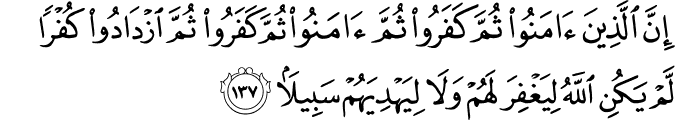
*COMPARISON OF BELIEF AND DISBELIEF*

QUR’AN

*Sura Nisa/Ayat 137:*

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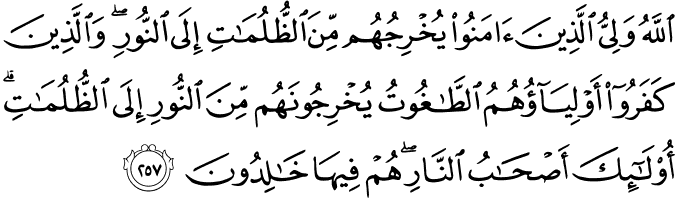
Those who have believed and then disbelieved, then believed, and again disbelieved, and thereafter grown more intense in unbelief, God will never forgive them, nor will He guide them to a way (leading to the ultimate triumph and salvation).(1)

*Sura Nisa/Ayat 143:*

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Vacillating between (the believers) and (the unbelievers), neither with these, nor with those. Whoever God leads astray, for him you can never find a sound way (to follow). (2)

*SuraBakara/Ayat 257:*

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God is the confidant and guardian of those who believe (to Whom they can entrust their affairs, and on Whom they can rely), bringing them out from all kinds of (intellectual, spiritual, social, economic and political) darkness into the light, and keeping them firm therein. And those who disbelieve, their confidants and guardians are the *tāghūt*; bringing them out from the light into all kinds of darkness.**157**Those are companions of the Fire; and they will abide therein.(3)

***157****. The verse may cause one to ask whether the unbelievers whom the t āghūt bring out from the light into all kinds of darkness were in the light. So this statement has been interpreted that, first, it came by way of comparison with the previous statement: God brings the believers out from all kinds of darkness into the light . Secondly, the Tāghūt call the believing people to darkness (unbelief, associating partners with God, transgression, etc.) and try to cause them to fall into it. Thirdly, as stated in a hadīth , everyone is born with a disposition to believe in God and submit to Him, but his parents (and environment) cause them to deviate (al-Bukhārī, “Janā'iz,” 80, 93). This is what the t āghūt do, that is, they strive to mislead generations.*

(1) 4:137/The Quran with Annotated Interpretation in Modern English by Ali Unal

(2)4:143/The Quran with Annotated Interpretation in Modern English by Ali Unal

(3)2:257/The Quran with Annotated Interpretation in Modern English by Ali Unal

HADITH

Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."(4)

Narrated Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)." (5)

(4) SahihBukhari, Belief, Hadith #15

(5) SahihBukhari, Belief, Hadith #25

*COMPARISON OF BELIEF AND DISBELIEF*

First Chapter

We shall explain in five ‘Points’ only five of the virtues of belief out of thousands. (The Fifth Point may be found in the First Chapter of the Twenty Third Word)

FIRST POINT

Through the light of belief, man rises to the highest of the high and acquires a value worthy of Paradise. And through the darkness of unbelief, he descends to the lowest of the low and falls to a position fit for Hell. For belief connects man to the All-Glorious Maker; it is a relation. Thus, man acquires value by virtue of the Divine art and inscriptions of the dominical Names which become apparent in him through belief. Unbelief severs the relation, and due to that severance the dominical art is concealed. His value then is only in respect to the matter of his physical being. And since this matter has only a transitory, passing, temporary animal life, its value is virtually nothing. We shall explain this mystery by means of a comparison:

For example: among man’s arts, the value of the materials used and that of the art are entirely different. Sometimes they are equal, sometimes the material is more valuable, and sometimes it happens that five liras’ worth of art is to be found in material like iron worth five kurush. Sometimes, even, an antique work of art is worth a million while the material of which it is composed is not worth five kurush. If such a work of art is taken to the antiques market and ascribed to a brilliant and accomplished artist of former times, and announced mentioning the artist and that art, it may be sold for a million liras.2 Whereas if it is taken to the scrap-dealers, the only price received will be for the five kurush’s worth of iron.

Thus, man is such an antique work of art of Almighty God. He is a most subtle and graceful miracle of His power whom He created to manifest all his Names and their inscriptions, in the form of a miniature specimen of the universe. If the light of belief enters his being, all the meaningful inscriptions on him may be read. As one who believes, he reads them consciously, and through that relation, causes others to read them. That is to say, the dominical art in man becomes apparent through meanings like, "I am the creature and artefact of the All-Glorious Maker. I manifest His mercy and munificence." That is, belief, which consists of being connected to the Maker, makes apparent all the works of art in man. Man’s value is in accordance with that dominical art and by virtue of being a mirror to the Eternally Besought One. In this respect insignificant man becomes God’s addressee and a guest of the Sustainer worthy of Paradise superior to all other creatures.

However, should unbelief, which consists of the severance of the relation, enter man’s being, then all those meaningful inscriptions of the Divine Names are plunged into darkness and become illegible. For if the Maker is forgotten, the spiritual aspects which look to Him will not be comprehended, they will be as though reversed. The majority of those meaningful sublime arts and elevated inscriptions will be hidden. The remainder, those that may be seen with the eye, will be attributed to lowly causes, nature, and chance, and will become utterly devoid of value. While they are all brilliant diamonds, they become dull pieces of glass. His importance looks only to his animal, physical being. And as we said, the aim and fruit of his physical being is only to pass a brief and partial life as the most impotent, needy, and grieving of animals. Then it decays and departs. See how unbelief destroys human nature, and transforms it from diamonds into coal.

SECOND POINT

Just as belief is a light which illuminates man and makes legible all the missives of the Eternally Besought One inscribed upon him, so too it illuminates the universe, and delivers the past and the future from darkness. I shall explain this mystery with a comparison I saw during a vision, which concerns one meaning of the verse:

God is the Protector of those who believe; He leads them out of darkness into light.3

 It was like this:

I saw in a vision an awesome bridge built between two high mountains situated opposite one another. Beneath the bridge was a valley of great depth. I was on the bridge. A dense darkness had enveloped every part of the world. I looked to my right and saw a vast grave swathed in an unending dense gloom, that is, I imagined it. I looked to my left and as though saw violent storms and calamities gathering amid terrifying waves of blackness. I looked beneath the bridge and imagined I saw a profound abyss. I had a dim torch in the face of this terrifying darkness. I used it and could see a little with its light. A most horrific situation appeared to me. In fact, such awful dragons, lions, and monsters appeared around me and on the bridge in front of me that I exclaimed: "Oh! This torch brings me only trouble!", and I angrily cast it to the ground and broke it. Then on smashing it, the darkness suddenly dispersed as though I had turned on the switch for a huge electric lamp that lit up the whole world. Everywhere was filled with the lamp’s light. It showed everything as it was in reality.

I saw that the bridge I had seen was a highway through a plain passing over even ground. The vast grave I had seen on my right I realized consisted from top to bottom of beautiful, verdant gardens and gatherings for worship, service, conversation, and the rememberance of God under the direction of luminous men. The precipices and peaks on my left which I had imagined to be tempestuous and stormy I now saw fleetingly to be a vast, lovely, and elevated place of feasting, recreation, and enjoyment behind mountains that were adorned and pleasant. And the creatures I had thought to be terrifying monsters and dragons, I saw were familiar domestic animals like camels, oxen, sheep, and goats. Declaring, "All praise be to God for the light of belief," I recited the verse,

God is the Protector of those who believe; He leads them out of darkness into light,

and I awoke from my vision.

Thus, the two mountains were the beginning and end of life; that is, this world and the Intermediate Realm. The bridge was the road of life. To the right was the past, and to the left, the future. As for the small torch, it was the human ego, which is egotistical, relies on what it knows, and does not heed the heavenly revelation. The things imagined to be the monsters were the the events and strange creatures of the world.

Thus, one who relies on his ego, who falls into the darkness of heedlessness and is afflicted with the blackness of misguidance resembles my first state in the vision, which, like with the pocket-torch and due to deficient and misguided knowledge, saw the past in the form a huge grave amid darkness imbued with non-existence. It showed the future to be a stormy and desolate wasteland governed by coincidence, and events and beings, which are all submissive officials of One All-Wise and All-Compassionate to be monsters. Such a person as though manifests the verse,

And those who reject belief, their protectors are the evil ones; they lead them out of light into darkness.4

But if such a man attains to Divine guidance and belief enters his heart, and if the tyranny of his soul is smashed and he heeds God’s Book, he will resemble my second state in the vision. Then the universe will suddenly take on the colour of day and be filled with Divine light. The world will recite the verse,

God is the light of the heavens and the earth.5

Then he will see with the eye of the heart that the past is not a vast grave, but where the groups of purified spirits who each century having performed their duties of worship under the leadership of a prophet or saint exclaim, “God is Most Great!” on completion of the duties of their lives, and fly to elevated abodes, moving on to the past. He will look to the left, and through the light of belief distinguish in the distance a feasting-place of the Most Merciful set up in palaces of bliss in the gardens of Paradise, beyond the mountainous revolutions of the Intermediate Realm and the hereafter. And he will realize that the storms and earthquakes and tempestuous events are all submissive officials, and understand that they are the means for instances of wisdom which though apparently harsh are in fact most gentle, like the storms and rains of spring. He will even see death to be the introduction to eternal life, and the grave, the door to everlasting happiness. You can deduce further aspects for yourself. Apply the reality to the comparison!

THIRD POINT

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 causes 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 pretence, 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...

FOURTH POINT

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 man 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.

(6)The Risale-iNur Collection/The Words/The Twenty Third Word.