بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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

THE PRINCIPLE OF IKHLAS -1

**The definition of ikhlas:**

**1)** “One should think that the cause of gaining ikhlas in his actions is to perform them purely because they are an Ilahî command and that their result is Ilahî acceptance and should not interfere in Allah's duty.” The Seventeenth Flash-13th Note-The Third Matter

**2)** “Ikhlas is the rûh of the ‘ibâdah. Ikhlas in ‘ibâdah is this, that it is performed **only because it is commanded,** although it comprises numerous instances of hikmah. Each of these may be a real cause (‘illah) for performing ‘ibâdah, but ikhlas makes it imperative that the real cause (‘illah) be the command to perform it. **If the hikmah is made to be the real cause** (‘illah)**, the ‘ibâdah is bâtil**, but if it merely encourages the person to perform the ‘ibâdah, it is permissible (jâiz).” Signs of Miraculousness ( 163 )

**3)** “the word تَتَّقُونَ[[1]](#footnote-1) alludes to…**‘ibâdah is that which is [performed] with ikhlas**. And it indicates that ‘ibâdah should be the sole aim, and not a means, and suggests too that **‘ibâdah should not be [performed in the hope of] reward or [to avoid] punishment**.”Signs of Miraculousness ( 176 )

According to the above description, for actions to be considered ‘ibâdah and for services to be accepted it must be ordered or recommended in religion. Considering the phrase that is expressed in the second paragraph “only because it is commanded” which is laid down as a condition for ikhlas, it is a necessity to know that it is commanded. In that case, if a person performs a service and an act through his inclination and idea, it cannot be included in the sphere of ikhlas that is defined. It is deceiving to talk about ikhlas if the service performed is not in the book. An action that is commanded or not commanded by religion can only be learned from the books of religion.

**4)** “When you act with ghaflah on your own behalf, do not overstep your limits. The field of your movement is as narrow as a hair. When you act on behalf of Al-Mâlik, load yourself with whatever you see, provided it is according to His permission and Will and not according to your own will. **You should learn His permission and Will from His Sharî‘ah**.” Al-Mathnawi al-Nuri ( 123)

**5)** “Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm completely conformed to the command فَاسْتَقِمْ كَمَٓا اُمِرْتَ[[2]](#footnote-2), istiqâmah is definitely seen in all his acts, words and states.” The 11th Flash-11th Subtle Point

This âyah which orders the Rasûl of Allah (asm) to act upon as he was commanded also orders all the ummah entering the istiqâmah of Qur’an through adherence to the injunctions that are clearly informed in the basic Sharî’ah books. As it is mentioned above if Fakhr al-‘âlam (asm)[[3]](#footnote-3), whose rank cannot be reached by anyone and the highest of every kind of perfection, attained istiqâmah through obeying and conforming to the commands of Allah, what will be the situation of the people who follow their understandings and inclinations?

**6)** “There must be seeking Ilahî pleasure in your actions (‘amal). If He is pleased, it is of no importance even if the whole world would be displeased. If He accepts and everyone else rejects it, it has no effect. Once His pleasure has been gained and He has accepted, even if you do not ask it of Him, should He wish it and His hikmah require it, He will make others accept it. He will make them consent to it too. For this reason, the sole aim in this service should be the direct seeking of Janâb-i Haqq’s pleasure.” The Flashes ( 213 )

**Ikhlas is fundamental:**

Ikhlas requires submission to the explicit ordinances of the book. The actions are performed will be ‘ibâdah and will attain the haqiqah of ‘ibâdah through that way.

**7) “**If he performs actions and works proceeding from the injunctions and **sacred haqiqahs that Al-Qur’an Al-Hakîm teaches**, in regard to **the ikhlas and Ilahî pleasure which are a fundamental of Islam**, and if through the language of being he recites Qur'anic âyahs in a ma’nawî manner, then he will be included in and will have a share of the du'â:اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَات[[4]](#footnote-4) which is an awrâd of each individual in the ‘âlam of Islam in a ma’nawî manner, and he will become connected to all the others in brotherly fashion.” The Twenty-Ninth Letter/The Sixth Section/1th Wile of the Shaytan

**8)** “even if he does not expunge from his heart the desire for position, **on condition he takes ikhlas and Ilahî pleasure as basic** and does not make rank and position his goal, he will attain a sort of licit ma’nawî rank, and a glorious one at that, which will perfectly satisfy that vein of desire for rank and position.” The Twenty-Ninth Letter/The Sixth Section/1th Wile of the Shaytan

**9)** “The **most important basis of the ways of walâyah and the branches of the tarîqah is ikhlas**, for salvation from the hidden shirk is through ikhlas. One who does not obtain ikhlas cannot travel those ways.” The Letters ( 526 )

**10)** “The âyah:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اِنَّا اَنْزَلْنَا اِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللّهَ مُخْلِصًا لَهُ الدِّينَ اَلاَ لِلّٰهِ الدِّينُ الْخَالِصُ[[5]](#footnote-5)

and the noble hadith:

[[6]](#footnote-6)هَلَكَ النَّاسُ اِلاَّ الْعَالِمُونَ وَهَلَكَ الْعَالِمُونَ اِلاَّ الْعَامِلُونَ وَهَلَكَ الْعَامِلُونَ اِلاَّ الْمُخْلِصُونَ وَالْمُخْلِصُونَ عَلَى خَطَرٍ عَظِيمٍ

demonstrate together **how important a principle of Islam is ikhlas**.” The Flashes ( 200 )

**11)** “In this world, particularly in services pertaining to the âkhirah, **the most important principle**; the greatest strength, the most acceptable shafî’, the firmest point of support, the shortest path of haqiqah, the most acceptable ma’nawî du'â, the means of achieving a goal with karamât, the most elevated characteristic, and the purest ‘ubûdiyyah is ikhlas.” The Twenty-First Flash

**12)** “**the most valuable and most necessary principle amongst Islamic tarbiyyah and deeds of the âkhirah is ikhlas.”** The Twenty-Fourth Flash-A Conversation with women-1th Subtle Point

**13)** “the basis of the Risale-i Nur's way is **complete ikhlas** and abandoning ananiyyah…” The Rays ( 327 )

**14)** “Hâsha!, vaunting one's own self, and making one's own self to be admired, and using effort to gain **praise** and **vainglory** is to damage **the mystery of ikhlas, which is an important principle of the Risale-i Nur**.” The Rays ( 645 )

**15)** “The greatest principle **in our way after complete ikhlas** is steadfastness and firmness.” Kastamonu Addendum (272)

**16)** “**The principles of our way, that is, “khillah”, “ikhlas” and “brotherhood**”…” Emirdağ Addendum (161)

**17)** “Especially the **love of fame**, which is an extraordinary riyâ, and **to have a shining record in history** and to be seen favourably by people, which are an alluring self-advertisement, **are contrary to ikhlas, which is a principle of Nur and its way**, and are opposed to it.” Emirdağ Addendum-1 (195)

**18)** “**The foundation of our way is to attain the utmost ikhlas** and abandoning ananiyyah. An ounce of ikhlas in an action (‘amal) is superior to tonnes of action without ikhlas. I keep clear away from people’s physical and ma’nawî gifts, reverence and from turning attention to myself and fame .” This mystery was perhaps the hikmah behind why he never accepted guests to visit him.” Biography (767)

**The conditionality and necessity of ikhlas:**

**19)** “Since you want plentiful reward, **take ikhlas as your foundation** and think only of Allah's pleasure. Then every syllable of the blessed words that issue forth from your mouth will be brought to life by ikhlas and truthful intention, and going to the ears of innumerable conscious beings, they will illumine them and cause you to earn reward…. But if Allah's pleasure and ikhlas do not bring those words to life, they will not be heard, and reward will be had only for the single utterance made by the mouth.” The Flashes ( 205 )

**20)** “In that case, neither should there be any rivalry with respect to those ‘amal as-sâlih that entails reward in the âkhirah; there is no room for jealousy here. The one jealous here is either a hypocrite, seeking worldly result through the performance of ‘amal as-sâlih, or a sincere but ignorant devotee, not knowing the true purpose of ‘amal as-sâlih and **not comprehending that ikhlas is the rûh and foundation of all ‘amal as-sâlih**.” The Twentieth Flash – 7th Cause

**21****)** “Within the bounds of possibility, it **has become the degree of wâjib** for us to practise the principles of the Flash On Ikhlas and the mystery of true ikhlas with all our strength amongst ourselves and towards one another.” The Rays ( 498 )

**22)** “Intention is a “rûh” that causes ordinary deeds and customs to become “living” acts of ‘ibâdah. Its “rûh” is ikhlas. **Salvation is found only in actions with ikhlas done in His cause**.” Al-Mathnawi al-Nuri (131)

**23)** “I declare to you the precious sense of brotherhood, that is displayed by Hâfidh Ali Efendi about another brother of ours, who would be a rival of his.

That person came to me; I told him that the other one’s scribe is better than his. I said, “He will serve more”. I saw that Hâfidh Ali felt **proud and pleased with his brother being superior with utmost sincerity and ikhlas**. He also felt glad that his brother attracted his ustadh’s love. I looked carefully to his heart; I felt that he is sincere, not just displaying. I have offered shukr to Janâb-i Haqq, for among my brothers there are those who carry this elevated feeling. Inshallah, that sense will perform great service.” Barla Addendum ( 125 )

**Ustadh says about a student of his:**

**24)** “I was insisting on a glass of tea, he was refusing my persistence. I was asking “why are you doing this?” He was saying “**We want to be with ikhlas, fîsabîlillah[[7]](#footnote-7), through not entering any material benefits in our service.**” Barla Addendum ( 200-201 )

**25)** “Instead of affording exceptional and extraordinary favourable thoughts and excessive lofty ranks that is beyond due, what is needed is exceptional loyalty and steadfastness, excessive connection and **ikhlas**. We should progress in this.” Kastamonu Addendum (101)

**26)** “…the rewards gained by those **who enter the circle of the Risale-i Nur with loyalty and ikhlas** so great and universal, that each one of them will gain a thousand shares.” Kastamonu Addendum (106)

**27)** “Through the law of ‘partnership in deeds of the âkhirah’ and the mystery of sincere and pure cooperation, which are the fundamental principles among true and loyal students of the Risale-i Nur- with every sincere and true student offering not with a single tongue, but rather; through the ‘ibâdah and istighfâr with the tongues to the number of their brothers- each will respond with thousands of tongues against the onslaught of sins attacking them from a thousand aspects. In the same way, the certain malâikah perform dhikr with forty-thousand tongues; a sincere and true student who practices taqwâ, performs ‘ibâdah through the tongues of their forty thousand brothers and becomes deserving of salvation, and will Inshaallah be among the people of bliss. They can acquire that exalted and universal ‘ubûdiyyah, according to their degree of loyalty, service, taqwâ and abstaining from kabâir, within the circle of the Risale-i Nur. Certainly in order **not to lose this great benefit, they must work on taqwâ, ikhlas and loyalty**.” Kastamonu Addendum ( 108 )

**28)** “Within humanity, the vein of living this worldly life and the inherent faculty of preserving this life has been wounded and corrupted through wastefulness and the lack of frugality, the discontentment and greed in this century, has led to the withdrawal of barakah and has caused the rise in poverty and intensified the struggle for livelihood. The people of dhalâlah constantly make this temporary world the point of attraction to such a degree that the slightest need in this worldly life is given precedence over important matters of religion. In response to this strange illness and terrible affliction of this strange century, it is the Risale-i Nur which is the herald of the antidote-like remedies of the Quran of Miraculous Exposition that can withstand it; and it is its firm steadfast, sincere, loyal and sacrificing students who are able to resist it. Thus, in order to save themselves from the effects of this strange illness, one must foremost **enter the circle of the Risale-i Nur** and stick to it with **loyalty, steadfastness, utmost ikhlas and complete confidence**.” Kastamonu Addendum (117)

**29)**“Since **our way is utmost ikhlas**; leave be egotism and ananiyyah, **preferring an eternal matter of îmân being the necessity of utmost ikhlas, even if the sovereignty of the world was given.**” Emirdağ Addendum-2 (246)

**30)** “The second phase: This phase started from the time of his seclusion in Van, and was forcefully exiled to Barla, a subdistrict of Isparta, which was the phase of “the writing and dissemination of the Risale-i Nur.” The service to îmân and ma’nawî jihâd of religion that he embarked upon through Risale-i Nur with **utmost ikhlas**, utmost self-sacrifice, utmost loyalty, resolve, attentiveness and frugality.” Biography (33)

**31)** “The service of îmân which Mullah Said was performing in the future was with complete ikhlas and consisting of this service, at that very young age, Ilahî rahmah has installed his rûh a summary index of the sacred principle of “**never to receive anything in return for services pertaining to the âkhirah**” Biography (38)

**32)** “since **just Shûrâ[[8]](#footnote-8) results in ikhlas and solidarity**, three 'alifs'[[9]](#footnote-9) become one hundred and eleven. Thus, three men between whom there are true solidarity and ikhlas may benefit the nation as much as a hundred men. Many historical events inform us that through the mystery of **true ikhlas, solidarity and mashwarah[[10]](#footnote-10), ten men may perform the work of a thousand**.” The Damascus Sermon ( 57 )

**33)** “Q-What is our formest need?

A: Truthfulness.

Q: After that?

A: To not lie.

Q: And then?

**A: Sidq, loyalty, ikhlas, steadfastness and cooperation**.” Biography-95

**The causes to attain ikhlas:**

**34)** “Whereas for those employed in service of the Qur'an, **either the world must be vexed with them, or they must be vexed at the world** so that they can perform service of the Qur’an with ikhlas and earnestly.” The Flashes ( 71 )

**35)** “frugality results contentment…. **And in so far as he has istighnâ through his contentment, he does not seek their regard. The door of ikhlas is opened, the door of riyâ closed**.” The Flashes ( 197-198 )

**36)**“ Thus the cure and remedy for this terrible disease is **ikhlas**. **That is,** **one will be successful in gaining ikhlas with** **the preference of ‘ibâdah of Haqq to the ‘ibâdah of one's own nafs,** and manifesting the mystery of اِنْ اَجْرِىَ اِلاَّ عَلَى اللهِ[[11]](#footnote-11) by vanquishing the sake of Haqq over the sake of the nafs and ananiyyah, and manifesting the mystery of وَمَا عَلَى الرَّسُولِ اِلاَّ الْبَلاَغُ[[12]](#footnote-12) **by istighnâ from the material and ma’nawî reward to be had from men**, by knowing that goodly acceptance and impression and gaining the attention of men are Janâb-i Haqq’s duty and His favour, they are not part of the tablîgh, which is one's own duty, nor are they necessary, nor is one charged with gaining them, **otherwise, it will vanish.**” The Twentieth Flash – The First

**37)** “Thus the only remedy to prevent the perilous consequences of this terrible state consists of Nine Commands:

1. **To act positively**, that is, acting upon the love of one's own way. Enmity for other ways and criticizing others should not interfere in one's thought and ‘ilm; nor should he occupy himself with them.

2. **To unite** by considering the numerous bonds of wahdah which are the means of love, brotherhood and concord, no matter which outlook a person may have **within the circle of Islam**.

3. **To take as a guide the rule of justice** which the follower of **any haqq way** has the right to say about another’s way: "My way is haqq or more beautiful," but cannot say: "My way alone is haqq" or that "My outlook alone is beautiful" which implies the falsity or ugliness of another’s way.

4. To consider that **union with the people of haqq** is a cause of Ilahî guidance and assistance and a means for the dignity of religion.

5. At the time of the people of dhalâlah and injustice’s attack by the genius of a strong ma’nawî collective personality in the form of jamâ’ah, which arises from their solidarity, to preserve justice and right through **creating a ma’nawî collective personality by a union** on **the side of people of haqq** against that fearsome ma’nawî collective personality of dhalâlah by realising that individual resistance of the most powerful person would be defeated by that ma’nawî collective personality.

6. In order to **preserve haqq from the attack of bâtil**,

7. By abandoning **His nafs and ananiyyah**,

8. And his **dignity** in which he considered wrong,

9. And **by abandoning his insignificant feelings which arise from the rivalry, one may gain ikhlas and** **perform his duty properly**.” The Twentieth Flash - Second Cause

سُبْحَانَكَ لاَعِلْمَ لَنَۤا اِلاَّ مَاعَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيم

وَاٰخِرُ دَعْوٰيهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

اَللّٰهُمَّ احْفَظْنَا مِنْ شَرِّ النَّفْسِ وَالشَّيْطَانِ وَمِنْ شَرِّ الْجِنِّ وَاْلاِنْسَانِ

1. (They may fear Allah) [↑](#footnote-ref-1)
2. (Therefore stand firm [in istiqâmah] as you are commanded) [↑](#footnote-ref-2)
3. (Glory of ‘âlam) [↑](#footnote-ref-3)
4. (O Allah, grant maghfirah to all mu’min men and to all mu’min women) [↑](#footnote-ref-4)
5. (Verily We sent the Book down to you in haqq, so perform ‘ibâdah to Allah in ikhlas, for Allah is practised religion in a manner with ikhlas) [↑](#footnote-ref-5)
6. (All men will perish, except the ‘âlims, and all ‘âlims will perish except those who act in accordance with their ‘ilm, and all of them will perish except who have ikhlas, and even the once who have ikhlas are in great danger) [↑](#footnote-ref-6)
7. (On the way of Allah, for Allah) [↑](#footnote-ref-7)
8. (consultation, council) [↑](#footnote-ref-8)
9. (Alif: the first letter of the Arabic alphabet, written with a single vertical stroke alif) [↑](#footnote-ref-9)
10. (Consultation, mutual deliberation) [↑](#footnote-ref-10)
11. (Verily my reward is from Allah alone) [↑](#footnote-ref-11)
12. (No more is the Prophet bound to do than deliver the message) [↑](#footnote-ref-12)