**The path of the Prophets**

**YOLUN KADERİ**

Bismihi

<https://fgulen.com/tr/eserleri/fasildan-fasila-2/Bu-Yolun-Kaderi>

Everyone who holds the idea of serving humanity must know that the duty is sacred, the journey is long, the roads are uphill, and that on this path, they will encounter various malicious acts, come face to face with death at every corner, be insulted like a criminal or a vagabond; and many times, even be deprived of basic human rights. They must commit themselves to this sacred path with such awareness. Otherwise, there is a risk that some immature souls, who have faced only insignificant hardships and deprivations, might change their path and direction.

(Fasildan Fasila-2, Bu Yolun Kaderi)

<https://herkul.org/bamteli/yolumuzun-kaderi-ve-vazifemiz/>

**Yolumuzun Kaderi ve Vazifemiz**

September 7, 2014

The Destiny of Our Path and Our Duty

Imam Al-Ghazali refers to sins and bad deeds as "muhlikat" (things that destroy and lead a person to perdition), while he classifies good deeds and righteous actions under the heading of "munjiyat" (actions that save and lead a person to salvation).

Oppressors are doomed to lose!

If the happening of our time are evaluated in terms of Imam Ghazali’s perspective, the various evils of oppressors in the form of tyranny, wickedness, deceit, and revenge can be considered their "muhlikat," while for the oppressed, these same evils can be regarded as "munjiyat." If a person moans with the suffering of the oppressed, lives with this concern, includes them in his prayers and tries to lift their morale as much as possible, while suffering on the one hand, they can still be winning (with respect to the Afterlife).

\*Along history, there have always been those who suffer and those who cause suffering. If those suffering are walking on the right and righteous path, they are winning while the latter are losing. This has always been the case throughout history; the oppressor always lost. As for the oppressed, if they do believe, have a connection with God, struggle for lofty ideals, stand firm for the right and truth, and are repeatedly accosted because of these, their oppression and suffering will become a gain for them.

Many prophets came throughout history, bringing God's message. However, almost all of them were rejected, mocked, and subjected to persecution by their people or enemies.

**Even about the Prophets they said things like "foolish, soothsayers, madmen…" so do not mind even if they call you "assasins"!**

*\** Prophet Noah (peace be upon him) was honored with the duty of prophethood and called people to worship God. He was also blessed with wonders like the miraculous ship he built, but his people still unfairly called him a dotard and mad. If they call you "assasins, gang, leeches" don't even pay attention; don't let it bother you. Consider that they said dotard to a Prophet.

Some irreverent people targeted the Pride of Humanity and they spoke disrespectfully about him. They made ugliest remarks against him such as—God forbid—poet, soothsayer, magician, or ignorant! I ask forgiveness from God for a hundred thousand times.

When you look at the history of humanity, from Prophet Adam to Prophet Noah, and from him to the Last Prophet (peace be upon him), you will see that God's pattern has continued unchanged. What is it that has practically changed? The scenarios have changed according to circumstances; there have been some differences in the forms of oppression and punishment.

We must not fall into disarray!

\* We must accept realities and avoid falling into disarray. If we let questions like, "What will happen now?" scatter our strength, we won't have the energy left to fulfill the actual duties we are responsible for. We will have wasted our energy. We must not fall apart. We should not fall to disorientation. While trying to carry out two tasks, if we take on some third and fourth preoccupation, we will completely lose our focus.

In order to avoid such a fiasco, it is necessary to concentrate on the most important matters. The question we should ask is: The current circumstances have pushed us into this situation. In this situation, how can we work effectively toward our ideals? What alternatives can we generate to continue our service in the current conditions? This is what we should rather consider.

Otherwise, if we get caught up in discussions like, "This oppressor did this, that oppressor did that," or "This libel broadcaster said this, and the other said that," we will end up with scattered minds. Our neurons can't bear it, and our cortex will crack suddenly. Then we will experience failure after failure in our tasks. Therefore, we must not be disoriented.

We should also avoid engaging in thoughts like, "Let's respond to them this way or that way!" Of course, the right to refute, answer, or correct slander always remains valid; lawyers and knowledgeable people will exercise that right as required. But getting into a tit-for-tat mindset, like, "They called me a fox, so I'll call them a rabbit…" these are useless things. Such actions will gain nothing. A rational believer should plan and act in ways that will lead to positive outcomes, asking themselves, "What should I do, how should I act so that my actions can yield some good results?"

**"Did you think you would enter Paradise without experiencing the like of what befell those before you?"**

\*God, by His divine order, subjects people to various tests throughout their lives. In this way, just as diamonds are separated from coal and gold from rocks and soil, He distinguishes the, and pure from the impure, and good from bad. In the Qur’an, God says:

**الم أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ**

*“Alif, Lam, Mim.* Do people reckon that they will be left (to themselves at ease) on their mere saying, "We believe," and will not be put to a test?*”* (Ankabut, 29/1-2).

The path of the Prophets leading to Paradise has certain tribulations of its own. The Qur'an draws attention to this matter as follows:

**أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللهِ أَلاَ إِنَّ نَصْرَ اللهِ قَرِيبٌ**

*"Did you think you would enter Paradise without experiencing the like of what befell those before you? They were visited by such adversities and hardships, and were so shaken as by earthquake that the Messenger and those who believed in his company nearly cried out: "When comes God's help?" Beware! The help of God is surely near!”* (Baqarah, 2/214)

\*God tests His servants to distinguish between those who persevere and carry their efforts to the end, and those who turn back halfway, so that He may show them the results of their deeds. As stated in a verse of the Qur'an, He decrees:

**أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ**

“Did you suppose that you should enter Paradise without God marking out those among you who really strive hard (in His cause), and marking out the patient and steadfast?” (Âl-i İmrân, 3/142)

God does not conduct this test to learn the attitude His servants will adopt, for He (may His glory be exalted) already knows, through His eternal knowledge, who will persevere and who will not. However, He wishes to manifest the truth He knows through His observable knowledge (ilm al-shuhudi), so that His servants may also witness and become aware of it.

“God will make this religion complete; but you are showing undue haste.”

Habbab bin Eret (may Allah be pleased with him) narrates: The Messenger of Allah was sitting at the base of the Kaaba wall, with his head covered. I approached him and said, "O Messenger of Allah, won't you pray to God, so that He helps us?" Upon this, the Messenger of Allah (peace and blessings be upon him) said: "I swear by Allah, the previous nations endured even more terrifying tortures. Some of them were laid in ditches and their bodies were sawed in half with iron saws, yet they did not renounce their religion. Their flesh was torn from their bones, but still, they did not show weakness. Allah will complete this religion; however, you are being hasty. A day will come when a woman will travel from Hira to Hadramawt alone and will fear nothing but wild animals on the way."

Religion allows “retaliation in kind.” Almighty God decrees:

*“*If you have to respond to any wrong, respond (only) to the measure of the wrong done to you; but if you endure patiently, it is indeed better for the patient*.”* (Nahl, 16/126)

The heroes devoted to noble ideals should not use this much of permitted measure to retaliate. with this in mind, the venerable teacher Said Nursi referred to “retaliation in kind” as a “tyrannical rule.”

Heroes of lofty ideals should not use the license for retaliation in kind; with this in mind, the venerable master (Hazreti Pir) referred to “retaliation in kind” as a “tyrannical rule.” As for the matter of harm, as expressed in the hadith: “There should be neither harming nor reciprocating harm.”

Our only concern is to let the noble spirit of the Messenger of God present its beauties in four corners of the world.

 *~~Yahya Kemal ne hoş söyler:~~*

*~~“Sultan Selim-i Evvel’i râm etmeyip ecel,~~*

*~~Fethetmeliydi âlemi şân-ı Muhammedî.~~*

*~~Gök nûra gark olur nice yüz bin minâreden,~~*

*~~Şehbâl açınca rûh-i revân-ı Muhammedî.~~*

*~~Ervâh cümleten görür Allahü Ekber’i,~~*

*~~Akseyleyince Arş’a lisân-ı Muhammedî.”~~*

***It is necessary to think positively, act constructively, and give the trust it’s due.***

You do what needs to be done and leave the rest to God’s mercy and grace. In this regard, Bediüzzaman narrates a thought from Jalal al-Din Khwarazmshah, who defeated Genghis Khan's army several times, while he was heading to battle, his ministers and followers told him: "You will be victorious. Almighty God will grant you triumph." He replied that his duty was to act in accordance with God's command, and that he does not interfere with what falls to God’s part. The commander was conscious that whether to grant victory or defeat is something God decides and that He does as He wills.

Today, with all our effort, we must focus on furthering what has been achieved so far. As for the wrongs that have been done to us—this harm or that harm—we simply say, "May Allah forgive their sins!" And express our pity for them, because if oppressors have belief and are continuing their oppression in spite of their belief, we should feel pity for them. Because, although they are making you winners (for the Afterlife), they are making themselves losers. In the Afterlife, they suffer a punishment for violation law in a general sense. Public rights are God's rights; they will suffer the consequences of violating His rights. Therefore, they will be in a truly pitiable state.

Accordingly, what falls on our part is to pray about those people as, “O God, please guide us and them to Sirat al-Mustaqim (the straight path). Do not let us and them do wrong things. Please do not let us do anything to trouble us in do not let us and them do wrong things. Please do not let us do anything do any deeds to trouble us in the Afterlife and to befall us as a misfortune!”

Right, we are under the responsibility of always thinking positively about both them and ourselves, and acting constructively.

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[***https://herkul.org/herkul-nagme/503-nagme-yolumuzun-kaderi-ve-dogrulugunun-iki-delili/***](https://herkul.org/herkul-nagme/503-nagme-yolumuzun-kaderi-ve-dogrulugunun-iki-delili/)

***503. Nağme: Yolumuzun Kaderi ve Doğruluğunun İki Delili***

***March 10, 2016***

***Glad Tidings to those who Forbear!***

\*The Qur’an has a verse as:

**وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ**

*“*We will certainly test you with something of fear and hunger, and loss of wealth and lives and fruits (earnings); but give glad tidings to the persevering and patient!*”* (Baqarah 2:155)

Thus, it is stated that human will be subjected to various tests, and then glad tidings are given for those who persevere and remain patient in the face of those troubles and sufferings. In the same vein, just as observance of worship, elevate a person’s spiritual degree, trials—considered as negative form of worship—also serve as a means of purification from sins and let that person attain the most exalted levels.

Accordingly the duty that falls to a believer in the situation of God’s subjecting them to various tests is remaining patient at each of them, and also taking this as an opportunity to coming to grips with oneself, making a self-supervision once again, and evaluating whether he or she is keeping up a good stance or not.

A real believer will defy all fears like a gladiator, saying: “all of you, come over me!”

When Bediüzzaman tells about the psychological factors that seize a person he mentions the feeling of fear as well. Fear is the foremost one among the conditions that seize a person, as if one were shackled all over.

On this path, you face the schemes and threats of human and jinn devils: “We will take away your wealth. We will subject you to worldly pressures. We will block your way. We will not allow you to progress. At every corner, we will ambush you once again with a monster. We will question even your most legitimate actions…” They will try to frighten you with such tactics and attempt to deter you from the right path you walk. A believer should face these challenges with a smile and overcome them.

They let you fear by threatening you with depriving you of the world and a good life, and with darkening your future and depriving you of worldly status. They start a bit of payment to you, like throwing a bone to a dog, then they intimidate you by saying, “…otherwise we stop this payment!” They intimidate you by saying that they will cease to give two kilos of coal or a hundred liras… Fear is such a curse, it is such troublesome a virus that a person becomes captivated after once falling to its grasp.

Actually, the gifts like feeling fear and awe are granted to human nature so that a person can fear from God. If the person has a fear of God, respect for Him and lives with an awe of God, then it means that person has attained true freedom, and will defy other fears like a gladiator. He or she becomes able to defy other fears in their entirety.

 ***“*This has but increased believers in faith and submission*.”***

\* The Companions who we had been freed from worldly fears were in a general mood of being devoted to religion and leading a life oriented to the next world. They had become ready even for the worst conditions, thanks to the blessed lights of the Qur’an and their exposure to the aura in the circle of the noble Prophet. They had heartfelt conviction that it was their duty to go through tests time and again, occasionally confront the enemy, face up to happenings that call from material or personal sacrifice and to serve as role models for later generations by standing perfectly firm in face of all dangers and threats. The news they had received from God and His Messenger had diffused into them so much—to their bones and neurons—that they believed these more than they believed their own existence.

The following verse legendizes their faith, courage, steadfastness, and submission:

**وَلَمَّا رَاَ الْمُؤْمِنُونَ الْاَحْزَابَ قَالُوا هٰـذَا مَا وَعَدَنَا اللّٰهُ وَرَسُولُهُ وَصَدَقَ اللّٰهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْليمًا**

*“*When the (true) believers saw the Confederates before them, they said: "This is what God and His Messenger promised us, and God is true and so is His Messenger. This has but increased them in faith and submission*”* (Ahzab 33:22)

The Companions did not panic even in circumstances that would make other people feel panic. On the contrary, this increased them in faith and submission. In the same way—God willing—the devoted souls in our time will also have the same stance in the face of different troubles and plights, never get panicked and fulfill their duty and responsibilities properly. Even if troubles and misfortunes befall them from all sides, they say like the Companions, “This is what God and His Messenger promised us…” and walk on.

"Or do you think that you will enter Paradise without facing the trials that befell those who came before you?!" \*Allah Almighty tests His servants to distinguish those who endure with patience and carry on their struggles to the end from those who turn back halfway, and to show them their deeds. As a matter of fact, in one verse of the Quran, He says:

**أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ**

*“*Did you suppose that you should enter Paradise without God marking out those among you who really strive hard (in His cause), and marking out the patient and steadfast?*”* (Al Imran 3:142).

God does not enforce these tests in order to “learn” the attitude His servants will take, for He already knows with His eternal knowledge who will or will not show patience. However, He wills to show it to His servants and let them know with His *ilm al-shuhudi*, knowledge of the “observable” reality.

The path of the Prophets which leads to Paradise has certain hardships of its own. The Qur’an draws attention to this fact as follows:

**أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللهِ أَلاَ إِنَّ نَصْرَ اللهِ قَرِيبٌ**

*“*Do you think that you will enter Paradise while there has not yet come upon you the like of what came upon those who passed away before you? They were visited by such adversities and hardships, and were so shaken as by earthquake that the Messenger and those who believed in his company nearly cried out: "When comes God's help?" Beware! The help of God is surely near!*”* (Baqarah 2:214)

Do you think you will enter Paradise without facing the calamities and troubles that befell those who came before you, without those shaking storms swirling around your heads, and without reaching the point where even the prophet and those with him will nearly say, "O God, when will Your help come?"

**Of these two substantiations, take the positive one to your right and take the other to the left; then run to four corners of the world for the sake of making people love God!**

Do you have any doubts that you could be walking on any other path in contradiction with the Miraculous Qur’an and the Sunnah, except for being on the very path walked by Abu Bakr, Umar, Uthman, Ali, the Ten Companions (Ashara al-Mubashshara, and the family of the Messenger of God? Do you have any other concerns but letting the exalted name of God Almighty be recognized? Do you have any other wishes, expectations, or goals except for letting everybody know about the Pride of Humanity and establish a certain degree of relation with him?

In addition to your walking in the light of the correct disciplines and principles, there is another substantiation you cannot dismiss, indicating in the negative sense that you are carrying out proper deeds: oppressors cannot stomach the services you do and trying to destroy the things you are doing in different parts of the world. This is also is a proof for your being righteous; if they cannot stand the fact that God Almighty enabled the self-sacrificing and faithful children of our people to realize things those like Hajjaj the Oppressor, Yazid, Amnofis the Pharaoh, and those from the West could not do in three centuries. This too indicates in the negative sense that you are on the right way.

After you have tested yourself with reference to the Qur’an and Sunnah, after you have checked once more that you are not running after any worldly target, and after you have subjected yourself to a serious self-supervision, if you are still able to say, “praise be to God, the path we are walking is the very path for which we pray forty times a day by saying “guide us to the Straight Path,” which is the path of the Prophets, truthful ones, martyrs, and righteous ones. On the other hand, if counterparts of Amnofis, Hitler, and Julius Caesar are against you, then I swear by God that the path you walk is proper.

Of these two substantiations, take the positive one to your right and the other to your left. With God’s permission and help, lean on them like a staff for support. Without any hesitation and by adding further speed to your existing speed, run to four corners of the world for the sake of letting people love God!

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<https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz>

**Fethullah Gülen, Çizgimizi Hecelerken**

**The Noble Prophet in the face of Calamities and Tribulations**

**Question:** What were the calamities and tribulations that the Prophet (peace be upon him) faced, and how was his attitude against them?

It is very important for the effectiveness of a task that positive and proper behaviors are practiced by a role model, by people who are in a position of representation. That is, if a person is explaining prayer (salah), he should observe it in such a way that those watching from the outside should say, “Even if this person had nothing else, just seeing this prayer proves that they are on the right path.” Of course, the person should pray like this because it’s the proper way to observe it, not for the sake of what others might say. So much so that those who witness that person at prayer should believe even if they normally don’t, thanks to the charm of the prayer he observes. It is always necessary to be a standard-bearer at representation.

Considering the attitude he adopted in the face of various kinds of troubles and misfortunes that befell him, the Master of the Prophets who is a role model for humanity, was the paragon of good examples at representation, along with communicating the message in the best way.[[1]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn1)

Here’s the translation of the provided text:

For example, one night when the noble Prophet (peace and blessings be upon him) went to rest, he tossed and turned until morning, unable to sleep. Yes, he turned from side to side, sighing and bent over in distress. In the morning, his blessed wife asked him, “O Messenger of Allah, were you sick last night? You seemed to suffer a lot.” The Messenger of God (peace and blessings be upon him) replied, “While preparing my bed, I found a date that had fallen on the ground. I put it in my mouth, but then I remembered that sometimes dates from charity or zakat are kept in our home. What if this date was one of them! I spent the whole night thinking about it, turning from side to side in distress, and I couldn’t sleep at all.”[[2]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn2)

As is known, charity and zakat were forbidden for him.[[3]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn3) On the other hand, that date could be one of those brought as present, and this probability was stronger than others since things given as charity and zakat would never stay in his home until the night; they would be distributed as soon as they came. How can it ever be possible someone who has such a sensitive attitude even against the least bit of doubt and who always leads a life with such sensitivity to approach something definitely haram/forbidden? He was exclusively sensitive against contaminating his spiritual world even with the least bit of dubious thing.

At another time, when he is about to start leading the prayer as the imam—let my soul be sacrificed for him—something flashes in his mind and he heads for his own room immediately. He enters his blessed room short of breath, does what he will, and returns back for the prayer. And later he explains the situation that while he was about to start the prayer, there had been something to be distributed to the poor in his home. If he started praying without fulfilling that, he feared that it could busy his heart at prayers. Then he went home and told his wife Aisha to give it immediately to where it should be (I wished to be freed from a responsibility and start to pray thus).”[[4]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn4)

Even if third persons merely look at the noble Prophet’s generosity, sensitivity about charity, and his attitude against worldliness, they will say to themselves, “Apart from everything else, even this person’s exemplary attitude and stance can be taken as basis for evaluating him.”

It is also possible to take his pilgrimage and fasting within this frame and make the same evaluation. For example, he observed extended-fasting[[5]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn5) (adding the next day to his fasting without breaking his fast), but when another man attempted to do the same, he would warn that person and tell the latter that he could not resist it.[[6]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn6) With his special concentration, he would handle that condition and mention that God lets him eat and drink.[[7]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn7)

Actually, he was virtually becoming unresponsive to things of material and bodily nature, thanks to his concentration and the ample clime of the attractive wonders therein. What would these mean to him! As it is seen today in some Far-Eastern societies it is possible to remain without food and drink to a certain extent. However, the Messenger of God was experiencing it in such a joy of worship that all of these indicate that God created him as an example for demonstrating the most perfect example of everything. God Almighty demanded him to constantly observe worship until the appointed hour of death, and it really happened thus.[[8]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn8)

The exemplary stance and power of representation of the Master of the Prophets (peace be upon him) were manifested most clearly in the face of calamities and tribulations that befell him also. Indeed, the Messenger of Allah (peace be upon him) was subjected to the greatest of trials most of the time; this was because it was the result of the divine code and convention. He stated this truth by saying t**hat the people who are tested the most severely are the prophets, then those closest to them in piety, and then others (who follow them) according to their level**[[11]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn11) أَشَدُّ النَّاسِ بَلَاءً اَلْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ (In some narrations,[[9]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn9) it mentions the righteous (salih ones) after the Prophets, and in weaker narrations, it mentions the saints after the prophets[[10]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn10)).

This means that the higher a person stands, the more misfortunes they face. Just as cold, snow, storms, and blizzards first strike the peaks, so too do hardship and sufferings first afflict the people at the top. And if calamity decided to settle somewhere and not leave, it settles around those peak personalities and therefore there is winter at one side of those exalted figures constantly. As for the places close to the peak, they also get their share from those snow, hail, and clouds in different seasons. The issue needs to be understood this way in the first place, because it is a Divine custom. If it does not happen thus, there is a possibility that those who look at these persons in the position of representation might say, “he is obviously enjoying himself!

"At the same time, if these people were not subjected to calamities and tribulations, they could not serve as a book to be read, a guide to be imitated, or a leader to be followed in terms of the attitude to be taken in the face of certain trouble and misfortunes that put people in distress. For this reason, it is crucial that these tribulations befall those people first.

 In order to be a leader to be followed, a person to be imitated, or a book to be read in the face of calamities and tribulations, it is crucial that these troubles befall them first. This pattern applies not only to the Prophets—there will come no new Prophet after the Last one anymore—but also to great saintly persons who uphold the heritage of the Prophets, for they too are in a position of guidance.

. Tribulations come to these people like a downpour; and when they do not, these guides almost feel panic and worry that there may have been a break in their connection with God. How beautifully the poet Fuzuli puts it:"

“O Lord, with the calamity of love, please make me acquainted;

Do not separate me from the calamity of love, even for a moment."

Actually, one should not ask for calamity from God, but on the contrary wellbeing and goodness. However, those great people see the state of utterly being forsaken within the frame of being left to a physical and animal life. It is as if people like the noble Prophet and our mother Aisha were subjected to troubles in such a way that those misfortunes almost became a part of life for them (i.e. in case of leading a life without any troubles, a believer should doubt being in those people’s footsteps). In addition, it is also possible to say that they were specially prepared in terms of forbearing troubles so that they could serve as guides in this respect.

Thus, I hold the opinion that it will be beneficial to revise the life story of the Last Prophet, who spent almost every scene of his life with suffering.

First of all, it’ll be good to emphasize the following point: the noble Prophet had a very sensitive and receptive soul. When you looked around, he was able to read what passed inside those people by their looking. He was able to clearly read people and their feelings, and thus he would forbear very negative things. Had he not been so much sensitive and receptive, it would not be possible for a door to open for him to the heavenly realms. Together with having a soul that felt and experienced the physical and metaphysical alongside, he possessed an immensity to enable him to reach the other realm instantly by taking half a step. He would feel suffering with the crying of an orphan and even cry in sobs sometimes. Surely, he would keep his composure and resist where he should. Like Bediüzzaman also puts it, his combining opposite qualities within himself was an immensity of his and was a proof for his being a true Prophet.[[12]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn12)

Now let us take a look at some scenes from the life of that Prophet who has such a high degree of responsiveness:

That sensitive soul was orphaned at early childhood; he felt his mother’s suffering as a widow when he was merely two-three years old, and constantly lived with these feelings inside for a lifetime. And he spent a long period of his later life in his grandfather’s home. Other people had their fathers together but he had lost his father even before he was born. His life passed like that until he was four—or six according to the stronger narration. Just before he was about to reunite with his mother and feel her warm caress, she too passed to the other world. When he was around eight or ten years old, his grandfather also cuddled him as “my child” God also took him to His presence. As a matter of fact, each of these is a different and great trial of its own. At the 8th year of his mission as a Prophet—this year is named as the year of sorrow—God Almighty took away his wife Khadija and his uncle Abu Talib, his two major supports.

When all of these are taken into consideration in depth, it will be understood that each of them was a great trial and affliction in a separate wavelength. So it seems the Master of the Prophets went through intertwined trials. This to such an extent that in terms of causality he had no guardian left and God Almight was virtually telling him, “You must have no other guardians. I am sufficient for you. You will always say, “God is sufficient for me, what a good guardian is Heحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَك۪يلُ [[13]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn13)

And also take your followers behind you and be an example for them. Or you will say, “God is sufficient for me,” حَسْبِيَ اللّٰهُ [[14]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn14) solely rely on Me, trust in Me, and feel in your soul submission, resignation, and committing your affairs to Me.” Other people too may have had this feeling profoundly in their souls. When they felt a longing for the Afterlife and a desire for going there started burning in them, they suppressed this feeling with their reason; while they almost had an intention for walking to the Afterlife so sweetly, they stepped back and consented to their personal fate.

Finally, I would like to state one more point about the blessed life of the Messenger of God. The noble Prophet was so much accustomed to his friends that one month before he passed, he raised his head and looked at his Companions, and then turned his head away again and started crying. And then he repeated this act.[[15]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn15) It is beyond explanation how considerate that person is, given that he has so much care about his environment and feels a deep connection with them. Without too much further talk, I am leaving the rest to your understanding.

While he had such sensitivity, one day he saw that the people who frequented his circle were under serious threat and could not come near him easily; their meetings were always evasively realized here and there. In that case, he formed groups of a few people and sufficed with those. Those days, at least he had a wife who suited his horizons, who would listen to his concerns and engage in spiritual exchange with him when he returned home. When God took her too away from him, he remained alone with his orphaned children at about eight or ten (or 10-15) years old. His elder daughters Zaynab and Ruqiyah may have been married by then. When their mother was gone, they lost their primary point of support. We can only understand what a difficult situation it is by personally experiencing it. You imagine the depth of his suffering: violence that threatens him outside, and loneliness at the home he is accustomed to. This was the scale of the adversities he faced.

God was letting him taste this kind of trials and preparing him for heavier ones. He would also witness deaths of his children in later life, because he was a guide in every respect for other people to follow; those in his path too would suffer the same things. While he went through such a succession of trials, the noble Prophet never reacted with crying out and lamentation. It is necessary to take his sensitivity into consideration for the sake of understanding what an impact such happenings make on such a sensitive soul and how he felt them in his bosom; only then can it be possible to understand the dimensions of the trials he went through.

After the passing of a certain relative of mine, I still miss him so much and yearn to see him once at night. If you can be elevated to the God’s Messenger’s level of sensitivity—which is not possible—then you will see how intolerable things he forbore in this regard. He was very sensitive and that sensitivity was a means of very great suffering for him. It is necessary to evaluate the trials he experienced accordingly.

We see another of his trials when he left Mecca. His relation and connection with Mecca is very different from the relation any of us may have with our hometown. While the noble Prophet was well aware of his own position, he was similarly conscious of his being nourished from the same Divine source along with the Kaabah, which is the center of the earth and is the earthly equivalent of Sidrat al-Muntaha (Lote Tree of the Farthest Limit/the Ultimate boundary of closeness to God). So in spite of this deep relation, he had to separate from the Kaabah, which we can call an equivalent of himself.[[16]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn16)

With the Hijrah (Migration) he was not merely in a situation of leaving his home but also a blessed place which serves as the locus of manifestations for the Beauty of God Almighty every day.

Together with that, after he went to Medina, he was banned from praying towards the Kaabah for 16 or 18 months. When the entirety of this sayings are taken into consideration it will be seen that the noble Prophet always had an eye for turning toward Mecca and cherish an expectation for being turned to the Kaabah again. Upon this, the Qur’an would address him thus, “Certainly We have seen you (O Messenger) often turning your face to heaven (in expectation of a Revelation. Do not worry, for) We will surely turn you towards a direction that will please and satisfy you. (Now the time has come, so) turn your face towards the Sacred Mosque. (And you, O believers,) turn your faces towards it, wherever you are…”[[17]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn17)

While leaving Mecca, the master of the Prophets was fully in such a mood and he said with deep feelings in address to the Kaabah that he would not leave it had they not forced him to leave, and added “O Kaabah, God is my witness that I love you so much!”[[18]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn18) Hence, in addition to being deprived of his home and hometown he also buried the suffering of deprivation from the Kaabah in his bosom, because he was an example for those forced out of their home and hometown. In this regard, it can be said that not a single scene of the nobel Prophet’s lifetime passed without a trial.

Likewise, the Messenger of God was faced with an attempt of assassination by an unfortunate man while sitting somewhere one day. As it happens with some media organs in our time, in the noble Prophet’s time as well, some callous ones would pursue some conspiracy almost everyday and continually seek “execution with no judgment.” They organized assassination against the master of the Prophets maybe some ten times then.[[19]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn19) Sometimes they threw stones at him, and sometimes they came for him with swords. Such incidents amounted to such a level that this great personage of trust retreated to his bed alone one day, he had a thought as “I wish someone to come and stand guard near me so that I could get a bit of sleep!” While he was thinking so, Sa’d ibn Abi Waqqa came alon his sword. Upon the noble Prophet’s asking, he introduced himself and said, "I came with the thought, 'Let the Messenger of Allah sleep in peace; I will guard your door so that nothing happens to you.'"[[[20]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn20)] The truth is, it is possible to see glimpses of different trials in almost every phase of the life of our Prophet. Allah Almighty tested him with fear in Medina. This alluded to in the verse: "We will certainly test you with a measure of fear, hunger, loss of wealth, lives, and fruits; but give glad tidings to those who patiently persevere!"[ [[21]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn21)]

Yes, that Universal Guide lost some of his Companions during the Battle of Badr. In other words, the master of the Prophets, who endured everything to such a degree, was also tested by losing the Companions who stood by him and with whom he acted together up to a certain point.

Just as he was tested with the hardships that befell him, he also had a conscience that deeply felt in his soul the weight of potential calamities that might befall them. For example, some of those close to the Prophet at the time of the Battle of Badr said, "We set out to pursue a caravan and to recover the wealth that the Meccans took from us. We had no consideration as fighting!" Even if they had not uttered such words, it is clear how heavy such a possibility weighed/would weigh on him. When we think of this, not by putting ourselves in their place but by considering those who believed in him, left their homes for his sake, or those who opened their homes to others it will be understood what a great trial for the noble Prophet it was for his followers to say this or similar things.

The Prophet (peace be upon him) would face another significant trial after Badr, encountering a storm (the Battle of Uhud) so intense that it would almost devastate everything and take around seventy Companions with it into the afterlife. Among the martyrs taken by this storm was the Prophet’s uncle, Hamza. This meant that the Prophet's (peace be upon him) pains were now compounded by the sorrow of losing his uncle. Indeed, he had also lost his cousin, Ubayda ibn al-Harith ibn Abdulmuttalib, at Badr. This chain of tribulations continued, and during the Battle of the Trench, he encountered the betrayal of the local Jews in a different way, ultimately being compelled to expel them from Medina, despite the gossip that both past and present hypocrites would spread.

In modern times, the accusation that he himself violated the agreement known today as the "Constitution of Medina" was yet another distinct trial for the Prophet (peace be upon him). When he arranged the marriage between Zaynab bint Jahsh and his adopted son, Zayd ibn Harithah, and later, by Allah’s command, married Zaynab after Zayd had divorced her, for the wisdom that it could serve as an essential for Islamic law. This became another trial for him. [[22]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn22) Furthermore, the occasional minor worldly requests from his pure wives (Ezwaj al-Tahirat) also presented trials for him. Throughout his noble life, these tests continued incessantly.[[23]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftn23)

As can be seen, the Prophet (peace be upon him), who is the ultimate guide and the most perfect and honorable example, stands as the finest model for us in every matter, including enduring tribulations. For this reason, we can say that the greatest favor Allah has bestowed us through him is the ability to and follow and adhere to him. May our Lord guide us to follow his example in all ways.

[[1]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref1) Bkz.: Ahzâb sûresi, 33/21.
[[2]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref2) Ahmed İbn Hanbel, el-Müsned 2/183; Ebû Ya’lâ, el-Müsned 12/132.
[[3]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref3) Bkz.: Müslim, zekât 167; Ebû Dâvûd, harâc 19, 20.
[[4]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref5) Buhârî, ezân 158; et-Taberânî, el-Mu’cemü’l-kebîr 17/354.
[[5]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref5) Bkz.: Buhârî, savm 49; Müslim, sıyâm 57, 58.
[[6]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref6) Bkz.: Buhârî, savm 55; Müslim, sıyâm 181.
[[7]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref7) Bkz.: Buhârî, savm 49; Müslim, sıyâm 57, 58.
[[8]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref8) Bkz.: Hicr sûresi, 15/99.
[[9]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref9) İbn Mâce, fiten 23; Ahmed İbn Hanbel, el-Müsned 1/172.
[[10]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref10) el-Gazzâlî, İhyâu ulûmi’d-dîn 4/28; es-Sehâvî, el-Makâsıdü’l-hasene s.117.
[[11]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref11) Tirmizî, zühd 57; İbn Mâce, fiten 23; Dârimî, rikak 67.
[[12]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref12) Bkz.: Bediüzzaman, Âsâr-ı Bedîiyye (Şuâât-ı Mârifeti’n-Nebi) s.233.
[[13]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref13) Bkz.: Âl-i İmran sûresi, 3/173.
[[14]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref14) Bkz.: Tevbe sûresi, 9/129.
[[15]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref15) İbn Sa’d, et-Tabakâtü’l-kübrâ 2/256; et-Taberânî, el-Mu’cemü’l-evsat 4/20.
[[16]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref16) Tirmizî, menâkıb 68; İbn Mâce, menâsik 103; Ahmed İbn Hanbel, el-Müsned 4/305.
[[17]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref17) Bakara sûresi, 2/144.
[[18]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref18) Tirmizî, menâkıb 68; İbn Mâce, menâsik 103; Ahmed İbn Hanbel, el-Müsned 4/305.
[[19]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref19) Ebû Nuaym, Delâilü’n-nübüvve s.489-490; el-Beyhakî, Delâilü’n-nübüvve 3/180-181.
[[20]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref20) Buhârî, temennî 4; Müslim, fezâilü’s-sahâbe 39-40.
[[21]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref21) Bakara sûresi, 2/155.
[[22]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref22) Bkz.: Ahzâb sûresi, 33/37-38.
[[23]](https://fgulen.com/tr/eserleri/cizgimizi-hecelerken/bela-ve-musibetler-karsisinda-efendimiz#_ftnref23) Bkz.: Ahzâb sûresi, 33/28-34; Tahrîm sûresi, 66/1-5.