man in the form of the All-Merciful One*⁴⁷*.”*

It has been interpreted by some Sufis in an extraordinary way inappropriate to the tenets of belief. Some of them who were ecstasies even considered

man's spiritual nature to be 'in the form of the All- Merciful'. Since ecstasies are mostly immersed in contemplation and confused, they are perhaps to be excused in holding views contrary to reality. But on consideration, people in their right senses cannot accept their ideas which are contrary to the fundamentals of belief. If they do, they are in error.

Indeed, the Most Pure and Holy Deity, Who administers with order the whole universe as though it was a palace or house, and spins the stars as though they were particles and causes them to travel through space with wisdom and ease, and employs minute particles as though they were orderly officials, has no partner, match, opposite, or equal. So also according to the meaning of the verse:

*There is nothing whatever like unto Him, and He hears and sees [all things]*⁴⁸

He has no form, like, or peer; nothing resembling or similar to Him. However, according to the meaning and manner of comparison of the following verse,

وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*And He is the highest similitude in the heavens and the earth, and He is Exalted in Might, Full of Wisdom.*⁴⁹

His actions, attributes, and Names may be considered. That is to say, allegory and comparison may be used in connection with His actions. One aim of the above mentioned Hadith is as follows:

“Man is in a form showing the Divine Name of All-Merciful in its entirety.”

Yes, as we explained before, the divine name of All-Merciful manifests through the rays of a thousand and one names on the face of the universe, and is apparent through the innumerable manifestations of Allah's absolute dominicality on the face of the earth. Similarly, its complete manifestation of the Name All-Merciful is apparent in a small measure in man's comprehensive form, like on the face of the earth and the face of the universe.

The Hadith suggests also evidences of the Necessarily Existent One offered by such proofs, mirrors and manifestations of the All-Merciful and Compassionate One as animate creatures and man are so certain, clear, and obvious that just as it may be said of a shining mirror which reflects the image of the sun: *“That mirror is the sun”*, indicating to the clarity of its brilliance and evidence, so also it has been said and may be said: *“Man is in the form of the All-Merciful One”*, indicating to the clearness of his evidence and completeness of his connection. It is as a consequence of this mystery that the more moderate of those who believed in *‘the unity of existence’* said: *“There is no existent but He”*, as a way of expressing the clarity of this evidence and perfection of connection.

O Allah! Oh Most Merciful One! Most Compassionate One! Through the truth of In the Name of Allah, the Merciful, the Compassionate have mercy on us as befits Your Compassionateness, and allow us to understand the mysteries of In the Name of Allah, the Merciful, the Compassionate as befits Your Mercifulness. AMEN.

SIXTH MYSTERY

O unhappy man struggling within a boundless impotence and endless want! You should understand just what a valuable means and acceptable intercessor is Divine Mercy. For Divine Mercy is the means to an All-Glorious Sovereign in whose army both the stars and minute particles serve together in perfect order and obedience. The All-Glorious One and Sovereign of Pre-Eternity and Post-Eternity is self-sufficient, He is utterly without need.

He is rich without limit and in no way in need of the universe and its beings. The whole universe is under His command and direction, utterly obedient beneath His majesty and grandeur, submissive before His sublimity. That is Divine Mercy for you, o man! It raises you to the presence of the One absolutely lacking any need, the Eternal Sovereign, and makes you His friend, addressee, and well-loved servant. But just as you cannot reach the sun, are far from it and can no way draw close to it, although the sun’s light gives you its reflection and manifestation by means of your mirror, in the same way you are infinitely distant from the Most

Pure and Holy One, the Sun of Pre-Eternity and Post- Eternity, and cannot draw close to Him, but the light of His Mercy makes Him closer to us.

O man! Anyone who finds this Mercy finds an eternal unfailing treasury of light. And the way to find it is through following the Practices of the Most Noble Messenger (upon whom be blessings and peace), who was the most brilliant example and representative of Mercy, its most eloquent tongue and herald, and was described in the Qur'an as a *'Mercy to All the Worlds.'*

The way to attain to this embodiment of Mercy who is a Mercy to All the Worlds is to utter the prayer calling down Allah's blessings upon him. Indeed, the meaning of this prayer is Mercy. As a prayer of Mercy for that living embodiment of Divine Mercy, it is the means of reaching the Mercy to All the Worlds. So, make this prayer the means to the Mercy to All the Worlds for yourself, and at the same time make Him the means to the Mercy of the Most Merciful One.

The whole Muslim community in all their great numbers uttering this prayer which is synonymous with Mercy for the Mercy to All the Worlds proves in brilliant fashion what a valuable divine gift is Divine Mercy, and how broad is its sphere.

To Conclude: Just as the most precious jewel in the treasury of Mercy and its doorkeeper is the Prophet Muhammad (upon whom be blessings and peace), so too is its first key In the Name of Allah, the Merciful, the Compassionate. And its most easy key the prayer for the Prophet.

O Allah! Through the truth of "In the Name of Allah, the Merciful, the Compassionate" grant blessings and peace on him whom You sent as a mercy to all the worlds as befits Your Mercy, and in veneration of him, and on all his family and companions. And grant us Mercy so as to make us free of want for the mercy of any other than You from among Your creatures. AMEN.

Glory be unto You! We have no knowledge save that which You have taught us. Indeed, You are All-Knowing, All-Wise.

Belief and Man

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٢﴾
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴿٣﴾

In the Name of Allah, the Merciful, the Compassionate.

*Indeed, We have created man on the most excellent of patterns, * Then sent him down to the lowest of the low, * Except those who believe and do good deeds.* [50](#)

First Chapter

We shall explain in Five Points only five of the virtues of belief out of thousands.

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 dollars'* worth of art is to be found in material like iron worth five cents. Sometimes, even,

an antique work of art is worth a million while the material of which it is composed is not worth *five cents*. If such a work of art is taken to the antiques market and ascribed to a brilliant and accomplished artist of former times, and announced mentioning the artist and that art, it may be sold for a *million dollars*. Whereas if it is taken to the scrap dealers, the only price received will be for the *five cent's* worth of iron.

Thus, man is such an antique work of art of Almighty Allah. 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, he 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 Allah'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 devoid of value. While each is a brilliant diamond, each becomes a piece of dull 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.

SECOND POINT

Just as belief is a light that 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:

Allah is the Protector of those who believe; He leads them out of darkness into light. [51](#)

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 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 Allah 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 Allah for the light of belief*”, I recited the verse,

Allah is the Protector of those who believe; He leads them out of darkness into light,
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 official of One All-Wise and All-Compassionate to be like 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.^{[52](#)}

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 Allah’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,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ *Allah is the light of the heavens and the earth.*^{[53](#)}

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, “*Allah is Most Great!*” at completing 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 each 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!

THIRD POINT

Belief is both light and strength. Yes, one who acquires true belief may challenge the whole universe and be saved from the pressure of events in accordance with the strength of his belief. Saying, “*I place my trust in Allah,*” he travels through the mountainous waves of events in the ship of life in complete safety. He entrusts all his burdens to the hand of power of the Absolutely Powerful One, voyages through the world in ease, then takes his rest in the intermediate realm. Later he may fly up to Paradise in order to enter eternal happiness. Otherwise, if he does not rely on Allah, rather than flying, the burdens of the world will drag him down to the lowest of the low. That is to say, *belief necessitates affirmation of Divine Unity, affirmation of Divine Unity necessitates submission to Allah, submission to Allah necessitates reliance on Allah, and reliance on Allah necessarily leads to happiness in this world and the next.* But do not misunderstand this, reliance on Allah is not to reject causes altogether; it is rather to know that causes are a veil to the hand of power and have recourse to them. Knowing that attempting causes is a sort of active prayer, it is to seek the effects only from Almighty Allah, recognize that the results are from Him alone, and to be thankful to Him.

Those who place their trust in Allah and those who do not, resemble the two men in this story:

One time two men loaded heavy burdens onto both their backs and heads, and buying tickets, boarded a large ship. As soon as they boarded it, one of them left his load on the deck, and sitting on it guarded it. The other, however, since he was both stupid and arrogant, did not put down his load. When he was told: *“Leave that heavy load on the deck and be comfortable,”* he replied: *“No, I won’t put it down, it might get lost. I am strong, I’ll guard my property by carrying it on my head and back.”* He was told again: *“This reliable royal ship which is carrying you and us is stronger, it can protect it better than you. You may get giddy and fall into the sea together with your load. Anyway you will gradually lose your strength, and by degrees those loads will get heavier and your bent back and brainless head will not have the power to bear them. And if the Captain sees you in this state, he will either say that you are crazy and expel you from the ship, or he will think you are ungrateful, accusing our ship and jeering at us, and he will order you to be put into prison. Also you are making a fool of yourself in front of everyone. For the perceptive see that you are displaying weakness through your conceit, impotence through your pride, and abasement and hypocrisy through your pretence, and have thus made yourself a laughing stock in the eyes of the people. Everyone’s laughing at you.”*

Right after, unfortunate man came to his senses. He put down his load on the deck and sat on it. He said to the other: *“Ah! May Allah be pleased with you. I’ve been saved from that difficulty, from prison, and from making a fool of myself.”*

O man who does not place his trust in Allah! You too come to your senses like that man and place your trust in Him, so that you may be delivered from begging before all the universe, trembling before every event, from pride, making a fool of yourself, misery in the hereafter, and the prison of the pressures of this world...

FOURTH POINT

Belief makes man into man, indeed, it makes man into a king. Since this is so, man’s basic duty is belief and supplication. Unbelief makes man into an extremely impotent beast.

Out of thousands of proofs of this matter, the differences in the ways animals and man come into the world are a clear indication and decisive proof. Yes, these differences show that humanity becomes humanity through belief. For when animals come into the world, they come complete in all points in accordance with their abilities as though having been perfected in another world; that is, they are sent. They learn all the conditions of their lives, their relationships with the universe, and the laws of life in either two hours or two days or two months, and become proficient in them. Animals like sparrows and bees acquire in twenty days the power to survive and proficiency in their actions that man only acquires in twenty years; that is, they are inspired with them. This means that the animals' fundamental duty is not to be perfected through learning and progress by acquiring knowledge, nor to seek help and offer supplications through displaying their impotence, but in accordance with their abilities to work and act. Their duty is active worship.

As for man, he needs to learn everything when he comes into the world; he is ignorant, and cannot even learn completely the conditions of life in twenty years. Indeed, he needs to go on learning till the end of his life. Also he is sent to the world in a most weak and impotent form, and can only rise to his feet in one or two years. Only in fifteen years can he distinguish between harm and benefit, and with the help of mankind's experience attract things advantageous to him and avoid others that are harmful.

This means that man's innate duty is to be perfected through learning and to proclaim his worship of Allah and servitude to Him through supplication. That is to say, it is to know the answers of the questions: *"Through whose compassion is my life so wisely administered in this way? Through whose generosity am I so kindly raised? Through whose graciousness am I so delicately nurtured and ministered to?"* It is to beseech and supplicate the Provider of needs through the tongue of impotence and poverty; it is to seek from Him. It is to fly to the high station of worship and servitude to Allah on the wings of impotence and poverty.

This means that man came to this world to be perfected by means of knowledge and supplication. In regard to his nature and abilities everything is tied to knowledge. And the foundation, source, light, and spirit of all true

knowledge is knowledge of Allah, and its essence and basis is belief in Allah.

Furthermore, since man is subject to endless tribulations and afflicted with innumerable enemies despite his boundless impotence, and suffers from endless needs and has innumerable desires despite his boundless poverty, after belief, his fundamental innate duty is supplication. As for supplication, it is the basis of worship of Allah and servitude to Him. In order to secure a desire or wish he cannot obtain, a child will either cry or ask for it, that is, he will supplicate through the tongue of his impotence either actively or verbally, and will be successful in securing it. In the same way, man is like a delicate, petted child in the world of all living creatures. He has to either weep at the Court of the Most Merciful and Compassionate One through his weakness and impotence, or supplicate through his poverty and need, so that the things he wants may be made subject to him, or he may offer thanks for their being made so. Otherwise like a silly child who creates a fuss over a fly, saying: *“With my own strength I subjugate things it is not possible to subjugate and things a thousand times more powerful, and I make them obey me through my own ideas and measures,”* he displays ingratitude for the bounties. And just as this is contrary to man’s innate nature, so the makes himself deserving of severe punishment.

FIFTH POINT

Belief necessitates supplication as a certain means of securing needs, and just as human nature has an intense desire for it, so too Almighty Allah decrees,

Say: *‘My Sustainer would not concern Himself with you but for your supplication,* [54](#)*’*

which has the meaning of: What importance would you have if you did not offer Me supplications? He also commands:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Call upon Me and I will answer you.

If you say: *“We frequently offer supplications, but they are not accepted. But the verse is general, it states that every supplication is answered.”*

The Answer: To answer is one thing, to accept is something quite different. Every supplication is answered, but its being accepted and exactly what was sought being given is dependent on Almighty Allah’s wisdom. For example, if a sick child calls the doctor, saying: *“Doctor! Doctor!”*, and he replies: *“Here I am, what do you want?”*, and the child says: *“Give me that medicine!”*, the doctor will either give him exactly what he asks for or something better and more beneficial for him. Or knowing that it is harmful for his illness, he will give him nothing.

Thus, since Almighty Allah is All-Present and All-Seeing, He responds to the supplications of His servants. Through His presence and response, He transforms the desolation of loneliness and solitude into familiarity. But He does this, not in accordance with man’s capricious and importunate demands, but in accordance with the requirements of dominical wisdom; He gives either what is sought or what is better than it, or He gives nothing at all.

Also, supplication is a form of worship and recognition of man’s servitude to Allah. The fruits of this pertain to the hereafter. The aims pertaining to this world are the times of a particular sort of supplication and worship. For example, the prayers and supplications for rain are a form of worship. Drought is the time for such worship. Worship and supplications of this sort are not in order to bring rain. If they are performed with that intention alone they are not worthy of acceptance, for they are not sincere worship. Sunset is the time of the evening prayers. And eclipses of the sun and moon are the times of two particular prayers known as *salat-i kusuf* and *salat-i husuf*. That is to say, with the veiling of the two luminous signs of the night and day, Allah’s tremendousness is proclaimed, so Almighty Allah calls his servants to a sort of worship at those times. The prayers are not so that the sun and moon will be revealed (whose appearance and how long the eclipses will continue have anyway been reckoned by astronomers).

In just the same way, drought is the time for the prayers for rain. And the visitation of calamities and infliction of harmful things the times of certain supplications when man realizes his impotence and through his supplication

and entreaty seeks refuge at the Court of One Possessing Absolute Power. Even if the calamities are not lifted despite many supplications, it may not be said that they were not accepted. It should rather be said that the time for the supplication is not yet over. If through His graciousness and munificence Almighty Allah removes the calamity, light upon light, then the time for that supplication is over and done with. That is to say, supplication has the meaning of worship and man's acknowledging his servitude to Allah.

As for worship and servitude to Allah, it should be purely and sincerely for Allah's sake. Man should only proclaim his impotence and seek refuge with Him through supplication, he should not interfere in His Dominicality. He should leave the taking of measures to Him and rely on His wisdom. He should not accuse His Mercy. Indeed, what is in reality established by the Qur'an's clear verses is that just as all beings offer their own particular glorification and worship, so what rises to the Divine Court from all the universe is supplication. This is either through the tongue of innate ability like the supplication of all plants and animals by which each, through this tongue, seeks a form from the Absolute Bestower and to display and manifest His Names. Or it is through the tongue of innate need. These are the supplications for all their essential needs beyond their power to obtain - offered by all animate beings. Through this tongue, each animate being seeks certain things from the Absolutely Generous One for the continuance of its life, like a sort of sustenance. Or it is supplication through the tongue of exigency, through which all beings with spirits who find themselves in some plight or predicament make supplication and seek urgent refuge with an unknown protector; indeed, they turn to the All-Compassionate Sustainer. If there is nothing to prevent it, these three sorts of supplication are always accepted.

The fourth sort of supplication is the most well known; it is our supplication. This too is of two sorts: one is active and by disposition, and the other, verbal and with the heart. For example, having recourse to causes is an active prayer. To gather together causes is not in order to create the effect, but through the tongue of disposition to take up an acceptable position in order to seek the effect from Almighty Allah. To plough a field is to knock at the door of the treasury of mercy. Since this sort of active

supplication is directed towards the Absolutely Generous One's Name and title, it is accepted in the great majority of cases.

The second sort is to offer supplication with the tongue and the heart. It is to seek certain wishes which the hand cannot reach. The most important aspect, the most beautiful aim, the sweetest fruit of this is this:

“The one who offers the supplications knows that there is someone Who hears the wishes of his heart, whose hand can reach all things, who can bring about each of his desires, who takes pity on his impotence, and answers his poverty.”

O impotent, needy man! Do not neglect a means like supplication, which is the key to the treasury of mercy and to an inexhaustible strength. Cling to it! Rise to the highest peaks of humanity! Include in your supplications

those of all the universe, like a king **إِنَّا كُنَّا نَسْتَعِينُ** Say: *From You alone do we seek help*⁵⁵, like a servant and deputy representing all the universe! Be on the Most Excellent Pattern of creation!

Second Chapter

INCLUDING FIVE REMARKS WITH RESPECT TO MAN'S HAPPINESS AND MISERY

[Since Man has been created on the most excellent of patterns and has been given most comprehensive abilities, he has been cast into an arena of trial and examination in which he may rise or fall to stations, ranks, and degrees from the lowest of the low to the highest of the high, from the Earth to the Divine Throne, and from minute particles to the sun. He has been sent to this World as a miracle of Divine Power, the result of creation, and a wonder of Divine art before whom have been opened two roads leading either to infinite ascent or infinite descent. We shall explain the mystery of this awesome progress and decline of man's in five remarks.]

FIRST REMARK

Man stands in need of most of the varieties of beings in the universe and is connected to them. His needs spread through every part of the World, and his desires extend to eternity. Just as he wants a flower, so he wants the

spring. Just as he desires a garden, so does he also desire everlasting Paradise. Just as he longs to see a friend, so does he long to see the All-Beauteous One of Glory. Just as in order to visit one he loves who lives in another place, he is in need for his beloved's door to be opened to him, so too in order to visit the ninety-nine per cent of his friends who have travelled to the intermediate realm and so be saved from eternal separation, he needs to seek refuge at the court of an Absolutely Powerful One who will close the door of this huge world and open the door of the hereafter, which is an exhibition of wonders, and remove this world and establish the hereafter in its place.

Thus, for man in this position the only True Object of Worship will be One in whose hand are the reins of all things, with whom are the treasures of all things, who sees all things, and is present everywhere, who is beyond space, exempt from impotence, free of fault, and far above all defect; an All-Powerful One of Glory, an All-Compassionate One of Beauty, an All-Wise One of Perfection.

O Man, if you are the slave of Him alone, you will earn a place superior to all creatures. But if you hold back from this servitude to Him, you will become an abased slave to impotent creatures. If you rely on your ego and own power and abandoning reliance on Allah and supplication, deviate into pride and boasting, then you will fall lower than an ant or bee in regard to goodness and creation, and become weaker than a spider or a fly. You will become heavier than a mountain in regard to evil and destruction, and more harmful than a pestilence.

Yes, O Man! You have two aspects: one is that of creation, good, acts, and positivity. The other is the aspect of destruction, non-existence, evil, negativity, and passivity. In regard to the first aspect, you are lower than a bee or sparrow, and weaker than a spider or fly. Whereas in regard to the second aspect, you surpass the mountains, earth, and skies; you take on a burden before which they expressed their impotence and from which they shrank, and you assume a sphere more extensive and vaster than them. For when you create and do good, you are able to do so only to the extent of your own power and strength and to the degree your hand can reach. But

when you commit evil and destruction, then your evil overwhelms and your destruction spreads.

For example, unbelief is an evil, a destruction, an absence of affirmation. But that single evil comprises insulting the whole universe, belittling all the Divine Names, and abusing all humanity. For these beings have elevated positions and important duties; they are Dominical missives, Divine mirrors, and Divine officials. But unbelief dismisses them from their rank of being mirrors, officials charged with duties, and bearing meanings, and reduces them to the level of futility and being the playthings of chance. And through the destruction of death and separation, it lowers them to the degree of being swiftly decaying ephemeral matter lacking all importance and value, to being nothing. And so too through denial it insults the Divine Names, the inscriptions, manifestations, and beauties of which are to be seen throughout the universe and in the mirrors of beings. And it casts down to a position more abased and weaker, more powerless and needy than the lowliest transient animal the one who holds the rank of Allah's vicegerent on earth, known as man, who is a well-composed ode of wisdom proclaiming the manifestations of the sacred Divine Names, and a seed-like self-evident miracle of Divine Power containing all the members of an eternal tree, and who, with assuming the '*Greatest Trust*', became higher than the earth, sky and mountains and gained superiority over the angels. It reduces him to the level of being a common signboard lacking all meaning, confused, and swiftly decaying.

In Short: In regard to destruction and evil, the evil-commanding soul may commit infinite crimes, but concerning creativity and good, its power is extremely little and partial. Yes, a house may be destroyed in one day, while it cannot be built in a hundred. However, if the soul gives up egoism and seeks good and existence from Divine assistance, and if it foregoes evil and destruction and relying on the soul, and seeking forgiveness becomes a true slave of Allah's, then it will manifest the meaning of the verse,

Allah will change their evil into good. [⁵⁶](#)

Its infinite capacity for evil will be transformed into an infinite capacity for good. It will acquire the value of the Most Excellent of Patterns (Ahsane Taqweem) and ascend to the highest of the high.

O heedless Man! Look at Almighty Allah's munificence and generosity! Although it would be justice to record one evil as a thousand and a single good deed as one or not at all, He records a single evil as one, and a single good deed as ten, and sometimes as seventy or seven hundred, or even sometimes as seven thousand. You will also understand from this remark that to be sent to Hell, which is so dreadful, is retribution for the deed and pure justice, while to be sent to Paradise is pure generosity.

SECOND REMARK

Man has two faces: one, concerning his ego, looks to the life of this World. The other, concerning worship and servitude to Allah, looks to eternal life.

In respect to the first face he is a wretched creature whose capital consists only of the following: of will he has only a partial power of choice like a hair; of power, a weak ability to acquire; of life, a fast dying flame; of a life-span, a fleeting brief spell; and of being, a swiftly decaying small body. Together with this, he is one delicate, weak individual out of the innumerable individuals of the numberless varieties of beings dispersed through the levels of the universe.

In respect to the second face and especially his impotence and poverty, which are turned towards worship, Man has truly great breadth and vast importance. For the All-Wise Creator has included in man's nature an infinitely vast impotence and boundlessly huge poverty, so that he can be an extensive mirror containing the innumerable manifestations of an All-Powerful and Compassionate One whose power is infinite, an All-Generous, All-Rich One whose wealth is boundless.

Indeed, man resembles a seed. This seed has been given significant immaterial members by Divine Power and a subtle, valuable programme by Divine Determining, so that it may work beneath the ground, and emerging from that narrow world, enter the broad world of the air, and asking its Creator with the tongue of its disposition to be a tree, find a perfection worthy of it. If, due to bad temperament, the seed uses the immaterial members given it in attracting certain harmful substances under the ground,

in a short time it will rot and decay in that narrow place without benefit. But if the seed conforms to the creational command of

Allah is the Splitter of the seed-grain and date-stone

and employs well those immaterial members, it will emerge from that narrow world, and through becoming a large fruit-bearing tree, its tiny particular reality and its spirit will take on the form of an extensive universal reality.

In just the same way, significant members and valuable programmes have been deposited in man's nature by Divine Power and Determining. If man uses those immaterial members on the desires of his soul and on minor pleasures under the soil of worldly life in the narrow confin of this earthly world, he will decay and decompose in the midst of difficulties in a brief life in a constricted place like the rotted seed, and load the responsibility on his unfortunate spirit, then depart from this world. If, however, he nurtures the seed of his abilities with the water of Islam and light of belief under the soil of worship and servitude to Allah, conforms to the commands of the Qur'an, and turns his faculties towards their true aims, they will produce branches and buds in the World of Similitudes and the intermediate realm; he will be a seed of great value and a shining machine containing the members of an everlasting tree and permanent truth which will be the means to innumerable perfections and bounties in Paradise. And he will be a blessed and luminous fruit of the tree of the universe.

Yes, true progress is to turn the faces of the heart, spirit, intellect, and even the imagination and other subtle faculties given to man towards eternal life and for each to be occupied with the particular duty of worship worthy of it. Progress is not as the people of misguidance imagine, to plunge into the life of this world in all its minute details and in order to taste every sort of pleasure, even the basest, make subject to the evil-commanding soul all the subtle faculties and the heart and intellect, and make them assist it; to do this is not progress, it is decline. I saw this fact in a vision which is described in the following comparison:

I was entering a large town when I looked and saw it was full of large palaces. At the doors of some of these palaces was merry-making like a

brilliant theatre; it captured and held everyone's attention and was entertaining them. I looked carefully and saw that the lord of such a palace had come to the door; he was playing with a dog and assisting the merry-making. The ladies were indulging in sweet conversation with ill-mannered youths. Grown-up girls were organizing the children's games. And the doorkeeper had taken the role of directing the others. I then realized that the inside of the huge palace was completely empty. Its refined duties all remained undone. The morals of its inhabitants had declined so that they had taken on these roles at the door.

I passed on until I came to another large palace. I saw that there was a faithful dog stretched out at the door and a stern and taciturn doorkeeper; it had an undistinguished appearance. I was curious: why was the other the way it was and this palace like this? I went inside. Then I saw that the inside was very merry. Apartment over apartment, the people of the palace were busy with their different refined duties. The men in the first apartment were overseeing the administration and running of the palace. In the apartment over that, girls were teaching the children. Above that the ladies were occupied with fine arts and beautiful embroideries.

And on the top floor, the lord was exchanging news with the king, and was busy with his own elevated duties in order to maintain the peoples' tranquillity and his own attainments and progress. They did not stop me since I was not visible to them, and I was able to wander around. Then I came out and looked around: everywhere in the town were these two sorts of palaces. I asked about this and they told me: *"The palaces where there is merry-making at the door and whose insides are empty belong to the foremost of the unbelievers and people of misguidance. The others belong to honourable Muslim notables."* Then in one corner, I came across a palace on which was written my name, SAID. I was curious. I looked more closely and I as though saw my image on it. Calling out in utter bewilderment, I came to my senses and awoke.

And now I shall interpret this vision for you. May Allah cause good to come of it.

The town was human social life and the city of man's civilization. Each of the palaces was a human being. The people of the palaces were the subtle

faculties in man like the eyes, ears, heart, inner heart, spirit, intellect, and things like the soul and caprice, and powers of lust and anger. Each of man's faculties has a different duty of worship, and different pleasures and pains. The soul and caprice and powers of lust and anger are like the doorkeeper and the dog. Thus, to make the elevated subtle faculties subject to the soul and caprice and make them forget their fundamental duties is certainly decline and not progress. You can interpret the rest for yourself.

THIRD REMARK

In regard to his acts and deeds and his labour man is a weak animal, an impotent creature. The extent of his power of disposal and ownership in this respect is so narrow that it is no greater than as far as his hand can reach. Domestic animals, even, the reins of which have been given to man, have each taken a share of his weakness, impotence, and laziness, so that if they are compared with their wild counterparts, a great difference is apparent. (Like domestic goats and cattle, and wild goats and cattle).

But in regard to passivity, acceptance, supplication, and entreaty, Man is an honoured traveller in this hostel of the world. He is the guest of One so generous that infinite treasures of mercy have been opened to him and innumerable unique beings and servants subjugated to him. And a sphere so large has been prepared for this guest's recreation, amusement, and benefit that half its diameter is as long and broad as the imagination can stretch.

Thus, so if man relies on his ego, and making worldly life his goal, works for certain temporary pleasures within the struggle for livelihood, he becomes submerged within an extremely constricted sphere, then departs. All the members, systems, and faculties given him will testify against him at the resurrection and will bring a suit against him.

Whereas if he knows himself to be a guest and spends the capital of his life within the sphere of permission of the Generous One of whom he is the guest, he will strive for a long, eternal life within a broad sphere, then take his rest and ease. And later, he may rise to the highest of the high.

Moreover, all the members and systems given to man will be happy with him and testify in favour of him in the hereafter. For sure, all the wonderful

faculties given to men were not for this insignificant worldly life, but for an everlasting life of great significance. For if we compare man with the animals, we see that man is very rich in regard to faculties and members, a hundred times more so than the animals. But in the pleasures of worldly life and in animal life he falls a hundred times lower. For in each pleasure he receives is the trace of thousands of pains. The pains of the past and fears of the future and the pain at each pleasure's passing spoil the enjoyment to had from them, and leave a trace in the pleasure. But animals are not like that. They receive pleasure with no pains. They take enjoyment with no sorrow. Neither the sorrows of the past cause them suffering, nor the fears of the future distress them. They live peacefully, and offer thanks to their Creator.

This means that if man, who is created on the most excellent of patterns, restricts his thought to the life of this world, he falls a hundred times lower than a creature like a sparrow, although he is higher than the animals a hundred times in capital. I explained this fact in another place by means of a comparison. It is related to this, so I shall repeat it here. It was like this:

A man gave one of his servants ten pieces of gold and told him to have a suit of clothes made in a particular cloth. Then to a second one, he gave a thousand pieces of gold, and putting in the servant's pocket a note on which certain things were written, sent him to a market. The first servant bought an excellent suit of the finest cloth with the ten pieces of gold. While the second servant did not use his head, and looking at the first servant and not reading the account note in his pocket, he gave the thousand pieces of gold to a shopkeeper and asked for a suit of clothes. The dishonest shopkeeper gave him a suit of the very worst quality cloth. Then the wretched servant returned to his lord and received a severe reprimand and a terrible punishment.

Thus, even the most unintelligent will understand that the thousand pieces of gold given the second servant were not to buy a suit of clothes, but for some important trade.

In just the same way, each of the immaterial members and subtle faculties in man have expanded to a degree a hundred times greater than that of the animals. For example, consider faculties and members like man's eyes, which can discern all the degrees of beauty, and his sense of taste, which

can distinguish all the varieties of the particular tastes of foods, and his mind, which can penetrate to all the subtlest points of reality, and his heart, which yearns for every sort of perfection, and then consider the extremely simple members of the animals which have developed only one or two degrees. There is just this difference, that in animals a member particular to some function and special to a particular species develops more. But this development is particular.

The reason for man's wealth in regard to faculties is this: by reason of the mind and thought, man's senses and feelings have greatly developed and expanded. And numerous emotions have come into being because of the multiplicity of his needs. And his senses have become extremely diverse. And because of the comprehensiveness of his nature, desires have appeared turned towards numerous aims. And because he has numerous duties due to his nature, his members and faculties have expanded greatly. And since he has been created with a nature capable of performing every sort of worship, he has been given abilities that embrace the seeds of all perfections. Thus, this great wealth in faculties and abundant capital was certainly not given for procuring this temporary worldly life.

Rather, man's fundamental duty is to perform his duties, which look to innumerable aims; and proclaim his impotence, poverty, and faults in the form of worship; and observing the glorifications of beings with a universal eye, to bear witness to them; and seeing the instances of the assistance of the Most Merciful One, to offer thanks; and gazing on the miracles of Dominical power in beings, to contemplate on them as objects from which lessons may be drawn.

O Man who worships this world, is the lover of worldly life, and is heedless of the meaning of '*the most excellent of patterns*'!

The Old Said saw the reality of worldly life in a vision. It transformed him into the New Said. You too listen to it in the form of a comparison:

I saw that I was a traveller and was going on a long journey; that is to say, I was being sent. The one who was my lord gradually gave me some of the money from the sixty pieces of gold he had allotted me. I spent them, and came to a hostel where there were amusements of all kinds. In one night in that hostel I spent ten pieces of gold on gambling, amusements, and

the enjoyment of fame. In the morning I had no money left. Moreover I had done no trade nor bought any goods for the place I was going. All that remained to me from the money were sins and pains, and from the amusements, wounds and sorrow. While in that sorry state, a man suddenly appeared. He said to me: *"You have wasted all your capital and deserve punishment. You are going to your destination bankrupt and with your hands empty. But if you have any sense, the door of repentance is open. When you receive the fifteen pieces of gold that remain to you, keep half of them in reserve. That is, obtain the things necessary for you in the place where you are going."* I looked, my soul did not agree to this. So he said: *"A third, then."* My soul still did not obey him. Then he said: *"A quarter."* My soul could not give up the habits to which it was addicted, so the man angrily turned his back on me and left.

Suddenly, the scene changed. I was in a train in a tunnel, which was travelling fast as though downwards vertically. I took fright. But what could I do, there was no escape anywhere. Strangely, attractive flowers and enticing fruits appeared on both sides of the train. And I, like the foolish and inexperienced, looked at them and stretching out my hand, tried to pick them. But they were covered in thorns and tore at my hands when I touched them making them bleed. With the movement of the train, my hands were lacerated at being parted from them. They cost me much. Suddenly a porter on the train said: *"Give me five cents and I shall give you as much of the flowers and fruits as you want. You are caused the loss of a hundred cents with your hands being torn, rather than five cents. Also there is a penalty; you cannot pick them without permission."* In distress I put my head out of the window and looked ahead to see when the tunnel would end. I saw that in place of the tunnel's entrance were numerous holes. People were being thrown into them from the long train. I saw a hole opposite me. On either side of it was a gravestone. I looked in amazement. I saw that written on one of the gravestones was the name SAID. In my bewilderment and anxiety I exclaimed: *"Alas!"*

Then suddenly I heard the voice of the Man who had given me advice at the door of the hostel.

He said: *"Have you come to your senses?"* I replied: *"Yes, but it is too late now."* So he said: *"Repent and place your trust in Allah."* I replied that

I would.

Then I awoke and saw myself as the New Said; the Old Said had disappeared.

So, that was the vision. May Allah cause good to come of it! I shall interpret one or two parts of it, then you can interpret the rest for yourself.

The journey was the journey that passes from the World of Spirits, through the mother's womb, youth, old age, the grave, the Intermediate Realm, the resurrection, and the Bridge of Sirat towards eternity. The sixty pieces of gold were the sixty years of life. I reckoned I saw the vision when I was forty-five years old. I had nothing to guarantee it, but a sincere student of the All-Wise Qur'an advised me to spend half of the fifteen that remained to me on the hereafter. The hostel for me was Istanbul. The train was time, and each year a carriage. As for the tunnel, it was the life of this world. The thorny flowers and fruits were illicit pleasures and forbidden amusements that cause pain while indulging in them on thinking of their passing, and on separation lacerate the heart, making it bleed. And they also cause a punishment to be inflicted. The porter on the train told me to give him *five cents* so that he would give me as many as I wanted.

The meaning of this is as follows: The pleasures and enjoyment man receives through licit striving within the sphere of what is lawful are sufficient for him. No need remains to enter the unlawful. You may interpret the rest for yourself.

FOURTH REMARK

Man resembles a delicate and petted child in the universe. There is a great strength in his weakness and great power in his impotence. For it is through the strength of his weakness and power of his impotence that beings have been subjected to him. If man understands his weakness and offers supplications verbally and by state and conduct, and recognizes his impotence and seeks help, since he has offered thanks by exhibiting them, he achieves his aims and his desires are subjugated to him in a way far exceeding what he could achieve with his own power. Only he sometimes wrongly attributes to his own power the attainment of a wish, that has been obtained for him through the supplications offered by the tongue of his

disposition. For example, the strength in the weakness of a chick causes the mother hen to attack a lion. And its newly-born lion cub subjugates to itself that savage and hungry lioness, leaving the mother hungry and the cub full. See this strength in weakness and manifestation of Divine Mercy which are worthy of notice!

By crying or asking or looking unhappy, a child subjugates the strong to himself, and is so successful in getting what he wants that he could not obtain one thousandth of it with a thousand times his own strength. That is to say, since weakness and impotence excite compassion and a sense of protection towards him, the child can subjugate heroes to himself with his tiny finger. Now, should such a child with foolish conceit deny the compassion and accuse the protection saying: “*I subjugate these with my own strength*”, of course he will receive a slap.

In the same way, if, like Qarun, Man says:

*I have been given it on account of the knowledge I have*⁵⁷,

that is, “*I gained this through my own knowledge and my own power*” in a way that demonstrates ingratitude and denies his Creator’s mercy and accuses His wisdom, he will of course deserve a punishing blow.

This means that man’s domination and human advances and the attainments of civilization, which are to be observed, have been made subject to him not through his attracting them or conquering them or through combat, but due to his weakness. He has been assisted because of his impotence. They have been bestowed on him due to his indigence. He has been inspired with them due to his ignorance. They have been given him due to his need. And the reason for his domination is not strength and the power of knowledge, but the compassion and clemency of the Sustainer and Divine mercy and wisdom: they have subjugated things to him.

Yes, what clothes man, who is defeated by vermin like eyeless scorpions and legless snakes, in silk from a tiny worm and feeds him honey from a poisonous insect is not his own power, but the subjugation of the Sustainer and the bestowal of the Most Merciful, which are the fruits of his weakness.

O Man! Since the reality of the matter is thus, give up egotism and arrogance. With the tongue of seeking help proclaim your impotence and

weakness at the Divine Court, and with the tongue of entreaty and supplication, your poverty and need. Show that you are His slave. Say:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is enough for us, for He is the Best Disposer of Affairs⁵⁸, and rise in degree.

Also, do not say: *“I am nothing. What importance do I have that the universe should purposefully be made subject to me by an Absolutely All-Wise One, and universal thanks required of me?”*

Because for sure, you are as though nothing with respect to your soul and form, but from the point of view of duty and rank, you are an observant spectator of this majestic universe, an eloquent, articulate tongue of these beings so full of wisdom, a discerning reader of this Book of the Universe, a supervisor of these creatures full of wonder at their glorifications, and like a foreman of these beings full of respect for their worship.

Yes, O Man! In regard to your vegetable physical being and animal soul, you are a deaf particle, a contemptible atom, a needy creature, a weak animal, who, tossed on the awesome waves of the flood of beings, is departing. But being perfected through the light of belief, which comprises the radiance of Divine love, and through the training of Islam, which is enlightened, in regard to humanity and servitude to Allah, you are a king, and a universal within particularity, and within your insignificance, a world, and within your contemptibility, a supervisor of such high rank and extensive sphere that you can say:

“My Compassionate Sustainer has made the world a house for me, the sun and moon lamps for it, and the spring, a bunch of flowers for me, and summer, a table of bounties, and the animals, He has made my servants. And He has made plants the decorated furnishings of my house.”

To conclude: If you heed Satan and your soul, you will fall to the lowest of the low. But if you heed Truth and the Qur'an, you will rise to the highest of the high and become the Most Excellent Pattern of the universe.

FIFTH REMARK

Man has been sent to this world as an official and guest, and has been given abilities of great significance. And he has been entrusted with important duties in accordance with those abilities. And in order to employ man in fulfilling those aims and duties, powerful encouragement and severe threats have been made. We shall here summarize the fundamentals of worship and of man's duties, which we have explained at length elsewhere, so that the mystery of *'the Most Excellent of Patterns'* (Ahsane Taqweem) may be understood.

On coming into the universe man has two aspects of worship and being a slave of Allah's. One is worship and contemplation in the absence of the Object of Worship. The other is worship and supplication in His presence and is addressing Him directly.

First Aspect: It is to affirm submissively the sovereignty of Dominicality apparent in the universe and to observe its perfections and virtues in wonder.

Then it is to proclaim and herald the unique arts that consist of the inscriptions of the Sacred Divine Names and to display them to others.

Then it is to weigh on the scales of perception the jewels of the Dominical Names, which are each like a hidden treasure; it is to appreciatively affirm their value with the discerning heart.

Then it is to study and ponder over in wonder the pages of beings and leaves of the earth and sky, which are like missives of the pen of power.

Then through beholding admiringly the adornment and subtle arts in beings, it is to feel love for knowledge of their All-Beauteous Creator, and to yearn to ascend to the presence of their All-Perfect Maker and to receive His favours.

Second Aspect: This is the station of presence and address wherein man passes from the work to the producer of the work and he sees that an All-Beauteous Maker wants to make himself known and acquainted through the miracles of His own art, and he responds with knowledge and belief.

Then he sees that an All-Compassionate Sustainer wants to make himself loved through the fine fruits of His mercy. So through confining his love

and worship to Him, he makes himself love Him.

Then he sees that an All-Generous Bestower is nurturing him with the delights of bounties material and immaterial, and in return he offers Him thanks and praise with his actions, conduct, words, and as far as he can, with all his senses and faculties.

Then he sees that an All-Beauteous and Glorious One is announcing His tremendousness and perfections, and glory and beauty in the mirrors of these beings, and is drawing attentive gazes to them. So in response he declares: *“Allah is Most Great! Glory be to Allah!”* (Allahu Akbar, Subhaanallah), and in humility prostrates with love and wonder.

Then he sees that a Possessor of Absolute Riches is displaying His boundless wealth and treasures amid an absolute munificence. So in response, exalting and praising Him, he entreats and asks for them, expressing his utter need.

Then he sees that the All-Glorious Creator has made the face of the Earth like an exhibition and displayed on it all His antique works of art. So in response he exclaims in appreciation: *“What wonders Allah has willed!”* (Maashaallah), and in admiration: *“What blessings Allah has bestowed!”* (Baarakallah), and in wonder: *“Glory be to Allah!”* (Subhaanallah), and in astonishment: *“Allah is Most Great!”* (Allahu Akbar).

Then he sees that in His palace of the universe, a Single One of Unity has struck seals of Unity on all beings with His inimitable signature, and with His stamps, signets, and cyphers particular to Him; that He inscribes the signs of His Unity; and planting the banner of Unity in every region of the world, He proclaims His Dominicality. And he responds with assent, belief, submission, worship, and affirmation of His Unity.

Thus, through worship and contemplation of this kind, he becomes a true man. He shows that he is on the Most Excellent of Patterns. Through the auspiciousness of belief, he becomes a reliable vicegerent of Allah’s on Earth worthy of bearing the Trust.

O heedless Man created on the Most Excellent of Patterns, who, through the misuse of his will is descending to the lowest of the low! Listen to me!

In the heedlessness induced by the intoxication of youth I, like you, thought the World was fine and lovely. Then the moment I awoke in the morning of old age, I saw how ugly was the world's face that was not turned towards the hereafter, which I had previously imagined to be beautiful. To see this and how beautiful was its true face, which looks to the hereafter, you may refer to the two 'Signboards' in the Second Station of the Seventeenth Word, and see for yourself.

The First Signboard depicts the reality of the World of the people of neglect, which long ago, like the people of misguidance, I saw through the veil of heedlessness, but without being intoxicated.

The Second Signboard indicates the reality of the worlds of the people of guidance. I left it in the form it was written long ago. It resembles poetry, but it is not truly that...

*Glory be unto You! We have no knowledge save that which You have taught us; indeed You are All-Knowing, All-Wise,*⁵⁹

*O My Sustainer! Expand for me my breast * Make easy for me my affair * And loosen the knot on my tongue * That they may understand my words*⁶⁰.

O Allah! Grant blessings to the subtle unitary Muhammedan essence, the Sun in the skies of mysteries and manifestation of lights, the centre of the orbit of Glory and the pole of the sphere of Beauty. O Allah! By his mystery in Your presence and by his journeying to You, succour my fear, and right my stumbling, and dispel my grief and my greed, and be mine, and take me from myself to Yourself, and bestow on me annihilation from myself, and do not make me captivated by my soul and veiled by my senses, and reveal to me all hidden secrets, O Ever-Living and Self-Subsistent One! O Ever-Living and Self-Subsistent One! O Ever-Living and Self-Subsistent One! And grant mercy to me and to my companions and to the people of belief and the Qur'an. Amen. O Most Merciful of the Merciful and Most Generous of the Generous!

And the close of their prayer will be: All Praise be to Allah, the Sustainer of All the Worlds.

Endnotes

- [1.](#) Qur'an, 2:60
- [2.](#) Qur'an, 21:69
- [3.](#) One of these is the Risale-i Nur. And it is there for all to see.
- [4.](#) Indeed, belief may produce the pleasures of Paradise in this world too. Consider the following single benefit out of hundreds of pleasurable lights. For example, at the very minute you see someone you love dearly in great danger and dying, a doctor who is like both Luqman the Sage and Khidr arrives. Suddenly your friend restored to life. What great joy you feel. In the same way, belief gives you happiness and joy to the number of the dead whom you love and which whom you are connected. For through the light of belief, millions of people loved by you in the graveyard of the past are suddenly delivered from extinction and death and resurrected before you. They spring to life saying, "*We did not die and we shall not die.*" In place of the numberless pains resulting from those numberless separations, through belief, the innumerable pleasures and joys arising from union and coming to life may be experienced in this world also. Thus, this shows that "belief is a seed which produces for those who believe the shoots of Paradise together with all its pleasures and properties in this world, and so too will it produce then in the next."
- [5.](#) The Second World War
- [6.](#) This refers to defence speeches in court.
- [7.](#) Russia
- [8.](#) Muslim, Birr. 5
- [9.](#) My state of mind at that time prompted me to write a supplication in Persian. It was printed in Ankara, in a treatise entitled, Hubab
- [10.](#) Qur'an, 6:1
- [11.](#) Qur'an, 13:16
- [12.](#) Qur'an 2:32
- [13.](#) Qur'an, 30:17-27
- [14.](#) Qur'an 30:50

[15.](#) Qur'an, 81:1

[16.](#) Qur'an, 22:1

[17.](#) Qur'an, 99:1

[18.](#) Qur'an, 82:1

[19.](#) Qur'an, 84:1

[20.](#) Qur'an, 78:1

[21.](#) Qur'an, 88:1

[22.](#) Since the time and place and conditions do not allow this to be proved with firm proofs and arguments like clear facts, it is cut short here.

[23.](#) The pieces in this Second Station resemble poetry, but they are not poetry. They were not put into verses intentionally. They rather took on that form to a degree due to the perfect order of the truths they express.

[24.](#) I won't exclaim: "Alas", and flee.

[25.](#) I will wake up hearing the call of Israfil (The archangel who will sound the last Trump) in the morning of the Day of Judgement. I do not leave the great prayer, I do not draw back from the great gathering...

[26.](#) Qur'an 2:286

[27.](#) This piece is beneficial for everyone.

[28.](#) Qur'an, 12:53.

[29.](#) al-'Ajluni, Kashf al-Khafa', i, 143; al-Ghazali, Ihya 'Ulum al-Din, iii, 4.

[30.](#) Qur'an, 25:43, 45:23.

[31.](#) Qur'an, 95:4-6

[32.](#) *Qur'an* 44:29

[33.](#) *Qur'an* 17:23

[34.](#) Once two tribal chiefs entered the presence of a king. They were in exactly the same situation as is described here.

[35.](#) One second's meeting for Allah's sake is a year. Whereas, if it is for the sake of this world, a year is a second.

[36.](#) Baghawi, Masabih al-Sunna, iii, 197; Musnad, iii, 439; Ibn Maja, ii, 1093, no:3285

[37.](#) Qur'an, 76:19. 56:17

[38.](#) Qur'an, 15:47, 37:44

[39.](#) Bukhari, Adab, 96; Muslim, Birr, 165; Tirmidhi, Zuhd, 50; Da'wat, 98.

[40.](#) Suyuti, al-Fath al-Kabir, iii, 62; al-Manawi, Fayd al-Qadir, v, 373.

[41.](#) Included in the Hadith is the following: ‘That vision far surpasses all the other delights of Paradise, so much so that it causes them to be forgotten. And after the vision the loveliness and beauty of those who experience it will have increased to such a degree that when they return, it will be only with difficulty and scrutiny that their families in their mansions will recognize them.

[42.](#) Qur’an, 2:32

[43.](#) *Qur’an*, 27:29-30.

[44.](#) Qur’an, 16:60

[45.](#) Qur’an, 1:5

[46.](#) Qur’an, 30:22

[47.](#) Bukhari, Isti’dhan, 1: Muslim, Bir, 115: Musnad, Janna, ii, 22, 244, 251, 315, 323, 434, 463

[48.](#) *Qur’an* 42:11.

[49.](#) *Qur’an* 30:27

[50.](#) Qur’an, 95:4-6

[51.](#) Qur’an 2:257

[52.](#) Qur’an, 2:257

[53.](#) Qur’an, 24:35

[54.](#) Qur’an, 25:77

[55.](#) Qur’an, 1:4

[56.](#) Qur’an, 25:70

[57.](#) Qur’an, 28:78

[58.](#) Qur’an, 3:173

[59.](#) Qur’an, 2:32

[60.](#) Qur’an, 20:25-8

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