Islamic Traits

# Topics

**Foundations**

1. Cleanliness (From the 30th Flash) Varlıktaki temizlik ve ahenk.
2. Purification (From the 26th Word) Kalp temizliği kazanma ve koruma.
3. Confession of Faith (From the 26th Letter) Kelime-i Şehadet bir bütündür.
4. Islam and Iman (From the 9th Letter) İslam ve İman farkları.
5. Sincerity (From the 20th and 21st Flashes) Rızayı İlahi esastır.
6. Personal Life (From the 12th Word) Müslüman ve mümin olmak.
7. Social Life (From the 12th Word) İyi insan olmak sorumluluktur.

**Five Pillars**

1. Pleasure of Effort (From the 17th Flash) Canlı ve cansız herşeyde hareket vardır.
2. Salat (From the 4th Word) Müspet işler ibadettir.
3. Five Stages (From the 9th Word) Beş vakit namazın hikmeti.
4. Sawm (From the 29th Letter) Orucun insana ve topluma bakan yönleri.
5. Zakat (From the 25th Word) Zekâtın topluma bakan yönleri.

**Prayers**

1. Bounties (From the 17th Flash) Nimetleri veren sebepler değil.
2. Contentment (From the 28th Letter) Şükür hilkatin neticedir.
3. Thanks (From the 23rd Word) Şükür nimeti artırır.
4. Trust in God (From the 23rd Word) İman hem nurdur, hem kuvvettir.
5. Be Perfected (From the 23rd Word) İnsanın vazifesi lim ve dua vasıtasıyla tekemmül etmek.
6. Supplications (From the 24th Letter) Dua ubudiyetin ruhudur.
7. Accepted Prayers - (From the 24th Letter) Dua hâlis bir imanın neticesidir.
8. Blessings (From the 24th Letter) Duanin tesiri azimdir.

**Helping**

1. (Mesnevi (175) İnsana çalıştığı vardır
2. (13. Flash, 12. Letter) Yıkmak kolay, yapmak zordur.
3. İnsanların hayırlısı insanlara hayırlı olandır.
4. Din muamelattır.
5. Ana-baba, yakınların hakkı.
6. Maddi yardım – rızktan infak.
7. Manevi yardım: iyiliği destek/fenalıktan sakındırma.
8. Cemaatin mahiyet ve önemi.
9. Hac ve Müslümanların buluşması.
10. İnsaniyet-i Kübra.

# Cleanliness:

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

 *“And the earth We have spread wide; and how well have We ordered it. (51:48)”*

**The universe is a vast, constantly working factory and the globe of the earth a hostel and guesthouse which is continually filled and emptied.** Generally, factories, hostels and guesthouses which are thus used become much dirtied and soiled with filth, debris and rubbish, and putrid matter accumulates in all parts of them. They cannot be occupied unless they are kept with care and cleaned and swept; human beings are overwhelmed by the dirt. The factory of the universe and guesthouse of the earth, however, are totally pure, clean and spotless, and completely unsoiled, untainted and fresh; there is nothing unnecessary, nothing without benefit, not a random piece of dirt to be found. Even if there is apparently, it is quickly thrown into a transformation machine and cleaned.

This means that **the One who looks after this factory does so very well.** **Its Owner** is such that He sweeps and cleans and orders the vast factory and extensive palace as though they were small rooms. Considering the size of the huge factory, there is no dirt or rubbish remaining from its filth and debris. Indeed, its cleanness and tidiness are remarkable.

If someone does not wash himself and clean his small room for a month, they will become extremely dirty and soiled. That is to say, the cleanliness, purity, and luminosity in this palace of the world arise from a **continuous, wise, and diligent cleaning**. If it were not for this cleaning, sweeping and careful tending, in one year all the hundred thousand animal species would have been choked on the face of the earth.

Also, the **debris of the globes in space and the heavens**, which manifest life and death, and of satellites and stars, would have smashed not only our heads and those of the other animals, but also the head of the earth itself and of our world. They would have rained down on our heads rocks the size of mountains and driven us away from our homeland in this world. However, for a long time past, if as a warning a few meteorites have fallen as a result of destruction and reconstruction in those lofty worlds, they have not broken any heads.

Furthermore, **the corpses of a hundred thousand animal species** and the debris of two hundred thousand plant species each year on the face of the earth resulting from the alternation and struggles of life and death would have so utterly filthied the land and the sea that conscious creatures, rather than loving and delighting in the face of the earth, would have felt disgust and aversion at such ugliness and fled to death and non-existence.

Just as a bird cleans its wings with ease and a scribe his pages, so too the wings of the aircraft of the earth and the birds of the heavenly bodies and the pages of the book of the universe are cleaned and **made beautiful.** So much so that people who do not consider the infinite beauty of the hereafter and think with belief become lovers of this cleanliness and beauty of the world, they worship it.

That is to say, this palace of the world and factory of the universe display a greatest manifestation of the **divine name Most Holy** whereby it is not only the carnivorous cleaners of the seas and the eagles of the land which obey the commands proceeding from that sacred cleansing, but also its cleansing officials which gather up corpses, like worms and ants. Like the red and white blood-corpuscles flowing in the body obey those sacred commands and do the cleaning in the body’s cells, so does breathing purify and clean the blood.

And as **eyelids obey the command to clean the eye** **and flies to brush their wings**, so the extensive atmosphere and the clouds obey it. The air blows upon the pieces of dust and soil settled on the surface of the earth and cleans it. The sponges of the clouds sprinkle water on the garden of the earth and dampen the dust and soil. Then, so as not to dirty the sky, the air quickly collects the earth’s rubbish and withdraws and hides itself with perfect orderliness. It displays the beautiful face and eye of the skies as swept and polished, all sparkling and shining.

And as the stars, elements, minerals, and plants obey the command to clean, all particles and atoms obey it: they pay attention to cleanliness within the astonishing upheavals of change and transformation. They never congregate anywhere unnecessarily and get in the way. If they do become soiled, they are quickly cleaned. They are impelled by a hand of wisdom to acquire the **cleanest, neatest, and most shining states and the most beautiful, pure and subtle forms.**

For sure, this exalted, universal cleansing which keeps the palace of the universe clean is the manifestation and requirement of the divine name Most Holy. Yes, just as the glorification of all creatures looks to the name Most Holy, so does the name of Most Holy require their cleanliness.[[1]](#footnote-1)

It is because of this sacred connection of cleanliness that the Hadith,

*“Cleanliness is a part of belief”*

deems it to be a light of belief. And the verse,

*“Indeed, God loves those who turn to Him constantly and He loves those who keep themselves pure and clean (2:222)”*

shows that cleanliness is a means of attracting God’s love.

* TAKE AWAY POINT:
	+ *Manifestation of the divine name Most Holy 🡪 Cleanliness (in space, skies, Earth, body, …)*

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*Congratulations, you’ve completed this unit!*

# Purification:

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

The verse,*”Therefore, do not justify yourselves (53:32)”*suggests, it is to not purify the soul. For on account of his nature and innate disposition, man loves himself. Indeed, he loves himself before anything else, and only himself. He sacrifices everything other than himself to his own soul. He praises himself in a manner befitting some object of worship. He absolves and exonerates himself from faults in the same way. As far as he possibly can, he does not see faults as being appropriate for him, and does not accept them. He defends himself passionately as though worshipping himself. Even, using on himself the members and faculties given him as part of his nature in order to praise and glorify the True Object of Worship, he displays the meaning of the verse,*”Who takes as his god his own desires. (25:43; 45:23)”*He considers himself, he relies on himself, he fancies himself. Thus, his purification and cleansing at this stage, in this step, is to not purify himself; it is not to absolve himself.

The verse,*”And be not like those who forget God, and He therefore makes them forget their own selves (59:19)”* teaches, man is oblivious of himself, and is not aware of himself. If he thinks of death, it is in relation to others. If he sees transience and decline, he does not attribute them to himself. His evil-commanding soul demands that when it comes to inconvenience and service of others, he forgets himself, but when it comes to receiving his recompense, and to benefits and enjoyment, he thinks of himself, and takes his own part fervently. His purification, cleansing, and training at this stage is the reverse of this state. That is to say, when oblivious of himself, it is not to be oblivious. That is, to forget himself when it comes to pleasure, and ambition and greed, and to think of himself when it comes to death and service of others.

The verse,*“Whatever good happens to you is from God, but whatever evil befalls you is from yourself (4:79)”* teaches, the nature of the evil-commanding soul demands that it always considers goodness to be from itself and becomes vain and conceited. Thus, in this Step, a person sees only faults, defects, impotence, and poverty in himself, and understands that all his good qualities and perfections are bounties bestowed on him by the All-Glorious Creator. He gives thanks instead of being conceited, and offers praise instead of boasting. According to the meaning of the verse,*“Truly he succeeds who purifies it (91:9)”,* his purification at this stage is to know his perfection to lie in imperfection, his power in impotence, and his wealth in poverty.

* TAKE AWAY POINTS:
	+ *Purification and cleansing is to not to absolve himself.*
	+ *“Whatever good happens to you is from God, but whatever evil befalls you is from yourself” 🡪 to know his perfection to lie in imperfection, his power in impotence, and his wealth in poverty.*

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*Congratulations, you’ve completed this unit!*

# Confession of Faith:

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



**The two parts of the confession of faith cannot be separated; they prove each other, comprise each other; one cannot be without the other.** Since the Messenger (Upon whom be blessings and peace) was the Seal of the Prophets and the heir of all the prophets, he is at the start of all the ways leading to God. There can be no way to reality and salvation outside his mighty highway. All the leading gnostics and verifiers of reality have said like *“It is impossible to be victorious on the way of salvation, except by following Mustafa.”* They also said: *“All ways are closed except the highway of Muhammad.”*

However, it sometimes happens that people are on the highway of Muhammad (UWBP) and within it, but are not aware of it.

And it sometimes happens that they do not know the Prophet (UWBP), but the road they have taken is part of his highway.

It happens too that because they are in a state of ecstasy or entirely immersed in contemplation or have withdrawn from the world, they do not think of the highway of Muhammad, and *“There is no god but God”* is sufficient for them.

Nevertheless, the most important side of the matter is this: **non-acceptance is one thing, while the acceptance of non-being is another.**

Ecstatics and recluses or those who have not heard or are uninformed about it, do not know the Prophet (UWBP) or they do not think of him that they might accept him. They are ignorant in that respect. They know *“There is no god but God”* only in respect of esoteric knowledge of Him. They may well be saved. But if those people who have heard of the Prophet (UWBP) and know his message do not affirm him, they do not recognize Almighty God. For them, the phrase *“There is no god but God”* on its own does not express divine unity, the affirmation of which is a means of salvation. For this is not ignorant non-acceptance, which may be excusable to a degree, it is rather the acceptance of non-being, which is denial.

The person who denies Muhammad (Upon whom be blessings and peace), who with his miracles and works was the pride of the universe and glory of mankind, certainly cannot receive any light and will not recognize God.

* TAKE AWAY POINT: *Principles of confession of faith cannot be separated just like the way principles of Islam are all connected with each other and cannot be separated from one another.*

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*Congratulations, you’ve completed this unit!*

# Islam and Iman:

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

**Islam is a preference, while belief is a conviction.** To put it another way, Islam is to take the part of the truth and is submission and obedience to it, and belief is acceptance of and assent to the truth. Long ago I saw certain irreligious people who fervently supported the injunctions of the Qur’an.

That is to say, by taking the part of the truth, such people were in one respect Muslim and were called *“irreligious Muslims.”* Then later I saw certain believers who did not evince support for the injunctions of the Qur’an nor take the part of them, and they reflected the epithet *“non-Muslim believers.”*

Can belief without Islam be the means of salvation?

*The Answer:* **Neither can Islam without belief be a means of salvation, nor can belief without Islam be a means.** Even if someone without religion does not understand them, he cannot be unsympathetic towards them. And they have demonstrated proofs of belief and Islam in such powerful fashion that if even a non-Muslim understands them, he is sure to assent to them. While being a non-Muslim, he would believe.

Yes, the fruits of belief and Islam are as delectable as the fruits of the Tuba-tree of Paradise, and that their results are as agreeable as the pleasures of happiness in this world and the next. They therefore induce in those who see them and know them a feeling of infinite partiality, support, and surrender. Demonstrating proofs as powerful as the chains of beings and numerous as minute particles, they give rise to infinite submission and strength of belief. On certain occasions, even when saying: *“In accordance with that we live, in accordance with it we shall die, and in accordance with it shall we be raised up on the morrow,”* I have experienced an infinite feeling of partiality. If the whole world were given me, I would not sacrifice a single truth of belief. It causes me extreme distress to imagine the reverse of a single truth for a minute even. Were the whole world to be given me, my soul would renounce it unhesitatingly for the existence of a single truth of belief. I feel an infinite strength of belief when I say, *“We believe in what You have sent through the Prophet, and we believe in what You have revealed through the Book, and we assent to it.”* I consider the opposite of any of the truths of belief to be rationally impossible, and I look on the people of misguidance as infinitely foolish and crazy.

* TAKE AWAY POINTS:
	+ *Neither can Islam without belief be a means of salvation, nor can belief without Islam be a means.*
	+ *Praise be to God for the religion of Islam and complete and perfect belief!*

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*Congratulations, you’ve completed this unit!*

# Sincerity:

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

*Verily We sent the Book down to you in truth, so worship God in sincerity, for God’s is sincerely practiced religion, (39:2)*

*And stand before God in a devout [frame of mind]. (2:238)*

 *Truly he succeeds that purifies it, \* And he fails that corrupts it. (91:9-10)*

*Nor sell my signs for a small price. (2:41. etc.)*

The noble saying of the Prophet (UWBP): *“All men will perish, except the scholars, and all scholars will perish except those who act in accordance with their knowledge, and all of them will perish except the sincere, and even the sincere are in great danger.”*

demonstrate together how important a principle of Islam is sincerity.

**An ounce of deeds performed in sincerity is preferable to a ton performed without sincerity.**

All your strength lies in sincerity and truth. Yes, strength lies in truth and sincerity. Even those who do wrong gain strength from their sincerity in their wrongdoing.

In this world sincerity is the most important principle in works pertaining to the hereafter; it is the greatest strength, the most acceptable intercessor, the firmest point of support, the shortest way to reality, the most acceptable prayer, the most wondrous means of achieving one’s goal, the highest quality, and the purest worship.

There are many obstacles before significant good works. Satans put up a powerful struggle against those who assist in them. In the face of those obstacles and satans you have to rely on the strength of sincerity. You should avoid things that harm sincerity as you avoid snakes and scorpions. In accordance with the words of Joseph (Upon whom be peace), *“Nor do I absolve my own self [of blame]; the [human] soul is certainly prone to evil, unless my Sustainer do bestow His mercy, (12:53)”* the evil-commanding soul cannot be relied upon. Do not let egotism and the soul deceive you!

To gain sincerity and preserve it you should take as your guide the following rules: **You should seek divine pleasure in your actions.** If Almighty God is pleased, it is of no importance if the whole world even is displeased. If He accepts an action and everyone else rejects it, their rejection has no effect. Once His pleasure has been gained and He has accepted an action, even if you do not ask it of Him, should He wish it and His wisdom requires it, He will make others accept it. He will make them consent to it too. For this reason, to seek divine pleasure should be the sole aim in this service.

* TAKE AWAY POINTS:
	+ *Sincerity 🡪 One and only one intention!*
	+ *An ounce of deeds performed in sincerity is preferable to a ton performed without sincerity.*

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*Congratulations, you’ve completed this unit!*

# Personal Life:

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

The moral training the wisdom of the All-Wise Qur’an gives to personal life:

1. The sincere student of Qur’anic wisdom is **‘a servant’,** but he does not stoop to worship even the greatest of creatures; he is an esteemed slave who does not take a supreme benefit like Paradise as the aim of his worship.
2. And its student is **‘humble’**; he is **‘righteous’** and mild, yet outside the limits of his Maker’s leave, he would not voluntarily lower and abase himself before anything other than his Maker.
3. And he is weak and in want, and he knows his weakness and poverty, but he is **‘self-sufficient’** due to the wealth which his All-Generous Lord has stored up for him in the hereafter, and he is **‘strong’** since he relies on his Master’s infinite power.
4. And he acts and strives only **‘for God’s sake’**, for God’s pleasure, and **‘for virtue’**.
* TAKE AWAY POINT:
	+ *Self-sufficient and strong seeker of God’s virtue vs self-centered seeker of benefit.*
* DRILL:
	+ *What is the meaning of ‘virtue’? Name some virtuous acts!*

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*Congratulations, you’ve completed this unit!*

# Social Life:

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

The training Qur’anic wisdom give to human social life:

1. Its point of support is **‘truth’** instead of force.
2. It takes **‘virtue and God’s pleasure’** as its aims in place of benefits.
3. It takes the principle of **‘mutual assistance’** as the principle of life in place of the principle of conflict.
4. And it takes **‘the ties of religion, class, and country’** to be the ties bonding communities.
5. Its aim is to form a barrier against the lusts of the soul, urge the spirit to sublime matters, satisfy the high emotions, and urging man to the human perfections, make him a true human being.
6. And the mark of the truth is **‘accord’**.
7. The mark of virtue is **‘solidarity’**.
8. The mark of mutual assistance is **‘hastening to assist one another’**.
9. The mark of religion is **‘brotherhood’** and **‘attraction’**.
10. And the mark of reining in and tethering the soul and leaving the spirit free and urging it towards perfections is **‘happiness in this world and the next’.**
* TAKE AWAY POINT:
	+ *Truth/virtue/assistance vs. force/benefits/conflict.*
* DRILL:
	+ *How do all the Islamic traits listed above result in “happiness here on Earth and thereafter”?*

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| --- | --- | --- |
|  |  | Kur’andan Hikmetler – boşlukları doldurun |
| Dayanağı | Kuvvet 🡪 Tecavüz | Hakk (1) 🡪 Birlik (6) |
| Hedefi | Menfaat 🡪 Boğuşmak | Fazilet ( ) 🡪 Yardımlaşma ( ) |
| Kuralı | Cidal 🡪 Çarpışmak | Yardımlaşma ( ) 🡪 İmdada yetişmek ( ) |
| Bağlantısı | Yanlış milliyet 🡪 Başkasını yutmak | Din ve vatan birliği ( ) 🡪 Kardeşlik ( ) |
| Meyvesi | Nefsin heveslerini tatmin ve insanın ihtiyaçlarını artırmaktır.🡪 Mutsuzluk. | Nefsi gemlemekle bağlamak, ruhu kemâlâta kamçılamakla serbest bırakmak. ( ) 🡪 Dünya ve ahirette saadet. ( ) |

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*Congratulations, you’ve completed this unit!*

# The Pleasure of Effort

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

O idle man who is unaware of the pleasure of effort and happiness of work! Know that Almighty God placed the reward for work within it. Animate and inanimate creatures conform to the dominical commands with complete eagerness and a sort of pleasure.

**Everything from bees, flies, and chickens to the sun and the moon carry out their duties with perfect pleasure.** This means there is an enjoyment in their work so that they perform it perfectly, although they do not think of the results since they do not possess intelligence.

Even **inanimate** beings desire and seek a position, a rank, perfection, beauty, and order, not on their own accounts but on account of the divine names manifested on them. For example, if, although they are unimportant and of themselves without light, a droplet of water or fragment of glass are turned with their pure hearts to the sun, they become thrones to the sun and smile at you.

1. Animal **mothers** receive pleasure in trying to protect their young, it is their duty when the young are small. For human mothers the duties continue for some time, for due to their weakness and impotence, humans are always children in one respect, and are all the time in need of compassion.
2. **Plants and trees** conform to the Glorious Creator’s commands in a manner that implies eagerness and pleasure. For the fragrant scents, they disperse, and their being adorned with decorations that attract the glances of their customers, and their sacrificing themselves for their shoots and fruits until they rot, shows to the attentive that they receive such pleasure in conforming to the divine commands that it rots and destroys them.
3. In **seeds,** also a longing is clearly apparent in their duty of germinating and sending out shoots. Like someone imprisoned in a constricted place longs to go out into a garden or open space, such a longing, such a joyful state, is also apparent in seeds, in their duty of sprouting.
4. It may even be said that when subtle, delicate **water** receives the command of *“Expand!”* with the tongue of freezing sub-zero temperature to the water in a closed iron container, it breaks the container with its intense eagerness. It splits the iron and itself becomes ice.
5. From the rotations of the suns to the Mevlevi-like spinning and turning and vibrations of minute **particles**, all striving and motion in the universe turns on the law of divine determining and proceeds from the hand of divine power and is manifested through the creative command which comprises divine will, knowledge, and command.

*And your Sustainer has inspired the bee. And His mercy embraces all things.*

* TAKE AWAY POINT:
	+ *Happiness of Work: Atoms to stars, inanimate things to plants and seeds, animals to humans.*

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*Congratulations, you’ve completed this unit!*

# Salat

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

If you want to understand with the certainty that two plus two equals four just how valuable and important are the prescribed prayers, and with what little expense they are gained, and how crazy and harmful is the person who neglects them, pay attention to the following story which is in the form of a comparison:

One time, a mighty ruler gave each of two of his servants twenty-four gold pieces and sent them to settle on one of his rich, royal farms two months' distance away. *“Use this money for your tickets,”* he commanded them, *“and buy whatever is necessary for your house there with it. There is a station one day's distance from the farm. And there is both road-transport, and a railway, and boats, and airplanes. They can be benefited from according to your capital.”*

Two friends set off for a long journey by the order of their master. One of them spent a small amount of money on the way to a station to take a flight to his destination. And included in that expense was some business so profitable that his capital increased a thousand-fold. As for the other, he spent twenty-three pieces of gold on the way to the station, wasting it on gambling and amusements. A single gold piece remained. His friend said to him: *“Spend this last gold piece on a ticket so that you will not have to walk the long journey and starve. Moreover, our master is generous; perhaps he will take pity on you and forgive you your faults, and put you on an airplane as well. Then we shall reach where we are going to live in one day. Otherwise you will be compelled to walk alone and hungry across a desert which takes two months to cross.”* The most unintelligent person can understand how foolish, harmful, and senseless he would be if out of stubbornness he did not spend that single remaining gold piece on a ticket, which is like the key to a treasury, and instead spent it on vice for passing pleasure. Is that not so?

A single hour a day is sufficient for the five prayers together with taking the ablutions. So what a loss a person makes who spends twenty-three hours on this fleeting worldly life, and fails to spend one hour on the long life of the hereafter; how he wrongs his own self; how unreasonably he behaves. For would not anyone who considers himself to be reasonable understand how contrary to reason and wisdom such a person's conduct is, and how far from reason he has become, if, thinking it reasonable, he gives half of his property to a lottery in which one thousand people are participating and the possibility of winning is one in a thousand, and does not give one twenty-fourth of it to an eternal treasury where the possibility of winning has been verified at ninety-nine out of a hundred?

Moreover, the spirit, the heart, and the mind find great ease in prayer. And it is not trying for the body. Furthermore, **with the right intention, all the other acts of someone who performs the prescribed prayers become like worship.** He can make over the whole capital of his life to the hereafter in this way. He can make his transient life permanent in one respect...

* TAKE AWAY POINT:
	+ *One hour of prayer in a day brings infinite blessings.*

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*Congratulations, you’ve completed this unit!*

# Five Stages

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

You ask me concerning the wisdom in the specified times of the five daily prayers. I shall point out only one of the many instances of wisdom in the times.

**Yes, like each of the times of prayer marks the start of an important revolution, so also is each a mirror to Divine disposal of power and to the universal Divine bounties within that disposal.** Thus, more glorification of the All-Powerful One of Glory have been ordered at those times, and more praise and thanks for all the innumerable bounties accumulated between each of the times, which is the meaning of the prescribed prayers. In order to understand a little this subtle and profound meaning, you should listen together with my own soul to the following.

The second-hand, minute-hand, hour-hand, and day-hand of a clock which tells the weeks look to one another, are examples of one another, and follow one another. Similarly, the alternations of **day and night**, which are like the seconds of this world - a vast clock of Almighty God - and the **years** which tell its minutes, and the stages of man's **life-span** which tell the hours, and the **epochs** of the world's life-span which tell the days look to one another, are examples of one another, resemble one another, and recall one another. For example, the time of**Fajr,** the early morning: This time until sunrise resembles and calls to mind the early spring, the moment of conception in the mother's womb, and the first of the six days of the creation of the heavens and earth; it recalls the Divine acts present in them. Comparisons for the other times are as follows:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Prayer | Daytime | Season | Lifetime | Manifestation of |
| **Fajr** | Early morning | Early spring | Mother’s womb | Divine acts |
| **Zuhr** | Midday | Midsummer | Youth | Mercy and bounties |
| **'Asr** | Afternoon | Autumn | Old age | Divine favors |
| **Maghrib** | Sunset | End of autumn | Man’s death | Divine glory |
| **'Isha** | Nightfall | Winter | Passing the veil of oblivion | Compelling subdue |
| **Tahajjud** | Nightfall | Winter | The Intermediate Realm | True bestower |

* TAKE AWAY POINTS:
	+ *A long journey which passes from the world of spirits through the womb and childhood to old age; through the* ***world*** *and the* ***grave*** *and* ***the intermediate realm****, to the* ***resurrection*** *and the* ***Bridge of Sirat****.*

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*Congratulations, you’ve completed this unit!*

# Sawm

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

Some of the many instances of wisdom in the fast of Ramadan:

1. comprehensive and **orderly worship** by recognizing compassionate and universal mercy
2. sincere and **universal thankfulness** by recognizing bounties
3. more **compassionate** towards others by truly experiencing hunger yourself
4. offering worship and thanks by **training your soul**
5. **knocking at the door of mercy** with the hands of thankfulness by recognizing your utter impotence
6. **reading All-Wise Qur’an** or listening to the reciters with reverence
7. senses such as **eyes, ears, and tongs refrain from unlawful things/trivia**.
8. subtle faculties, such as the **heart, spirit, and intellect make great progress**.
9. your instinctual soul is trained by hunger, and thus **recognizes its Sustainer**.
* TAKE AWAY POINT:
	+ *The fast of Ramadan looks to both God Almighty’s dominicality, and man’s social life, and his personal life, and the training of his instinctual soul, and his gratitude for divine bounties.*

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*Congratulations, you’ve completed this unit!*

# Zakat

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

Since the Qur'an's principles and laws have come from pre-eternity, they shall go to post-eternity. They are not condemned to grow old and die like civilization's laws. They are always young and strong. For example, despite all its societies for good works, all its establishments for the teaching of ethics, all its severe discipline and regulations, civilization has been unable to contest the All-Wise Qur'an on two of its matters, and has been defeated by them. These two matters are:

*Be steadfast in performing the prayers, and give zakat, (2:43, etc.)*

and,

*God has permitted trade and forbidden usury. (2:275)*

We shall describe them, this miraculous victory, by means of an introduction. It is like this:

Just as the source of mankind's revolutions is one phrase, so another phrase is the origin of all immorality.

First Phrase: *“So long as I'm full, what is it to me if others die of hunger.”*

Second Phrase: *“You work so that I can eat.”*

Yes, the upper and lower classes in **human society**, that is, the rich and the poor, live at peace when in equilibrium. **The basis of that equilibrium is compassion and kindness in the upper classes, and respect and obedience in the lower classes.** Now, the first phrase has incited the upper classes to practice oppression, immorality, and mercilessness. And just as the second has driven the lower classes to hatred, envy, and to contend the upper classes, and has negated man's tranquility for several centuries, so too this century, as the result of the struggle between capital and labor, it has been the cause of the momentous events of Europe well-known by all. Thus, together with all its societies for good works, all its establishments for the teaching of ethics, all its severe discipline and regulations, it could not reconcile these two classes of mankind, nor could it heal the two fearsome wounds in human life.

The Qur'an, however, eradicates the first phrase with its injunction to pay zakat, and heals it. While it uproots the second phrase with its prohibition on usury and interest, and cures that. Indeed, the Qur'anic verse stands at the door of the world and declares usury and interest to be forbidden. It reads out its decree to mankind, saying: **“In order to close the door of strife, close the door of usury and interest!”** It forbids its students to enter it.

* TAKE AWAY POINT:
	+ *Zakat brings compassion and respect, and therefore harmony in the society.*

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*Congratulations, you’ve completed this unit!*

# Bounties

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

One should not accept bounties which arrive at the hands of apparent causes on account of the causes. If a cause like an animal or a tree does not possess will, it gives the bounty directly on account of Almighty God. It says: *“In the Name of God”* through the tongue of disposition and gives it to you. So you too should say: *“In the Name of God,”* and take it for God’s sake. If the cause possesses will, he should say: *“In the Name of God,”* and you may accept it, otherwise you should refuse it. Apart from its explicit meaning, the verse,

*Eat not of [meats] on which God’s name has not been pronounced, (6:121)*

has an implicit meaning: **Do not partake of bounties that do not recall the True Bestower of Bounties and are not given in His name.**

Since this is so, both the one who gives and the one who receives should say *“In the name of God.”* **If the giver does not say it and you are in need, you say, “In the Name of God,” and seeing the hand of divine mercy upon him, kiss it in thanks, and take the bounty from him.** That is to say, look from the bounty to the bestowal, and from the bestowal think of the True Bestower. To reflect in this way is a sort of thanks. Then if you wish, offer a prayer for the apparent means, since it was by his hand that the bounty was sent to you.

What deceives those who worship apparent causes is the two things coming together or being together, which is called ‘association;’ they suppose the two things cause one another. Also, since the non-existence of one thing is the cause of a bounty’s non-existence, they suppose that the thing’s existence is also the cause of the bounty’s existence. They offer their thanks and gratitude to the thing and fall into error. For a bounty’s existence results from all the bounty’s conditions and preliminaries. Whereas the bounty’s non-existence occurs through the non-existence of only a single condition.

For example, someone who does not open the canal to water the garden is the reason and cause of the garden drying up and the non-existence of bounties. But the existence of the garden’s bounties is dependent on hundreds of conditions besides the man’s duty and the bounties come into being through dominical will and power, which are the true cause. So understand just how clear is the error of this sophistry and how mistaken are those who worship causes!

Yes, ‘association’ is one thing and the cause is another. You receive a bounty, but the intention of a person to bestow it on you was the ‘associate’ of the bounty, not the cause. The cause was divine mercy. If the man had not intended to give you the bounty, you would not have received it and it would have been the cause of the bounty’s non-existence. But in consequence of the above rule, the desire to bestow cannot be the cause of the bounty; it can only be one out of hundreds of conditions.

* TAKE AWAY POINT:
	+ *Say ““In the Name of God,” when giving, say “In the Name of God,” when taking!*

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*Congratulations, you’ve completed this unit!*

# Contentment

 *Will they not then give thanks?(36:35, 73) \* Will they not then give thanks? \* And we shall surely reward those who give thanks.(3:145)*

**Thanks is the most important fruit of the tree of creation,** and gratitude is the most elevated product of the factory of the universe.

We see in the creation of the world that its beings are arranged as though in a circle with life as its central point. All beings look to life, and serve life, and produce the necessities of life. That is to say, the One who created the universe chose life from it, giving it preference.

Then we see that He created the animal kingdom in the form of a circle and placed man at its center. Simply, He centered the aims intended from animate beings on man, gathering all living creatures around him and subjugating them to him. He made them serve him and him dominant over them. That is to say, the Glorious Creator chose man from among living beings, and willed and decreed this position for him in the world.

Then we see that the world of man, and the animal world too, are disposed like circles with sustenance placed at their center. He has made mankind and the animals enamored of sustenance, has subjugated them to it, and made them serve it. What rules them is sustenance. And He has made sustenance such a vast, rich treasury that it embraces all His innumerable bounties. Even, with the faculty called the sense of taste, He has placed on the tongue sensitive scales to the number of foods so that they can recognize the tastes of the many varieties of sustenance. That is to say, the strangest, richest, most wonderful, most agreeable, most comprehensive, and most marvelous truth in the universe lies in sustenance.

Now we see that just as everything has been gathered around sustenance and looks to it, so does sustenance in all its varieties subsist through thanks, both material and immaterial and that offered by word and by state; it exists through thanks, it produces thanks, its shows thanks. For appetite and desire for sustenance are a sort of innate or instinctive thanks. Enjoyment and pleasure also are a sort of unconscious thanks, offered by all animals. It is only man who changes the nature of that innate thanks through misguidance and unbelief; he deviates from thanks and associates partners with God.

**The measure of thanks is contentment, frugality, and being satisfied and grateful. While the measure of ingratitude is greed, wastefulness and extravagance; it is disrespect; it is eating whatever one comes across, whether lawful or unlawful.**

Like ingratitude, greed causes both loss and degradation. For example, it is as though because of greed that the blessed ant even with its social life is crushed underfoot. For although a few grains of wheat would suffice it for a year, it is not contented with this and collects thousands if it can. But the blessed honey-bee flies overhead due to its contentment, and at a divine command bestows honey on human beings for them to eat.

The name of All-Merciful – the greatest name after the name of Allah, which signifies the divine essence and is the greatest name of the Most Pure and Holy One – looks to sustenance, and is attained to through the thanks provoked by sustenance. Also, the most obvious meaning of All-Merciful is Provider.

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*Congratulations, you’ve completed this unit!*

# Thanks

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

*If you give thanks, I shall increase [my favors] to you. (14:7)*

*Worship God and be of those who give thanks. (39:66)*

**There are different varieties of thanks, the most comprehensive of which are the prescribed prayers. The prescribed prayers are a universal index of the sorts of thanks.**

Furthermore, thanks comprises pure belief and a sincere affirmation of God’s unity. For a person who eats an apple and utters, *“Praise be to God!”* is proclaiming through his thanks: *“This apple is a souvenir bestowed directly by the hand of power, a gift directly from the treasury of mercy.”* By saying this and believing it, he is ascribing everything, particular and universal, to the hand of power. He recognizes the manifestation of mercy in everything. He announces through thanks, his true belief and sincere affirmation of divine unity.

The heedless man incurs serious loss through ingratitude for bounties. We shall describe only one of its many aspects. It is as follows:

If someone eats a delicious bounty and gives thanks, by virtue of his thanks the bounty becomes a light and a fruit of Paradise in the hereafter. If, because of the pleasure, he thinks of it as the work of Almighty God’s favor and mercy, it yields a true, lasting delight and enjoyment. He sends kernels and essences of its meanings and immaterial substances like these to the abodes above, while the material husk-like residue, that is, the matter that has completed its duty and now is unnecessary, becomes excreta and goes to be transformed into its original substances, that is, into the elements. If he fails to give thanks, the temporary pleasure leaves a pain and sorrow at its passing, and itself becomes waste. Bounty, which is as precious as diamonds, is transformed into coal. Through thanks, ephemeral sustenance produces enduring pleasures, everlasting fruits. While bounty that is met with ingratitude is turned from the very best of forms into the most distasteful. For according to the heedless person, after producing a fleeting pleasure, sustenance ends up as waste- matter.

**Sustenance is indeed in a form worthy of love, and this form is to be seen through thanks.** However, the passion of the misguided and heedless for sustenance is animality. You can make further comparisons in this way and see what a loss the heedless and misguided suffer.

Among animate species, man is the most needy for all the varieties of sustenance. Almighty God created man as a comprehensive mirror to all His names; as a miracle of power with the capacity to weigh up and recognize the contents of all His treasuries of mercy; and as His vicegerent on earth possessing the faculties to draw to the scales and evaluate all the subtleties of His names’ manifestations. He therefore made man utterly resourceless, rendering him needy for the endless varieties of sustenance, material and immaterial. **Thanks is the means of raising man to *“the best of forms,”*** which is the highest position in accordance with this comprehensiveness. If he does not give thanks, he falls to *“the lowest of the low,”* and perpetrates a great wrong.

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*Congratulations, you’ve completed this unit!*

# Trust in God

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

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 God,”* 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 God, 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 God, submission to God necessitates reliance on God, and reliance on God necessarily leads to happiness in this world and the next.** But do not misunderstand this, reliance on God 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 anises is a sort of active prayer, it is to seek the effects only from Almighty God, recognize that the results are from Him alone, and to be thankful to Him.

Those who place their trust in God 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 pretense, and have thus made yourself a laughing-stock in the eyes of the people. Everyone's laughing at you.”* Whereupon the 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 God 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 God! 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.

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*Congratulations, you’ve completed this unit!*

# Be Perfected

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

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 him 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 God 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 God 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 God, and its essence and basis is belief in God.

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 God 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 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 he makes himself deserving of severe punishment.

# Supplications

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

*Say: No importance would your Sustainer attach to you were it not for your supplication*. (25:77)

**Supplication is a mighty mystery of worship; indeed, it is as though the spirit of worship.** As we have mentioned in many places, supplication is of three sorts.

**The First Sort of Supplication:** This is the tongue of latent ability. Through it all seeds and grains supplicate the All-Wise Creator, saying: *“Make us grow! Make our tiny truths sprout and transform us into the mighty reality of a tree, so that we may display the elaborate embroideries of Your names!”*

Another sort of supplication through the tongue of latent ability is this: the gathering together of causes is a supplication for the creation of the effect. That is to say, the causes take up a position whereby they resemble a tongue of disposition through which they beseech the effect from the All-Powerful One of Glory. For example, water, heat, earth, and light take up positions around a seed, and their doing this constitutes a tongue of supplication which says: *“O Our Creator, make this seed into a tree!”* For the tree, a wonderful miracle of power, cannot be attributed to those unconscious, lifeless, simple substances; that would be impossible. This means the coming together of causes is a sort of supplication.

**The Second Sort of Supplication:** This is through the tongue of innate need. It is the supplication made by all living creatures to the All-Compassionate Creator to give them the things they need and desire, which are beyond their power and will, from unexpected places, at the appropriate time.

For an All-Wise and Compassionate One sends them all these things at the right time, from places they do not know. They are beyond their reach. That is to say, the bestowal is the result of supplication.

*In Short:* All that rises to the divine court from the universe is a supplication. Those things that are causes seek the effects from God.

**The Third Sort of Supplication:** This is the supplication of conscious beings, which arises from need. It is of two kinds:

If it is made at a time of desperate need, or is completely conformable with innate need, or if it is close to the tongue of latent ability, or is made with the tongue of a pure, sincere heart, this supplication is virtually always acceptable. The greater part of human progress and most discoveries are the result of this sort of supplication. For the things, they call the wonders of civilization and the matters and discoveries they take pride in are the result of what is in effect supplication. They were asked for with a sincere tongue of latent ability and so were given. So long as there is nothing preventing them and they are conformable with conditions, supplications made through the tongues of latent ability and innate need are always acceptable.

*The Second Kind:* This is the well-known supplication and it too is of two kinds. One is by action and the other by word. For example, ploughing is supplication by action. It is not seeking the sustenance from the earth; **the earth is a door to a treasury of mercy, and the plough knocks on the earth, the door to divine mercy.**

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*Congratulations, you’ve completed this unit!*

# Accepted Prayers

There are two ways in which voluntary supplication by word is acceptable. It is either accepted exactly as desired or what is better is granted.

For example, someone asks for a son and Almighty God bestows a daughter like Mary. One should not say that his supplication was not accepted, but that it was accepted in a better way.

Also, sometimes a person makes supplication for his happiness in this world and it is accepted for the hereafter. One should not say that his supplication was rejected, but that it was accepted in a better form. Similarly, Almighty God is All-Wise; we seek from Him and He responds to us. But He deals with us in accordance with His wisdom.

A sick person should not cast aspersions on his doctor’s wisdom. If he asks for honey and the expert doctor gives him quinine, he should not say: *“The doctor didn’t listen to me.”* For the doctor listened to his sighs and moans; he heard them and responded to them. He prescribed something better than what was asked for.

**The best, finest, sweetest, most immediate fruit and result of supplication is this, that the person who offers it knows there is someone who listens to his voice, sends a remedy for his ailment, takes pity on him, and whose hand of power reaches everything.** He is not alone in this great hostel of the world; there is an All-Generous Being who looks after him and makes it friendly. Imagining himself in the presence of the One who can bring about all his needs and repulse all his innumerable enemies, he feels a joy and relief; he casts off his load, which is as heavy as the world, and exclaims: *“All praise be to God, the Lord and Sustainer of All the Worlds!”*

Supplication is the spirit of worship and results from sincere belief. For the person who makes supplication shows that there is someone who rules the whole universe, saying: *“He knows the least significant things about me, can bring about my farthest aims; who sees every circumstance of mine, and hears my voice. He hears the voices of all beings, and He hears my voice too. He does all these things, so I await my smallest needs from Him too. I ask Him for them!”*

See the extensive, sincere belief in God’s unity that supplication gives, and the sweetness and purity of the light of belief that it shows! Understand the meaning of the verse,

*Say, No importance would your Sustainer attach to you were it not for your supplication*; (25:77)

listen to the decree of,

*And your Sustainer says: Call on Me; I shall answer you*. (40:60)

As the saying goes: *“If I had not wanted to give, I would not have given wanting.”*

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

*O God, grant blessings to our master Muhammad from pre-eternity to post- eternity, to the number of things present in divine knowledge, and to his Family and Companions, grant them peace; and preserve us from harm, and preserve our religion. Amen. And all praise be to God, the Sustainer of All the Worlds*.

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*Congratulations, you’ve completed this unit!*

# Blessings

*And your Sustainer says: Call on Me; I shall answer you*. (40:60)

Supplication has a powerful effect. It almost always yields results; indeed, its results are continuous, especially if it gains universality and is constant. It may even be said that supplication was one of the reasons for the world’s creation. The supplications of chiefly mankind, and of them principally the Islamic world, and mainly the sublime supplications of Muhammad the Arabian (Upon whom be blessings and peace) were a cause of the universe’s creation. The Creator of the World knew that in the future Muhammad (UWBP) would ask for eternal happiness and for a manifestation of the divine names in the name of mankind, indeed, on account of all beings, and He accepted that future supplication and created the universe.

Since supplication possesses this great importance and capacity, is it at all possible that the supplications offered all the time by uncountable numbers of blessed beings from among men, jinn, angels, and spirit beings for the bestowal of supreme divine mercy and eternal happiness on the Person of Muhammad (UWBP), and for the accomplishment of their aims would not be accepted? Is it in any way possible that their supplications would be rejected?

Since all these supplications have acquired universality, extensiveness, and continuousness to this extent and have reached the level of the tongues of latent ability and innate need, for sure, as a result of them, Muhammad the Arabian (UWBP) has achieved such a rank and degree that if all minds were to gather together and become one mind, it could not completely comprehend it.

**O Muslims! This is the intercessor you shall have on the Day of Resurrection! So if you want to attract his intercession, follow his practices (*sunna*)!**

*If you ask:* Since he is God’s Beloved, what need does he have of all these blessings and supplications?

*The Answer:* This Being (UWBP) is concerned with the happiness of all his community and shares in the good fortune of each of its members. So too, he is disturbed by all their tribulations. For sure, the degrees of his own happiness and perfection are endless, but since he desires ardently the numberless kinds of happiness for the numberless members of his community for an unlimited time, and is saddened at the numberless kinds of their wretchedness, he is surely worthy of and needy for endless blessings and supplications and mercy.

In respect of **his worship** and on account of his being turned from creation to Creator, the person of Muhammad (UWBP) **requires blessings (salat)** which have the meaning of mercy. While in respect of his **messengership** and being the envoy sent from Creator to creation, he **requires peace (selam)**. He is worthy of peace to the number of jinn and men, and we offer a general renewal of our allegiance to their number. So too he is worthy of blessings from the treasury of mercy to the number of the inhabitants of the heavens and in the name of all of them.

*Endless blessings and endless peace be upon you O Prophet of God, to the number of jinn and men, and of angels and stars!*

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*Congratulations, you’ve completed this unit!*

Bismillahirrahmanirrahim

İ’lem eyyühe’l-aziz!

لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللهِ cümle-i mukaddesesi, insanın, zerre vaziyetinden, insan-ı mü’min suretine gelinceye kadar camidiyet, nebatiyet, hayvaniyet, insaniyet gibi geçirdiği etvar ve ahvaline nâzırdır. Şu menzillerde insanın letâifi pek çok elem ve emellere mâruzdur. Maahaza, havl ve kuvvetin müteallikleri zikredilmeyerek mutlak bırakılmıştır. Binaenaleyh, bu cümle, tesellî-bahş olup şümûlü dahilinde olan makamlara göre tefsir edilir. Meselâ,

1. لاَ حَوْلَ عَنِ الْعَدَمِ وَلاَ قُوَّةَ عَلَى الْوُجُودِ “Ademden çıkıp vücuda gelmek.”
2. لاَ حَوْلَ عَنِ الزَّوَالِ وَلاَ قُوَّةَ عَلَى الْبَقَاءِ “Zevale gitmeyip bekada kalmak.”
3. لاَ حَوْلَ عَنِ الْمَضَرَّةِ وَلاَ قُوَّةَ عَلَى النَّفْعِ “Mazarratı def, menfaati celp.”
4. لاَ حَوْلَ عَنِ الْمَصَائِبِ وَلاَ قُوَّةَ عَلَى الْمَطَالِبِ “Musibetten uzak olup, matluba nâil olmak.”
5. لاَ حَوْلَ عَنِ الْمَعَاصِى وَلاَ قُوَّةَ عَلَى الْعِبَادَةِ “Maâsiye düşmemek, ibadete devam etmek.”
6. لاَ حَوْلَ عَنِ النِّقَمِ وَلاَ قُوَّةَ عَلَى النِّعْمَةِ “Azaba mâruz kalmamak, nimete mazhar olmak.”
7. لاَ حَوْلَ عَنِ الظُّلْمَةِ وَلاَ قُوَّةَ عَلَى النُّورِ “Zulmete düşmemek, nurla tenevvür etmek.”

Ve hâkezâ, herbir makamda insanın letâifine göre takyid ve tefsir edilebilir.

1. We must not forget that bad qualities, false beliefs, sins and innovation are all instances of moral and spiritual dirt. [↑](#footnote-ref-1)