بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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

KUFR-UNBELIEF - 3

“KNOW, O ONE WHO INVITES Muslims to the worldly life, which is a diversion and amusement in sleeping, urging them to leave the sphere of halal, which is sufficient for them to satisfy their needs, as well as some shaâ’er of religion or even the religion itself and enter into the wicked sphere of haram. You resemble a drunk who cannot distinguish a wild, ravenous lion from a docile horse, a hangman’s noose from a child’s skipping rope, a gaping wound from an opening rose. You suppose the lion to be the horse; a rope to execute by hanging to be the skipping rope for amusement, and the open annoying wound to be a red rose. Despite this, you think that you are the one who puts things right and a murshid. You resemble one who sees a person in a dreadful condition—a wondrous lion behind him waiting to attack momentarily, a gallows in front of him, and two bleeding grievous deep wounds on either side of his body.

He has two kinds of medicine that will change the wounds into two red roses Bi-idhnillah[[1]](#footnote-2). And also he has two talismans one in his tongue, the other in his heart. If he will use them Bi-Amrillah[[2]](#footnote-3), the lion changes into a horse that will carry him to the presence of his Sayyîd Who is Karîm, Who invites him to the abode of salâm to feast. The noose of separation dangling from the tree of decay and death will, Bi-Lutfillah[[3]](#footnote-4), carry him through continuously changing scenes to increase the pleasure taken in the renewal of their beauty, forms, and favours through the days and seasons, years and centuries.

Then that drunken man who is in the same situation with that unfortunate person said: “Leave those talismans and medicines, come let’s amuse ourselves and dance.”

The person replies: “What I am allowed to do by preserving the talismans and medicine is enough for my pleasure, for only they bring true pleasure and happiness. Can you kill the lion of death that will die only in Jannah; remove decay and death and so change Earth into something other than itself; heal my wound of impotence, which has penetrated all of my being and so change my fleeting, transient life into a permanent, everlasting one; and cure my other wound of poverty and the destitution in my essence into perpetual richness? If you can do those four things, I will do as you say. Otherwise, leave me alone, O drunk shaytan! You can deceive only other drunks who cannot distinguish between laughing and crying, permanence and transience, remedy and ailment, and deviation and guidance. حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيلُ ٭ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ[[4]](#footnote-5)

KNOW, O FRIEND, that students of corrupt, misguided civilizations and philosophies are driven by greed and various passions. They invite Muslims to follow foreign traditions and customs, to abandon the shaâ’er radiant with the nûr of Islam. Students of the Qur’an respond: “O people of dhalâlah and ghâfils! If you can remove decay and death from the world, and impotence and poverty from humanity, then you may abandon the religion and abrogate the shaâ’er. Otherwise keep silent, for your words are no more than a fly’s buzzing compared to the thunder-like cry of the four things mentioned above. The takwinî âyahs and life, also proclaim the necessity of the religion and its shaâ’er.”وَاِذَا قُرِىَٔ الْقُرْاٰنُ فَاسْتَمِعُوا لَهُ وَاَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ[[5]](#footnote-6)

The lion of the appointed hour of death is behind us, waiting. If you listen to Qur’an’s voice with the ear of îmân, that lion will change into a Burâq, and separation will become a Burâq to carry you to the rahmah of Ar-Rahmân Who is Rahîm, to the Presence of our Sayyîd, Al-Hannân Who is Karîm. Otherwise, that lion will rip us apart and eternally separate us from what we love. Decay and transience are also before us in the form of alternating day and night, and perishing and separation as seasons and years. Death and separation, decay and transience are gallows set up to hang us together with all our beloved ones. If we follow the guidance (irshad) of Qur’an, all of these become a mount for a pleasant journey on the stream of time and ocean of the world to observe the shuûn of qoudrah through successive seasons following one another by the sun’s wheel and earth’s rotation wrapping around its head the turban of days and nights and wearing the garments of summer and winter one over the other. During that journey, we can observe the continuous renewal of the Ilahî Names’ manifestations on moving objects, in changing mirrors and on altering tablets through the alternation of days and nights.

Moreover, on our right side is the wound of infinite poverty. We are poorer than all other animate beings, while our power to satisfy all our material and ma’nawî needs is lesser than that of a sparrow. If we cure our wounds with the remedy of Qur’an, our painful absolute poverty changes into a pleasure-giving zeal to sit at the feast of Ar-Rahmân, and into a pleasant appetite for the rahmah fruits of Ar-Rahmân Who is Rahîm. The pleasure of feeling one’s poverty and impotence is much greater than that of being apparently rich and powerful. Otherwise, we will suffer the pain of need and the humiliation of begging from and bowing before whoever we expect to satisfy our needs.

On our left side is the deep wound of infinite impotence and weakness despite unending hostility and danger. The pain of fear destroys the worldly life’s pleasure. But if we submit to the Qur’an’s call, our impotence and weakness will turn a letter which invites us to rely upon Absolutely Qadîr for gaining a contact with tawakkul which is a point of support consists securing us against all the hostiles. Otherwise, we will continue to suffer hostility and danger in our boundless impotence.

Furthermore, our journey extends through the grave and the resurrection to eternity. Other than the ‘ilm and mind (‘aql), which are illuminated by the nûr deriving from Qur’an and taken from the treasury of Ar-Rahmân Who is Rahîm cannot illumine the veils of darkness enveloping that way, nor do they provide the rizq in that journey. If you have something that will prevent our journey, declare it. But that thing you found should be something other than interrupting the ways by dhalâlah, which is accepting to fall from the edge of the grave to the deep, fearful and terrible darkness of non-existence and annihilation. Otherwise, keep silent and let the Qur’an say what it says. While we are reading these five âyahs in the book of ‘âlam, how can we follow you, O conceited, deceived one, especially after we hear the âyah: فَلاَ تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلاَيَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُورُ[[6]](#footnote-7). Only those who are drunk with the wine of politics or passion for fame, ambition to be heard, compassion towards human-beings, zandaqa of philosophy, or dissipation of civilisation, would follow you. The blows we receive must bring us to our senses. Unlike animals, who suffer only the present time’s pain, we suffer the present time’s pain, the future’s anxiety and grief, and those of the past as well. If you do not want to remain the most wretched, foolish, and misguided of all animals, keep silent and listen to the Qur’an’s good news by the ear of îmân:

اَلآَ اِنَّ اَوْلِيَٓاءَ اللّٰهِ لاَخَوْفٌ عَلَيْهِمْ وَلاَهُمْ يَحْزَنُونَۚ{٦٢}

اَلَّذ۪ينَ اٰمَنُوا وَكَانُوا يَتَّقُونَۜ{٦٣}

[[7]](#footnote-8)لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى اْلاٰخِرَةِۜ لاَتَبْد۪يلَ لِكَلِمَاتِ اللّٰهِۜ ذٰلِكَ هُوَ الْفَوْزُ الْعَظ۪يمُۜ{٦٤}

Al-Mathnawi Al-Nuri

**The Seventh Word**

If you want to understand how valuable two talismans آمَنْتُ بِاللّٰهِ وَ بِالْيَوْمِ اْلآخِرِ[[8]](#footnote-9) are, which solve doubts and difficulties and open the obscure enigma of the universe and the door of happiness for the rûh of man, and how beneficial two panacea-like medicines — having tawakkul and taking refuge in one’s Khâliq with patience and to offer du’â and beseech to one’s Razzâq with shukr — are, and how important, precious and splendid a ticket on the journey to all eternity, provision for the âkhirah and nûr in the grave — listening to the Qur'an, obeying its commands, performing the salâh and giving up kabâir — are, look at this short story in the form of a comparison and listen:

One time, a soldier falls into a very dismaying situation on the battlefield, in the field of examination and the cycle of profit and loss. It is as follows:

He is injured with two terrible deep wounds on his two sides, right and left, and behind him, a huge lion stands as though waiting to attack him. And, in front of his eyes, a gallows has been set up; it annihilates all his beloveds by hanging them and awaits him too. Furthermore, he has a long journey and is exiled aside from being in this situation. While the unfortunate is despairingly thinking amidst this terror, a luminous person like Khidhr, who wishes khayr, appears on his right side. He says to him, "Do not despair. I shall give you two talismans, and I will teach you them. If you use them well, the lion becomes a horse that is submissive to you. The gallows, too, turn into a nice swing for your pleasure and journey. Furthermore, I shall give you two medicines. If you use them well, those two rotten and fetid wounds of yours transform into two sweet-scented, elegant flowers called the Rose of Muhammad (asm). Furthermore, I shall give you a ticket. With it, you can pass the way that takes a year in a day as though flying. Here, if you do not believe, experiment a bit so that you can understand that it is true." Indeed, he experimented a bit and affirmed that it was true. Yes, I, that is, the unfortunate Said, affirm it too, because I experimented a bit and saw that it is really true.

Then he suddenly saw that a deceptive, wily man who was fond of merriment, like shaytan, came from his left side, bringing with him many adornments, ornamented pictures, **fantasies**,[[9]](#footnote-10) and intoxicants. He stopped before him and said:

"Hey, friend! Come on, **let's get drunk and make merry together.**[[10]](#footnote-11)Let's look at **these pictures of beautiful girls,**[[11]](#footnote-12) **listen to these nice songs and eat these sweet foods.**"[[12]](#footnote-13)

**The Question:** "Haha! What is it in your mouth that you are secretly reciting?"

**Answer:** "A talisman."

- "Stop that incomprehensible thing! Let's not spoil our present merry!"

**Q-** "Ha, what is that in your hands?"

**A-** "A medicine."

-"Throw it away! You are healthy. **You have nothing to worry about**.[[13]](#footnote-14) It is the time of cheer."

**Q-** "Ha, what is that paper with five marks on it?"

**A-** "A ticket. A voucher for rations."

- "Tear them up! What need do we have for a journey in this beautiful spring?" he said. He tried to convince him with every sort of wile. The unfortunate even inclined a bit towards him. Yes, man can be deceived. I was deceived by such a cunning one.

Suddenly, from his right side, a voice comes like thunder and says, "Do not be deceived! And say to that cunning one: If you have the remedy to kill the lion behind me, to take away the gallows before me, to remove the wounds on my right and my left and to prevent the journey behind me, if you find it, let’s do so, and show us and let us see it! Then say, Come on, let’s make merry together. Otherwise, shut up, you fool! Let this samâwî man like Khidhr speak what he will say."

O my nafs, which laughed in its youth and now cries over its own laughter! Know! As for the unfortunate soldier, it is you and mankind. As for the lion, it is the appointed time for the end of one's life. As for the gallows, it is death, fade and separation that all friends bid farewell to and disappear in the turn of night and day. As for the two wounds, one is **the infinite and troublesome impotence of man**, while the other is **the grievous and boundless poverty of man**. [[14]](#footnote-15) As for the exile and journey, it is the long journey of examination that passes through al-‘âlam al-arwâh, the womb of the mother, childhood, old age, the world, the grave, the barzakh, the rising from the dead and the assembly of judgment and the Sirât. As for those two talismans, they are îmân in Janâb-i Haqq and îmân in the âkhirah.

Yes, with this sacred talisman, death takes the form of a submissive horse and Burâq that carry the mu’min man from the dungeon of this world to the gardens of Jannah and the hudhur of Rahmân. It is because of this that the perfected people, who have seen the haqiqah of death, have loved death. They wished to die before death came. Furthermore, with that talisman of îmân, the passage of time, which is the gallows, fade and separation, death and departure from life, takes the form of a means to behold and watch with perfect pleasure the fresh, multicoloured and various miracles of the embroideries of As-Sâni’ Zuljalâl, the wonders of His Qoudrah and the manifestations of His rahmah. Yes, mirrors that display the colours of the sun's nûr being changed and renewed and the images of the cinema being changed form more beautiful and better scenes. As for the two medicines, one is tawakkul with patience. It is to rely upon the qoudrah of one's Khâliq and trust in His hikmah. Is that so?

Yes, what fear can a man have who, with the certificate of impotence, relies on the Sultân of the universe, Who possesses the command, كن فَيَكُونُ[[15]](#footnote-16)? For, in the face of the most terrible calamity, with a tranquil heart, he relies upon his Rabb, Who is Rahîm, by saying,اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ[[16]](#footnote-17). Yes, one who possesses ma’rifatullah takes pleasure from impotence and fear of Allah. Yes, there is pleasure in fear.

If a twelve-month-old baby had intelligence and was asked, "What is the most pleasurable and sweetest state of yours?" he might say, "It is the state in which I still take refuge in my mother’s tender breast, through understanding my impotence and weakness, although I fear my mother's gentle slap." But the compassion of all mothers is only a flash of the manifestation of rahmah. It is because of this that the perfected people have found such pleasure in impotence and fear of Allah that they have eagerly freed themselves of their own strength and power and taken refuge in Allah with their impotence. They have made impotence and fear an intercessor (shafî’) for themselves.

As for the other medicine, it consists of seeking and offering du’â with shukr and contentment and trusting the rahmah of Razzâq, Who is Rahîm. Is that so?

Yes, how can poverty and need be painful and burdensome for a guest of a Jawwâd, Who is Karîm, Who makes the whole face of the earth a table of ni’mah and makes the spring a bunch of flowers and places it on that table and scatters it over it? Rather, his poverty and need take the form of a pleasant appetite. He works to increase his poverty as well as his appetite. It is because of this that the perfected people have felt proud of poverty. Beware, do not misunderstand! It means to beseech Allah by recognising his own poverty before Him. Otherwise, it is not to display one's poverty to people and assume the state of a beggar.

As for the ticket and voucher, it is to perform the fardhs foremost, the salâh, and to give up kabâir. Is that so?

Yes, through the agreement of the people who are devotedly attached to the Islamic sciences, the people who witness the truths of religion and the people of kashf and zawq, on the long and dark road to all eternity, the provisions, rations, light and Burâq can only be obtained by conforming to the commands of the Qur'an and avoiding its prohibitions. Otherwise, science and philosophy, art and hikmah are not worth a penny along that road. Their light continues until the door of the grave.

Thus, O my lazy nafs! How little, light and easy it is to perform the five daily salâh and give up the seven kabâir! If you have the mind and it is not corrupted, you can understand how important and great their results, fruits and benefits are, and you can say to shaytan and that man who encourages you to commit fisq and dissipation:

"Tell us and allow us to hear you if there is a remedy to kill death, eradicate transience from the world, remove impotence and poverty from mankind and close the door of the grave! If there is not, shut up! The Qur'an reads the universe in the great masjîd of the universe. Let us listen to it. Let us be illuminated with that nûr! Let us act through its hidâyah and make it our constant wird. Yes, the *word* is the Qur'an, and it is referred to as the Qur'an. It is the Haqq; it comes from the Haqq, says the Haqq, shows the haqiqah and spreads hikmah full of nûr..."

اَللّٰهُمَّ نَوِّرْ قُلُوبَنَا بِنُورِ اْلاِيمَانِ وَ الْقُرْآنِ اَللّٰهُمَّ اَغْنِنَا بِاْلاِفْتِقَارِ اِلَيْكَ وَ لاَ تَفْقُرْنَا بِاْلاِسْتِغْنَاءِ عَنْكَ تَبَرَّاْنَا اِلَيْكَ مِنْ حَوْلِنَا وَ قُوَّتِنَا وَ الْتَجَئْنَا اِلَى حَوْلِكَ وَ قُوَّتِكَ فَاجْعَلْنَا مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ لاَتَكِلْنَا اِلَى اَنْفُسِنَا وَاحْفَظْنَا بِحِفْظِكَ وَارْحَمْنَا وَ ارْحَمِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ صَلِّ وَ سَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ خَلِيلِكَ وَ جَمَالِ مُلْكِكَ وَ مَلِيكِ صُنْعِكَ وَ عَيْنِ عِنَايَتِكَ وَ شَمْسِ هِدَايَتِكَ وَ لِسَانِ حُجَّتِكَ وَ مِثَالِ رَحْمَتِكَ وَ نُورِ خَلْقِكَ وَ شَرَفِ مَوْجُودَاتِكَ وَ سِرَاجِ وَحْدَتِكَ فِى كَثْرَةِ مَخْلُوقَاتِكَ وَ كَاشِفِ طِلْسِمِ كَائِنَاتِكَ وَ دَلاَّلِ سَلْطَنَةِ رُبُوبِيَّتِكَ وَ مُبَلِّغِ مَرْضِيَّاتِكَ وَ مُعَرِّفِ كُنُوزِ اَسْمَائِكَ وَ مُعَلِّمِ عِبَادِكَ وَ تَرْجُمَانِ آيَاتِكَ وَمِرْآتِ جَمَالِ رُبُوبِيَّتِكَ وَ مَدَارِ شُهُودِكَ وَ اِشْهَادِكَ وَ حَبِيبِكَ وَ رَسُولِكَ الَّذِى اَرْسَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ عَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ وَ عَلَى اِخْوَانِهِ مِنَ النَّبِيِّنَ وَ الْمُرْسَلِينَ وَ عَلَى مَلٰئِكَتِكَ الْمُقَرَّبِينَ وَ عَلَى عِبَادِكَ الصَّالِحِينَ آمِين

1. (By the permission of Allah) [↑](#footnote-ref-2)
2. (By the command of Allah) [↑](#footnote-ref-3)
3. (By the grace of Allah) [↑](#footnote-ref-4)
4. (Allah is sufficient for me. How good a Guardian He is, and how good a Helper. ) [↑](#footnote-ref-5)
5. [When the Qur’an is recited, give ear to it and listen in silence so that you will find, and be treated with rahmah. (7:204)] [↑](#footnote-ref-6)
6. [(Let not the life of the world delude you, nor let any deluder delude in regard to Allah. (35:5)] [↑](#footnote-ref-7)
7. (Assuredly, close servants of Allah (awliyâ) no fear shall come upon them, neither shall they grieve. They had îmân and reached taqwâ. For them is glad tidings in the life of the world and in the âkhirah. No change can there be in the words of Allah; that is the supreme triumph./10:62-64) [↑](#footnote-ref-8)
8. (I believe in Allah and the Last Day.) [↑](#footnote-ref-9)
9. **“Question:** In the riwâyât, it was mentioned that "The Dajjal has a false Jannah; he throws those who follow him into it. He also has a false Jahannam; he throws into it those who do not follow him. Even, he has made one of his mount's ears like a Jannah and the other one like a Jahannam. His body is of such-and-such vast dimensions..." The riwayât describe him in this manner?

**The Answer:** The bodily form of the Dajjal is like a human being. He is a foolish shaytan and a cunning man, who calls his apparent, tyrannical rule ulûhiyyah, because he is proud, became a pharaoh and has forgotten Allah. However, his immense current of irreligion, which constitutes his ma’nawî collective personality, is enormous. The fearsome descriptions of the Dajjal in the riwâyât indicate that. Once, a picture depicted the commander-in-chief of the Japanese army with one foot in the Pacific Ocean and the other in Port Arthur at a ten-day distance apart. The ma’nawî collective personality of his army was shown by picturing that small Japanese commander in such a manner.

**As for the false Jannah of the Dajjal, it is the alluring entertainment and fantasies of civilisation.** As for his mount, it is a means of transport, like a train; in one of its heads is the fire pit; he sometimes throws those who do not follow him into the fire. One ear of that mount, that is, the other head of it, has been furnished like Jannah, and he seats those who follow him in it. In fact, the train, which is an essential mount of dissolute and cruel civilisation, brings a false Jannah for the people of dissipation and ahl ad-dunyâ, while for the unfortunate people of religion and Islam, it brings danger with the hand of civilisation, like the zabânî of Jahannam, and throws them into captivity and misery.” The Fifteenth Letter – The Answer to Your Fourth Question

“In the riwâyât, it was mentioned that "the despotic rulers of the âkhirzaman, especially Dajjal, will have false Jannahs and Jahannams." الْعِلْمُ عِنْدَ اللّٰهِ, a ta’wîl of it is this: it is an indication that the prison and the high school, which are the government offices that are situated opposite and facing each other, the high school will take the form of an ugly imitation of the houri and qilman (youth of Jannah) and the prison will take the form of torture and a dungeon.” The Fifth Ray-Third Matter

“O Europe, corrupted by dissipation and dhalâlah and distanced from the religion of ‘Îsâ ‘Alayhissalâm! With your blind genius having a single eye like the Dajjal, you gifted this Jahannam-like state to the rûh of mankind. Then, you understood that it is such a disease that has no cure; it casts man from the a’lâ ‘illiyyin to the asfal sâfilîn and lowers him to the most unfortunate level of animals. The remedy you have found for this disease is the attractive playthings, sedative desires and fantasies of yours that serve to numb the senses temporarily. May this remedy of yours kill you, and it will kill!” The Seventeenth Flash-Fifth Note

“This year, while I was in seclusion and although I withdrew from the life of society, I looked at the world for the sake of some of Nur student brothers and sisters of mine. I heard complaints about their own family lives from most of the friends who visited me. "Alas!", I said: "The refuge of man, particularly of Muslims, a sort of Jannah and a small world of his is family life. Has this started to corrupt as well?" I sought its reason. I knew that just as in order to harm the social life of Islam and thereby the religion of Islam, one or two committees work to lead youth astray and drive them to dissipation by using the desires of youth. In the same way, I felt that **one or two committees effectively work** **under the veil** in order to lead the ghâfil ones among women in the wrong ways, and I understood that a terrifying blow to this Muslim nation is coming from that aspect.

… Alas for the wife and husband who assist one another in throwing each other into the fire! That is, they encourage each other in the fantasies of civilisation.

Thus, the meaning of the Risale-i Nur’s sentences with this substance is this: at this time, the cause to unfold family life and its happiness in the world and the âkhirah and to unfold the elevated morals in women can only be through Islamic âdâb within the sphere of the Sharî’ah.”The Twenty-Fourth Flash-A Conversation with Women-2nd Subtle Point [↑](#footnote-ref-10)
10. “how can we follow you, O conceited, deceived one, especially after we hear the âyah: فَلاَ تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلاَيَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُورُ(Let not the life of the world delude you, nor let any deluder delude in regard to Allah). Only those **who are drunk with the wine of politics or passion for fame, ambition to be heard, compassion towards human-beings, zandaqa of philosophy, or dissipation of civilisation**, would follow you.” Al-Mathnawi al-Nuri (308)

“O ghâfil man, who has been created on ahsan taqwîm and who goes towards asfal sâfilîn by misusing his will! Listen to me! Like you, while I was seeing the world as pleasant and beautiful due to the drunkenness of youth amidst the ghaflah, at the moment I awoke from that drunkenness of youth in the morning of old age, I saw that the face of the world, which does not turn towards the âkhirah that I had previously imagined to be beautiful, was so ugly, and its true face that looks to the âkhirah was so beautiful.” The Twenty-Third Word/Second Discussion/Fifth Subtle Point

“Indeed, in order to avoid feeling this grievous pain, this awesome ma’nawî torment, the people of dhalâlah have recourse to **the drunkenness of ghaflah** that is like a sort of blocking out the feelings. But when they do feel it, they suddenly feel the proximity of the grave.” The Words ( 662 )

“a person who supposes this world is a guesthouse, which belongs to As-Sâni’ Who is Hakîm, to be the plaything of chance and natural forces through **the lunacy of dhalâlah and drunkenness of kufr which arises from the misuse of his will.”** The Words ( 663 )

“KNOW, O FRIEND, that nature and causes close the door of shukr and open the door of shirk. Shirk, kufr, and ingratitude to Allah are based on infinite impossibilities, one of those impossibilities is, if the kâfir awakes from **the drunkenness of ignorance** and looks to their kufr through the eye of ‘ilm, they must acknowledge that they have attributed functions and missions to one minute particle that it cannot fulfil….” Al-Mathnawi al-Nuri (48)

“through **the drunkenness of nationalist patriotism**...” The Letters ( 493 )

“O, my nafs! Do not say, "The time has changed, the age has altered, everyone has plunged into the world, worships life and is drunk with the struggle for livelihood," because death does not change. Separation does not transform into eternal union and does not alter. The impotence of mankind and the poverty of man do not change but increase. The journey of mankind does not cease but acquires speed.” The Fourteenth Word- Conclusion

“I saw and felt that the pleasures of this age, which are received from fleeting things superficially and which deceive the people of dhalâlah, who worship the life, and make them drunk, are extremely painful and grievous.” Kastamonu Addendum (118) [↑](#footnote-ref-11)
11. “Moreover, in order to preserve the respect shown to them, the Qur'an compassionately commands women to wear the veil of hayâ so that those mines of compassion will not be crushed under the feet of the vile desires of the nafs nor be a worthless commodity that is an instrument satisfying lust. {**Note-2:** The Twenty-Fourth Flash of the Thirty-First Letter on the tasattur of the women has decisively proved that tasattur is appropriate for women’s fitrah and the abrogation of tasattur is contrary to fitrah.} As for civilisation, it has drawn women out of their homes, torn their veils and corrupted mankind, whereas family life can continue with the mutual love and respect of man and woman. But immodest dressing has destroyed sincere respect and love and poisoned family life. From the following, it can be understood that especially ‘ibâdah to images appallingly shakes morality and causes the degradation of rûh: just as looking lustfully and with desire at the corpse of a beautiful woman who is in need of pity and compassion destroys morality, so too does looking at the images of dead women or the images of living women, which are their little corpses, in a way that nurtures the desires of the nafs shake the elevated human feelings from their very roots and destroy them to that extent.” The Twenty-Fifth Word/3rd Ray/2nd Radiance/Fourth Principle

 “One time, I was sitting by the window in Eskishehir Prison. The older girls of the high school opposite the prison were laughing and dancing in the schoolyard. I saw them as the houris of Jahannam in that Jannah of the world. Then, suddenly, their situation fifty years later appeared to me. Their laughter had turned into their excruciating weep. From this, the following haqiqah was uncovered. That is to say, with a ma’nawî and imaginary cinema, I saw their situation fifty years later. I saw that fifty of those sixty laughing girls were suffering torments in the grave and turned into earth, while ten of them, at seventy years old, had become ugly and were drawing everyone’s look of disgust. I wept for them.

The essence of the fitnah of the âkhirzaman appeared to me that the most terrible and attractive of that fitnah emerges from the shameless faces of women. Invalidating the will, they cast people into the fire of dissipation, like moths, and make them prefer one minute of the life of this world to years of eternal life.

One day, while watching the street, I felt a powerful example of that fitnah. I felt great pity for those young people I saw. While thinking, “These unfortunates cannot save themselves from the fire of this attractive fitnah, like a magnet,” the ma’nawî collective personality of apostasy that ignites the fitnah and teaches it has been embodied before me. I said to it and to those mulhids who receive lessons from it:

O you wretched who sacrifices his religion on the way of taking pleasure from Jahannam houris, plunges willingly into dhalâlah full of dissipation, accepts ilhad and irreligion on the way of the pleasures of the desires of nafs, worships life and is terrified of death, and who does not want to remember the grave and is on the brink of apostasy!...” Youth Guide 18-19 [↑](#footnote-ref-12)
12. “In the riwâyât, it was mentioned that "the fitnah of the âkhirzaman will be so terrible that no one will restrain his nafs." It is because of this that all ummah have sought refuge with Allah (isti‘âdha) from that fitnah for one thousand three hundred years, on the command of the Prophet (asm). مِنْ فِتْنَةِ الدَّجَّالِ وَ مِنْ فِتْنَةِ آخِرِ الزَّمَانِ became the wird of the ummah after seeking refuge from the torments of the grave.

اللّٰه أعلم بالصواب, a ta’wîl of it is this: those fitnahs will attract the nafs of people to themselves and infatuate them. People will perpetrate them voluntarily, indeed, with pleasure.

For example, in Russia, men and women bathe naked together in public baths. And since, by fitrah, women have a strong inclination to show off their beauty, they willingly plunge themselves into that fitnah and are led astray. Men, too, who worship beauty in their fitrah, are defeated by their nafs and, with drunken joy, fall into the fire and are burned. By means of attraction, entertainment, kabâir and bid’ahs of that time, such as dance and the theatre, draw those who perform ‘ibâdah to their nafs around them, like moths, and daze them. But if this occurs through absolute compulsion, since the will is invalidated, it will not even be a sin.” The Fifth Ray-Sixth Matter [↑](#footnote-ref-13)
13. Even men like Plato and Aristotle, Ibn-i Sina and Farabi, who were the perfect members of the chain of philosophy and the geniuses of that chain, said, “The ultimate aim of mankind is to be like Al-Wâjib”, that is, “It is to resemble Al-Wâjib Al-Wujûd.” They judged like Pharaoh and opened the way to numerous different disciplines of shirk, like ‘ibâdah to causes, ‘ibâdah to idols, ‘ibâdah to nature and ‘ibâdah to the stars, by whipping up ananiyyah and galloping it free in the valleys of shirk. They have obstructed the road of ‘ubûdiyyah by closing the doors of impotence and weakness, poverty and need, deficiency and imperfection, which are contained in the essence of humanity. They could not find the wide door of shukr due to sinking in and sticking to nature and not being completely able to emerge from shirk.

The Thirtieth Word-First Aim [↑](#footnote-ref-14)
14. “By fitrah, man is extremely weak, but everything attacks, grieves and saddens him. He is also extremely impotent, but his troubles and enemies are numberless. He is also extremely poor, but his needs are abundant. He is also lazy and powerless, but the responsibilities of life are extremely burdensome. Also, being human connected him to the universe, but the fade and separation of the things he loves and with which he is familiar continually hurt him. The mind also shows him exalted aims and eternal fruits, but his hand is short; his life is short; his power is short; his patience is short.” The Ninth Word-Fifth Subtle Point

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

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

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

“Through the scale of impotence and weakness, poverty and need, it is to understand the degrees of manifestation of the Ilahî qoudrah and Rabbânî riches. Just as the varieties and degrees and pleasure of food are understood in relation to the degrees of hunger and in proportion to the varieties of need, so you too should understand the degrees of the infinite riches and qoudrah of Allah through your infinite impotence and poverty.” The Eleventh Word

“Like the darkness of the night shows nûr, so too through his weakness and impotence, his poverty and need, his defects and faults, man makes known the qoudrah, strength, riches, and rahmah of a Qadîr Zuljalâl, and so on... he acts as a mirror to numerous Ilahî attributes in this way. Even, through searching for a point of support in his infinite impotence and boundless weakness in the face of his innumerable enemies, his conscience perpetually looks to Al-Wâjib Al-Wujûd.” The Words (719) [↑](#footnote-ref-15)
15. ("Be!" and it is.) [↑](#footnote-ref-16)
16. ("We belong to Allah, and to Him we shall return.") [↑](#footnote-ref-17)