

LESSON 26.

76) BLESSING (LÜTUF) 77) BENEVOLENCE (KEREM) 78) GRACE (İNÂYET)

76) BLESSING (LÜTUF) : → It means goodness.

→ A believer sees blessings bestowed upon him or her as an expression of Allah's boundless mercy. Virtues, goodness, gifts we have are all roses and flowers of His garden. If we contemplate a little, we realize that these blessings did not originate from ourselves. Yes, indeed, it is Allah who does all of the things as if we seem to be doing.

→ Blessings from Allah should encourage us toward glorification, thankfulness and trustfulness Allah not pride, arrogance and conceitedness. Moreover, I suppose that in our conscience it seems that Allah will make other candidates successful to serve as He made us.

(Prizma 4 - Lütuf ve İhsanla İmtihan)

77) BENEVOLENCE (KEREM) : → It means goodness, favor and value.

→ Kerem (benevolence), keramet (miracle), ikram (gift) come from same root word in Arabic. Benevolence (kerem) means that one sets and attaches himself or herself to benevolence and goodness or one's nature is surrounded by feelings to do good things for others. These feelings exist, more or less, in every human. Some people dampen this feeling completely, but some develop benevolent feelings by practicing and this benevolent way becomes a main street for them. Thus, these benevolent people live their lives as trustworthy and brave people, spreading goodness to their environment without any deviation.

→ Benevolence is a very important deepness and immenseness of our Prophet Muhammad (pbuh) who is the pride of entire universe. In fact, whichever characteristic of our Prophet (pbuh) we look at, that character returns in folds to Him since He lived this character perfectly. In one approach, you can call benevolence honest bravery, generosity, and selflessness. They all point the same meaning with minor distinctions. Our Prophet (pbuh) acquired morality which is based on Allah's conduct and He (pbuh) used this divine morality very well without wasting any speck of it. Then Allah returns fruits of having morality based on conducts of Himself in folds to them.

(Prizma 1 - Keremin Kazandırdıkları)

78) GRACE (İNÂYET) : → It means help.

→ The word of "grace" (inayet) means blessing, benevolence, giving help, relief, aid, caring, protection. In Sufism, grace is described as Allah's help to His servant and Allah's protection to His servant from evil.

→ Among the servants of the Quran, "grace" is a technical term encompassing all meanings utilized in an important mission with the special grace of Allah; and often being given unexpected success and blessings in the service of belief; and even in very adverse conditions and times, being protected by a hidden hand without one's power and will; even under the very adverse appearing circumstances, being given tangible or intangible successes, as indicated with the mystery of the Quranic verse " ...it may be that you dislike something that is actually good for you ..."

(KT 9 / Kalb İbresi - İnayet Altındayız)

Match the following words to the definitions:

Blessing (Lütuf)	It means help.
Benevolence (Kerem)	It means goodness.
Grace (İnayet)	It means goodness, favor and value.

Fill in the following gaps:

....., means that one sets and attaches himself or herself to benevolence and goodness, or that one's nature is surrounded by feelings to do good things for others. These feelings exist, more or less, in everyone. Some people dampen these feelings completely, but some develop benevolent feelings by practicing and this way becomes a main street for them. Thus, these benevolent people live their lives as trustworthy and brave people spreading goodness to their environment without any deviation.

The author of the Nur Books (Risale-i Nur) Bediuzzaman said, "Do not worry, we were are under There are great mercies behind apparent troubles" by interpreting prosecutions, guilty verdicts, and exiles as good and beneficial things. In this way, Bediuzzaman utters the understanding of in his life. He even interpreted his jail time as joining the congression of the School of Prophet Yusuf by the order and approval of divine destiny. It is proclaimed glad tidings that servants of the Quran are under holy protection by Allah's grace, and they are always under the surveillance of Allah, and if they respond to calamities with patience and trust in God, they are given good news that they will be given very valuable benefits in the shape of receiving great numbers of blessings and good deeds for tiny struggles.

Praise to Allah in thousand folds that He gave us the opportunity to tell the truth and reality of belief to many people; but I cannot dismiss my worries in this matter. So, even though we are given the opportunity to invite these people to Islam, did we fully utilize this opportunity well in turn? Did we reciprocate these and favors with thanks in the same form given to us? Or, did we just practice things based on our carnal desires?