

DOWNLOAD PDF THE PROPHET MUHAMMADS ASCENSION (FROM THE RISALE-I NUR COLLECTION)

Chapter 1 : The Thirty First Word

The Miraculous Quran and Some of Its Mysteries. The Resurrection and the Hereafter. Ramadan, Frugality, Thanksgiving.

The commentary does not keep to the order of the ayah as is done in classic Islamic exegesis, as it makes comments on their meanings. It is rather a thematic tafsir which deals with the doubts surrounding the basic doctrines and principles of Islam. The collection includes fourteen books. The primary purpose of the Risale-i Nur is to bring about a religious revival in Turkey. For there are various sorts of commentaries. We shall now look at further aspects of the Risale-i Nur related to this point. Indeed, far from contradicting them, in uncovering the order and working of the universe, science broadens and deepens knowledge of the truths of belief. The Risale-i Nur shows that there is no contradiction or conflict between religion and science. In addition, all these matters discussed in the Risale-i Nur are set out as reasoned arguments and proved according to logic. All the most important of the truths of belief are proved so that even unbelievers can see their necessity. It considers things from the point of view of the Divine Name of All-Wise. History While in Barla, Bediuzzaman put the treatise on Resurrection and the pieces that followed it together in the form of a collection and gave it the name of Sozler The Words. The way the Risale-i Nur was written and disseminated was unique, like the work itself. Bediuzzaman would dictate at speed to a scribe, who would write down the piece in question with equal speed; the actual writing was very quick. Bediuzzaman had no books for reference and the writing of religious works was of course forbidden. They were all written therefore in the mountains and out in the countryside. Only in were Risale-i Nur students able to obtain duplicating machines, while it was not till that various parts were printed on modern presses in the new, Latin, script. The figure given for hand-written copies is , It may be seen from the above figure how the Risale-i Nur Movement spread within Turkey, despite all efforts to stop it. At the same time the number of students outside Turkey increased. Each subject is explained with comparisons and allegories, and demonstrated with reasoned arguments and logical proofs. The most profound aspects of the truths of Iman, are explained in a way that everyone can understand easily. In this Collection, Said Nursi replied to numerous and diverse questions posed by the students. Therefore, the Letters cover a lot of different subjects. For example, how death is a bounty; where Hell is situated; The Letters , p. The Letters , p. For instance, Said Nursi explained some of the instances of wisdom in the fast of the blessed month of Ramadan The Letters , p. Like the first two volumes this Collection deals very compellingly with a number of diverse subjects. As well as advising them about their defenses and directing the continuing work of the Risale-i Nur, essentially these letters were written to guide, encourage, and comfort his students during their ordeals, to remind them to be cautious in the face of their enemies and above all to maintain their solidarity and to strengthen their brotherly relations. In the words of Bediuzzaman Said Nursi:

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Chapter 2 : Supplication of the Prophet Muhammad - Risale-i Nur

The Risale-i Nur Collection (Turkish: Risale-i Nur Kâmilîyatı, Ottoman Turkish: Risale-i Nur Kâmilîyatı) is a tafsir (Islamic exegesis) on the Qur'an written by Bediuzzaman Said Nursi, a Kurdish from Bitlis region of Turkey between the 19th and 20th centuries.

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Chapter 3 : The Risale-i Nur Collection

The Flashes. The Flashes collection comprises thirty-three parts or "Flashes", which expounding the fundamental truths of the Qur'an and belief, and the Practices (Sunna) of the Prophet Muhammad (PBUH), from various angles, set forth important principles for both individual and social life.

He was from Benisahim branch of the Koreish the most privileged tribe of Mecca and Arabia. His father was the leader of Koreish tribe and Mecca the son of Abdulmuttalip, Abdullah. Hz Mohammed SAV lost his father before his birth and lost his mother when he was 6 years old. Abdulmuttalip had taken care of him until his death. He had to be a shepherd in years old. He had a well-protected life, although he faced with very difficult situations. He was famous for his honesty. His uncle was tradesman. After that, he accepted to manage the business of Hz Hatice bin Huveylid a rich widow. Hatice was 40 and Hz. Mohammed SAV was 25 years old when they got married. When he was 40 years old some changes occurred in his life. At that time, he preferred to escape from the crowds and isolate himself. In this period, he usually went to the Hira Mountain. He spent his time in a cave, thinking. Mohammed SAV returned to his home with a great excitement and told his wife to conceal herself. He told the event and read the verses to his wife. Hatice believed him and accepted Islam. After that he told Hz. Ali and Zeyd his slave who had been freed that he was the prophet. All of them believed and converted to Islam. Mohammed SAV was explaining his propethood to the people that he trusted. The second revelation came three years later. First, The chiefs of Koreish tribe did not accept him. But, Islam was diffusing among the poor and the slaves. Hence, the Koreish leaders disturbed by Mohammed strength and pressured him and his believers. Islam was against their idols and their wealth and privilege were in danger. Mohammed SAV continued to diffuse Islam everywhere. Some of the Moslems who could not have bare the tortures and pressure had immigrated to Abyssinian, by the permission of Hz. He declared that he ascended to sky with the angels and ascended to the God. This event led the Koreish leaders to behave very harsh. Mohammed SAV by being a liar. Mohammed SAV realised that, it was very difficult to spread Islam in Mecca and decided to leave the city. He went to Taif but, the people of Taif influenced by the Koreish tribe swore him and their children threw stones to him Hz. They decided to immigrate from Mecca to Medina. Koreish leaders learnt that and wanted to kill Hz. They have selected a person from each family and sent these people to kill Hz. Mohammed SAV and Hz. Ebu Bekir hidden in Sevr cave for 3 days. They arrived to Kuba near Medina on 20th September, He met with the people of Medina and built the first mosque of the world. He worked in the construction with his hands After 14 days, he begun his journey to Medina and he prayed his namaz in Benisalim located between Kuba and Medina. He entered the people welcomed him with love. He taught the rules of Islam to the Moslems and also he organised the political, military, and administrative issues. He was the Prophet and the leader. He sent ambassadors to the tribes and invited them to Islam. Also he sent governors and judges to the places that had accepted Islam Hz. Mohammed SAV was strict about protection of the Islam. He made military regulations. People of Mecca continued enmity. On the second year of the pilgrim the Bedir War was fought and the Moslems defeated their enemies. Meccans went to the Uhut Mountain with new forces and they attacked to the Moslem Army again. After this triumph, Mecca people took Hayber Jewish on their side and walked through Medina, in Hz Mohammed SAV defended the city. The enemies went back because they could not have taken any result after twenty days of siege. After Hendek Trench War many tribes had accepted Islam. In , Hubeydiye Agreement was signed with Mecca. Next year, Moslems captured the Hayber Castle from the Jews. This Sermon was explaining important principles of Islam. It included equivalence of people, women rights, forbidding of usury and blood feud, and a lot of social subjects. He died on 8th June in the arms of his wife Ayse. His father died shortly before his birth, and he lost his mother at the age of six. The young orphan was then raised primarily by his uncle, for whom he worked as a shepherd. At age 9 some sources say 12 , he joined his uncle on a caravan to Syria. As a young man, Muhammad worked as a camel driver between Syria and Arabia. Soon he established a career managing

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caravans on behalf of merchants. Through his travel first with his uncle and later in his career, Muhammad came into contact with people of many nationalities and faiths, including Jews, Christians and pagans. At age 25, Muhammad was employed by Khadija, a wealthy Meccan widow 15 years his senior. The two were married, and by all accounts enjoyed a loving and happy marriage. Divine Revelation In his late 30s Muhammad took to regularly visiting a cave in Mount Hira, on the outskirts of Mecca, to seek solitude and contemplation. In , at the age of 40, Muhammad returned from one such visit telling his wife he had either gone mad or become a prophet, for he had been visited by an angel. The initially startled Khadija became his first convert. Proclaim in the name of your Lord who created! Created man from a clot of blood. He was not an angel, he did not know the mind of God, he did not work miracles. He simply preached what he had received. In the first three years of his ministry, Muhammad gained only 40 followers. And as his teachings threatened the Meccan way of life, both moral and economic, he and his followers experienced heavy persecution. It first took the form of mockery, but soon turned into open violence. Members of the small movement were stoned, covered in dirt as they prayed, beat with sticks, thrown into prison and refused service by merchants. Hijira Persecution continued to increase until Muhammad received some welcome news: The city was in need of a strong leader, and a delegation from Yathrib proposed that Muhammad take the job. In return, they pledged to worship Allah only, obey Muhammad and defend him and his followers to the death. Allah revealed to Muhammed his approval of this arrangement, and Muhammad made plans to escape to Yathrib. The leaders in Mecca heard of the planned escape, and attempted to prevent it. But Muhammad and his close friend Abu Bakr managed to make a narrow escape north out of the city, evading a Meccan search party and arriving safely in Yathrib. This event is celebrated by Muslims as the Hijira. The year in which it occurred, , is the date at which the Muslim calendar begins. Exercising superb statecraft, he welded the five heterogenous and conflicting tribes of the city, three of which were Jewish, into an orderly confederation. In , the Muslims won their first battle against the Meccans. As the latter had a much larger army, the former took the victory as a sign that God was on their side. However, a subsequent battle was not victorious, and Muhammad himself was wounded. But in , the Meccans attacked Medina, and Medina came out on top. The Prophet was not to lose again. In , Muhammad and his forces marched to Mecca and defeated it. Muhammad died in , having conquered nearly all of Arabia for Islam.

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Chapter 4 : Risale i Nur | Revolvv

The Risale-i Nur Collection is full of "general principles," not only related to the Islamic Jurisprudence but also to all the fields of Islam or Islamic life and Islamic branches of knowledge. SKU:

The Ascension is a question that results from the essentials and pillars of belief, and follows on after them, a light that draws strength from the lights of the pillars of belief. For sure, the Ascension cannot be proved independently to irreligious atheists who do not accept the pillars of belief, because it cannot be discussed with those who neither know God, nor recognize the Prophet, nor accept the angels, and who deny the existence of the heavens. Firstly those pillars must be proved. Since this is the case, we shall address the discussion to a believer who, since he considers it unlikely, has misgivings about the Ascension and we shall explain it to him. However, from time to time we shall take into account the atheist who is the position of listener and shall set forth the matter to him. Some flashes of the truth of the Ascension have been mentioned in others of the other Words. At the insistence of my brothers we seek the grace from Almighty God to unite all those different flashes with the essence of the truth, and with all of them to form a mirror to the beauty of the perfections of Muhammad Peace and blessings be upon him. He is All-Hearing, All-Seeing. This phrase, together with the pronoun in the phrase, for indeed He, which alludes to the furthest point of the Ascension indicated to by the verses from Sura an-Najm, refers either to Almighty God or to the Prophet PBUH. If it refers to the Prophet PBUH, the rule of rhetoric and the relationship in the sequence of the words states the following: It indicates that his insignificant and particular journey was like the key to a journey that is both universal and an exhibition of marvels. If the pronoun refers to Almighty God, it is thus: Certainly, he was a servant and the journey was a particular Ascension, but he had been accorded a Trust that was connected to the whole universe and had been given a light that would change the colour of the universe. This profound truth contains four Principles. Why was the Ascension necessary? What was the reality of the Ascension? What was the wisdom and purpose of the Ascension? What are the fruits and benefits of the Ascension? He is free of and beyond corporeality and space. However, all the saints are able to converse with Him in their hearts, so why was the Saint, Muhammad PBUH, successful in holding an inward conversation with God that any saint may do in his heart, only after and as a result of a long journey like the Ascension? We shall make this profound mystery easier to understand by means of two comparisons. A king has two sorts of interviewing, conversation, and discussion at his disposal, and two modes of address and favour. The first is to converse with a common subject about a particular matter and special need by means of a private telephone. The second, under the title of august sovereignty, in the name of supreme kingship, with the dignity of universal rule, and with the aim of publishing and promulgating his commands, is to converse and speak through an envoy connected to those matters or by means of a high official related to those commands. It is also to speak through an illustrious edict that proclaims his majesty. The first is particular and private, the other universal and general. The Ascension, therefore, was a manifestation of the sainthood of Muhammad PBUH in the form of a universality and exaltedness superior to all other sainthood. A man holds up the mirror he is holding to the sun. According to its capacity, the mirror receives light, which contains the seven colours, from the sun, and a reflection. The man becomes connected with the sun and converses with it in relation to these. A second man, however, puts down the mirror, faces the sun directly, and sees its majesty and understands its grandeur. Then he returns and makes large windows in his house and in the roof over his garden, and opens up ways to the sun in the sky, and speaks and converses with the constant light of the actual sun. And he is able to speak to it gratefully as follows: You have heated and illuminated my little house and garden in the same way that you have illuminated the whole world and warmed the face of the earth. Thus, the manifestation of the Single and Eternally Besought One, the Pre-Eternal Sun and Post-Eternal Sovereign, appears in the human essence in two forms, which comprise innumerable degrees. The First is a manifestation through a dominical relationship which is extended to the mirror of the heart. The degrees of sainthood, which

proceed under the shadow of most of the Names and attributes, arise from this sort. Since man possesses comprehensiveness and is the most enlightened fruit of the tree of the universe, and since he is able to display at once in the mirror of his spirit all the Divine Names manifested in the universe, Almighty God displayed, through the manifestation of His Essence and at the greatest level of the Most Beautiful Names, in the member of the human race who reflected them most comprehensively the greatest manifestation of those Names. This display and manifestation is the inner meaning of the Ascension of Muhammad PBUH , by which his sainthood became the source of his messengership. Sainthood proceeds through shadow and resembles the first man in the Second Comparison. While in messengership there is no shadow, it looks directly to the oneness of the All-Glorious One and resembles the second man in the Second Comparison. The inner face of the Ascension was sainthood, it went from creation to Creator. While its apparent face was messengership, it came from Creator to creation. Sainthood is spiritual journeying in the levels close to God; it needs a certain amount of time and many degrees must be traversed. While messengership, whose light is greatest, looks to the mystery of uncovering Divine immediacy, for which the passing instant is sufficient. It was for this reason that it is said in the Hadith: And since there is such a magnificent, All-Glorious Owner, All-Perfect Ruler, and All-Beauteous Maker; and since there was a human being whose view was universal and who demonstrated a relationship with the entire world, country, city, and palace and was connected to all of them through his senses and faculties of perception; certainly, the Magnificent Maker would have an elevated relationship to the fullest degree with that human being, whose view was universal and consciousness comprehensive, and would favour him with an exalted and sacred address. Among those who manifested this relationship from the time of Adam Peace be upon him up to now, Muhammad the Arabian Peace and blessings be upon him demonstrated it at the very fullest degree according to the testimony of his achievements, that is, his having taken half the globe and a fifth of mankind under this direction and control and having transformed and illuminated the spiritual shape of the universe. This being so, the Ascension, which comprised the very fullest degree of that relationship, is most worthy and suitable for him. Second Principle What was the reality of the Ascension? That is, through the various Names and titles He makes manifest in the disposition of creatures, and by showing that special servant of His all the works of His dominicality which He displays in the spheres, creation, and regulation within the sovereignty of His dominicality, and in the levels of the heavens within those spheres —each of which is the means to a seat of dominicality and centre for the disposal of power— God Almighty made that servant both embrace all human perfections, and display all the Divine manifestations, and view all the levels of the universe, and the herald of the sovereignty of dominicality and the proclaimer of those things pleasing to God, and the solver of the talisman of the universe. And so that he could do this, He mounted him on Buraq, caused him to flash through the heavens like lightning traversing all its levels, observe Divine dominicality from mansion to mansion like the moon, and from sphere to sphere, and showing him each of the prophets, his brothers, whose abodes are in the heavens of those spheres, He raised him to the station of a distance of two bow-lengths and displayed to him His oneness and His Word and the vision of Himself. This exalted truth may be examined through the telescope of two comparisons. As is explained in the Twenty-Fourth Word, a king has different titles in the different spheres and offices of his government, different qualities and attributes in the classes of his subjects, and different names and marks in the degrees of his sovereignty. For example, he is Wise Judge in the judiciary, Sovereign in the civil service, Commander-in-Chief in the army, Caliph in the learned establishment, and so on; it is the same with the rest of his names and titles. In each sphere he has a seat or chair which has the meaning of a throne. The single king may be able to have a thousand names and titles in those spheres of sovereignty and levels of government; he may have a thousand thrones of sovereignty one within the other. It is as if the ruler is present and knowing in every sphere through his corporate personality and through his telephone; and sees and is seen in every class through his law, regulation, and representatives; and administers and observes from behind the veil in every level through his command, knowledge, and power; and has a different centre and headquarters in every sphere. His decrees are all different from one another, and his levels are all different from one

another. Thus, a king such as this may allow a person of his choosing to visit all his different spheres and offices and may show him the imperial dominion and sovereign commands special to each. He may cause him to travel from sphere to sphere and from level to level until he brings him to his presence. There he will entrust him with certain universal and general commands concerning all those spheres and will send him back. Similarly to this comparison, the Sustainer of All the Worlds, Who is the Sovereign of Pre-Eternity and Post-Eternity, has functions and attributes in the levels of His dominicality which are all different but that look to one another; and Names and signatures in the spheres of His Divinity which are all different but which appear one within the other; and manifestations and revelations in the performance of His splendid deeds which are all different but which resemble each other; and titles in the disposal of His power which are all different, but which hint of one another; and sacred appearances in the manifestation of His attributes which are all different but which all point to each other; and acts of disposal in the manifestation of His actions which are all different but complete one another; and He has a majestic dominicality in His multicoloured art and creatures whose aspects are all different but which gaze on one another. As a consequence of this vast mystery, He ordered the universe and arranged it in an amazing and wonderful fashion with different formations one over the other from particles, which are the tiniest level of creatures, to the heavens, and from the first level of the heavens to the Sublime Throne. Each heaven is like the roof of a different world, a throne for dominicality, a centre for Divine disposal. For sure, with regard to Divine oneness, all the Divine Names may be found in those spheres and levels; they are manifested together with the titles. For example, in whichever sphere of the heavens the Prophet Muhammad Peace and blessings be upon him met with Jesus Peace be upon him, who manifested the Name of All-Powerful, in that sphere God Almighty Himself was manifested with title of All-Powerful. Thus, since the person of Muhammad Peace and blessings be upon him manifested the Greatest Name, and all the Divine Names, and since his prophethood was universal, he was surely connected with all the spheres of dominicality. And to meet with the prophets whose seats are in those spheres and to pass through all those levels, surely necessitates the fact of the Ascension. The title of Commander-in-Chief, which is one of the titles of a king, is manifested and makes an appearance in every rank of the army from that of the commander-in-chief, which is a broad and universal rank, to that of a corporal, which is special and particular. For example, a private sees in the person of his corporal a sample of the imposing title of Commander-in-Chief, he looks to it and takes his orders from it. It will be present together with a seat peculiar to it at that rank. He will see the title in each of its ranks of captain, major, general, and field marshal in relation to its smallness or largeness. Now, if the Commander-in-Chief wishes to entrust the private with a duty which concerns all the ranks of the army, if he wishes to promote him to a rank where he can observe each sphere like an inspector and himself be observed; he will cause him to make a tour of inspection of the ranks, from that of the corporal to the highest, and will also allow him to be seen. Then he will receive him into his presence and honouring him with conversation and conferring on him a decoration and a decree, will send him back whence he came in an instant. The following point must be noted in this comparison: He will give his orders directly, merely from behind certain veils and individuals, themselves of rank. In fact, there are narrations relating that certain kings who were saints of the highest level executed their affairs in many spheres in the form of different individuals. As far as the truth we looked at in this comparison is concerned, since the Commander-in-Chief was in no way impotent, the order and command came directly from him in every sphere. Affairs were executed through his command, will, and power. Each appears as a sphere of dominicality, a level of rulership in the levels of creatures and classes of beings, which stretch from particles to the planets and from flies to the heavens, and which, great and small, particular and universal, are all different but are such that they look one to the other. Now, the way to understand the exalted aims and mighty results of the entire universe and to see all the different duties of worship of all its levels; and, through observing the sovereignty of dominicality of the One of Grandeur and the splendour of His rule, to understand what is pleasing to Him; and to be the herald of His sovereignty, is to make a journey through all those levels and spheres until the Sublime Throne, which is the title of the greatest sphere, is reached; until The distance of

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two bow-lengths. It is to meet there with the All-Glorious and Beauteous One. And this journey is the reality of the Ascension. Like ordinary human beings travel in the mind with the speed of imagination, and saints journey in the heart with the speed of lightning, like angels, which are luminous bodies, circulate with the speed of spirit from the Throne to the earth and from the earth to the Throne; and like the people of Paradise will rise to Paradise from the resurrection with the speed of Buraq through a distance greater than five hundred years;⁷ of a certainty the body of Muhammad PBUH went together with his elevated spirit as far as the Divine Throne. For the body of Muhammad PBUH was the treasury of the faculties of the spirit of Muhammad PBUH, and the means for the performance of its duties, which is light and has the characteristics of light, is subtler than the hearts of the saints, more insubstantial than the spirits of the dead and the bodies of the angels, and more ethereal than the astral bodies and subtle bodies. Now we consider the atheist who is listening. It comes to mind that he would think of saying: Since the universe and beings exist, and within them are acts and creation; and since an orderly act cannot occur without an author, a meaningful book cannot be without a scribe, and a skilful embroidery be without an embroiderer; the purposeful acts which fill the universe surely have an author, and the meaningful letters and amazing embroideries which cover the face of the earth and are renewed from season to season have a scribe and an embroiderer. For the art and wisdom in everything is so wonderful it necessitates that the Maker of one thing is powerful over all things, to the extent that He knows every matter. Since this is so, if He was not One, there would have to be gods to the number of beings. These would be both opposed to and similar to one another, and it would therefore be a hundred thousand times impossible for this wonderful order not to be broken. Furthermore, since as is self-evidently apparent, at a command the classes of beings are in motion in a fashion a thousand times more well-ordered than an army—each group, from the stars, sun and moon and their motions to the flowers of the almond, displaying the decorations and uniforms the Pre-Eternal All-Powerful One has conferred on it, and the motion He has determined, a thousand times more regularly and perfectly than an army—since this is so, the universe has an Absolute Ruler behind the veil of the Unseen to Whose command its beings look and conform. And since according to the testimony of all the wise matters He carries out and splendid works He displays, the Ruler is an All-Glorious Sovereign; and since according to the bounties He demonstrates He is a most Compassionate Sustainer, and according to the beautiful examples of His art which He exhibits, He is a Maker Who loves His art; and since He is an All-Wise Creator Who wishes to attract to His works of art the admiring gazes of conscious beings through the adornments and skills He demonstrates; and since it may be understood that He wishes to make known to conscious beings the meaning of the adornments, which astound the mind, that He displays in the creation of the world and to inform them through the wisdom of His dominicality about where creatures come from and where they are going; most certainly, this All-Wise Ruler and All-Knowing Maker wishes to demonstrate His dominicality. And since he wishes to make Himself known and loved by conscious creatures through the great many works of benevolence and mercy and wonders of art He displays, He will surely make known to them by means of a herald what He desires of them and what those things are that please Him, and concern them. Since this is so, He will appoint one of the conscious beings and will proclaim His dominicality through him. He will honour a herald with the proximity of His presence and make him the means of exhibiting the art which He loves. He will appoint one of them as a teacher in order to inform other conscious beings of those exalted aims and to display His perfections. He will certainly appoint a guide so that the talisman contained in the universe and the riddle of dominicality He has concealed within beings will not remain meaningless.

Chapter 5 : The Words | Questions on Islam

it is a requirement of wisdom that the Godhead be manifested. And this desire to be manifested is met at the widest level and in the most brilliant fashion by the comprehensive worship performed by Muhammad (UWBP) in the practice of his religion.

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Chapter 6 : Risale-i Nur Collection - Risale-i Nur

Supplication of the Prophet Muhammad (PBUH) and Salawat. By blog.quintoapp.com Second Point. Supplication has a powerful effect. It almost always yields results, indeed, its results are continuous, especially if it gains universality and is constant.

Chapter 7 : mohammed " God Of islam

Subtleties of the Ascension: Early Mystical Sayings On The Prophet Muhammads Heavenly Journey-This first time translation into any language of a recently discovered tenth century manuscript provides a window into the thought-world of the early Muslim.

Chapter 8 : Prophet Muhammad and His Miracles by Bediüzzaman Said Nursî

Read "General Principles in the Risale-i Nur Collection for a True Understanding of Islam" by Ali Unal with Rakuten Kobo. TheRisale-i Nur Collection is full of "general principles," not only related to the Islamic Jurisprudence but also to al.

Chapter 9 : Risale-i Nur - Wikipedia

The Thirty-First Word On the Ascension of the Prophet Muhammad (Peace and blessings be upon him) [NOTE: The Ascension is a question that results from the essentials and pillars of belief, and follows on after them, a light that draws strength from the lights of the pillars of belief.