

LESSON 6.

16) THANKFULNESS (ŞÜKÜR)	17) CONTEMPLATION (TEFEKKÜR)	18) DEVOTION (ŞEVK)
--------------------------	------------------------------	---------------------

16) THANKFULNESS: → It is the feeling of satisfaction and gratitude for any kind of good and kindness; technically the word is used to express the feelings and thoughts given to a human in the light of the creation of all our faculties; it can be expressed and fulfilled by heart, tongue, as well as all other faculties of the human.

→ **Thankfulness by tongue (pronounced);** takes place by accepting and confessing that all imaginable power, strength and the source of all human faculties comes from Allah.

→ **Thankfulness by heart (applied);** knowing that all existing and imaginable blessings and gifts, as well as the ability of using these blessings and gifts comes from Allah; forming and directing one's life depending on this understanding..

→ **Thankfulness by human faculties,** is considered to have the following meaning: making sure that every limb, organ or faculty including every word and thought is used within the frame of the true goal of their creation; making sure that they fulfil the responsibilities of servanthood applicable to them.

→ Also, in some of the reflections it was interpreted as follows: thankfulness by tongue is accomplished by acceptance and remembering, thankfulness of the heart is accomplished by focusing on certainty and direction, thankfulness by human faculties is accomplished by worshiping and following the right path.

→ *"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'"* (İbrahim 7)

(KZT 1 - Şükür)

(Mektubât - 28. Mektup)

17) CONTEMPLATION: → Means daily disciplined thinking, with renewed special excitement, in desire to expose and leave behind emptiness of all worldly unrest.

→ Contemplation, is such a light in the heart that enables us to see and feel the difference of good and bad, gain and loss, beauty and ugliness... Because of this light the universe turns into the book that can be read, and the Verses of the Holy Koran, with the help of this light unveil themselves and reach their own true depth.

→ When a person properly contemplates for an hour, the foundations of faith (erkân-ı imaniye) are established in their hearts. Then, the person starts truly loving Allah and form deep divine love (muhabbet-i ilâhiye), at the same time reaching spiritual joy flying on wings spread wide towards the Hereafter.

→ Achieving contemplation is directly connected to deepening our personal relationship with our Lord, deepening the knowledge, serious research and digging into the point.

(KZT 1 - Tefekkür)

(KT 9 / Kalb İbresi - Tefekkür, Hüzün ve Dua)

18) DEVOTION: → Means great desire, consuming cravings, joy derived from ingenuity, cheerfulness and eagerness.

→ Devotion, in other words enthusiasm means favoring the Beloved one to all other worldly or eternal feelings, and completely closing oneself to any pleasures that come not from Him, but from anything contrasting him.

→ Devotion means not falling into denial or losing hope, rather spreading hope with each breath. It nowhere near being vigorous and merrily spreading enthusiasm.

(KZT 1 - Şevk u İhtiyak)

(İrşad Ekseni - Şevk ve İhtiyak)

Common readings for all the terms:

Match the following words to the definitions:

Contemplation	Showing gratitude and satisfaction for any kind of good and kindness
Devotion	Serious research, digging deep into the topic, disciplined thinking
Thankfulness	Consuming desire, cravings, joy derived from ingenuity, happiness and longing

Fill in the following gaps:

Acknowledging the bounties, (Tahdîs-i nimet) is filling up with for the blessings and bounties of Allah, pronouncing His grace. In other terms, acknowledging the bounties is also seeing the blessings showered upon us by Allah with compassion to our poverty and consideration of our impotence, and without any expectation or return. Flourishing feelings of appreciation to our Lord, that appear as a result of such thinking, and the flowing words that fall down from our lips as the melody of, is the real appreciation.

First of all, in order to, one should hold within initial thought, understanding of the existing situation, some compositions appropriate to the core thought, new ideas and above all these there should be huge desire to find the truth. A person who is able to think in this pattern may continuously come to new judgements or provisions; such a person can attack them with new ideas, thus making these judgements a step to jump further; deriving newer decisions and thoughts, one deepens in his contemplation and becomes dimensional. Later he / she can upgrade one or two dimensional thoughts to three or multi dimensional thinking, and with time passing one can reach the level of the perfect human (insan-ı kâmil) and become a great thinker ("zülcenaheyn").

More than the joy of living, Muslims cherish the longing of eternity and to spread life. As it is known, – means not harming the servanthood, not mourning or becoming hopeless; even in seemingly the worst, the ugliest situations hoping that the Most Merciful has some purpose and compassion in it; waiting in a sad, upset, but hopeful state, and every time entrusting oneself wholeheartedly to Allah.