بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَ الصَّلاَةُ وَ السَّلاَمُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ

اللّٰه- ALLAH (Jalla Jalâluhu) – Part-2

***The examples about the proofs of îmân in Allah and rejecting naturalism****.*

“قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوَاتِ وَاْلاَرْضِ[[1]](#footnote-2) With istifham inkârî[[2]](#footnote-3), this noble âyah shows the existence and wahdâniyyah of Allah are with the degree of self-evident, by saying: “There cannot and should not be any doubt about Janâb-i Haqq”.

… O, man! Know that, there are terrifying words which are spoken by people and reeks of irreligiousness. The people of îmân use them unknowingly. We shall explain three of the most important of them.

**The First:** “أوجدته الاسباب” That is: “Causes create this thing.”

**The Second:** “تشكّل بنفسه” That is: “It is formed on its own and comes into existence, and it comes to an end on its own.”

**The Third:** “اقتضته الطبيعة” That is: “It is natural, nature necessitates and creates it.”

Yes, since beings exist and are not denied. Also, each being artistically comes into existence with hikmah. Also, since each is not uncreated but newly comes into existence. In any way, O mulhid! This being, for example, this animal, you will say either that the causes in the universe create it, that is to say, it comes into existence through the gathering of causes, or that it is formed on its own, or that it comes into existence with the effect of nature as a requirement of nature, or that it is created through the Qoudrah of a Qadîr Zuljalâl. Since, by reason, there is no way apart from these four, if the first three are definitely proved to be inconceivable, void and impossible, the way of wahdâniyyah, which is the fourth way, necessarily and self-evidently will be proven without a doubt.

**AS FOR THE FIRST WAY:**

It is the formation of things and the existence of beings through the gathering of the causes in the universe. We mention only three of its many impossibilities.

**First:** There are hundreds of jars and bottles filled with extremely various substances in a pharmacy. A living compound is demanded from those medicaments. To make a living wondrous panacea is also requested from them. We came and saw most of the ingredients of that living compound and panacea in the pharmacy. We examined each of the compounds. We see that the component partshave been taken in various amounts from each of the jars and bottles with an appropriated measure, one or two ounces from this, three or four from that, six or seven from the next, and so on... If one ounce more or less is taken, that compound cannot possess life and cannot display its special quality. We also examined that living panacea. A substance has been taken from each jar in a different measure that if it was an ounce more or less, the panacea would lose its special quality.

While the number of the jars exceeds more than fifty, as though having been taken from each with a different measure, their component partshave been taken with different amounts. Is it in any way possible that, various amounts taken from each of those bottles, only those amounts may spill, go together and gather to form the compound, due to the bottles and jars having been knocked over by the impact of a strange coincidence or stormy wind? Is there anything more superstitious, impossible and void (bâtil) than this? If a donkey rises twofold in being an ass and then becomes a human being, it will run away saying: “I do not accept this idea!”

Thus, like this example, each living being surely is a living compound and each plant is like a living panacea that is composed of numerous component parts,various substances and materials that have been taken in extremely precise measure. If it is attributed to causes and elements and it is said: “Causes created it”, it is unreasonable, impossible and void (bâtil) a hundred times over, just as the composed paste in the pharmacy comes into existence due to the bottles being knocked over.

**In Short:** The substances needed for life in this great pharmacy of the ‘âlam, which are taken with the measure of Qadar and Qadhâ[[3]](#footnote-4) of the Past-Eternal Hakîm, can only come into existence through a boundless hikmah, infinite ‘ilm and all-encompassing irâdah. The unfortunate person who says: “They are the work of universal elements and causes and nature which are blind, deaf and which stream like a flood” is more foolish than a crazy, delirious foolish drunk person who says: “That wondrous panacea has been formed by itself due to the bottles being knocked over.” Indeed, such kufr is to talk nonsense in a stupid, drunken lunatic way.” The Twenty-Third Flash

“In every particle -in its motion and in its motionless- two nûrs of Tawhîd shine like two suns. For as is proved briefly in the First Indication of the Tenth Word and in detail in the Twenty-Second Word, **if every particle is not an official of Allah acting with His permission and under His authority, and if it is not changing within His ‘ilm and qoudrah, then every particle must have infinite ‘ilm and limitless qoudrah; it must have eyes that see everything, a face that looks to all things, and authority over all things**. For every particle of the elements acts, or can act, in an orderly fashion in all animate beings. But the order within things and laws according to which they are formed differ from one thing to the next. If their order was not known to the particles, the particles could not act, or even if they could act, they could not act without error. And yet, they act without error. In which case, the particles which are performing their duties in beings are either acting with the permission and at the command, and within the ‘ilm and at the irâdah, of the owner of an all-encompassing ‘ilm, or they themselves must have such an all-encompassing ‘ilm and qoudrah.

Yes, all particles of air can enter the bodies of all animate beings, the fruits of all flowers, and the structures of all leaves. They can act within them, although the way the beings are formed is all different and their order and systems quite distinct. As though the factory of a fig was a loom for weaving cloth and the factory of a pomegranate, a machine for producing sugar, and so on; the programmes of their structures and bodies all differ from each other. A particle of air, then, enters or can enter all of them. It takes up its position and acts in a wise and masterly fashion without error. And on completion of its duty, it departs. A mobile particle of mobile air, therefore, either must know the forms, shapes, measures, and formations with which plants and animals, and even fruits and flowers, are clothed or else it must be an official acting under the command and irâdah of one who does know.

Similarly with a stationary particle of stationary earth: since it has the ability to be the means and place of cultivation for all the seeds of all flowering plants and fruit-bearing trees, either there must be in the particle itself or in the handful of soil that is its little house ma’nawî machinery and factories in good working order to the number of the varieties of the trees and plants, and flowers and fruits -in fact, it is in every single particle that there must be a factory peculiar to it and all the equipment and machinery necessary for the running of the factory- or else it must have a miraculous ‘ilm and qoudrah that knows all things about all things and creates everything from nothing; or, those duties are performed at the command and with the permission, the power and might of One ‘Alîm of All Things and One Absolutely Qadîr.” The Thirtieth Word-Second Aim-1st Point-1st Matter

***Third example: The following example compares the way of shirk and wahdah about the creation of things.***

“The creation of things is either from non-existence or from the elements and other beings in the form of composition. If attributed to a single Being, that Being is bound to have all-encompassing ‘ilm and qoudrah that prevails over all things. In this way, the giving of external existence to things whose forms are present in His ‘ilm or who exist as ‘ilm, and bringing them out of apparent non-existence, is as easy and simple as striking a match or spreading a special liquid over invisible writing in order to reveal it, or transposing an image from photographic film to paper. Through the command of “Kun fayâkun!”[[4]](#footnote-5) and it is, As-Sâni’ brings into external existence from apparent non-existence things whose plans, programmes, and ma’nawî proportions are present in His ‘ilm.

If it is in the form of constructing and composition, and not creating from non-existence and nothing, and in the form of gathering together from the elements and surroundings, it resembles the members of a regiment mustering at the call of a bugle after having dispersed to rest, and the soldiers collecting together in regular and orderly fashion, and in order to facilitate this exercise and preserve their positions, the whole army being like the power, law, and eye of its commander. In exactly the same way, as though they were the power, law, and officials of As-Sultân of the Universe, the minute particles under the command of that Sultân-together with the beings with whom they have contact- are mobilized according to the principles of His ‘ilm and qadar and the laws of His pervasive qoudrah. In order to form a living being, they assume a specified measure and proportion, which resembles a ma’nawî mould specified by ‘ilm and qadar, and there they stop.

If things are referred to different hands and causes, and to nature, then as all the people who have reason agree, no cause can in any way create from nothing and non-existence. For causes do not possess comprehensive ‘ilm and all-pervading qoudrah, and non-existence would not be only apparent and external, it would be absolute. And absolute non-existence can in no way be the source of existence. It which case, creation would be in the form of composition. But if in the form of constructing and composition, the particles of a fly or a flower could come together only with innumerable difficulties after collecting the body of a fly and parts of a flower from all over the earth and passing them through a fine sieve. Even having come together, since there would be no ma’nawî moulds and moulds existing as ‘ilm to preserve them in orderly form without dispersing, physical, natural moulds, in fact moulds to the number of their members, would be necessary so that the particles that had come together could form the bodies of those living creatures.

Thus, the ascribing of all things to a single Being is so easy as to be wâjib and the attributing of them to numerous causes so difficult as to be impossible and precluded. Similarly, if all things are ascribed to Al-Wâhid Al-Ahad, they become valuable, full of art, meaningful, and powerful to the utmost degree at the same time as being infinitely cheap. While if, on the way of shirk, they are ascribed to numerous causes and nature, they become valueless and completely lacking in art, meaning, and power, as well as being infinitely expensive.

For since a man who joins the army becomes connected with its commander-in-chief and he relies on him, he gains the ma’nawî power of the army, if it is necessary. And since the power of the army is his reserve force, he acquires a physical strength far exceeding his individual strength. And since because the army carries them, he is not compelled to carry the sources of that significant strength of his and his ammunition, he will be able to carry out superhuman works. Despite being a single private soldier, he may capture an enemy field-marshal or compel all the inhabitants of a town to migrate, or capture a citadel. His works will be extraordinary and of great worth.

If, however, he leaves the army and remains on his own, he will lose that miraculous ma’nawî power, qoudrah, and force, and be able to perform only insignificant, valueless works in accordance with his personal strength like a common irregular soldier. His achievements will diminish proportionately.

In exactly the same way, just as an ant may defeat the Pharaoh, a fly may defeat a Nimrod, and a microbe may defeat a tyrant, on the way of Tawhîd everything becomes related (intisâb) with Al-Qadîr Zuljalâl and relies on Him. So too a seed the size of a fingernail may be a workbench which is the source and store-house of all parts and members/equipment of the tree while bearing a tree the size of a mountain on its shoulders. Each particle, too, through that relation (intisâb) and reliance, can perform innumerable duties which are the forming of shapes that have a hundred thousand sorts and arts. The works in which those tiny officials and very fine soldiers are manifested on are extremely perfect, artful and valued. For the one who makes those works is Al-Qadîr Zuljalâl. He put those works in their hands and made them veils. Whereas, if attributed to causes on the way of shirk, the work of the ant would have been as insignificant as the ant, and the art of the particle would have remained no value even as much as a particle and everything would have been of no avail both ma’nawî (spiritually) and physically so that no one would buy the huge world for five coins.

Since the haqiqah is this; and since as we see with our own eyes everything is infinitely valuable, and full of art, and meaningful, and powerful; most definitely there can be no way other than the way of Tawhîd. If there was, it would be necessary to change all beings, empty the world into non-existence, and then refill it with meaningless junk, so that a way could be opened up to shirk.” The Rays (32-35 )

***The Fourth Example is one of the proofs which proves that the wondrous hikmah and art of the creations dismiss the causes from effectiveness and indicates that The Creator and producer of the causes has the effect.***

“اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ[[5]](#footnote-6)We look at things which appear to be causes and effects in the universe and we see that the most elevated cause possesses insufficient power for the most ordinary effect. This means that causes are a veil, and something else makes the effects. To take only a small example out of innumerable creatures let us consider the faculty of memory, which is situated in man's head in a space as tiny as a mustard seed: we see that it is like a book so comprehensive -indeed, like a library- that within it is written without confusion the entire story of a person's life.

What cause can be shown for this miracle of qoudrah? The grey matter of the brain? The simple unconscious particles of its cells? The winds of coincidence? But that miracle of art can only be the work of a Sâni’ Al-Hakîm Who, in order to inform man that all the actions he has performed have been recorded and will be recalled at the time of accounting, writes out a small ledger from the great book of man's deeds to be published at the resurrection, and gives it to the hand of his mind. Thus, since they are comparable to man's faculty of memory, make an analogy with all eggs, seeds, and grains, and then compare other effects to these small and comprehensive miracles. Because whichever effect and work of art you look at, it contains such wonderful art that not only its common, simple cause but if all causes were to gather, they would declare their impotence before it.

For example, suppose the sun, which is imagined to be a large cause, to possess will and consciousness; if it is said to it: "Are you able to make a fly?", of course, it would reply: "Through my Khâliq's bounty, there is plenty of light, heat, and colours in my shop, but such things in the fly's being as eyes, ears, and life are neither in my shop nor are they within my power."

Furthermore, the wonderful art and adornment in effects dismiss causes, and indicating Al-Wâjib Al-Wujûd, the Causer, Producer and creator of Causes, in accordance with the âyah, وَ اِلَيْهِ يُرْجَعُ اْلاَمْرُ كُلُّهُ[[6]](#footnote-7)hand over matters to Him. In the same way, the results, purposes, and benefits attached to effects demonstrate self-evidently that they are the works of a Rabb Al-Karîm, a Hakîm Ar-Rahîm, beyond the veil of causes. For unconscious causes certainly cannot think of some aim and work for it. And yet we see that each creature which comes into existence does so following not one, but many aims, benefits, and instances of hikmah. That means a Rabb Al-Hakîm and Karîm makes those things and sends them. He makes those benefits the aim of their existence.

For example, it is going to rain. It is obvious how distant the causes that apparently result in the rain are from thinking of animals and having pity and compassion on them. That means it is sent to their assistance through the hikmah of a Khâliq Ar-Rahîm Who creates the animals and guarantees their rizq. Rain is even called 'rahmah'. Because, since it comprises numerous works of rahmah and benefits, it is as if rahmah has become embodied as rain, has been formed into drops, and arrives in that way.

Furthermore, all the finely adorned plants which smile at creatures and the embellishments and displays in animals self-evidently point to the necessary existence and wahdah of a Zuljalâl One behind the veil of the Ghayb; One Who wants to make Himself known and caused himself to be loved through these beautifully adorned fine arts. That is to say, this adornment in things and these displays and embellishment indicate of a certainty the attributes of making known and causing to be loved. While the attributes of making known and causing himself to be loved self-evidently testify to the necessary existence and wahdah of a Sâni’ Al-Qadîr Who is Wadûd and Ma’ruf.

**In Short:** Since causes are extremely commonplace and impotent and the effects attributed to them are most valuable and full of art, this dismisses causes. The aims and benefits of effects also discharge ignorant and lifeless causes and hand them over to a Sâni’ Al-Hakîm. Also, the adornment and skill on the face of effects indicate a Sâni’ Al-Hakîm Who wants to make His qoudrah known to conscious beings and desires to cause Himself to be loved.” The Words (711-713 )

“Now, ordering, the pursuit of certain purposes and the bestowal of regularity with a view to certain benefits, can be done only by means of ‘ilm and hikmah and performed only with irâdah and choice. Certainly and in all events, this hikmah-nurturing regularity, this infinitely varied ordering of the creations that before our very eyes assure various benefits, proves and affirms to a self-evident degree that Al-Khâliq and Mudabbir of all beings is one. He is Fâ’il and Mukhtâr. Everything comes into being through His qoudrah, assumes a particular state through His irâdah, and takes on a particular form through His choice.” The Rays (185-186 )

“وَاِنَّ لَكُمْ فِى اْلاَنْعَامِ لَعِبْرَةًۜ نُسْق۪يكُمْ مِمَّا ف۪ى بُطُونِه۪ مِنْبَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَٓائِغًا لِلشَّارِب۪ينَ[[7]](#footnote-8)This âyah is a decree overflowing with useful instruction. To place in the nipples of cows, camels, goats and sheep, as well as human mothers, in the midst of blood and excrement but without being polluted by them, a substance the exact opposite, pure, clean, pleasant, nutritive and white milk, and to inspire in their hearts tenderness toward their young that is still more pleasant, sweeter and more valuable than milk - this requires such a degree of rahmah, hikmah, ‘ilm, qoudrah, will and care that it cannot in any way be the work of turbulent chance, of the tangled elements, or of blind forces.

The manifestation, workings and comprehensiveness of so miraculous a Rabbânî art and so an Ilahî deed with hikmah, all over the face of the globe and in the countless hearts and breasts of innumerable mothers of hundreds of thousands of species, in the same instant, the same fashion, with the same hikmah and the same care - this too constitutes a self-evident proof of wahdah.” The Rays ( 178 )

***Explanation of the haqiqah of returning to Allah (jalla jalâluhu):***

“In the phraseثُمَّ اِلَيْهِ تُرْجَعُونَ [[8]](#footnote-9),ثُمَّ[[9]](#footnote-10)indicates the existence of the great veil, while its raising and the repulsion of causes and dismissal of intermediaries are indicated byتُرْجَعُونَ[[10]](#footnote-11)

**If you were to ask:** Returning to Allah Taâ’lâ necessitates having come from Him in the first place, and because of this some people have imagined there to be union [with Allah] and some ahl al-tasawwuf have fallen into doubt?

**You would be told:** Just as in this world there is existence and its continuance, so in the âkhirah, there is existence and its continuance. In this world of flux and change existence emanates from the hand of qoudrah without intermediary but [its] continuance is encompassed by composition and decomposition, and the disposal of power and change, and for the instances of hikmah mentioned above causes intervene [in it]. But in the âkhirah, both existence and [its] continuance will appear [directly] from the hand of qoudrah with all their necessities and compositions, and everything will know its True Mâlik. If you think about this, you will understand the meaning of "return." Signs of Miraculousness (249 - 250 )

***Great, immense and important matters should be responded with the phrase “Allahu Akbar!”***

“One of shaytan's greatest wile is to deceive people with narrow minds, short views, and constricted hearts concerning the immensity of the haqiqahs of îmân. He says: "It is said that a single Being directs and administers within His Rubûbiyyah all particles and planets and stars and all the other beings and all their states. How can a person believe in such an immense and extraordinary matter? How can it be contained in the heart? How can the mind accept it?" He awakens a feeling of denial in respect of human impotence.

**The Answer:** The way to silence this wile of shaytan is the mystery of "Allahu Akbar!" And its true answer is "Allahu Akbar!" Yes, "Allahu Akbar!" being the most frequently repeated of all the shaâ’er of Islam is in order to eliminate this wile. For it is through the nûr of "Allahu Akbar!" that man's impotence and lack of qoudrah, weakness and lack of strength, and narrow thought see such infinitely vast haqiqahs and affirm them. And it is through the strength of "Allahu Akbar!" that man sustains those haqiqahs, and situates them within the sphere of "Allahu Akbar!" And he says to his heart which starts to waswasa:

It is self-evident and apparent that the universe is administered and directed in a most orderly fashion. There are two ways in which this may occur:

**The First Way:** It is possible, but it is truly immense and wondrous. Certainly, such an astonishing work comes about through wondrous art in a most wondrous way. As for that way, it is it's being through the rubûbiyyah, irâdah and qoudrah of an Ahad and Samad One, to Whose existence there are witnesses to the number of beings, indeed, of particles.

**The Second Way:** This is the way of kufr and shirk, which is in no way possible and is difficult to the degree of being impossible and is in no respect reasonable. For as is proved decisively in many risales like the Twentieth Letter and Twenty-Second Word, there would have to be present in all the beings in the universe and even in every single particle absolute Ulûhiyyah and all-encompassing ‘ilm and infinite qoudrah so that the total order and regularity, and sensitive balance and distinction, and the perfect, adorned embroideries of art to be observed in beings could come into existence.

**In Short:** If there was no immense and tremendous Rubûbiyyah, which is completely appropriate and in place, it would necessitate following a way which is in every respect unreasonable and precluded. Even shaytan cannot propose fleeing from such immensity, which is appropriate and necessary, and suggest entering upon impossibility.” The Flashes ( 123 - 124 )

“KNOW, O FRIEND, that when people who have life in their hearts turn their attention to the universe, they see mighty, comprehensive affairs beyond their understanding and are astonished. To find a cure for this pain of astonishment, like a thirsty person hurrying to sweet water, they cannot help but utter: “Subhanallah.”

They see the subtlety of the act of giving the ni’mahs and experience the pleasure that compels them to express delight. They desire more pleasure by discerning the act of giving the ni’mahs they consume, and also discerning Al-Mun’im of ni’mahs in the act of giving the ni’mahs. Then like one who has discovered a buried treasure, they are relieved by saying: “Alhamdulillah.”

When they see strange and remarkable creatures that they cannot describe, the desire to know the haqiqah about them occupies their minds, and they find relief only in saying: “Allahu Akbar.” That is, their Khâliq is incomparably and immeasurably great, and can create and govern them with ease. Such people are like those who are greatly astounded at the moon’s rotating or frightened when a mountain rises out of the ground during an earthquake. They are saved from the “burden” of astonishment and fright by putting them on the “ship” of Al-Qadîr, Al-Qawî, Al-Matîn jalla jalâluhu.” Al-Mathnawi al-Nuri 183

***So who is more dhâlim than one who lies about Allah…? (Qur’an-39:32):***

“Out of love of religion, someone who is religious may say, 'The Haqq is thus, the haqiqah of the matter is this. Allah’s commands are these.' But he would not make Allah speak to suit himself. Trembling at the âyah,فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ[[11]](#footnote-12)he would not overstep his mark to an infinite degree, imitate Allah, and speak on His behalf.” The Letters ( 368 )

***‘Since Allah exists, everything exists’:***

“This strange age’s pleasures which are taken superficially by fleeting things that make the people of dhalâlah drunk who perform ‘ibâdah to life, are extremely painful and grievous. But in that same state and within those fleeting matters, the people of îmân and hidâyah find eternal and exalted pleasures. I saw and felt this, but I am unable to express it.

Just as it is proven in numerous places in the Risale-i Nur, for the people of dhalâlah, everything except the present time is non-existent and fraught with pains of separation. For the people of hidâyah, the past and future are filled with its inhabitants and is luminous.

In exactly the same way, in fleeting things, that is, in the transient states that are in the past, I saw that for ahl ad-dunyâ they have become non-existent within the darkness of absolute transience; and for the people of hidâyah, they remain in existence. For when I longingly recall the delightful or valuable and honourable transient states from past times with which I am connected, I find myself yearning for them. While thinking, ‘Why should these blessed states remain in the past and become transient?’ The nûr of ‘îmân in Allah’ warned me that, although those states appear to be transient, they are existent in a number of aspects. Since those states are the manifestations of the eternal names of Janâb-i Haqq, they remain forever in the sphere of ‘ilm, al-alwâh al-mahfûdh and al-alwâh al-misâliyyah. In the same way, through the eternal relations made with the nûr of îmân, they exist in a state beyond time. I understood that one can view and enter those states in many aspects and through many ma’nawî cinema screens. And I said: **“The following proverb also expresses this great haqiqah, ‘Since Allah exists, everything exists’. It points out that for whoever Allah exists, that is, if one knows Allah, everything will exist; and if one does not know Allah everything for that person is non-existent. Therefore, those who dissolutely prefer an iota of painful and dark pleasure filled with yearning, over a permanent pain-free pleasure that is a hundred times greater in the same situation, will receive the opposite of what they sought from that very pleasure, as grievous pains.**”The Kastamonu Addendum (118- 119)

“At a time, due to bonding the heart with death (Râbitah) and the confirmation within the assertion اَلْمَوْتُ حَقٌّ[[12]](#footnote-13) and a state of rûh emerged from the fade and extinction of the ‘âlam, I saw myself in a strange ‘âlam. I saw that: I am a corpse and standing at the head of three huge corpses.

**One:** I am a gravestone at the head of the ma’nawî corpse of all living creatures, which are connected with my life and which entered the grave of the past.

**The Second:** In the graveyard of the globe of the earth, I am a point that will be swiftly erased and an ant that will swiftly die, on the face of this century, which is the gravestone at the head of the immense corpse of all the species of living beings buried in the grave of the past, which are connected with the life of mankind.

**The Third:** Since the death of the universe on qiyâmah, which is a certain occurrence, it appeared to have occurred. Together with seeing myself in terror due to the sakarât of that immense corpse, and in amazement and astonishment due to its death, my own death too, which is a certain occurrence in the future, appeared to be occurring at that time, and through the mystery of فَاِنْ تَوَلَّوْا[[13]](#footnote-14) to the end thereof... through my death, all beings, all the beloveds, turned their backs on me, abandoned me and left me alone. My rûh was being driven towards the future on the side of eternity, which took the form of an infinite sea. Inevitably, it was necessary to be cast into that sea.

Thus, amidst that most strange and sorrowful state, with the help that came from îmân and the Qur'an, the âyah, فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللهُ لاَ اِلٰهَ اِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيم[[14]](#footnote-15) reached my help and became a safe and secure ship for me. The rûh entered in that âyah with perfect safety and joy. Yes, I understood that, apart from the explicit meaning (ma’nâ as-sarîh) of the âyah, an indicative meaning (ma’nâ al-isharî) of it consoled me, so I found peace and it gave me tranquillity. Yes, just as its explicit meaning (ma’nâ as-sarîh) says to Ar-Rasûl Al-Akram (asm): "If the people of dhalâlah do not obey the Qur'an, turning their back, and turning away from your Sharî’ah and Sunnah, do not worry. And say: Janâb-i Haqq is sufficient for me. I do tawakkul on Him. He shall raise ones who will follow in your place. The throne of His sovereignty encompasses everything. The rebels cannot escape from His bound, nor those who seek help remain helpless." In the same way, it says through the indicative meaning (ma’nâ al-isharî): "O man! And O chief and murshid of mankind! If all beings leave you and go to non-existence on the way of extinction; if living beings separate from you and run on the way of death; if people abandon you and enter the graveyard; if the people of ghaflah and dhalâlah do not heed you and fall into darkness; do not worry! Say: Janâb-i Haqq is sufficient for me. Since He exists, everything exists. And, in that case, those who have gone, have not gone to non-existence. They have gone to another land of His. And in place of them, the Owner of the immense ‘arsh (Al-‘Arsh Al-‘Adhîm) shall send others out of His infinite soldiers and armies. And those who have entered the graveyard have not been annihilated, they are going to another ‘âlam. He shall send other officials in their place. And He can send His obedient servants who will follow the way of haqq in place of those who fall into dhalâlah. Since it is thus, He takes the place of everything. All things cannot take the place of His single favour.

Thus, by means of this indicative meaning (ma’nâ al-isharî), the three dreadful corpses which gave me terror took another form. That is, it is a voyage and progress, a discharge and employment in the form of a wandering with hikmah, a travelling which gives admonition and warning, a journeying with duties under the rubûbiyyah and management of a Zuljalâl One Who is Hakîm, also Rahîm, also ‘Âdil, also Qadîr, within His hikmah, rahmah, and, in this way, the universe is shaken, it goes and comes!....” The Eleventh Flash- 4th Subtle Point

***The haqiqah of îmân in Allah requires Tawhîd and submission to His commands.***

“To know Allah is to have certain îmân in his Rubûbiyyah that encompasses the whole universe, and that everything particular and universal, from the particles to the stars, is in the grasp of His disposal and through His Qoudrah and Irâdah, and He has no shariks in His possession. It is to have îmân in the haqiqahs of the sacred word,لاَاِلهَاِلاَّاللّٰهُ"Lâ Ilaha Illallah" and assent to them by heart.

Otherwise, to say “There is one Allah” and divide His possession among causes and nature and attribute it to them, and -Hâsha- recognizing endless shariks by considering causes to be originators; to not know His Irâdah and ‘Ilm as present with all things, to refuse to recognize His severe commands and to not know His attributes and the messengers and prophets He has sent, this has nothing to do with the haqiqah of îmân in Allah. Rather, such words are uttered to provide a degree of consolation against the worldly torments of the ma’nawî Jahannam in kufr al-mutlaq.

**Yes, to not deny is one thing; to have îmân is completely different**.

Yes, no conscious being in the universe, can indeed deny Al-Khâliq Zuljalâl to whom every particle of the universe bears witness. If he does so, he will be rebuffed by all the universe, and hence becomes silent and negligent.

But îmân-believing in Him is as the Qur’an of Mighty Stature instructs us, to assent in one’s heart to Al-Khâliq with all of His Attributes and Names, based on the testimony of the whole universe; it is to recognize the commands He has sent by His messengers; and to make tawbah and feel regret with the heart after having sinned and violated His commands. Conversely, to commit great sins freely, not to do istighfâr and to remain careless, is proof that one has no share in that îmân.” Emirdağ Addendum-1 (203)

“The immense âyah, قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ[[15]](#footnote-16) declares in a most definite fashion how important and necessary following the Sunnah is. Yes, among the syllogisms of logic, this noble âyah is the most powerful and certain of the sort called hypothetical syllogisms. It is as follows:

According to logic, as an example of a hypothetical syllogism, it is said: "If the sun comes out, it will be daytime." For the positive result, it is said: "The sun has come out, therefore, it concludes that it is now daytime." For the negative result, it is said: "It is not daytime, therefore, it concludes that the sun has not come out." According to logic, these two conclusions, negative and positive, are definite.

In just the same way, this noble âyah says: **"If you have love for Allah, Habibullah[[16]](#footnote-17) will be followed. If he is not followed, it concludes that you do not have love for Allah."** If there is the love of Allah, it concludes following the Sunnah of Habibullah.

Yes, one who has îmân in Janâb-i Haqq will certainly obey Him. And the most acceptable, the most mustaqîm and the shortest among the ways of obeying Him is, without doubt, the way Habibullah showed and followed....

**...In Short:** Love of Allah necessitates and results in following the Sunnah as-Saniyyah. How fortunate the person whose share of following the Sunnah as-Saniyyah is great! Alas! the person who, through not appreciating the Sunnah as-Saniyyah, enters upon bid’ahs!...

...In the âyah, [[17]](#footnote-18)قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ, there is a miraculous conciseness. For, many phrases have been included in these three phrases. It is as follows:

The âyah says: "If you have îmân in Allah (Jalla Jalâluhu), you will surely love Allah. Since you love Allah, you will act in the manner He loves. And as for the manner which He loves, you must resemble the one Allah loves. As for resembling him, it is to follow him. When you follow him, Allah will love you too. Essentially, you love Allah so that Allah shall love you."

Thus, all these phrases are only a brief and concise meaning of this âyah. It means that the most important and elevated aim for man is to attain the love of Janâb-i Haqq. Through the nass of âyah, He shows that the way of this elevated aim is to follow Habibullah and being guided by his Sunnah as-Saniyyah...

…Love of Allah necessitates following the Sunnah of Muhammad Alayhissalâtu Wassalâm. For to love Allah is to do what pleases Him. As for the things that please Him, they manifest in the most perfect form in the person of Muhammad (asm). Resembling the person of Ahmad (asm) in actions and deeds is through two aspects:

**The First:** Obeying the commands of Janâb-i Haqq and acting within the bounds of the things that please Him, in terms of loving Him, it necessitates the following, for the most perfect Imam in this matter is the person of Muhammad (asm).

**The Second:** Since the person of Ahmad (asm) is a most important means to infinite favours that Allah bestows on man, he is surely worthy of infinite love on account of Janâb-i Haqq. If it is possible to resemble someone he loves, man, by fitrah, wants to do so. Thus, for those who love Habibullah, it is definitely necessary to work to resemble him by following his Sunnah as-Saniyyah.

**Third Point:** Just as Janâb-i Haqq has infinite mercy, He also has infinite love. As He makes Himself loved infinitely through all the beauties and adornment of the works of art in the whole universe, so too, He loves His works of art, in particular, conscious beings who respond with love to His causing Himself to be loved. It is self-evidently understood how important and exalted an aim it is to work to attract the regard of love of the One one manifestation of Whose rahmah is all the subtleties and beauties and pleasures and ni’mahs of Jannah. Since by His definite words, His love is attained only through following the Sunnah of Ahmad (asm). Certainly, it is a definite fact that following the Sunnah of Ahmad (asm) is the greatest aim of man and the most important duty of mankind.” The Eleventh Flash

***Yes, one who does not recognize Allah is afflicted with a world-full of tribulations. While the world of one who does recognize Him is full of nûr and ma’nawî happiness.***

***The Flashes***

اَللّٰهُمَّ صَلِّ عَلَى جَامِعِ مَكَارِمِ اْلاَخْلاَقِ وَ مَظْهَرِ سِرِّ (وَ اِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ) اَلَّذِى قَالَ : مَنْ تَمَسَّكَ بِسُنَّتِى عِنْدَ فَسَادِ اُمَّتِى فَلَهُ اَجْرُ مِاَةِ شَهِيدٍ

اَلْحَمْدُ لِلّٰهِ الَّذِى هَدَينَا لِهذَا وَ مَا كُنَّا لِنَهْتَدِىَ لَوْ لاَ اَنْ هَدَينَا اللّٰهُ لَقَدْ جَائَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

1. (Their Rasûls said: "Can there be doubt concerning Fâtir of the samâwât and the earth?") [↑](#footnote-ref-2)
2. [The negative questions in the Qur’an which imply negation and are asked to stress the inveracity of something. The question form which is not interrogative but an exclamatory statement which expresses disapproval and absurdness of the claim. There are numerous examples in the Qur’an. For example, أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ “Is He to have daughters and you sons?” (52:39)] *(Tr.)* [↑](#footnote-ref-3)
3. (Allah's decree, by which all events occur; the accomplishment of Allah’s decree which is in Qadar) [↑](#footnote-ref-4)
4. (Be!) [↑](#footnote-ref-5)
5. (Allah is Al-Khâliq of all things, and of all things He is Al-Wakîl.) [↑](#footnote-ref-6)
6. (And to Him goes back every affair) [↑](#footnote-ref-7)
7. (There is for you a lesson in cattle. From what is within their bodies, between excretions and blood, we produce for your drink, milk, pure and agreeable to those who drink it.) [↑](#footnote-ref-8)
8. (And again to Him will you return) [↑](#footnote-ref-9)
9. (Then) [↑](#footnote-ref-10)
10. (To Him will you return) [↑](#footnote-ref-11)
11. (So who is more dhâlim than one who lies about Allah…) [↑](#footnote-ref-12)
12. (Death is haqq) [↑](#footnote-ref-13)
13. (And if they turn away) [↑](#footnote-ref-14)
14. (Now, if they turn away from you, (O Prophet) say: "Allah is all-sufficient for me. There is no Ilah but Him. In Him I do tawakkul. He is Ar-Rabb of the Mighty ‘arsh.") [↑](#footnote-ref-15)
15. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-16)
16. (Beloved of Allah) [↑](#footnote-ref-17)
17. (Say: "If you do love Allah, follow me: Allah will love you) [↑](#footnote-ref-18)