The Eleventh Flash

**The Stairway of the Sunnah and Panacea for the Disease of Bid’ah**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ اَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ[[1]](#footnote-2)

(The First Station of this âyah is the Highway of the Sunnah; its Second Station is the Stairway of the Sunnah.)

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللّٰهُ لاَ اِلهَ اِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ[[2]](#footnote-3)

قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ[[3]](#footnote-4)

Eleven of the hundreds of subtle points of these two supreme âyahs will be declared briefly.

**First Subtle Point:** Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm decreed:مَنْ تَمَسَّكَ بِسُنَّتِى عِنْدَ فَسَادِ اُمَّتِى فَلَهُ اَجْرُ مِاَةِ شَهِيدٍ That is to say “He who holds fast to my Sunnah when my ummah is in a corrupt state can attain the reward and sawâb of a hundred shahîds.”

Yes, following the Sunnah as-Saniyyah is certainly valuable. Especially at the time of the invasion of bid’ahs, following the Sunnah as-Saniyyah is more valuable. Especially at the time of corruption of the ummah, conforming to a small âdâb of the Sunnah as-Saniyyah demonstrates a significant taqwâ and powerful îmân. Following the Sunnah directly reminds one of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm. Through that reminder, the thought of him (asm) transforms into the thought of being at the hudhur of Allah. When one conforms to the Sunnah as-Saniyyah in even the minutest action, even the âdâb of eating, drinking or sleeping, such habitual conduct and fıtrî action become an ‘ibâdah with sawâb and an act of Sharî’ah. Because, through such habitual action, he thinks of following Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm, imagines it as an adab of the Sharî’ah and remembers that he (asm) is the owner of the Sharî’ah. And from that state, his heart turns toward Janâb-i Haqq, Who is the True Lawgiver and Owner of the Sharî’ah; he gains a kind of hudhur and an ‘ibâdah.

Thus, in consequence of this mystery, one, who makes following Sunnah as-Saniyyah a habit for himself, transforms his customary actions into ‘ibâdah; he can make his whole life fruitful and full of sawâb.

**Second Subtle Point:** Imam Rabbânî Ahmad Faruqî (ra) has said: "While traversing the degrees on the ma’nawî journey of the rûh, among the ranks of awliyâ, I saw that the most brilliant, grandeur, subtle and sound were those who took as the basis of their way following the Sunnah as-Saniyyah. Even the lowest awliyâ of that group appeared to be more magnificent than the distinguished awliyâ of the other groups."

Yes, Imam Rabbânî (ra), the Mujaddid of the Second Millenium speaks the haqq. One who takes the Sunnah as-Saniyyah as the basis is honoured with the rank of being beloved of Allah under the protection of Habibullah[[4]](#footnote-5).

**Third Subtle Point:** At a time when this poor Said was trying to emerge from the Old Said, due to the lack of a guide and the pride of nafs al-ammarah, my mind and heart were rolling over amidst haqiqahs in a terrible and ma’nawî storm. Sometimes from Pleiades to the ground, sometimes from the ground to Pleiades, amidst the falling and rising, they were violently shaken.

Thus, at that time, I witnessed and saw that the matters of the Sunnah as-Saniyyah, even its small âdâb, were switches amidst innumerable harmful, dark ways like a compass showing the route followed by ships arranged to point the qibla. Also, on that journey of rûh, when I saw myself under heavy pressure, in a situation where I was loaded with extremely burdensome loads, as long as I followed the matters of the Sunnah as-Saniyyah connected with that situation, I found a lightness as though they were taking all my loads. Through submission, I was saved from doubts and waswasas, that is, anxieties like: "I wonder if such an action is haqq, is it beneficial?" Whenever I drew back my hand, I saw the pressure was heavy. There were numerous ways that were not understood where they led. The load was heavy, and I was extremely impotent. My view also was short, and the way was dark as well. Whenever I adhered to the Sunnah, I felt a state as though the way was illuminated, the safe way appeared, the load became lighter and the pressure was lifted. Thus, at those times of mine, I confirmed the judgement of Imam Rabbânî by witnessing it with my own eyes.

**Fourth Subtle Point:** Atone time, due to the râbita[[5]](#footnote-6) with death, the confirmation within the assertion اَلْمَوْتُ حَقٌّ[[6]](#footnote-7) and a state of rûh arising from the fade and extinction of the ‘âlam, I saw myself in a strange ‘âlam. I saw that I was a corpse and standing at the head of three huge corpses.

**First:** I am a gravestone at the head of the ma’nawî corpse of all living creatures that are related to my life and entered the grave of the past.

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

**The Third:** Since the death of the universe on qiyâmah will certainly occur, it appeared to me that it has occurred. Together with seeing myself in terror due to the sakarât of that immense corpse and in amazement and astonishment due to its death, my own death too, which will certainly occur in the future, appeared to be occurring at that time. Through the mystery of فَاِنْ تَوَلَّوْا[[7]](#footnote-8) to the end thereof... all beings and all beloveds turned their backs on me, abandoned me and left me alone with my death. My rûh was being driven towards the future on the side of eternity, which took the form of an infinite sea. Inevitably, it was necessary to be cast into that sea.

Thus, amidst that most strange and sorrowful state, with the help that came from îmân and the Qur'an, the âyah فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللهُ لاَ اِلٰهَ اِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيم[[8]](#footnote-9) came to my help and became a safe and secure ship for me. The rûh entered that âyah with perfect safety and joy. Yes, I understood that apart from the explicit meaning (ma’nâ as-sarîh) of the âyah, an indicative meaning (ma’nâ al-isharî) of it consoled me, so I found peace and it gave me tranquillity. Yes, just as its explicit meaning (ma’nâ as-sarîh) says to Ar-Rasûl Al-Akram alayhissalâtu wassalâm: "If by turning their back, the people of dhalâlah turn away from your Sharî’ah and Sunnah and do not obey the Qur'an, do not worry. And say that Janâb-i Haqq is sufficient for me. I do tawakkul on Him. He shall raise, in your place, those who will follow. The throne of His sovereignty encompasses everything. The rebels cannot escape from His boundary, nor do those who seek help remain helpless."

In the same way, it says through its indicative meaning (ma’nâ al-isharî): “O man! And O chief and murshid of mankind! If all beings leave you and go to non-existence on the way of extinction; if living beings separate from you and run on the way of death; if people abandon you and enter the graveyard; if the people of ghaflah and dhalâlah do not heed you and fall into darkness, do not worry! Say: Janâb-i Haqq is sufficient for me. Since He exists, everything exists. And, in that case, those who have gone have not gone to non-existence. They have gone to another land of His. And in place of them, the Owner of the immense ‘arsh (Al-‘Arsh Al-‘Adhîm) shall send others out of His infinite soldiers and armies. And those who have entered the graveyard have not been annihilated but are going to another ‘âlam. He shall send other officials in their place. And He can send His obedient servants, who will follow the way of haqq, in place of those who fall into dhalâlah. Since it is thus, He takes the place of everything and all things cannot take the place of His single favour.”

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

**Fifth Subtle Point:** The supreme âyah قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ[[9]](#footnote-10) definitely declares how important and necessary following the Sunnah is. Yes, this noble âyah is the most powerful and definite analogy of the sort of hypothetical syllogism among the syllogisms of logic. It is as follows:

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

In just the same way, this noble âyah says: **"If you have the love for Allah, Habibullah**[[10]](#footnote-11) **will be followed. If he is not followed, it concludes that you do not have love for Allah."** If there is love for Allah, it results in following the Sunnah of Habibullah.

Yes, one who has îmân in Janâb-i Haqq will certainly obey Him. And the most acceptable, the most mustaqîm and the shortest among the ways of obedience is indubitably the way Habibullah showed and followed.

Yes, it is necessary and evident that Al-Karîm Zuljamâl One, Who fills the universe to such an extent with the acts of giving ni’mah, wants shukr from conscious beings in return for those ni’mahs. Also, Al-Hakîm Zuljalâl One, Who adorns the universe with such miracles of art, will certainly and evidently make the most distinguished one amongst the conscious beings His addressee and interpreter, a herald and imam to His ‘abds. Also, Al-Jamîl Zulkamâl One, Who makes the universe a place of manifestation for the infinite and boundless manifestations of His beauty (Jamâl) and perfection (Kamâl), certainly will give the most perfect state of ‘ubûdiyyah to the most comprehensive one, who is the perfect measure and arena of His beauty (Jamâl), perfection (Kamâl), Names and art, which He certainly and evidently loves and wants to display. He will make his state an example to be followed for others and encourage everyone to follow him so that his fine state should be seen in others too.

**In Short:** The love for Allah necessitates and results in following the Sunnah as-Saniyyah. How happy the person whose share of following the Sunnah as-Saniyyah is great! Alas for the person who does not appreciate the Sunnah as-Saniyyah and enters bid’ahs!

**Sixth Subtle Point:** Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm decreed:كُلُّ بِدْعَةٍ ضَلاَلَةٌ وَكُلُّ ضَلاَلَةٍ فِى النَّارِ[[11]](#footnote-12) That is to say, according to the mystery اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ[[12]](#footnote-13), after the rules of the Illustrious Sharî’ah and the principles of the Sunnah as-Saniyyah have been completed and perfected, not appreciating those principles by creating new things or — Hâsha and Kalla![[13]](#footnote-14) — creating bid’ahs, which is a sign of considering them deficient, is dhalâlah and fire.

Sunnah as-Saniyyah has degrees. Some of them are wâjib; these are not to be abandoned. This sort is declared in detail in the Illustrious Sharî’ah. They are muhkamât and not to be changed in any aspect. Another sort of it is nawâfil. The sort of nawâfil is also of two sorts:

One sort is the Sunnah as-Saniyyah subjected to ‘ibâdah. They, too, are declared in the books of the Sharî’ah. To change them is bid’ah. The other sort is called *âdâb*, and they are described in the books of the Prophet's biography (Siyar as-Saniyyah). Opposition to them is not called bid’ah, but opposition to the Prophet's âdâb; it is to not benefit from their nûr and from such true adab. As for this sort, it is to follow Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm’s actions of general custom, habitual practices and fıtrî acts, which are known through tawâtur. For example, there are many Sunnah as-Saniyyah that concern social relations and show the conduct of speaking and declare the principles of the conduct of conditions such as eating, drinking and sleeping. This sort of Sunnah is called *âdâb*. However, one who follows such âdâb transforms his customary actions into ‘ibâdah and receives significant faydh from that âdâb. Following the smallest âdâb reminds a person of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm and gives a nûr to the heart.

The most important among the Sunnah as-Saniyyah are the Sunnahs, which are the symbols of Islam and connected with the shaâ’er. Shaâ’er is an ‘ubûdiyyah concerning the community, that is, in fact, a sort of common right. As the whole community benefits through one person performing them, the whole community will be responsible for its abandonment. Riyâ cannot penetrate the shaâ’er of this kind, and it is to be proclaimed. Even if they are of the nawâfil sort, they are more important than personal fardhs.

**Seventh Subtle Point:** The Sunnah as-Saniyyah is good manners. There is no matter of it beneath which a nûr and a good manner are not to be found! Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm decreed اَدَّبَنِى رَبِّى فَاَحْسَنَ تَاْدِيبِى, that is: "My Rabb bestowed me good manners (adab) beautifully and instructed me of them."

Yes, one who pays attention to the Prophet's biography and knows the Sunnah as-Saniyyah certainly understands that Janâb-i Haqq gathered together all the varieties of good manners in His beloved (Habib). One, who abandons his Sunnah as-Saniyyah, abandons good manners. He verifies the rule [[14]](#footnote-15)بِى اَدَبْ مَحْرُومْ بَاشَدْ اَزْ لُطْفِ رَبْ and falls into destructive ill manners.

**Question:** How can there be adab before Al-‘Allâm ul-Ghuyûb, Who sees and knows everything and from Whom nothing can be hidden? Situations that cause shame cannot be concealed from Him. One sort of adab is tasattur; it is to veil the states which are a cause of being loathed. There cannot be tasattur before Al-‘Allâm ul-Ghuyûb.

**The Answer:**

**Firstly:** Just as, giving it the greatest importance, As-Sâni’ Zuljalâl wants to show His art as beautiful, veils loathsome things and attracts attention to His ni’mahs by adorning them. So too, He wants to show His creatures and ‘abds as beautiful to other conscious beings. Their appearing in ugly situations is a kind of rebellion against His Names like Jamîl, Muzayyin, Latîf and Hakîm and is contrary to adab. Thus, the adab in the Sunnah as-Saniyyah is to assume a state of perfect manners (adab) within the bounds of As-Sâni’ Zuljalâl's Names.

**Secondly:** Just as a doctor, in the point of being a doctor, examines the most private part of a non-mahram, and if there is a necessity, it is shown to him. It is not said that it is contrary to adab. Rather, it is said that the adab of the medicine requires it. But that doctor cannot look to those non-mahrams with the title of being a man, or under the name of the preacher, or the attribute of the hoja. Adab cannot issue a fatwa about its being shown. To show him in that aspect is lack of hayâ.

In the same way, As-Sâni’ Zuljalâl has numerous Names. Each Name has a different manifestation. For example, just as the Name Ghaffâr requires the existence of sins and the Name Sattâr, the existence of faults, so too, the Name Jamîl does not wish to see ugliness. Names pertaining to His beauty (Jamâl) and perfection (Kamâl) like Latîf, Karîm, Hakîm and Rahîm require beings to be in the most beautiful form and best situation among the possible ones. And as for those Names pertaining to His beauty (Jamâl) and perfection (Kamâl), they want to display their beauty in the view of malâikah, rûh beings, jinn and man through the beautiful conditions and fine manners of beings.

Thus, the âdâb in the Sunnah as-Saniyyah are the signs of this elevated adab and its principles and samples.

**Eighth Subtle Point:** The âyah لَقَدْ جَاءَكُمْ رَسُولٌ[[15]](#footnote-16) (to the end thereof...), that is before the âyah [[16]](#footnote-17)فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللّٰه, after showing the perfect compassion and the infinite kindness of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm towards his ummah, through the phrase [[17]](#footnote-18)فَاِنْ تَوَلَّوْا says: "O mankind! O Muslims! Know how unconscientious and how unreasonable it is to turn your faces away from his Sunnah and the decrees he conveyed to a degree that accusing visible kindness and denying the evident compassion of such a compassionate person who guides you with his infinite compassion, expends all his strength for your benefit and cures and applies a salve to your ma’nawî wounds through his Sunnah as-Saniyyah and the decrees he conveyed with perfect compassion.

And O compassionate Rasûl and tender-hearted Prophet! If they do not recognize this immense compassion and great kindness of yours, and if, out of their foolishness, they turn their backs on you and do not obey you, do not worry! The Zuljalâl One, under Whose command the soldiers of the samâwât and earth are, and Whose sovereignty of rubûbiyyah rules over the immense all-encompassing ‘arsh (Al-‘Arsh Al-‘Adhîm), is sufficient for you. He can gather the truly obedient people around you, make them obey you and accept your decree!"

Yes, there is no matter of the Sharî’ah of Muhammad and the Sunnah of Ahmad in which numerous hikmahs are not found. Despite all his faults and impotence, this poor one claims and is ready to prove this claim.Also, the seventy to eighty Risales of Nur written so far became seventy to eighty truthful witnesses that testify to how full of hikmah and haqiqah are the matters of the Sunnah of Ahmad and Sharî’ah of Muhammad (asm). If there was capability and this matter had been written, not seventy but seven thousand Risales could not complete those hikmahs.

Also, in my own self, perhaps I have thousand of experiences with my eyes and through my feelings, I proclaim: I accept that the matters of the Sharî’ah and the principles of the Sunnah as-Saniyyah are extremely beneficial remedies for sicknesses of the rûh, mind and heart, particularly for social sicknesses, and through witnessing, I feel and cause others to feel it to an extent in the Risales that the other matters of philosophy and science cannot take their place. If anyone hesitates on this claim of mine, let them refer to the parts of the Risale-i Nur and see.

Thus, it can be compared how happy for eternal life, how beneficial for worldly life and how profitable it is to work, as much as possible, to follow the Sunnah as-Saniyyah of such a person.

**Ninth Subtle Point:** By Allah’s facilitation, only special khawass can accomplish completely following the practice of each sort of Sunnah as-Saniyyah. Even, if not by action, everyone can diligently seek it intentionally, purposely and by supporting it to the degree of necessity (Iltizâm). In any way, to follow the sorts of fardh and wâjib is a necessity. Even if it is not a sin to abandon the mustahab[[18]](#footnote-19) sort of the Sunnah as-Saniyyah concerning ‘ubûdiyyah, it is a great loss of sawâb. While changing them is a great error. As for the Sunnah as-Saniyyah concerning customary actions and behaviours, such customary actions become ‘ibâdah as much as they are followed. If they are not followed, there is no reprimand, but one’s benefit from the nûr of âdâb of Habibullah’s life will decrease. Creating new laws concerning ‘ubûdiyyah are bid’ah. As for the bid’ahs, they are rejected since they are opposed to the mystery of اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ[[19]](#footnote-20). But if they are the sort of awrâd, dhikr and methods in the tarîqah, on condition of their origins having taken from the Book and Sunnah and on condition of not opposing or changing established basis and principles of the Sunnah as-Saniyyah, even if they are in different manners and forms, they are not bid’ahs. Yet, some people of ‘ilm included a part of these into bid’ahs, but called them “bid’ah al-hasanah”.[[20]](#footnote-21) Imam Rabbânî (ra), the Mujaddid of the Second Millenium, said: "On the ma’nawî journey of the rûh, I saw that words narrated from Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm were luminous and shining with the rays of the Sunnah as-Saniyyah. When I saw brilliant and powerful awrâd and states not narrated from him, there was no such nûr on them. The most brilliant of this sort was not equal to the least of the first sort. I understood from this that the rays of the Sunnah as-Saniyyah are elixirs. Also, such Sunnah is sufficient for those who seek nûr, there is no need to seek nûr outside them."

Thus, this judgement of such a person, who is a hero of haqiqah and the Sharî’ah, shows that the Sunnah as-Saniyyah is the foundation stone of the happiness of both worlds and the source and origin of all attainment and perfection.

اَللّٰهُمَّ ارْزُقْنَا اِتِّبَاعَ السُّنَّةِ السَّنِيَّةِ

رَبَّنَا آمَنَّا بِمَا اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ[[21]](#footnote-22)

**Tenth Subtle Point:** In the âyah, [[22]](#footnote-23)قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ, there is a miraculous conciseness. Because many phrases have been included in these three phrases. It is as follows:

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

Thus, all these phrases are only a brief and concise meaning of this âyah. It means that the most important and elevated aim of man is being honoured by the love of Janâb-i Haqq. Through the nass[[23]](#footnote-24) of this âyah, He shows that the way of this elevated aim is to follow Habibullah and be guided by his Sunnah as-Saniyyah. At this station, if **“Three Points”** are proven, the aforementioned haqiqah will manifest completely.

**First Point:** By fitrah, man was created upon an infinite love for the universe's Khâliq. For in man’s fitrah, there is the love for beauty, worshipping perfection and the love for bestowal. That love increases according to the degrees of beauty, perfection and bestowal. It reaches the highest degrees of ‘ashq. Furthermore, an ‘ashq as great as the universe can settle in the tiny man's tiny heart. Yes, writings, as many as thousands of books equivalent to a library, being written within the faculty of memory, which is a lentil size coffer of the heart, shows that man’s heart can contain the universe and bear love that much.

Since in man’s fitrah, there is such an infinite capacity for love towards bestowal, beauty and perfection. And since Al-Khâliq of the universe possesses infinite sacred beauty (Jamâl), the existence of which is evidently established by His works manifest in the universe; since He possesses infinite sacred perfection (Kamâl), the existence of which is necessarily proved by the embroideries of His art manifest on beings; since He possesses infinite bestowals, the existence of which is certainly, rather, visibly established by the infinite varieties of bestowals and acts of the bestowal of ni’mahs manifest on living beings. An infinite love for Him is surely required from man, who is the most comprehensive, the neediest, performs tafakkur most and is the most yearning of conscious beings.

Yes, just as each man is capable of infinite love for Al-Khâliq Zuljalâl, Al-Khâliq too deserves to be loved for His beauty (Jamâl), perfection (Kamâl) and bestowal more than anyone. Even all the varieties of love and intense attachments of a mu’min man for his life, his eternity, his existence, his world, his nafs and other beings are droplets of such capacity of love for Allah. Even man’s various intense feelings are the changing states of such capacity to love and its drops that took different forms.

It is well-known that just as the man takes pleasure in his happiness, so does he take pleasure in the happiness of the people to whom he is attached. And just as he loves the one who saves him from calamities, so does he love the one who saves his beloveds.

Thus, as a consequence of this state of rûh, out of the varieties of bestowals of Allah belonging to each man, if man only thinks of this, he will say:

"Just as my Khâliq saved me from non-existence, which is eternal darkness, and gave me a beautiful world within this world, and when the appointed time for the end of my life comes, He will again save me from non-existence and annihilation, which is eternal extinction, and bestow on me a most magnificent eternal ‘âlam within a permanent ‘âlam and external and inner senses and feelings with which I will benefit from all varieties of pleasures and beauties of that ‘âlam and wander and make excursions within it, so too, with infinite bestowals, He also honours my relatives, friends and fellow men, whom I much love and to whom I am intensely attached. And those bestowals belong to me in one aspect because I am happy at their happiness and take pleasure in it. Since, through the mystery of اْلاِنْسَانُ عَبِيدُ اْلاِحْسَانِ[[24]](#footnote-25), worshipping to bestowal is present in everyone. In return for such eternal and infinite bestowals, surely, if I have a heart as great as the universe, it necessitates being filled with love for those bestowals, and I want to fill it. If I cannot possess that love in practice, I have it in my capacity and through îmân, intention, acceptance, appreciation, longing, iltizâm and will." And so on.

As for the love that man will show for beauty and perfection, it should be compared with the love for bestowal which we have briefly indicated here. As for the kâfir, he harbours an infinite enmity due to his kufr. He even bears a wrongful, cruel and insulting enmity towards the universe and beings.

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

**The First:** In terms of loving Janâb-i Haqq, to obey His commands and act within the bounds of the things that please Him necessitates following Muhammad (asm). Because the most perfect Imam in this matter is the person of Muhammad (asm).

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

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

**Eleventh Subtle Point:** It consists of **“Three Matters”**.

**First Matter:** The sources of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm's Sunnah as-Saniyyah are three: His words, his acts and his states.

These three parts also have three parts: Fardh, nawâfil and his commendable customary actions.

To follow fardh and wâjib part is a necessity; there is torment and punishment in their abandonment. Everyone is responsible to follow them. The people of îmân are again responsible for following the nawâfil sort since they are mustahab. But in their abandonment, there is no torment and punishment. There is great sawâb in performance and following them; substituting and changing them is bid’ah, dhalâlah and a great error. As for his exalted customary actions and admirable conduct, to imitate and follow them are extremely commendable in terms of hikmah, benefit, personal life and the life of society and mankind. Because in each of his habitual actions, there are numerous benefits for life, and those conduct and customary actions become ‘ibâdah through conforming to them.

Yes, since, by the agreement of both friend and foe, the person of Ahmad (asm) is the place of manifestation for the highest degrees of moral virtues; and since, by unanimity, he is the most famous and distinguished individual in mankind; and since, through the indication of thousands of miracles, the testimony of the world of Islam he established and its perfections and with the affirmation of the haqiqahs of Al-Qur’an Al-Hakîm, in which he is the herald and interpreter, he is the most excellent perfect man and most excellent murshid; and since, through the fruit of following him, millions of the people of perfection have advanced in the degrees of attainment and perfection and reached the happiness of both worlds; the Sunnah and actions of that person certainly are the finest examples to be followed, the soundest guides and the firmest laws to be taken as principles. Happy is the one whose share of following the Sunnah is great. One who does not follow the Sunnah, if it is due to laziness, it is a great loss; if he considers it unimportant, it is a great crime; the criticism, which reeks of pronouncing it to be false, is a great dhalâlah.

**Second Matter:** Janâb-i Haqq decrees in Al-Qur’an Al-Hakîm, وَاِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ[[25]](#footnote-26). Through the sahîh riwâyât, when a distinguished Sahabah like Hazrat Aisha Siddîqah (ra) described Hazrat Prophet ‘Alayhissalâtu Wassalâm, she would say كان خُلُقهُ القرآن.[[26]](#footnote-27) That is, "The example of good moral qualities the Qur'an declares is Muhammad ‘Alayhissalâtu Wassalâm. One who conformed to those good moral qualities more than anyone and who, by fitrah, is created on those good moral qualities is he."

Thus, while each deed, state, word and action of such a person is worthy to be a model for mankind, even lunatics can understand how unfortunate the ghâfils (those who do not give importance to his Sunnah or who want to change them) among his ummah who believe in him are.

**Third Matter:** Since, by disposition, Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm was created in the state of istiqâmah and in the most perfect form, his actions and stillness were on wasat and istiqâmah. His biography (Siyar as-Saniyyah) definitely shows that in all his actions, he was on istiqâmah and wasat and abstained from ifrât and tafrît. Yes, since Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm completely conformed to the command فَاسْتَقِمْ كَمَٓا اُمِرْتَ[[27]](#footnote-28), istiqâmah is definitely seen in all his acts, words and states. For example, by being free of gabâwah and jarbaza, which are the ifrât and tafrît of al-quwwa al-aqliyyah, its corruption and dhulm, his quwwa al-aqliyyah always acted on the point of hikmah, which is the boundary of wasat and means of istiqâmah; by being free of tahawwur and cowardice, which are the corruption, ifrât and tafrît of al-quwwa al-ghadhabiyyah, his quwwa al-ghadhabiyyah always acted with sacred shajâ'ah, which is the means of istiqâmah and the boundary of wasat of quwwa al-ghadhabiyyah; by being purified of khumud and fujûr, which are the corruption, ifrât and tafrît of al-quwwa ash-shahawiyyah, his quwwa ash-shahawiyyah always took ‘iffah, which is the means of istiqâmah of that power (quwwa), as a guide at the degree of utmost innocence. And so on. In all his Sunnah as-Saniyyah, his fıtrî demeanours and the laws of his Sharî’ah, **he used his will within the limits of istiqâmah and abstained from ifrât and tafrît, waste and extravagance, which are dhulm and darkness.** He absolutely abstained from wastefulness and took frugality (iqtisâd) as his guide even in his speech, eating and drinking. Thousands of books have been written concerning the details of this haqiqah. According to the mystery of اَلْعَارِفُ تَكْفِيهِ اْلاِشَارَةُ[[28]](#footnote-29), sufficing with this drop from the ocean, we cut the story short here.

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

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

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

1. (Now, there has come to you a Rasûl from among yourselves, the one who grieves at your loss and is excessively anxious for your success in both worlds and compassionate and merciful towards the mu’mins.) [↑](#footnote-ref-2)
2. (Now, if they turn away from you, (O Prophet) say: "Allah is all-sufficient for me. There is no Ilah but Him. In Him I do tawakkul. He is Ar-Rabb of the Mighty ‘arsh.") [↑](#footnote-ref-3)
3. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-4)
4. [Beloved of Allah (asm)] *(Tr.)* [↑](#footnote-ref-5)
5. (Heart connection — bonding the heart) *(Tr.)* [↑](#footnote-ref-6)
6. (Death is haqq.) [↑](#footnote-ref-7)
7. (And if they turn away) [↑](#footnote-ref-8)
8. (Now, if they turn away from you, (O Prophet) say: "Allah is all-sufficient for me. There is no Ilah but Him. In Him I do tawakkul. He is Ar-Rabb of the Mighty ‘arsh.") [↑](#footnote-ref-9)
9. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-10)
10. [Beloved of Allah (asm)] *(Tr.)* [↑](#footnote-ref-11)
11. (All bid’ahs are dhalâlah, and all dhalâlah is Jahannam-fire.) [↑](#footnote-ref-12)
12. (Today, I have perfected your religion for you...) [↑](#footnote-ref-13)
13. (Allah forbid! Certainly not!) *(Tr.)* [↑](#footnote-ref-14)
14. (One deprived of adab is deprived of the favour of Rabb.) [↑](#footnote-ref-15)
15. (Now, there has come to you a Rasûl from among yourselves...) [↑](#footnote-ref-16)
16. (Now, if they turn away from you, (O Prophet) say: "Allah is all-sufficient for me...") [↑](#footnote-ref-17)
17. (Now, if they turn away from you...) [↑](#footnote-ref-18)
18. (**Literally:** derived from the word حب (to like) and means liked or preferred.

**As a term of Sharî’ah Mustahab is** commendable acts performed by Allah’s Rasûl (asm) that are recommended and favoured by Allah. Ibâdahs that are recommended, but not essential; fulfilment of which are plentifully rewarded, though abandonment of them is not punishable.) *(Tr.)* [↑](#footnote-ref-19)
19. (Today, I have perfected your religion for you...) [↑](#footnote-ref-20)
20. (Agreeable, good bid’ah) *(Tr.)* [↑](#footnote-ref-21)
21. (O Allah! Grant us to follow the Sunnah as-Saniyyah.

"O our Rabb! We believe in what you have revealed, and we follow Your Rasûl. Please count us with those who bear witness.") [↑](#footnote-ref-22)
22. (Tell the people O Muhammad: "If you sincerely love Allah, then follow me; Allah will also love you... ") [↑](#footnote-ref-23)
23. (**Nass:** An âyah of the Qur'an, or a Hadith decisive of any point in fiqh. Aqîdah.) *(Tr.)* [↑](#footnote-ref-24)
24. (Man is the ‘abd of bestowal) [↑](#footnote-ref-25)
25. (You are of the highest noble character.) [↑](#footnote-ref-26)
26. (His character is the Qur'an.) [↑](#footnote-ref-27)
27. (Therefore stand firm [in istiqâmah] as you are commanded) [↑](#footnote-ref-28)
28. (A sign is enough to the one who is ‘ârif.) [↑](#footnote-ref-29)