Reading passage 6:\_\_\_the mountains and the plains \_\_\_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

Then, while that traveller was travelling in his mind through the mountains and plains, the gate to the arboreal and vegetable realm was opened before him. He was summoned inside: “Come,” they said, “Inspect our realm and read our incriptions.” Entering, he saw that a **splendid** and well-adorned assembly for the **proclamation** of God’s unity and a circle for the mentioning of His Names and the offering of thanks to Him, had been drawn up. He understood for the very appearance of all trees and plants that their different species were proclaiming **unanimously**, “There is no god but He.” For he perceived three great and general truths indicating and proving that all fruit-giving trees and plants with the tongue of their symmetrical and eloquent leaves, the phrases of their charming and loquacious flowers, the words of their well-ordered and well-spoken fruits, were testifying to God’s glory and bearing witness that “There is no god but He.”

The First: In the same way that in each of the plants and trees a deliberate bounty and generosity is to be seen in most obvious fashion, and a purposive liberality and **munificence**, so too it is to be seen in the totality of the trees and plants, with the brilliance of sunlight.

The Second: The wise and **purposive** distinction and differentiation, one that cannot in any way be attributed to chance, the deliberate and merciful adornment and giving of form - all this is to be seen as clearly as daylight in the infinite varieties and species; they show themselves to be the works and **embroideries** of an All-Wise Maker.   
  
The Third: The opening and unfolding of all the separate members of the hundred thousand species of that infinite realm, each in its own distinct fashion and shape, in the utmost order, equilibrium and beauty, from well-defined, limited, simple and solid seeds and grains, identical to each other or nearly so - their emerging from those seeds in distinct and separate form, with utter equilibrium, **vitality** and wise purpose without the least error or mistake, is a truth more **brilliant** than the sun. The witnesses proving this truth are as numerous as the flowers, fruits and leaves that emerge in the spring. So the traveller said, “Praise be to God for the blessing of belief.

Reading passage 7:\_\_\_\_\_animal and bird realm \_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

As this traveller through the cosmos **proceeded** on his meditative journey, with increased eagerness and a bouquet of **gnosis** and faith, itself like a spring, gathered from the garden of the spring, there opened before his truth-perceiving intellect, his cognitive reason, the gate to the animal and bird realm. With hundreds of thousands of different voices and various tongues, he was invited to enter. Entering, he saw that all the animals and birds, in their different species, groups and nations, were proclaiming, silently and aloud, “There is no god but He,” and had thus turned the face of the earth into a vast place of invocation, an expansive assembly for the proclamation of God’s glory. He saw each of them to be like an ode dedicated to God, a word proclaiming His glory, a letter indicating His mercy, each of them describing the Maker and offering Him thanks and encomium. It was as if the senses, powers, members and instruments of those animals and birds were orderly and balanced words, or perfect and disciplined expressions. He observed three great and **comprehensive** truths indicating, in decisive form, their offering of thanks to the Creator and Provider and their testimony to His unity.

The First: Their being brought into existence with wisdom and purpose and their creation full of art in a fashion that in no way can be **attributed** to chance, to blind force or inanimate nature; their being created and composed in purposive and knowledgeable manner; their animation and being given life in a way that **displays** in twenty aspects the manifestation of knowledge, wisdom, and will - all of this is a truth that bears witness to the Necessary Existence of the Eternally Living and Self-Subsistent, His seven attributes and unity, a witness repeated to the number of all animate beings.

The Second: There appears from the **distinction** made among those infinite beings and from their adornment and decoration in a fashion by which their features are different, their shapes adorned, their proportions measured and symmetrical, and their forms well-ordered - there appears from this a truth so vast and powerful that none other than the One Powerful over all things, the One Knowledgeable of all things, could lay claim to it, this comprehensive act which displays in every respect thousands of **wonders** and instances of wisdom; it is impossible and **precluded** that anything other than such a one could lay claim to it.

Reading passage 8:\_\_\_\_realm of humanity \_\_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

That meditative **voyager**, in order to advance farther in the infinite degrees and countless   
luminous stages of knowledge of God, then wished to enter the world of men, the realm of   
humanity. Humanity, headed by the prophets, invited him, and he accepted the invitation.   
Looking first at the stopping-place of the past, he saw that all of the prophets (Peace and   
blessings be upon him), the most **luminous** and perfect of human kind, were reciting in chorus,   
“No god but He,” and making remembrance of God. With the power of their brilliant, well-  
attested and innumerable miracles, they were proclaiming God’s unity, and in order to advance   
man from the animal state to angelic degree, they were instructing men and summoning them to   
belief in God. Kneeling down in that school of light, he too paid **heed** to the lesson.   
  
He saw that in the hand of each of those teachers, the most exalted and **renowned** of all   
celebrated human beings, there were numerous miracles, bestowed on them by the Creator of All   
Being as a sign confirming their mission. Further, a large group of men, a whole community, had   
confirmed their claims and come to belief at their hands; a truth assented to and confirmed by   
these hundreds of thousands of serious and veracious individuals, unanimously and in full   
agreement, was bound to be firm and definitive. He understood, too, that the **people of   
misguidance**, in denying a truth attested and affirmed by so many veracious witnesses, were   
committing a most grievous error, indeed crime, and were therefore deserving of a most grievous   
punishment. He recognized, by contrast, those who **assented** to the truth and believed in it, as   
being the most true and righteous, and a further degree of the sanctity of belief became apparent   
to him.   
  
Yes, the infinite miracles bestowed by God on the prophets (Peace be upon them) each one   
being like a confirmation of their mission; the heavenly blows dealt to their **opponent**, each   
being like a proof of their truthfulness; their individual perfections, each one being like an   
indication of their righteousness; their veracious teachings; the strength of their faith, a witness to   
their honesty; their **supreme** seriousness and readiness to self-sacrifice; the **sacred** books and   
pages held by their hands; their countless pupils who through following their paths attain truth,   
perfection and light, thus proving again the truthfulness of the teachings; the unanimous   
agreement of the prophets -those most earnest warners- and their followers in all positive matters;   
their concord, mutual support and affinity - all of this constitutes so powerful a proof that no   
power on earth can **confront** it, and no doubt or hesitation can survive it.

Miscallaneous texts about Existence and Oneness of Allah:

Reading passage 38:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

At the same time, their similarity and mutual resemblance throughout the earth, and their **bearing** the same stamps on their creation, and their being related in their administration and organization, and the coincidence of the creative acts and dominical names connected with them, and the innumerable members of their one hundred thousand species being raised one within the other without **confusion**, forms a testimony through them as a whole to the unity and oneness of their Necessarily Existent Maker.

Also, just as they testify to Your necessary existence and unity, so too the nurturing and administration in hundreds of ways of the innumerable members of the army of living creatures on the face of the earth, which is **formed** of four hundred thousand different nations, perfectly, with no confusion or difﬁculty, point to the majesty of Your dominicality within Your unity and to the immensity of Your power, which creates a ﬂower as easily as the spring, and its comprehending all things. They point also to the unlimited breadth of Your mercy, which prepares innumerable varieties of foods for animals and human beings all over the earth; and through all those works and bestowals, administering and nurturing, being carried out with perfect regularity, and everything, even minute particles, being obedient and subjugated to those commands, they indicate certainly the inﬁnite extent of Your rule; and through every part of those trees and plants, like their leaves, blossoms, fruits, roots, branches, and **twigs**, being made with every aspect of them being known and seen, in accordance with useful purposes, instances of wisdom, and beneﬁts, they point clearly with innumerable ﬁngers to Your knowledge, which embraces all things, and to the comprehensiveness of Your wisdom. With innumerable tongues, they praise and **extol** the utterly perfect beauty of Your art and the sheer beauty of Your perfect bestowal.

Also, these precious gifts and bounties and this extraordinary outlay and bestowal, in this temporary hostel and **transitory** guesthouse, for this brief time and ﬂeeting life, indicate through the hands of the trees and plants, indeed, testify, that in order not to make all creatures say, contrary to the necessary result of all His expense and bestowal which is to make Himself loved and known: “ You gave us a taste, but then executed us without permitting us to eat; ” and not to **nullify** the sovereignty of His Godhead, and not deny His inﬁnite mercy and make it denied, and in order not to turn all his yearning friends into enemies through depriving them thus, the muniﬁcent All-Compassionate One has of a certainty prepared for His servants whom He will send to an everlasting realm, an eternal world, fruit-bearing trees, and flowering plants appropriate to Paradise out of the treasuries of His mercy, in His eternal Paradises. Those here are merely samples to show the customers.

Reading passage 9:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

**S i x t h  S e c t i o n :** “His majesty in the former testifies that He is One, while His bounty in the latter proclaims that he is Single.” Its meaning is this: just as the majesty of dominicality, which is manifested in the totality of the universe, proves and demonstrates divine unity (vahdâniyet), so dominical **bounty**, which bestows on the members of animate creatures their regular **provisions**, proves and demonstrates divine oneness (*ehadiyet*).

As for unity, it is to say that all those creatures belong to One and they look to One and they are the creation of One. Whereas by oneness is meant that most of the names of the Creator of all things are manifested in all beings. For example, the light of the sun may be seen as analogous to unity by reason of its **comprehending** the face of the earth. While the fact that its light and heat, the seven colours in its light and some sort of shadow of it are found in all **transparent** objects and drops of water makes them analogous to oneness. And the fact that most of the Maker’s names are manifested in each single thing, especially in each animate creature, and above all in man, points to oneness.

Thus, this section indicates that the majesty of dominicality (*rubûbiyet*), which has total **disposal** over the **universe**, makes the huge sun a **servant**, a lamp, and a stove for animate creatures on the face of the earth; and makes the mighty earth a cradle, a hostel, and place of trade for them; and fire, a cook and friend present everywhere; and clouds, strainers and wet-nurses; and mountains, storehouses and treasuries; and the air, a fan for animate creatures, for **breathing** in and out; and water, a nurse who suckles new arrivals to life and a seller of sweet drinks who supplies animals with the water of life; this divine dominicality demonstrates divine unity most lucidly.

Reading passage 10:\_\_\_\_ Absolute Divinity\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

Second Chapter

Concerning Proofs of the Divine Unity

 The traveller who had been sent to the world in order to attain faith, who journeyed through the whole cosmos in his mind in order to ask all things **concerning** his Creator, to seek his Sustainer in every place and find his God, with the utmost certainty, at the point of Necessary Existence — this traveller said to his intellect: “Come, let us **depart** on a new journey in order to behold the proofs of the unity of our Necessarily Existent Creator.”

They set out together. At the First Stopping-Place, they saw four sacred truths **prevailing** over the whole cosmos, truths that self-evidently necessitated the unity of God.

THE FIRST TRUTH: Absolute Divinity

The absorption of each class of men in a mode of worship dictated by their innate dispositions; the species of worship engaged in by other animate beings, as well as inanimate beings, through the performance of their essential functions; the way in which all material and immaterial bounties and gifts in the cosmos become means **inciting** men to worship and thanks, to praise and gratitude; the fashion in which all the manifestations of the Unseen and epiphanies of the spirit, revelation and inspiration, unanimously proclaim the exclusive fitness of one God to receive worship — all of this, in most evidential fashion, proves the reality and dominance of a single and absolute Divinity. If the truth of such a Divinty exists, it can in no way accept partnership. For those who respond to Divinity  —that is, the fitness to be **worshipped**— with thanks and worship, are the conscious and animate fruits on the highest branches of the tree of the cosmos. If others were able to gratify and place under their obligation those **conscious** beings in such fashion as to make them turn away from and forget their true object of worship —Who may, indeed, be swiftly forgotten, because of his invisibility— this would be in such utter contradiction to the **essence** of Divinty and its sacred purposes that it could in no way be allowed. It is for this reason that the Qur’an so repeatedly and with such vehemence refutes polytheism and threatens the polytheists with Hell-fire.

Reading passage 11:\_\_\_\_ Absolute Dominicality\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

The ubiquitous workings of a wise and compassionate hidden hand throughout the cosmos, especially in animate beings and their nurturing and development, everywhere in the same fashion and yet in a totally unexpected form, must be, without **doubt**, the emanation and light of an absolute dominicality and a decisive proof of its reality.

An **absolute** dominicality cannot accept any partnership for since the important aims and purposes of dominicality, such as the manifestation of its beauty, the proclamation of its perfection, the revelation of its precious arts and the display of its hidden **accomplishments**, are combined and concentrated in particulars and animate beings, the slightest attribution to God of a partner, when entering even the most particular of things and the smallest of animate beings, will frustrate the **attainment** of those purposes and destroy those aims. Averting the faces of conscious beings from those purposes and the One Who conceived them toward causes will be totally opposed and **hostile** to the essence of dominicality, and absolute dominicality cannot in any way countenance it.

The **abundant** proclamations in the Qur’an of God’s sanctity and **transcendence**, its verses and words, even its letters and their shapes, are constant guides to God’s unity, made necessary by the mystery we have just **expounded**.

Reading passage 12:\_\_\_\_ Perfections\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

The self-evident **testimony** to the existence of the truth of perfections given by all the exalted instances of wisdom in the universe, all its wondrous beauties, its just laws, its wise purposes, and in particular its testimony to the perfections of the Creator, Who brought forth the cosmos out of the void and then administered it in every way miraculously and beauteously, as well as the perfections of man, who is the conscious mirror of the Creator — such testimony is extremely clear.

There exists then the truth of perfections, and the certainty that the Creator Who fashioned the cosmos in perfection must Himself possess perfection. Further, the perfections of man, the most important fruit of the universe, **vicegerent** of the earth, the beloved and most valued object of His creation — these are also established as true. Therefore, to assign partners to God would be unacceptable and false, for it would **condemn** to destruction and perdition all of the perfect and wise beings we behold with our eyes; it would turn the cosmos into a vain plaything of accident, a place of amusement for nature, a **cruel** slaughterhouse for the animate, an awesome house of sorrows for the conscious; it would reduce man, whose perfections are visible in his works, to the level of the most wretched, distraught and **vile** animal; and it would draw a **veil** across the infinite perfections of the Creator that are reflected in the mirror of all beings, thus nullifying the result of His activity and denying His creativity.

Since assigning partners to God **contradicts** Divine, human and cosmic perfections and its denial of them has been established and explained in the First Station of the Second Ray (**devoted** to three ‘Fruits’ of Divine unity) with strong and decisive proofs, we refer our readers that work and cut short the discussion here.

Reading passage 13:\_\_\_\_ Sovereignty\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

Whoever looks at the cosmos with comprehensive attention, will see it to resemble a most prosperous and active kingdom, a city administered most wisely and ruled most **firmly**; he sees all things and all species obediently engaged in a particular function.

According to the military **metaphor** contained in the verse,

*God’s are the armies of the heavens and earth*,

the prevailing creative commands, imperious orders, and kingly laws enunciated in those numerous armies, that **extend** from the hosts of the atom, the battalions of the vegetable kingdom, the brigades of the animal kingdom, to the armies of the stars, and embrace both the lowliest soldier and the loftiest commander — they all indicate self-evidently the existence of an absolute **sovereignty** and a universal authority.

There is then a truth of absolute sovereignty, and there can be no truth of assigning partners to God. For according to the decisive truth of the verse,

*Were there to be in the heavens and earth gods other than God, verily they would be corrupted*,

if numerous hands all **engage** assertively in the same task, the result will be confusion. If there are two kings in one country, or even two headmen in one district, order will disappear, and administration be replaced by anarchy. But on the contrary we see everywhere such order, from the wing of the fly to the lamps of the heavens, from the cells of the body to the signs of the planets, that there is no possibility for the **intervention** of any partner in God’s affairs.

Sovereignty is, moreover, a station of dignity; to accept a rival would flout the dignity of sovereignty. The fact that man, who needs the assistance of many people on account of his **impotence**, will kill his brothers and offspring in the cruellest fashion for the sake of some petty, apparent and temporary sovereignty, shows that sovereignty rejects all notion of partnership. If so **feeble** a one acts thus for the sake of so petty a sovereignty, it follows that the Possessor of Absolute Power, the Master of All Creation, will never permit one other than Himself to participate in His sacred sovereignty, the means to His real and universal dominicality and Divinity.

Since this truth has been established with firm proofs in numerous places throughout the *Risale-i Nur* and especially the Second Station of the Second Ray, we refer the reader to those pages for further discussion of it.

Reading passage 14:\_\_\_\_ Grandeur and Sublimity\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

Then that restless traveller addressed his heart and said: "The fact that the people of faith, and particularly those affiliated with a sufi order, are constantly repeating the words, '*no god but He,* ' and recalling and proclaiming God's unity, is an indication that the affirmation of God's unity comprises many degrees. Such affirmation is moreover a most enjoyable, most valuable, and most exalted sacred duty, **instinctive** function, and act of worship. Let us then in order to attain a further degree, open the door of another stopping-place in this abode of instruction. For the true affirmation of God's unity we seek is not some imaginary species of knowledge. It is rather an affirmation that in terms of logic is **deemed** the opposite of imagination, that is far more valuable than cognition based on imagination, that is the result of proof, that is designated a knowledge."

The true **affirmation** of God's unity is a judgement, a confirmation, an assent and acceptance that can find its Sustainer present with all things, that sees in all things a path leading to its Creator, and does not regard anything as an **obstacle** to His presence. For otherwise it would always be necessary to tear and cast aside the veil of the cosmos in order to find its Sustainer. "Onward, then," said the traveller to himself, as he knocked at the door of God's Sublimity and Grandeur. He entered the Stopping-Place of God's **deeds** and workings, the world of creation and origination, and there he saw that five comprehensive truths were prevailing over the entire cosmos, and offering self-evident proof of the Divine unity.

THE FIRST TRUTH: that of Grandeur and Sublimity.

Since this truth is explained with different proofs in the Second Station of the Second Ray and various other places in the Risale-i Nur, we restrict ourselves here to the following:

The Being that creates and then administers at a single time and in a single fashion the stars that are thousands of years distant from each other; that creates at a single time and in a single form the countless members of the same species of flower, distributed over the east and the west, the north and south of the globe; that administers, nurtures, quickens, **distinguishes** and adorns more than two hundred thousand different types of plant and species of animal in five or six weeks, with the utmost regularity and equilibrium, without any confusion, defect or error, in order to provide every spring on the face of the earth more than a hundred thousand **specimens** of the supreme resurrection, and thus prove before man's eyes a remarkable event, now belonging to the past and the realm of the Unseen, namely the creation of the heavens and the earth in six days, as indicated in the verse,

*He it is Who created the heavens and the earth in six days;* the Being that causes the earth to revolve, as evidenced in the verse,

*He merges night with day, and day with night,* and turns the night into the page on which the events of the day are written - this same Being knows and administers according to His own will, all at the same time, the most secret and **obscure** thoughts that occur to men's hearts. Since each of the aforementioned acts is in reality one act, it follows that their Glorious Doer is a Unique and Powerful Being, enjoying such grandeur and sublimity that nowhere, in nothing, in no way, does it leave the slightest possibility for the acceptance of partnership; on the contrary, it uproots all such possibility.

Since such sublime power and grandeur exist and since that grandeur is at the very apex of perfection and comprehends everything, it is certainly in no way possible to permit or allow any attribution of partners to that Unique and Powerful Being, for so doing would **ascribe** impotence or need to that power, fault to that grandeur, defect to that perfection, and impose restriction on that comprehensiveness. No sound intellect could deem this possible.

The assignment of partners to God, is then by **virtue** of the offence it causes to God's Grandeur, the dignity of his Glory and His Sublimity, so grave a crime that the Qur'an of Miraculous Exposition decrees with an earnest threat,

*God does not pardon the assignment to Him of a partner; He pardons whatever is lesser than that.*

*Reading passage 15:\_\_\_\_The absoluteness, the comprehensiveness, and appearance in infinite form of the dominical deeds seen at work in the cosmos. \_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah*

It is only God's wisdom and will that limits and restricts those deeds, as well as the **inherent** capacities of the objects and places in which they manifest themselves. Stray chance, dumb nature, blind force, unconscious causality and the elements that without restriction are **scattered** in every direction - none of these can have any part in the most balanced, wise perspicacious, life-giving, orderly and firm deeds of the Creator. They are used, rather, by the command, will, and power of the Glorious Doer as an apparent veil to conceal His power.

Three out of innumerable examples:

We will set forth three from among the numerous subtle points that relate to the three deeds indicated in three continuous verses in Sura al-Nahl.

The First:

*Your Sustainer inspired in the bee that it should seek a* ***dwelling****-place in the mountains.* The bee is, with respect to its disposition and function, such a miracle of God's power that a whole sura, Sura al-Nahl, has been named after it. For to inscribe in the minute head of that little honey-machine a complete *programme for the* ***fulfilment*** *of its important task; to place in its diminutive stomach the most delicious of foods and to ripen it there; to place in its sting poison capable of destroying and killing animate beings, without causing any harm to its own body or the member in question - to do all this without the utmost care and knowledge, with exceeding wisdom and purposiveness, partakes of a perfect orderliness and equilibriium, and hence unconscious, disorderly, disequilibriated nature and accident could never interfere or participate in any of this.*

The appearance and comprehensiveness of this Divine **craft**, this dominical deed, which is miraculous in three separate respects, in the countless bees that are found scattered over the earth, with the same wisdom, the same care, the same symmetry, at the same time and in the same fashion - this is a self-evident proof of God's unity.

The Second Verse:

*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*. This verse 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 mercy, wisdom, knowledge, power, 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 dominical art and so wise a Divine deed, 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 wisdom and the same care - this too constitutes a self-evident proof of God's unity.

*Reading passage 16:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Comparison of belief and unbelief*

A comparison between the **moral** training the wisdom of the All-Wise Qur'an gives to personal life and what philosophy and science teach:

The sincere student of philosophy is a pharaoh, but he is a contemptible pharaoh who worships the basest thing for the sake of **benefit**; he recognizes everything from which he can profit as his 'Lord'. And that irreligious student is **obstinate** and refractory, but he is wretched together with his obstinacy and accepts endless abasement for the sake of one pleasure. And he is abject together with his recalcitrance and shows his abasement by kissing the feet of satanic individuals for the sake of some base benefit. And that irreligious student is **conceited** and domineering, but since he can find no point of support in his heart, he is an utterly impotent blustering tyrant. And that student is a self-centered seeker of benefit whose aim and **endeavour** is to gratify his animal appetites; a crafty egotist who seeks his personal interests within certain nationalist interests.

However, the sincere student of Qur'anic wisdom is a servant, but he does not stoop to worship even the greatest of creatures; he is an **esteemed** slave who does not take a supreme benefit like Paradise as the aim of his worship. And its student is humble; he is righteous and mild, yet outside the limits of his Maker's leave, he would not **voluntarily** lower and abase himself before anything other than his Maker. And he is weak and in want, and he knows his weakness and poverty, but he is self-sufficient due to the wealth which his All-Generous Lord has stored up for him in the hereafter, and he is strong since he relies on his Master's infinite power. And he acts and **strives** only for God's sake, for God's pleasure, and for virtue.

Thus, the training the two give may be understood from the **comparison** of the two students.

*Reading passage 17:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Comparison of belief and unbelief*

*O my soul! As we have stated repeatedly, since man is the fruit of the tree of creation, he is a creature which, like a fruit, is the furthest and most comprehensive and looks to everything, and bears the seed of a heart which holds within it the aspects of unity of everything, and whose face looks to multiplicity,* ***transience****, and the world. As for worship, it is a line of union which turns his face from transience to permanence, from creation to Creator, from multiplicity to unity, and from the extremity to the source, or it is a point of union between the source and the* ***extremity****. If a valuable, conscious fruit which will form a seed looks to the living creatures* ***beneath*** *the tree, and relying on its beauty throws itself into their hands; if being heedless, it falls; it will fall to their hands and be* ***smashed****, and will go for nothing like a common fruit. But if the fruit finds its point of support, and it is able to think that by the seed within it holding the aspects of unity of the whole tree, it will be the means of tree's continuance and the continued existence of the tree's reality, then a single seed within that single fruit will manifest a perpetual universal truth within an everlasting life.*

In the same way, if man **plunges** into multiplicity, is drowned in the *universe and intoxicated by love of the world, is deceived by the smiles of ephemeral beings and casts himself into their arms, he certainly falls into infinite loss. He falls into both transitoriness, and* ***ephemerality****, and non-existence. In effect he sentences himself to death. But if he listens with the ear of his heart to the lessons in belief from the tongue of the Qur'an and raises his head and turns towards unity, he may rise through the ascension of worship to the throne of perfections. He may become an* ***eternal*** *man.*

O my soul! Since the reality is thus, and since you are a member of the nation of Abraham (Peace be upon him), like Abraham, say: *I do not love those that* s*et.* Turn your face to the Eternal Beloved and **weep** the following lines like me. The Persian verses to be included here have been included in the Second Station of the Seventeenth Word, and have not been repeated here.

*Reading passage 18:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Comparison of belief and unbelief*

First Example:According to the rule of: *Be* ***moulded*** *by God-given ethics,* which is one of the principles of the line of prophethood concerning individual life, there is the instruction: "Be distinguished by God-given morals and turn towards God Almighty with humility recognizing your impotence, **poverty**, and defectiveness, and so be a slave in His presence." Whereas, the self-seeking rule of philosophy, "Try to imitate the Necessarily Existent One" is mankind's aim for perfection. No, indeed, the essence of humanity has been kneaded with infinite impotence, weakness, poverty, and need, while the essence of the Necessarily Existent One is infinitely **omnipotent**, powerful, self-sufficient, and without need.

Second Example: Among the principles of the line of prophethood concerning social life are those of mutual assistance, magnanimity, and generosity. These have been harnessed for the help and assistance of all things from the sun and moon down to even plants. For the **assistance** of animals, for example, and the help of animals for human beings, and even that of particles of food for the cells of the body. Whereas, among the principles of the line of philosophy concerning social life is that of conflict, which springs from the misuse of their inborn dispositions by a number of tyrants, brutish men, and **savage** beasts. Indeed, they have accepted this principle at so fundamental a level and at such a general one that they have idiotically declared: "Life is a **conflict**."

Third Example: One of the valuable results and exalted principles of the line of prophethood concerning Divine unity is: "If a thing has unity, it must proceed from only one." That is, "Since each thing in itself and all things collectively have unity, they therefore must be the creation of one single being."

Whereas, one of the beliefs of ancient philosophy is: "From one, one proceeds." That is, "From one person, only one single thing can proceed. Everything else proceeds from him by means of intermediaries."

This misleading **principle** of philosophy, which is stained by associating partners with God, presents the Absolutely Self-Sufficient and Omnipotent One as being in need of impotent intermediaries, and gives all causes and intermediaries a sort of partnership in His dominicality. It attributes to the Glorious Creator the title of 'Prime Mover', which in fact indicates the status of creature. Moreover, it allots the rest of His sovereignty to causes and intermediaries, thus opening the way to associating partners with Him in a most comprehensive manner. If the Illuminists (*Ishraqiyyun* ), who were pre-eminent philosophers, uttered nonsense like this, you can imagine how much more absurd will be what **inferior** philosophers, like the Materialists and Naturalists, say.

4. Şuunat-ı rububiyet

*Reading passage 37:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ -*

On departing from visible existence, beings, and particularly living beings, leave behind them many enduring things. As described in the Second Sign, among the attributes of dominicality ( şuûnât-ı rubûbiyet ) – in a way befitting the sacredness and perfect self-sufficiency of the Necessarily Existent Essence and in a form worthy of Him – are a boundless love, an infinite compassion, an endless pride, and, if the term is permissible, a boundless holy pleasure, a joy, and if the expression is not mistaken, an infinite sacred **delight**, and a transcendent happiness; the traces of which are to be observed and seen.

Yes, through change and transformation, decline and transience, beings are driven on at speed within the astonishing activity necessitated by these attributes; they are constantly sent from the Manifest World to the World of the Hereafter. Under the manifestations of the attributes, creatures are shaken up in a continual flow and flood, motion and movement, scattering to the ears of the heedless the **lamentations** of death and separation, and to the hearing of the people of guidance a clamour of glorification and recital of Allah’s names. It is by virtue of this mystery that all beings depart leaving behind them in existence meanings, qualities, and states which will each be a means to the manifestation of the Necessarily Existent One’s eternal attributes.

Furthermore, beings depart leaving behind them the stages and states they have undergone throughout their lives – a detailed existence which represents their external existence – on the Preserved Tablet, and in the Clear Book and Clear Record, and other spheres of existence like these that pertain to divine knowledge. This means that every transitory being abandons one **existence** and gains thousands of permanent existences.

For example, a number of common substances are thrown into a wondrous machine in a factory; they burn up inside it and are apparently destroyed, but in those vats valuable chemical substances are precipitated. Also, through its force and steam, the factory’s machinery works: in one area of it textiles are woven, in another books are printed, while in another sweets and other rare confections are **manufactured**; and so on; it produces these. That is to say, thousands of things come into existence through the burning of those common substances and their apparent destruction. One common existence departs but leaves a legacy of numerous elevated existences. Can one therefore feel sorry for the common substance? Can one complain about the factory owner because he did not pity it and burnt it, destroying those **lovable** substances?

Chapter 2: Belief in Prophets

*Reading passage 19:\_\_\_\_Hadiths concerning the matters of the Unseen \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to prophethood*

It has come down to us through an **authentic** chain of transmission at the degree of '**consensus**,' that the Noble Prophet declared from the pulpit in the presence of his Companions: "*This my grandson Hasan is a master of men by means of whom God will reconcile two great groups* ."

Forty years later, when the two largest armies of Islam met each other, Hasan made peace with Mu'awiya, and thus proved the **prophecy** of his noble grandfather (Upon whom be blessings and peace).According to another authentic narration, the Prophet said to 'Ali: "*You will fight the perfidious, the just, and the deviator* ,"18 thus predicting the battles of the Camel and Siffin, and that fought against the Kharijites.

He again said to 'Ali, when he was displaying love for Zubayr: "*He will fight against you, but will be in the wrong.*"

He also said to his wives: "*One among you will take charge of a* ***rebellion****; many around her will be killed* ;" "*and the dogs will bark all around her* ." All these certain and authentic traditions are the proven predictions of the **struggles** of 'Ali against 'A'isha, Zubayr and Talha during the Battle of the Camel, against Mu'awiya at Siffin, and against the Kharijites at Harawra' and Nahrawan.

The Prophet (PBUH) also informed 'Ali about a man who would stain 'Ali's beard with the blood of his own head. 'Ali knew the man; it was 'Abd al-Rahman b. Muljam the Kharijite.

He also mentioned a man marked with a peculiar sign, Dhu'l-Thudia. When the man was found among the dead of the Kharijites, 'Ali showed him as a proof of the rightness of his cause, **declaring** at the same time the miracle of the Prophet.

According to another authentic tradition related by Umm Salama and others, the Noble Prophet also predicted that Husayn would be killed at Taff (Karbala). Fifty years later the painful event took place as predicted.

He also repeatedly predicted that after his demise, his Family would face death, calamities, and **exile**, and gave some details. What he had predicted later came true exactly.

*Reading passage 20:\_\_\_\_ tebliğinin tesiri ve yalan söylemesinin (haşa) muhaliyeti\_\_\_\_\_\_\_\_\_\_\_ ’ testimony to prophethood*

*EIGHTH DROPLET*

You know that a small **habit** like cigarette smoking among a small nation can be removed permanently only by a powerful ruler with great effort. But look! This Being removed numerous ingrained habits from intractable, fanatical large nations with slight outward power and little effort in a short period of time, and in their place he so established exalted qualities that they became as firm as if they had mingled with their very blood. He achieved very many extraordinary feats like this. Thus, we present the Arabian Peninsula as a challenge to those who **refuse** to see the testimony of the blessed age of the Prophet. Let them each take a hundred philosophers, go there, and strive for a hundred years; would they be able to carry out in that time one hundredth of what he achieved in a year?

**NINTH DROPLET**

Also, you know that an insignificant man of small standing among a small community in a **disputed** matter of small importance cannot tell a small but shameful lie brazen-faced and without fear without displaying anxiety or disquiet enough to inform the enemies at his side of his **deception**. Now look at that Being; although he undertook a tremendous task which required an official of great authority and great standing and a situation of great security, can any contradiction at all be found in the words he uttered among a community of great size in the face of great hostility concerning a great cause and matters of great significance, with great ease and freedom, without fear, hesitation, diffidence, or anxiety, with pure sincerity, great seriousness, and in an intense, **elevated** manner that angered his enemies? Is it at all possible that any **trickery** should have been involved? God forbid! *It is naught but Revelation inspired*. The truth does not deceive, and one who perceives the truth is not deceived. His way, which is truth, is free of deception. How could a **fancy** appear to one who sees the truth to be the truth, and deceive him?

*Reading passage 21:\_\_\_\_ misli olmayan özelliklerinin\_\_\_\_\_\_\_\_\_\_\_ ’ testimony to prophethood*

*Such a Sacred Law, an Islam, a code of worship, a cause, a summons, and a faith did that being bring forth that the like of them does not exist, nor could it exist. Nor does a more perfect form of them exist, nor could it exist. For the Law appearing with that unlettered being has no* ***rival*** *in its administration of one fifth of humanity for fourteen centuries, in a just and precise manner through its numerous injuctions. Moreover the Islam that emerged from the deeds, sayings, and inward states of that unlettered being has no* ***peer****, nor can it have, for in each century it has been for three hundred million men a guide and a refuge, the teacher and educator of their intellects and the illuminator and purifier of their hearts, the cause for the* ***refinement*** *and training of their souls, and the source of progress and advancement of their spirits.*

The Prophet is similarly unparalleled in the way in which he was the foremost in practising all the forms of worship found in his religion, and the first in piety and the fear of God; in his observing the duties of worship fully and with attention to their **profoundest** dimensions, even while engaged in constant struggle and activity; in his practice of worship combining in perfect fashion the beginning and end of worship and servitude to God without **imitation** of anyone.

With the *Jawshan al-Kabir*, from among his thousands of supplicatory prayers and invocations, he describes his Sustainer with such a degree of gnosis that all the gnostics and **saints** who have come after him have been unable, with their joint efforts, to attain a similar degree of gnosis and accurate description. This shows that in prayer too he is without peer. Whoever looks at the section at the beginning of the Treatise On Supplicatory Prayer which sets forth some part of the meaning of one of the ninety-nine sections of the *Jawshan al-Kabir* will say that the *Jawshan* too has no peer.

In his **conveying** of the message and his summoning men to the truth, he displayed such steadfastness, firmness and courage that although great states and religions, and even his own people, tribe and uncle opposed him in the most hostile fashion, he exhibited not the slightest trace of **hesitation** anxiety or fear. The fact that he successfully challenged the whole world and made Islam the master of the world likewise proves that there is not and cannot be anyone like him in his conveying of the message and summons.

*Chapter 3: Resurrection and Hereafter*

*1. Proofs of Resurrection and Hereafter (Great Gathering)*

*Reading passage 22:\_\_\_\_ Dominicality and Mercy \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Hereafter*

*FIRST TRUTH*

The Gate of Dominicality and Sovereignty, the Manifestation of the Name of Sustainer

Is it at all possible that the glory of God’s dominicality and His Divine sovereignty should create a cosmos such as this, in order to display His perfections, with such lofty aims and elevated purposes, without establishing a reward for those believers who through faith and worship respond to these aims and purposes? Or that He should not punish those misguided ones who treat His purposes with **rejection** and scorn?

*SECOND TRUTH*

The Gate of Generosity and Mercy, the Manifestation of the Names of Generous and Merciful

Is it at all possible that the Lord of this world, Who in His works demonstrates infinite generosity, infinite mercy, infinite splendour and infinite glory, should not give **reward** in a manner befitting His generosity and mercy, and not punish in a manner befitting His splendour and glory? If one looks at the disposition of **affairs** in this world, one sees that all animate beings —from the weakest to the most powerful— are given some fitting form of sustenance. Indeed, the weakest and most powerless are given the best form of sustenance. This largesse and bounty is distributed with such lofty generosity that a hand of infinite generosity is manifestly at work.

For example, in the spring, all the trees are garbed in clothes as fine as silk, just like the houris in Paradise; they are encrusted with flowers and fruits, as if with jewels, and caused to offer us numerous varieties of the choicest fruits, on **branches** delicately outstretched like the hands of a servant. Similarly, we are given wholesome and sweet honey to eat, from the hand of the bee with its **sting**; we are clothed in the finest and softest of clothes by means of an insect that has no hands; and within a small seed a great treasure of mercy is preserved for us. It is self-evident that all of this is the effect of a most beauteous generosity, a most delicate sense of mercy.

Then, too, the fact that, with the exception of man and certain wild animals, all things, from the sun, the moon and earth to the smallest of creatures, perform their functions with the utmost exactitude, do not overstep their bounds by an inch, and observe a universal obedience in a spirit of great **awe** — this shows that they act by the command of a Possessor of great glory and dignity. It is also apparent that the fashion in which all mothers, in the vegetable, animal and human realms, succour their weak and powerless **infants** with the delicate nurture of milk, in tender compassion, is a manifestation of God’s all-embracing mercy.

*Since the master of this world has, then, such infinite generosity, mercy, splendour and glory, it follows that His infinite glory and splendour require the chastisement of the discourteous; that His infinite generosity requires infinite bounty, and His infinite mercy requires a bestowal of* ***favour*** *worthy of itself. Now in this transitory world and brief life, only a millionth part of all this, like one drop from the ocean, establishes and manifests itself. There must therefore be a realm of blessedness appropriate to that generosity and worthy of that mercy. One would otherwise have to deny the existence of the mercy that is visible to us, and this would be like denying the existence of the sun that fills every day with its light. For irrevocable death would transform compassion into* ***disaster****, love into affliction, blessing into vengeance, intellect into a tool of misery, and pleasure into pain, so that the very essence of God’s mercy would vanish.*

*Reading passage 23:\_\_\_\_ Wisdom \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Hereafter*

*THIRD TRUTH*

The Gate of Wisdom and Justice, the Manifestation of the Names of Wise and Just

Is it at all possible that the Lord of Glory, Who demonstrates His dominical sovereignty in the wisdom and order, the **justice** and equilibrium that pervade all things, from the atom to the sun, should not bestow favour on those believers who seek refuge beneath the protective **wing** of His dominicality, who believe in His Wisdom and Justice, and whose acts are for the purpose of worshipping Him?

Again, is it possible that He should not chastise those rude and discourteous men who disbelieve in His wisdom and justice, and rebel against Him in insolence? Now not even a thousandth part of that wisdom and justice is exercised with respect to man, in this transient world; it is rather deferred. Most of the people of misguidance leave this world unpunished, and most of the people of guidance leave it unrewarded. All things are, then, postponed for a supreme tribunal, an ultimate **bliss**.

Yes, it is apparent that the Being Who controls this world does so in accordance with an infinite wisdom. Do you require a proof? It is the **preservation** of interest and benefit in all things. Do you not see that numerous wise benefits are intended in all the limbs, bones and veins of man, even in the cells of his brain and in every particle of his body? Do you not see that from certain **limbs** wise benefits are to be had as numerous as the fruits of a tree? All of this shows that matters are done in accordance with infinite wisdom. The existence of the utmost regularity in the making of all things is a proof of the same truth.

*…*

*Now is it at all possible that the justice and wisdom that* ***hasten*** *to relieve the pettiest need of the smallest of creation should fail to provide immortality, the greatest need of man, the greatest of creatures? That it should fail to respond to his greatest* ***plea*** *and cry for assistance? Or that it should not preserve the dignity of God’s dominicality by preserving the rights of His servants? Man, whose life is so brief, cannot experience the true essence of justice in this transient world; it is for this reason that matters are postponed for a supreme tribunal. For true justice requires that man, this apparently petty creature, should be rewarded and punished, not in accordance with his pettiness, but in accordance with the magnitude of his crime, the importance of his nature and the greatness of his function. Since this passing and transient world is far from manifesting such wisdom and justice for man, who is created for* ***eternity****, of necessity there will be an eternal Hell and everlasting Paradise of that Just and Awesome Possessor of Beauty, that Wise and Beauteous Possessor of Awe.*

*Reading passage 35:\_\_\_\_ Justice \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Hereafter*

*Now for the proof indicated by the verse, “Nor is your Sustainer ever unjust to His servants:”(41:46) we very often see tyrannical, sinful, and cruel men living in the greatest luxury, passing their lives in affluence and ease. Then we see that poor,* ***oppressed****, righteous men of good character live lives of great hardship, degraded and oppressed. Then death comes and makes them equal and this appears to be the ultimate tyranny. Whereas divine justice and wisdom, which are testified to by whole the universe, are exempt from such tyranny. There must therefore be a final gathering at which the* ***former*** *will receive his punishment and the* ***latter*** *his reward, so that divine justice may be fully manifested. You can compare other verses of the Qur’an with these two.*

*---*

*See with what lofty wisdom and ordering affairs are managed, and with what true justice and balance* ***transactions*** *are effected! Now a wise polity requires that those who seek refuge under the protecting wing of the state should receive favour, and justice demands that the rights of subjects be preserved, so that the splendour of the state should not suffer. But here in this land, not a thousandth part of the requirements of such wisdom and justice is fulfilled; for example, empty-headed people such as yourself usually leave this realm unpunished. So again we say, matters are postponed for the consideration of a Supreme* ***Tribunal****.*

*Reading passage 36:\_\_\_\_ Generosity \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Hereafter*

Look at these innumerable and peerless jewels that are displayed here, these unparalleled dishes laid out like a banquet! They demonstrate that the ruler of these lands is possessed of infinite generosity and an inexhaustible treasury. Now such generosity and such a treasury deserve and require a bounteous display that should be eternal and include all possible objects of desire. They further require that all who come as guests to partake of that display should be there eternally and not suffer the pain of death and **separation**. For just as the cessation of pain is pleasurable, so too is the cessation of pleasure painful! Look at these displays and the announcements concerning them! And listen to these **heralds** proclaiming the fine and delicate arts of a miracle-working monarch, and demonstrating his perfections! They are declaring his peerless and invisible beauty, and speaking of the **subtle** manifestations of his hidden beauteousness; he must be possessed, then, of a great and astounding invisible beauty and perfection. This flawless hidden perfection requires one who will appreciate and **admire** it, who will gaze on it exclaiming, *Ma’shallah!*, thus displaying it and making it known.

As for concealed and peerless beauty, it too requires to see and be seen, or rather to **behold** itself in two ways. The first consists of contemplating itself in different mirrors, and the second of contemplating itself by means of the contemplation of enraptured spectators and astounded admirers. Hidden beauty wishes, then, to see and be seen, to contemplate itself eternally and be contemplated without cease. It desires also permanent existence for those who gaze upon it in awe and rapture. For eternal beauty can never be content with a transient admirer; moreover, an admirer destined to perish without hope of return will find his love turning to **enmity** whenever he imagines his death, and his admiration and respect will yield to contempt. It is in man’s nature to hate the unknown and the unaccustomed. Now everyone leaves the hospice of this realm very quickly and **vanishes**, having seen only a light or a shadow of the perfection and beauty for no more than a moment, without in any way being satiated. Hence, it is necessary that he should go towards an eternal realm where he will contemplate the Divine beauty and perfection.

6. Worldly Benefits of Resurrection and Hereafter

*Reading passage 36:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_*

Chapter 4: Belief in Books

*Reading passage 24:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Books*

Then that traveller looking closely at the World of the Unseen, and voyaging in it with his intellect and his heart, knocked inquisitively on the door of that world, thinking to himself, “What does this world have to say?” The following occurred to him: it is to be clearly understood that behind the veil of the Unseen is one who wants to make himself known through all these numerous **finely** adorned artefacts full of art in this **corporeal** Manifest World, and to make himself loved through these infinite sweet and decorated bounties, and to make known his hidden perfections through these innumerable miraculous and **skilful** works of art, and who does this by act rather than speech and by making himself known by the tongue of disposition. Since this is so, of a certainty he will speak and make himself known and loved through speech and utterance just as he does through deed and state. In which case, from his manifestations we must know him in respect to the World of the Unseen. Whereupon he entered that world with his heart and saw the following with the eye of his intellect:

…

*The First:* To speak in accordance with men’s intellects and understandings, known as ‘Divine condescension to the minds of men,’ is a form of Divine descent. It is a requirement of God’s dominicality that He endows all of his conscious **creatures** with speech, understands their speech, and then participates in it with His own speech.

*The Second:*The One Who, in order to make Himself known, fills the cosmos with His miraculous creations and endows them with **tongues** speaking of His perfections, will necessarily make Himself known with His own words also.

*The Third:* It is a function of His being Creator to respond in words to the supplications and offerings of thanks that are made by the most select, the most needy, the most delicate and the most ardent among His beings — true men.

*The Fourth:*The attribute of Speech, an essential concomitant and luminous manifestation of both Knowledge and Life, will necessarily be found in a comprehensive and eternal form in the being Whose Knowledge is comprehensive and Whose Life is eternal.

*The Fifth:*  It is a **consequence** of Divinity that the Being Who **endows** men with impotence and desire, poverty and need, anxiety for the future, love and worship, should communicate His own existence, by way of His speech, to His most loved and lovable, His most anxious and needy creatures, who are most desirous of finding their Lord and Master.

*Reading passage 25:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Books*

Then he looked at the nature, the wisdom, and the testimony of **inspiration** and saw that its nature, wisdom and result were **composed of** four lights.

*The first:* it is the result of God’s Lovingness and Mercifulness that He makes himself loved through word, presence and discourse, in the same way that He makes Himself loved to His creatures through His deeds.

*The second:* it is a requirement of His Compassionateness that just as He answers His servants’ prayers in deed, He should also answer them in word, from behind veils.

*The third:* it is a concomitant of dominicality that just as He responds in deed to the cries for help, **supplications**, and pleadings of those of His creatures who are afflicted with grievous **misfortunes** and hardships, so too He should hasten to their help with words of inspiration, which are like a form of speech.

*The fourth:* God makes His existence, presence and protection perceptible in deed to His most weak and **indigent**, His most poor and needy, conscious creatures, that stand in great need of finding their Master, Protector, Guardian, and Disposer. It is a necessary and essential consequence of His Divine **solicitousness** and His dominical compassion that He should also communicate His presence and existence by speech, from behind the veil of veracious inspiration —a mode of dominical discourse— to individuals, in a manner peculiar to them and their capacities, through the telephone of their hearts.

He then looked to the testimony of inspiration and saw that if the sun, for example, had consciousness and life, and if the seven colours of sunlight were the seven attributes, in that respect it would have a form of speech through the rays and manifestations found in its light. And in this situation both its **similitudes** and reflections would be present in all transparent objects, and it would speak with all mirrors and **shining** objects and fragments of glass and bubbles and droplets of water, indeed with all transparent particles, in accordance with the capacity of each; it would respond to the needs of each, and all these would testify to the sun’s existence; and no task would form an obstacle to any other task, and no speaking **obstruct** any other speaking. This is self-evident.

*Reading passage 26:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Books*

*Now consider this: the verse “And if you are in doubt as to what We have* ***revealed****” indicates that because some people are heedless of what the Lawgiver (al-Shāri‘) intends in guiding the mass of people and are ignorant of the necessity of offering guidance commensurate with their mental capacity, they fall into doubt, the source of which is three matters:*

*The First:* They say: “The existence of allegorical verses and obscurities in the Qur’an is contrary to it miraculousness, which is based on eloquence (*al-balāgha*), and eloquence is based on clarity of expression.

*The Second:* They say: “The Qur’an is **vague** and general concerning the truths of creation and the physical sciences (*funūn al-kā’ināt*), but this is contrary to its way and method (*maslak*), which is to teach and guide.

*The Third:* They say: “Some of the Qur’an’s literal meanings tend to be contrary to rational proof so may be opposed to reality, and this is contrary to its **veraciousness**.

*The Answer:* Success is from Allah alone. O you doubters, listen to this! What you suppose to be causes of defect, in reality are truthful witnesses to the mystery of the Qur’an’s miraculousness.

*Answer to the first doubt*, which is the existence of allegories and obscurities:

The Qur’an’s guidance is for all people, and most of them are common people. In matters of guidance, the minority follows the majority, for when the common people are addressed, the educated classes can benefit from it and receive their share. But if the reverse is true, the common people are **deprived** of their share. The mass of people cannot free their minds from what they are accustomed to and imaginary things, and are therefore unable to apprehend sheer truths and abstract ideas except through the telescope of their imaginations and by depicting things familiar to them. However, when doing this they should not fix their attention on the apparent forms of those things lest it necessitates something impossible like their **embodiment** or having ‘sides;’ they should look beyond the form to the truths behind them.

For example, the masses can conceive of the reality of divine disposal over the universe in the form of a king seated on the throne of his power holding sway over his dominions. It is for this reason that the Qur’an chooses to use a metonymy in the verse: “*the Most Gracious, established on the throne of His almightiness.”(20:5)* Since the feelings of the mass of people are thus, it is imperative according to **eloquence** and guidance that their understanding is taken into account, and their feelings are respected, and their intellects are deferred to, and allowance is made for their ideas. Like someone who speaks with a child has to come down to his level so that he can get the child to understand in a friendly manner. The literary devices and styles of the Qur’an (al-asālīb al-Qur’āniyya) in such places, that show regard for the mass of people are called “divine condescension to human minds (al-tanazzulāt al-ilāhiyya ilā ‘uqūl al-bashar).” It is to put people’s minds at ease. For this reason it sets the forms depicted by the allegorical verses before the people’s eyes like telescopes. Haven’t you seen how most of the eloquent literati use figures of speech (al-isti‘ārāt) to depict subtle meanings or to **portray** disparate ideas. Thus, the allegorical verses are figures of speech of an abstruse (ghāmiḍ) kind for they depict abstruse truths.

As for there being obscure (*mushkil*) expressions, this is due either to the subtlety and profundity of what they signify, and the **conciseness** and loftiness of the style, and the obscurities of the Qur’an are of this sort; or to the ambiguity of the words and tangled expressions, which is contrary to eloquence and the Qur’an is **exempt** from this. So now, you sceptic! Isn’t it pure eloquence to so easily bring close to the common people’s understanding these profound truths which are so distant from everyone? For eloquence is to speak conformably to any given situation. Dwell on this!

*Or, like the rebellious, overweening worshippers of this world, who have made a habit of greed and miserliness, do they find what you propose burdensome, so that they flee from you? Do they not know that you seek your wage and recompense from Allah alone? Is it a burden to give to their own poor one fortieth of the property given to them by Allah Almighty, or a part of it, and as a consequence both receive plenty, and be saved from the envy and curses of the poor? Do they consider the command to give zakat burdensome and therefore hold back from Islam? Their denials hold no importance, and what they deserve is a slap, not an answer. 438 THE WORDS ( 52:41 )q p o n m Or, like Buddhists, who claim to be familiar with the Unseen, or the pseudointellectuals, who imagine their conjectures about its affairs to be certain, does what you said about the Unseen not appeal to them? That means they imagine that the World of the Unseen, which is disclosed to no one apart from the divine messengers, who receive revelation, and which no one has the ability to enter, is present and laid open before them, and that they obtain information from it and write it down. So do not be disheartened by the lies of these arrogant braggarts who have overstepped their mark to an infinite degree! For in a short while your truths will completely overturn their imaginings! ( 52:42 )z y x w v u t s Or, like two-faced dissemblers and cunning atheists whose natures are corrupted and consciences rotted, do they want to deceive the people and turn them away from the guidance which they cannot obtain, to trick them, and so call you either a soothsayer, or possessed, or a sorcerer? Do they want to make others believe what they do not believe themselves? Don’t think of these insidious charlatans as human beings, don’t be saddened at their wiles and denials, and lose heart. Rather, increase your efforts! For they only deceive their own souls and harm themselves. And their successes in evil are temporary; it is a divine stratagem, drawing them to perdition by degrees.*

Chapter 5: Belief in Angels

*Reading passage 27:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Angels*

*It may be said that the existence of the angels and spirit beings is as definite as that of human beings and animals. Indeed, as is explained in the First Step of the Fifteenth Word, reality undoubtedly requires and wisdom certainly demands that like the earth the heavens have* ***inhabitants****, and that its inhabitants are intelligent, and suitable for the heavens. In the tongue of the Shari‘a, those inhabitants, of which there are nu­mer­ous kinds, are called angels and spirit beings.*

Reality requires it to be thus. For despite the earth’s smallness and insignificance in relation to the heavens, its being filled with intelligent beings and from time to time being emptied and then refilled with new ones suggests —indeed, states clearly— that the heavens too, with their majestic **constellations** like adorned palaces, are filled with animate creatures, the light of the light of existence, and conscious and intelligent creatures, the light of animate creatures. Like man and the jinn, those creatures are spectators of the palace of the world, and **ponderers** over the book of the universe, and heralds of this realm of dominicality. With their universal and *comprehensive worship, they represent the glorification of the large and universal beings in the universe.*

The nature of the universe surely points to their existence. For since it is embellished and decked out with uncountable numbers of finely adorned works of art and meaningful decorations and wise embroideries, it self-evidently requires the **gazes** of thoughtful admirers and wondering, appreciative lovers; it demands their existence. Yes, just as beauty requires a lover, so is food is given to the hungry. Thus, the sustenance of spirits and **nourishment** of hearts in this boundless beauty of art looks to the angels and spirit beings; it points to them. For while this infinite adornment requires an infinite duty of **contemplation** and worship, man and the jinn can perform only a millionth of that infinite duty, that wise **supervision**, that extensive worship. This means that boundless varieties of angels and spirit beings are necessary to perform those duties, and to fill and inhabit the mighty mosque of the world with their ranks.

*Reading passage 28:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ ’ testimony to Angels*

*Whoever observes the earth, will see that despite its lowliness it is filled with beings with* ***spirits*** *(dhawī al-arwāḥ), and if he studies the precise order of the world, he will* ***surmise*** *that the lofty constellations also have inhabitants.*

A person who does not believe in the existence of the angels resembles a man who travels to a great city and there comes across a little house which is old, littered with refuse, and overflowing with people. He notices that its yard is full of beings with spirits all of which have particular vital needs: some are herbivorous and some pisciverous. Then thousands of lofty *mansions strike his eye, new and interspersed among wide squares and avenues, but due to the absence of the conditions to support life he believes this* ***abode*** *to be devoid of inhabitants.*

A person who does believe in the angels is like someone who when he sees the small house which is full of beings with spirits and notes the well laid-out city, is absolutely certain that the **decorated** mansions also have inhabitants, appropriate to them and with their own particular conditions of life. Their being invisible, due to either the distance or the loftiness of the mansions, does not prove that they do not exist. Thus, by means a primary analogy based on a ‘hidden’ syllogism and based too on the regular order, it may be concluded from the earth being full of animate beings that endless space with its constellations, stars, and heavens is full of beings with spirits. And these beings, which are of various sorts, the Shari‘a calls the **angels**. Now, reflect on this!

*The Second Station*

You know, as has been discussed, that life is the discloser of beings; indeed, it is its result. So how could endless space be devoid of inhabitants and the heavens lack their populace? All the intelligent have in effect agreed on the concept of the angels and their reality, even if their interpretations have differed. In fact, the Peripatetic philosophers called them “the disembodied spiritual essences of species;” and the Illuminists called them “the ten intellects and masters (*arbāb*) of the species;” and the followers of the religions have called the Mountain Angel, the Sea Angel, and the Rain Angel, for example. For the Materialists even, who believe only what they see, it has not been easy to deny the concept of the angels and they have associated them with the pervasive forces or power (*al-qūwāt al-sāriyya*) in the laws of creation.

/\*

Ne kadar kısa o kadar iyi düşüncesiyle yukardaki paragrafı kasıtlı boş bıraktım, çıkarmak niyetiyle.

\*/

• *If you were to ask:* Aren’t the laws and principles in force in creation **sufficient** to hold the universe together and sustain its vitality?

*You would be told:* Those laws and principles are only theoretical or subjective (*i‘tibāriyya*) or imaginary even; they can be **accorded** specific existence and identity only through that which represents and reflects them and holds their reins. And this is nothing other than the angels.

Chapter 6: Divine Determining

*Reading passage 29:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Divine Determining*

*Divine Determining and the power of choice are aspects of a belief pertaining to state and conscience which show the final limits of Islam and belief; they are not theoretical and do not pertain to knowledge. That is to say, a believer attributes everything to Almighty God, even his actions and self, till finally the power of choice confronts him, so he cannot evade his* ***obligation*** *and responsibility. It tells him: “You are responsible and under obligation.” Then, so that he does not become* ***proud*** *at his good deeds and his achievements, Divine Determining confronts him, saying: “Know your limits; the one who does them is not you.” Yes, Divine Determining and the power of choice are at the final degrees of belief and Islam; the former has been included among the matters of belief to save the soul from pride, and the latter, to make it admit to its responsibility. Obdurate* ***evil-commanding souls*** *clinging to Divine Determining in order to clear themselves of the responsibility of the evils they have committed, and their becoming proud and conceited on account of the virtues bestowed on them and their relying on the power of choice, are actions totally opposed to the* ***mystery*** *of Divine Determining and wisdom of the power of choice; they are not matters pertaining to knowledge which might give rise to such actions.*

*For ordinary people who have not progressed spiritually there may be occasions when Divine Determining is used, and these are calamities and disasters when it is the remedy for despair and* ***grief****. But it should not be used to justify rebellion and in matters of the future so that it becomes a cause of dissipation and idleness. That is to say, Divine Determining has not been included among the matters of belief to* ***relieve*** *people from their obligations and responsibility, but to save them from* ***pride*** *and conceit. While the power of choice has been included in order to be the source of evils, not to be the source of virtues, so that people become like the Pharaoh.*

*Reading passage 30:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Divine Determining*

Yes, as the Qur’an states, man is totally responsible for his evils, for it is he who wants the evils. Since evils are destructive, man may perpetrate much destruction with a single **evil** act, like burning down a house with one match, and he becomes deserving of an awesome punishment. However, he does not have the right to take pride in good deeds; his part in them is extremely small. For what wants and requires the good deeds is Divine mercy, and what creates them is dominical power. Both request and reply, reason and cause, are from God. Man only comes to have them through supplication, belief, consciousness, and consent. As for evils, it is man’s soul that wants them, either through capacity or through choice, – like in the white and beautiful light of the sun some substances become black and putrefy, and the blackness is related to their capacity – however, it is Almighty God Who creates the evils through a Divine law which **comprises** numerous benefits. That is to say, the cause and the request are from the soul, so that it is the soul which is responsible, while it is Almighty God Who creates the evils and brings them into existence, and since they have other results and fruits which are good, they are good.

It is for the above reason that the ‘acquisition’ (kasb) of evil, that is, the desire for evil, is evil, but the creation of evil is not evil. A lazy man who receives damage from rain, which comprises many instances of good, may not say that the rain is not mercy. Yes, together with a minor evil in its creation are numerous instances of good. To **abandon** that good for a minor evil becomes a greater evil. Therefore, a minor evil becomes like good. There is no evil or ugliness in Divine creation. They rather pertain to His servant’s wish and to his capacity.

Furthermore, Divine Determining is both **exempt** from evil and ugliness with regard to results and fruits, and free from tyranny and ugliness with respect to reason and cause. Because Divine Determining looks to the true causes and acts justly. Men construct their judgements on causes which they see superficially and fall into error within the pure justice of Divine Determining. For example, a judge finds you **guilty** of theft and sends you to prison. You are not a thief, but you have committed a murder which no one knows about. Thus, Divine Determining also sentenced you to imprisonment, but it sentenced you for the secret murder and acted justly. Since the judge sentenced you for a theft of which you were innocent, he acted unjustly. Thus, in a single thing the justice of Divine Determining and Divine creation and man’s wrongful choice or acquisition were apparent in two respects; you can make analogies with this for other things. That is to say, with regard to origin and end, source and branch, cause and results, Divine Determining and creation are exempt from evil, ugliness, and **tyranny**.

*Reading passage 31:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Divine Determining*

*Allâh has set a seal on their hearts and on their hearing. And on their eyes is a veil; and great is the penalty they incur.*

*Consider this: at this point we have to stop to listen to what the scholars of kalâm have to say, for a* ***fierce*** *war has been* ***waged*** *around this verse, between the Mu'tazilites, the Jabriyya, and the Sunnis. Wars like this have caught the attention of observers. It is appropriate therefore to mention the main arguments so they may be benefited from. [It will be seen then that] the Sunni School is the Straight Path, and the others either go to* ***excess*** *or are* ***deficient****.*

*The First: It has been established that "there is no effective agent in the universe other than Allâh." Hence, there is no delegation of power, [as the Mu'tazilites asserted, that man creates his own actions]. {[\*]: Nursi, İşârâtû'l-İ'caz [Abdûlmecid], 83.}*

*The Second: "Allâh is All-Wise," so reward and punishment are not* ***futile*** *or without wisdom. Hence there is no compulsion. Just as divine unity (tawhîd) strikes the Mu'tazilites on the chest, so Allâh being free of anthropomorphic elements (tanzîh) deals the Jabriyya a slap in the mouth.*

*The Third: Everything has two aspects: the outer (mulkiyya) aspect, which is sometimes good and sometimes bad. Different forms intrude on it in succession, like the back of a mirror. The inner aspect (malakûtiyya) looks to the Creator. It is transparent in every respect, like the front of a mirror. Thus, the creation of bad is not bad, because its creation in respect of the inner face (malakûtiyya) is good. The creation of bad is to complete the good, so is indirectly good. So pay no attention to the specious arguments of the Mu'tazilites!*

*The Fourth: The al-hâsil bi'l-masdar is the outcome of the verbal noun (masdar), like death (al-hâsil bi'l-masdar) is the outcome of murder (qatl verbal noun) and pain is the outcome (al-hâsil bi'l-masdar) of a blow (darb - verbal noun). The outcome of the verbal noun is something fixed, created, and lifeless, and attributes cannot be derived from it. [that is, the active particle cannot be derived from something lifeless (jâmid), as is well-known in grammar ('ilm al-sarf.) The verbal noun (al-masdar), however, is* ***acquired*** *(maksûb), relative (nisbî), and hypothetical (i'tibârî) and attributes can be derived from it. Thus, the Creator of murder (qatl) cannot be the murderer (qâtil). So leave the Mu'tazilites "to plunge in vain discourse and trifling." (See, 6:91)*

*The Fifth: Apparent actions are generally the result of a succession of acts that end in a person's 'inclination' (mayalân), called* ***will*** *(al-juz' alikhtiyârî). It is around this point that the arguments have revolved.*

*The Sixth: It is Allâh's practice that His universal will looks to the particular will of His servant, [That is, it is manifested in accordance with the servant's will] so there is no compulsion.*

*The Seventh:* ***Knowledge*** *is dependent on the thing known; the thing known is not dependent on knowledge, otherwise it would be a circular argument. So a person cannot make excuses concerning, [or disclaim responsibility for], his actions by ascribing their magnitude and measure to divine determining (qadar) [by claiming they are determined].*

*Chapter 7: Worship*

*Reading passage 31:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Worship*

*If you want to understand what great profit and happiness lie in worship, and what great loss and ruin lie in* ***vice*** *and dissipation listen to and take heed of the following story which is in the form of a comparison:*

One time, two soldiers received orders to proceed to a distant city. They set off and travelled together until the road forked. At the fork was a man who said to them, “The road on the right causes no loss at all, and nine out of ten of those who take it receive a high profit and experience great ease. While the road on the left provides no advantages, and nine out of ten of its travellers make a loss. But they are the same as regards distance. Only there is one difference: those who take the left-hand road, which has no rules and no one in authority, travel without baggage and arms. They feel an apparent lightness and deceptive ease. Whereas those travelling on the right-hand road, which is under military order, are **compelled** to carry a kit-bag full of nutritious rations four *okkas* or so in weight and a superb army rifle of about two *kıyyes* which will overpower and rout every enemy...”

After the two soldiers had listened to what this instructive man had to say, the **fortunate** one took the road to the right. He loaded the weight of one *batman* onto his back, but his heart and spirit were saved from thousands of *batmans* of fear and feeling obliged to others. As for the other, luckless, soldier, he left the army. He did not want to conform to the order, and he went off to the left. He was released from bearing a load of one batman, but his heart was constricted by thousands of batmans of indebtedness, and his spirit crushed by innumerable fears. He proceeded on his way both begging from everyone and **trembling** before every object and every event until he reached his destination. And there he was punished as a mutineer and a deserter.

As for the soldier who loved the order of the army, had guarded his kit-bag and **rifle**, and taken the right-hand road, he had gone on his way being obliged to no one, fearing no one, and with an easy heart and conscience until he reached the city he was seeking. There he received a reward worthy of an honourable soldier who had carried out his duty faithfully.

O rebellious soul, know that one of those two travellers represents those who **submit** to the Divine Law, while the other represents the rebellious and those who follow their own desires. The road is the road of life, which comes from the Spirit World, passes through the grave, and carries on to the hereafter. As for the kit-bag and rifle, they are worship and fear of God. There is an apparent burden in worship, but there is an ease and lightness in its meaning that defies description. For in the **prescribed** prayers the worshipper declares, “I bear witness that there is no god but God.” That is to say, he finds the door of a treasury of mercy in everything because he is believing and saying, “There is no Creator and Provider other than Him. Harm and benefit are in His hand. He is both All-Wise; He does nothing in **vain**, and He is All-Compassionate; His bounty and mercy are abundant.” And he knocks on the door with his supplication. Moreover, he sees that everything is **subjugated** to the command of his own Sustainer, so he takes refuge in Him. He places his trust in Him and relies on Him, and is fortified against every disaster; his belief gives him complete confidence.

*Reading passage 32:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Worship*

SECOND REMEDY

O ill person who lacks patience! Be patient, indeed, offer thanks! Your illness may transform each of the minutes of your life into the **equivalent** of an hour’s worship. For worship is of two kinds. One is positive like the well-known worship of supplication and the five daily prayers. The other are negative forms of worship like illness and **calamities**. By means of these, those afflicted realize their impotence and weakness; they **beseech** their All-Compassionate Creator and take refuge in Him; they manifest worship which is **sincere** and without hyprocrisy. Yes, there is a sound narration stating that a life passed in illness is counted as worship for the believer – on condition he does not complain about God. It is even established by sound **narrations** and by those who uncover the realities of creation that one minute’s illness of some people who are completely patient and thankful becomes the equivalent of an hour’s worship and a minute’s illness of certain perfected men the equivalent of a day’s worship. So you should not complain about an illness which as though **transforms** one minute of your life into a thousand minutes and gains for you long life; you should offer thanks.

This worldly realm is the field of testing, the abode of service. It is not the place of pleasure, reward, and **requital**. Considering, then, that it is the abode of service and place of worship, sicknesses and misfortunes – as long as they do not affect belief and are patiently endured – conform fully to service and worship, and even strengthen it. Since they make each hour’s worship equivalent to that of a day, one should offer thanks instead of complaining.

Worship consists in fact of two kinds, positive and negative. What is meant by the positive is obvious. As for negative worship, this is when one afflicted with misfortune or sickness perceives his own weakness and helplessness, and turning to his Compassionate Lord, seeks refuge in Him, meditates upon Him, petitions Him, and thus offers a pure form of worship that no hypocrisy can penetrate. If he endures patiently, thinks of the reward attendant on misfortune and offers thanks, then each hour that he passes will count as a whole day spent in worship. His brief life becomes very long. There are even cases where a single minute is counted as equal to a whole day’s worship.

I once was extremely **anxious** because of an awesome illness that struck one of my brothers of the hereafter, Muhajir Hafız Ahmed. But then a warning came to my heart: “Congratulate him!” Each minute he spends is counted as a whole day’s worship. He was in any event enduring his illness in patience and **gratitude**.

*Reading passage 33:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Worship*

The Noble Messenger (Upon whom be blessings and peace) said: “All **innovations** are misguidance, and all misguidance leads to Hell.” That is to say, according to the verse,

*This day have I perfected for you your religion*,(5:3)

not to care for the rules of the Illustrious Shari‘a and principles of the Prophet’s (UWBP) practices after they have been completed and perfected and to adopt new creations, or God forbid, create innovations, which infers considering them to be deficient, is misguidance and leads to Hell-fire.

There are degrees in the practices: some are compulsory; these may not be given up. This sort are described in detail in the Illustrious Shari‘a. They are **incontestable** and can in no way be changed. Another sort are voluntary, and these are of two sorts:

One sort includes those practices related to worship. They too are described in the books of the Shari‘a and to change them is innovation. The other sort is known as “**conduct**” (*adab*); these practices are mentioned in the books of the Prophet’s (UWBP) biography. Opposition to them cannot be called innovation, but it is opposition of a sort to the Prophet’s (UWBP) conduct and means not benefiting from its light and true courtesy. Following this sort entails emulating him in customary, natural acts and dealings, which are known through unanimous reports. For example, there are numerous practices showing the conduct of speaking, and explaining the principles of eating, drinking, and sleeping, and social relations. Practices of this sort are called “conduct.” The person who practises them transforms his habitual actions into worship and receives significant **effulgence**. Practising the smallest aspect of such conduct **recalls** God’s Messenger (Upon whom be blessings and peace), which **imparts** a light to his heart.

The most important among the practices are those that symbolize Islam and are connected with its ‘marks.’ The marks of Islam are worship, concern the community, and quite simply are general rights of a sort. Just as the whole community benefits from one person doing them, so too if he gives them up, the whole community is **answerable**. There can be no hypocrisy in the performance of marks of this sort, and they should be proclaimed openly. Even if they are of the voluntary sort, they are still more important than personal obligatory acts.

*Reading passage 34:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Worship*

*If you were to ask: The outlooks of the prophets are all different and their ways of worship are* ***diverse****. What is the reason for this?*

*You would be told: The prophets are all followed in the principles of* ***faith*** *and fundamental rules, for these are* ***constant*** *and fixed; unlike secondary matters, the nature of which is to change in the course of time. Just as the four seasons and the stages in a person’s life warrant different* ***remedies*** *and clothing – what is a cure at one time may cause illness at another – so the stages of the life of humanity necessitate differences in rules of secondary importance, which are healing for spirits and nourishment for hearts.*

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*There are several reasons worship is the cause of happiness and prosperity in this world, which is the* ***tillage*** *of the hereafter:*

*...*

*Secondly: The purpose of worship is to turn minds towards the All-Wise Maker. And this turning towards* ***induces*** *obedience and submission, and this includes the worshippers under the perfect order in the universe and binds them to it. To follow this order leads to the realization of the mystery of wisdom, and the wisdom is testified to by the perfect art in the universe.*

*Thirdly:* Man **resembles** a pole to the top of which are joined electric cables, for attached to his head are the tips of all the laws of creation; the natural laws extend to him, and the rays of the divine laws and principles in the universe are reflected and centred on him. So man has to complete them and adhere to them and cling on to them to **facilitate** the general current lest his foot slips and he falls and is crushed under the wheels of the machinery turning in the levels of the world. And this is achieved through worship, which consists of **conforming** to the commands and prohibitions.

*Fourthly:* By complying with the commands and **prohibitions** numerous connections are formed for a person with the many levels of society, and the individual becomes like a species. For many of the commands, especially those that touch on the marks of Islam and the general good, resemble threads to which are tied people’s **honour** and through which their rights are set in order. If it were not for them, all those rights and duties would be torn up and scattered to the wind.

*Reading passage 35:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ - Worship*

Dignity 129, divulge 16 yerde geçiyo ama listede dignity yok!

Acquisition 17

consent 35