The Second Chapter from the Twenty-Ninth Flash

بِاسْمِهِ سُبْحَانَهُ

(This Second Chapter is on Alhamdulillah)[[1]](#footnote-2)

[In this short risale named with Second Chapter, only nine of the endless benefits and nûrs of îmân, which make man say the phrase "Alhamdulillah", will be declared.]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

**First Point:** First of all, two things will be pointed out:

**1.** Philosophy is a pair of black glasses which shows everything ugly and terrifying. While îmân is a transparent, clear, luminous pair of glasses which shows everything beautiful and familiar.

**2.** Man, who has a relationship with all creatures and a sort of connection with everything, and, according to his creation, is compelled to act neighbourly, talk and meet in a ma’nawî manner and materially with the things that surround and block him off, possesses six aspects: right, left, front, back, lower and upper.

By wearing the aforementioned two pairs of glasses on his eyes, man can see the creatures and states present in the aforementioned aspects.

**Right Aspect:** What is meant by this aspect is the past. Therefore, when it is looked at through the glasses of philosophy, the land of the past will be seen in a form resembling a huge, dark, terrifying, upside-down graveyard, where the qiyâmah has occurred. And, there is no doubt that man is subjected to great dismay, terror and despair in this sight. But, when this aspect is looked at through the glasses of îmân, even if the land truly is seen in the form of being turned upside-down, there is no waste of life. It is understood that its crew and inhabitants have been transferred to a more beautiful and luminous ‘âlam. And, those graves and pits will be considered in the form of underground tunnels dug in order to enter a luminous ‘âlam. That is to say, the joy, relief, confidence and tranquillity that îmân gives to mankind is a ni’mah which causes one to say thousands of "Alhamdulillah".

**Left Aspect:** That is to say, when the future is looked at through the glasses of philosophy, it will be seen in the form of a dark, terrifying, huge grave which will rot us and annihilate us by making us eaten by snakes and scorpions. But if it is looked at through the glasses of îmân, it will be seen in the form of a table and tray prepared by Janâb-i Haqq, Al-Khâliq, Who is Rahmân and Rahîm, that envelop various exquisite and delicious foods and drinks. And, it causes one to repeat and say thousands of "Alhamdulillah".

**Upper Aspect:** That is to say, a man, who looks at the aspect of samâwât with philosophy, will be subjected to great dismay, terror and fear due to the great speed and various motions — like horse races or military manoeuvres — of the billions of stars and globes in endless space. But when a man possessing îmân looks at them, he will see that the stars adorning the ‘âlam of the samâwât are in the form of light-giving lamps for us as well as the strange and wonderous manoeuvre is being carried out under the supervision of a commander and at his command; he will feel not fear and terror at those horses race but familiarity and love. It is surely little to say thousands of "Alhamdulillah" for the ni’mah of îmân which depicts thus the ‘âlam of the samâwât.

**Lower Aspect:** That is to say, man, who looks at the ‘âlam of the earth with the eye of philosophy, sees the globe of the earth like a stray animal without a halter wandering aimlessly around the sun, or like a captainless boat with a broken board; he falls into dismay and anxiety. But if he looks with îmân, the earth becomes a ship of Ar-Rahmân; he sees it in the form of a ship touring mankind for pleasure around the sun under the command of Allah with all its food, drink and clothing. And he starts to say greatly many phrases of "Alhamdulillah" for this great ni’mah which originates from îmân.

**Front Aspect:** If a philosopher man looks at this aspect, he sees that all living creatures, whether human or animal, go towards this aspect, group by group, with great speed and disappear. That is to say, they go to non-existence and perish. Since he knows that he too is a traveller of that way, due to his grief, he goes out of his mind. But for a mu’min looking with the eye of îmân, their passage and travel to that aspect are not to the ‘âlam of non-existence but it is a migration from a pasturage in the mountains to another one like nomads. And since it is not going to the ‘âlam of non-existence but changing one’s place from a transitory place to an eternal one, and from a farm of service to the sphere of wage, and from a country of difficulties to the country of rahmah, he meets this aspect with gladness. While difficulties during the journey that appear like death and the grave are the happiness regarding their results. For the way which goes to the luminous ‘âlams passes through the grave, and the greatest happiness is the result of the grievous and dire calamities. For example, Hazrat Yûsuf attained happiness like being the ruler of Egypt only by way of the well into which he was thrown by his brothers and the prison into which he was cast at the slanders of Zulaikhâ. In the same way, a child coming into the world from the mother's womb attains the happiness of the world as a result of the pressing, crushing difficulties he suffered in the known tunnel.

**Back Aspect:** That is if those who come from behind are looked at with the view of philosophy; since no answer can be received to the question “From where to where are they going; why did they come to the land of the world?” one (surely) will remain in a torment of bewilderment and doubt.

But if he looks with the glasses of nûr of îmân, he understands that men are readers sent by the azalî Sultân to see and study the wonderous and strange miracles of Qoudrah displayed in the exhibition of the universe. And he understands that they will again return to the land of the azalî Sultân after receiving ranks and marks in proportion to the knowledge they have acquired on the degree of the value and grandeur of those miracles and the degree of their being the proof of the grandeur of the azalî Sultân. So he will say: "Alhamdulillah" for the ni’mah of îmân which gives the ni’mah of such understanding.

**Warning:** Since the hamd offered by saying: "Alhamdulillah" for the ni’mah of îmân, which removes the aforementioned darknesses, is also a ni’mah, it is necessary to offer hamd for it too. And a third hamd is necessary for this second hamd, a fourth hamd is necessary for the third hamd as well. [[2]](#footnote-3)وَهَلُمَّ جَرًّا That is to say, an infinite chain of hamd, which consists of numberless hamd born of a single hamd, comes into existence.

**Second Point:** It is necessary to say: “Alhamdulillah” for the ni’mah of îmân which illuminates the six aspects. Because just as îmân is considered a great ni’mah of the sort of calamity repellent due to its removing the darkness of the six aspects (surely), so too, it is considered a second ni’mah of the sort of attracting benefits due to its illuminating those six aspects. Therefore, since man has a civilization by fitrah, he is connected with all the creatures in the six aspects. And through the ni’mah of îmân, man has the capacity to benefit from all six aspects.

Consequently, through the mystery of the noble âyah [[3]](#footnote-4)اَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰه, man becomes illumined from whichever of the six aspects. To such a degree that a man who is a mu’min has a ma’nawî lifespan reaching from the foundation of the world to its end. And, this ma’nawî lifespan of man receives aid and help from the nûr of a life reaching from azal to eternity. In the same way, through îmân which illuminates the six aspects, man's narrow time and space transform into a broad and comfortable ‘âlam. And this huge ‘âlam becomes like the house of a man. And the past and the future become present time for his rûh and heart. The distance between them disappears.

**Third Point:** Sinceîmân comprises the points of support and assistance, it necessitates saying: “Alhamdulillah”.

Yes, because of their impotence and the multiplicity of their enemies, mankind is in need of a point of support so that they can refuge at that point to repulse their enemies. In the same way, because of the abundance of needs and the extreme poverty, they are in need of a point of help that they will ask for help from it so that their needs can be delivered through its aid.

O, man! Your point of support is only îmân in Allah. As for the point of help for your rûh and conscience, it is only îmân in the âkhirah. Therefore, a man’s heart and rûh, which do not know of these two points, take fright; his conscience is perpetually tormented. While a man, who relies on the first point and asks for help from the second one, feels many joys and pleasures, familiarities in his heart and rûh that he takes comfort and his conscience founds safety.

**Fourth Point:** By showing that the similar ni’mahs are coming and arriving, the nûr of îmân removes pains occurring when pleasures permitted by the Sharî’ah start to fade. In the same way, it gives assurance for the continuance of the ni’mahs and the ni’mahs not being diminished by showing their source.

In the same way, it removes the pain of separation and parting by showing the pleasure of the renewal of their similars. That is to say, many pains occur in a single pleasure through the thought of the fade that îmân removes them by reminding the renewal of their similars. There are different pleasures within the renewal of pleasures as well. If a fruit has no tree, the pleasure restricted to that fruit disappears on its being eaten, and its fade causes sorrow. But if the fruit's tree is known, the fade of that fruit produces no pain, for there are others to come in its place. At the same time, renewal is essentially a pleasure. Likewise, what presses the rûh of men most are the pains arising from separation. The nûr of îmân removes those pains through the hope of the renewal of their similars and the existence of reuniting.

**Fifth Point:** The nûr of îmân shows the things among these beings, which man imagines to be foreign and his enemy or lifeless and miserable like dead and orphans, with the attribute of friend and brother; it shows them in the form of living beings performing tasbîh. That is to say, a man, who looks with ghaflah, takes fright by considering the beings of the ‘âlam as detrimental like enemies. And he sees things as foreign. For in the view of dhalâlah, there are no bonds and connections of brotherhood (ukhuwwah) between the things in the past and in the future. There is a little, partial connection between the things only in the present time. Consequently, the brotherhood of the people of dhalâlah for one another is only for one minute within a long time of thousands of years.

But the view of îmân sees all the planets and stars as living and as familiar with one another. And it also shows that each of them performs the tasbîhât for their Khâliq through the language of its being. Thus, in this respect, all the planets and stars possess a sort of life and rûh according to each of them. Consequently, there is no fear nor fright in the planets and stars when they are considered with this view of îmân; there is familiarity and love.

The view of dhalâlah considers men, who are powerless to obtain their desires, as ownerless and without a protector; it supposes them to be orphans weeping due to their impotence, grief and sorrow. As for the view of îmân, it looks at the living creatures not as weeping orphans but as officials and dhâkir ‘abds performing tasbîh charged with duties.

**Sixth Point:** The nûr of îmân depicts the ‘âlams of the âkhirah and the world as two tables enveloping various ni’mahs that a person, who is a mu’min, benefits through the hand of îmân, his inner and external senses and his ma’nawî subtle faculties pertaining rûh. While in the view of dhalâlah, the sphere from which a living perishable being may benefit diminishes and is restricted to material pleasures.

In the view of îmân, it expands as much as a sphere comprising the samâwât and the earth. Yes, a mu’min can consider the sun to be a lamp hung on the roof of his house, and the moon to be a night light. In this respect, the sun and moon become a ni’mah for him. Therefore, the sphere from which a mu’min person benefits is broader than the samâwât. Through the balâghât of the âyahs [[4]](#footnote-5)وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ ٭ وَ سَخَّرَ لَكُمْ مَا فِى الْبَرِّ وَالْبَحْرِ, the Qur'an of Miraculous Exposition indicates these wonderful favours and bestowals arising from îmân.

**Seventh Point:** Through the nûr of îmân, it is known that the existence of Allah is such a great ni’mah superior to all ni’mahs that it is a source and a spring containing endless sorts of ni’mahs, infinite species of bestowals and innumerable kinds of gifts. Consequently, man bears the depth of offering hamd and praise for the ni’mah of îmân to the number of particles of the ‘âlam. Some of them have been pointed out in the pieces of the Risale-i Nur. The parts of the Risale-i Nur discussing îmân in Allah raise the veil from this ni’mah and show it as well.

One of the ni’mahs for which hamd should be offered with all the hamds that the phrase اَلْحَمْدُ لِلّٰهِ indicates with the Lam (ل) of definition[[5]](#footnote-6) is the ni’mah of rahmâniyyah. Indeed, rahmâniyyah comprises ni’mahs to the number of living perishable beings which are the place of manifestation of rahmah. Because man, in particular, is connected with each living being. In this respect, man is gladdened by the happiness of each living being and hurt by its pain. So a ni’mah found in any single individual is also a ni’mah for his friends.

In the same way, another of the ni’mahs is rahîmiyyah which comprises ni’mahs to the number of children endowed with the ni’mahs through the mother's compassion and which deserves hamds and praises according to them. Yes, a person with a conscience, who grieves and pities at the weeping of a motherless, hungry child, surely feels pleasure, gladness and delight at the mothers' compassion for their children. Thus, pleasures of this sort are each a ni’mah and require hamd and shukr.

In the same way, another of the ni’mahs requiring hamd and shukr to the number of all the varieties and instances of hikmah contained in the universe is hakîmiyyah. For just as man's nafs is endowed with the ni’mah of the manifestation of rahmâniyyah and his heart with the manifestation of rahîmiyyah, so too does man’s mind take pleasure and delight at the subtleties of hakîmiyyah. So in this respect, it necessitates endless hamd and praises through saying “Alhamdulillah” one after another.

In the same way, another of the ni’mahs is hafîdhiyyah which will be offered hamd with a huge “Alhamdulillah” filling all space with its sound to the number of manifestations of the Name Wârith from Al-Asmâ Al-Husnâ, the number of branches that endure after the departure of their roots like fathers, the number of the beings of the ‘âlam of the âkhirah and the number of mankind's deeds which are preserved so as to be the means of receiving rewards in the âkhirah. Because the continuation of ni’mah is more valuable than the ni’mah itself. The pleasure being eternal is more pleasurable than the pleasure itself. Continuance in Jannah is superior to Jannah itself; and so on. Consequently, the ni’mahs, which hafîdhiyyah of Janâb-i Haqq comprise, are greater and far superior to all the ni’mahs existent in all the universe. In this respect, it requires saying “Alhamdulillah” one after another.

Compare the rest of Al-Asmâ Al-Husnâ with the four aforementioned Names; since in each are endless ni’mahs, each Name necessitates endless hamd and shukr.

In the same way, Hazrat Muhammad ‘Alayhissalâtu Wassalâm, who is the means of the ni’mah of îmân, which has the authority to open all the treasuries of ni’mah, is also such a great ni’mah that mankind bears the debt of praising and applauding such personage (asm) for all eternity.

In the same way, the ni’mahs of Islam and the Qur'an, which are the index and source of all varieties of material and ma’nawî ni’mahs, deservingly necessitate infinite hamds.

**Eighth Point:** Hamd be to Allah, to Whom, according to the declaration of the Qur'an Great in Dignity, which is the tafsir of the universe, this mighty book named as the universe offers hamd and praise to the Most Pure and Holy Essence (Zhât Al-Aqdas) with all its chapters and sections, all its pages and lines, all its words and letters by displaying attributes pertaining to His beauty (Jamâl) and perfection (Kamal). It is as follows:

Each embroidery of this mighty book, whether great or small, as much as it can, offers hamd and praises to its Embroiderer, Who is Wâhid and Samad, by displaying attributes pertaining to His glory (Jalâl). In the same way, each inscription of that book offers praise by displaying attributes pertaining to the beauty (Jamâl) of its Scribe, Who is Rahmân and Rahîm. In the same way, each poem and ode offers taqdîs[[6]](#footnote-7) and hamd to its Composer, Who is Qadîr and ‘Alîm. In the same way, all the inscriptions, points and embroideries of this book offer taqdîs, hamd and praises to the Most Pure and Holy Essence (Zhât Al-Aqdas) through reflecting and mirroring the manifestations of Al-Asmâ Al-Husnâ.

**Ninth Point:** {(\*): I do not have the key to cyphers like these so that I may open them. Moreover, the head of one holding sawm can neither open them nor disclose their

meanings. Forgive me, I could do only this much again through the ma’nawî help of its author and the barakah of the Night of Qadr and by benefiting from being a neighbour to Mawlâna. The translator, Abdülmecid Nursi}

اَلْحَمْدُ مِنَ اللّٰهِ بِاللّٰهِ عَلَى اللّٰهِ لِلّٰهِ

Said Nursî

1. (The Twenty-Ninth Flash was written in Arabic. The Second Chapter was translated to Turkish from Arabic by Abdulmecid Nursi, the brother of Hazrat Bediuzzaman, and published in The Rays Collection. The English translation of The Second Chapter made from its Turkish translation.) *(Tr.)* [↑](#footnote-ref-2)
2. (And so forth…) [↑](#footnote-ref-3)
3. (Whichever direction you turn your face there is the presence of Allah.) [↑](#footnote-ref-4)
4. (He has ˹also˺ subjected for you the sun and the moon \* Allah has subjected to you whatever is in the earth as well as the ships ˹that˺ sail through the sea by His command?) [↑](#footnote-ref-5)
5. (In the Arabic definite article اَلْ, the ل is deemed the essential part of the word, which, in consequence, is always mentioned as the ل of definition.) *(Tr.)* [↑](#footnote-ref-6)
6. (To proclaim Allah, Who is Quddûs, is purified and free from all faults and exalted above any deficiency.) [↑](#footnote-ref-7)