**LESSON 13.**

**37) FONDNESS (MUHABBET) 38) INGENUITY (MÂRİFET) 39) RECKONİNG (MUHÂSEBE)**

**37) FONDNESS: 🡪** Fondness; it has the meaning of affection, compassion, devotion or addiction towards anything or anybody; when it completely overwhelmes a human being’s feelings, taking them under its influence, it is called love, and when it reaches deeper dimensions in burining desire and longing to unite, it is called eagerness or fervent desire.

**🡪** True fondness, arises when a person turns to the Beloved one with all his personality, and stays with Him, listens to Him; and it is realised by complete and utter refusal of any other desires and wishes.

**🡪** Fondness has two important states:

1. The apparent one; where we in our love constantly strive to please the Beloved one, and

2. Obscure or mystical one; where we completely close our internal world to anything that is not connected to the Beloved one.

**🡪** Fondness is the yeast, or the rennet of the Universe. In the creation of a human being, the most essential wisdom pearl is love. If the name of the pearl of the whole creations is Muhammad (p.b.u.h.), His surname is love, fondness, the beloved one (Habibullah).

**(KZT 1 - Muhabbet)**

**(Hitap Çiçekleri - Muhabbet)**

**38) INGENUITY:🡪** by its definition in the dictionary, ingenuity also means knowing, whereas its actual meaning is the special personal and private knowledge that was acquired by contemplating and sharing, conscience and careful internal examination.

**🡪** Science holds within any hollistyc or general knowledge, whereas ingenuity means recognising anything, including the essense of the divinity, with one’s whole might and being.

**🡪** For a person to hold pure ingenuousness and to be referred by God Allmighty as the one who is ingenuous, one has to know Allah and the roads that lead to Allah, even the barriers that exist on that path, having theoretical knowledge of the ways how to overcome those barriers; it is possible if one has enough willpower to acknowledge the ways to use that knowledge in overcoming the obstacles.

**🡪** There are some indications of those who possesses ingenuity; The knowledgeable person does not expect any acknowledgement from anyone except the ingenuous one; he will not enter solitude with anyone but the ingenuous one. Truly ingenuous person shows favor to the other by wishing to enter solitude with him, while appearance of any other thought in his eyes is the greatest punishment for him.

**(KZT 1 - Mârifet)**

**(Fasıldan Fasıla 4 - Mârifet Ufku)**

**39) RECKONING: 🡪** In terms of the meaning of the word, reckoning is defined as any type of accounting, settlement or self- questioning; it summarises the process of constant weighing of the good and bad, right and wrong, good deed or a sin. it is a reconsideration of every deed in this light and accepting good things and blessings with gratitude; wrongs and sins with regret and asking for forgiveness, showing attempts to fix mistakes and bad deeds with repentance and remorse ; it is a very important struggle and in terms of fulfilling the rights of our freewill, it is a serious attempt.

**🡪** Humanity learned the real feeling and thought of reckoning with the help of Islam. And those who were not able to benefit from the warming climate of Islam try to account or control themselves, whereas theirs is nothing but the weak attempts to question their carnal souls.

**🡪** the Pride of the Humanity (peace be upon Him) is a man of deep reckoning. The Messenger of Allah (peace be upon Him), who is the best example for the people used to say “if you knew what I know, you would laugh less and cry more”, “You would not be able to go to your bedroomsa and sleep, you would not be able to swallow the bite that is in oyur mouths, you would not be able to have a sip of water”; which was interpreted by one of the followers as “ I wish I was a tree that is for cutting and shaping”, to show the load of responsibilities and importance of reckoning.

**(KZT 1 - Muhâsebe)**

**(Prizma 5 / Kendi İklimimiz - Muhâsebe ve Muhâsebe Kahramanları)**

**Match the following words to the definitions:**

Reckoning Love, spiritual connection

İngenuity Personal questioning of self

Fondness Private knowledge that was acquired by contemplating and sharing, conscience and careful internal examination

**Fill in the following gaps:**

First of all it is important to express the following, the whole humanity was introduced to true feelings and thoughts of ..................... with the rise of Islam. And those who were not able to benefit from the warming climate of Islam try to ........................or control themselves, whereas theirs is nothing but the weak attempts to question their carnal souls.

Is it possible to pronounce the word Prophet and not remember the word “..........................” ? Without remembering love, without thinking of “uniting”, it is impossible to imagine the times of prosperity and happiness. He came to this world as a promoter of the .................. and was able to open all four locks on the community with the key of his compassion.Both his friends and his enemies received only elevation from him, there was no space for bitterness left. To the extent that Allah (Subuhanahu ve taalla) addresses him with an advise not to be too compassionate when it comes to punishing, reminiding him how much he suffered because of the sorrows of his Ummah, whereas they acted callous when he still was compassionate about them.

It is believed that the lack of ........................ is hidden behind thes careless attitude. As for a person to be careful and serious, he / she should know Allah. Only those are able to completely and truly feel the awe of Allah, who pay all dues on the way of knowing Allah. And only those are able to show all due and true respect and servanthood towards the creator, who were able to recognise and learn all His names and attributes, those true men of the True One who travel at the horisons of the Humanity. Obviously their features depend on the level of their ........................... and their personal rank.