بسم الله الرحمن الرحیم

***Iman is Happiness*** ***and Bounty***

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*“Those who believe in the Unseen.”* [2:3]

**Respected Muslims!**

If you want to understand what great happiness and bounty, what great pleasure and ease are to be found in belief in Allah, listen to the following parable:

One time, two men went on a journey for both pleasure and business. A **selfish**, **unfortunate** one set off in a direction, and the other **godly**, **fortunate** one in another way.

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

The other man was godly, devout, fair-minded, and with fine morals so that the country he came to was most beautiful in his view. This good man saw universal rejoicing in the land he had entered. Everywhere was a joyful festival; a place for the remembrance of God overflowing with rapture and happiness…everyone seemed to him a **friend** and **relative**. Throughout the country he saw the festive celebrations of a **general discharge from duties** accompanied by cries of good wishes and thanks. He also heard the sound of a drum and band for the enlistment of soldiers with happy calls of “Allah is Most Great!” (*takbir*) and “There is no god but Allah!” (*tahlil*).

Rather than being grieved at the suffering of both himself and all the people like the first miserable man, this fortunate man was pleased and happy at both his own joy and that of all the inhabitants. Furthermore, he was able to do some profitable trade. He offered thanks to Allah.

After some while he returned and came across the other man. He understood his condition, and said to him: “You are out of your mind. The ugliness within you must have been reflected on your outside so that you imagined laughter to be weeping, and the discharge from duties to be sack and pillage. **Come to your senses** and **purify your heart** so that this calamitous veil is raised from your eyes and you can see the truth. For the country of an utterly just, compassionate, beneficent, powerful, order-loving, and kind king could not be as you imagined, nor could a country which demonstrated this number of clear signs of progress and achievement.”

The unhappy man later came to his senses and repented. He said, “Yes, I was crazy through drink. May Allah be pleased with you; you have saved me from a hellish state.”

**Dear Muslims!**

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

As for the other man, he is a ***mu’min***. He recognizes and affirms **Almighty Creator. In his view** this world is an **abode** where the Names of the All-Merciful One (ar-*Rahman*) are constantly recited, a **place of instruction** for man and the animals, **and a field of test for man and jinn**.

All animal and human deaths are **demobilization**. Those who have completed **their duties of life** depart spiritually happily from this **transient world** for another, **trouble-free**, world so that place may be made for new officials to come and work.

The birth of animals and humans marks their **enlistment into the army**, their being taken under arms, and the start of their duties. **Each living being is a joyful regular soldier, an honest, contented official.**

And all voices are either glorification of Allah (*tasbih*) and the recitation of His Names (*zikir*) at the outset of their duties, and the thanks (*shukr*) and rejoicing (*tafrih*) at their ceasing work, **or** the songs (*naghamat*) arising from their joy at working.

In the view of the *mu’min*, all beings are the **friendly servants**, amicable officials, and agreeable books of his Most Generous Lord (*Sayyidu’l-Kerim)*and All-Compassionate Owner *(Maliku’r-Rahim).*

Very many more subtle, exalted, pleasurable, and sweet truths like these become manifest and appear from his *Iman*.

That is to say, ***Iman* bears a spiritual seed of the *Tuba* tree of *Jannah*, while *kufr* contains a spiritual seed of the *Zaqqum* tree of *Jahannam*.**

That means that salvation and security are only to be found in Islam and *Iman*. In which case, we should always say,

اَلْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ وَكَمَالِ الْإِيمَانِ

“Praise be to Allah for the religion of Islam and perfect *Iman*.”

**References**

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Prepared by I. Bedir.