

From the Risale-i Nur Collection



The Treatise on Ramadan

Author:

Bediuzzaman Said Nursi



**Translated by**

Tamer Buharalı

Proof reading:

Yeni Asya English Team

Published by:

YUHİB

**Address:**

Gülbahar Caddesi, 1508 Sokak, No: 3,
34212 Güneşli, İstanbul

Tel : +90 212 655 88 60 (Pbx) Fax : +90
212 651 92 09

e-mail: yuhib@yeniasya.com.tr

risaleinur@yeniasya.com.tr

**Contact Address:**

Yeni Asya Eğitim Kültür ve Araştırma
Vakfı Cemal Yener Tosyalı Cad. No: 61,
Vefa, Süleymaniye - Fatih, İstanbul

Tel : +90 212 5131110

WhatsApp: +90 533 733 4006

e-mail: iletisim@yav.org.tr

yuhib@yeniasya.com.tr



Who is Bediuzzaman Said Nursi?

Said Nursi was born in 1878 in a village known as Nurs, within the borders of the town of Hizan, and the city of Bitlis in the Eastern part of Turkey. He died on 23 March 1960 in Şanlıurfa, a city in the Southeastern Turkey.

Said Nursi, having a keen mind, an extraordinary memory, and outstanding abilities had drawn the attentions upon himself since his childhood. He completed his education in the traditional madrasah system in a very short time about three months, which takes many years to complete under normal conditions. His youth passed with an active pursuit of education and his superiority at knowledge and science was evident in the discussions with the scholars of the time on different occasions. Said Nursi who had made himself with his capacity and Abilities accepted in the scientific and intellectual circles has begun to be called Bediuzzaman, “the wander of the age”.

After completing his expertise in the education of Islamic sciences at the madrasah, Said Nursi made researches in various modern sciences; followed the newspapers of the time and concerned himself with the developments in the country and the world. On the other hand by direct experience, he observed the problems of the Eastern lands, where he was born and grew up, and came to conclusion that the education was the most necessary one. Therefore,

he went to İstanbul in 1907 in order to demand the foundation of a university in the East where the modern and religious sciences would be taught together. There he made himself known in the scientific circles in a very short time and by writing articles in the newspapers; he joined the discussions on freedom and constitutionalism which reverberated in İstanbul and the Ottoman lands in those days and he supported constitutionalism in the name of Islam. Although he played a soothing role in the Event, which broke out on the 31st of March in 1909, he was put on trial in the Martial Court with false accusations, but after making a heroic defense he was acquitted. After that he left İstanbul and returned to the East.

When the First World War began Bediuzzaman was in Van and he immediately founded a volunteer militia regiment of his students and joined the battle front in the Eastern Anatolia against the invading Russian army. He was of great help in the defense of the country against the enemy and many of his students became martyrs in the battle; finally he became wounded and fell prisoner to Russians while defending the city of Bitlis. Having lived for about three years in a Russian camp for prisoners of war, he was able to escape and come to İstanbul by way of Warsaw, Vienne, and Sophia.

Upon his return he was received with great enthusiasm by the statesmen and scholarly circles and immediately appointed to the membership of the Dârü'l-Hikmeti'l-İslâmiye. Bediuzzaman used the income from this official duty, in printing his books and distributed them to people for free. When İstanbul was under occupation he did great service by distributing his brochure Hutuvat-ı Sitte (Six Steps) and ruined the plans of the occupation forces of the Allied Armies. Similarly, against the fatwa declaring the National Forces in Anatolia as rebels, given by the Shaykh Al-Islam under the oppression of the invaders, he announced a counter-fatwa and declared the legitimacy of the action of the national liberation. Due to these services by Bediuzzaman, he was appreciated by the National assembly founded in Anatolia and invited persistently to Ankara.

Eventually he came to Ankara towards the end of 1922 and he was welcomed with an official ceremony in the Assembly. During his stay in Ankara, seeing that the approach of the dominant political administration to religion was unfavorable, he wrote a 10-item declaration and delivered to the members of the Assembly. In this declaration he calls the architects of the new reformation to protect the symbols and representative practices of Islam; after that he had several meetings with Mustafa Kemal. He was offered the positions of the General Eastern Vaizlik (Preacher), deputy, and the membership of the Board of the Religious Affairs; but rejecting all these offers Bediuzzaman returned to Van.

Bediuzzaman had no connection with the uprising of Sheikh Said, and even he tried to dissuade Sheikh Said from his intention when he had demanded support from Bediuzzaman. Despite that after the rebellion Bediuzzaman was taken from his seclusion in Van and sent as exile first to Burdur and then to Barla, a village of Isparta. There he started the service of the “spiritual jihad” by enunciating the fundamentals of belief in his works he writes one after another. These works have seen the favor and approval of the people who felt their faith in danger; they spreaded quickly by circulating from hand to hand. The total number of books that were written by hand exceeded 600.000 in those days. As the favor and tendency of the people to this service disturbed those in power, Bediuzzaman had to stand trials in courts in Eskişehir in 1935, in Denizli in 1943, in Afyon in 1947, and in İstanbul in 1952. As these trials did not bring the desired achievement, he was not left in peace; he was compelled to live under close watch and control in Kastamonu, Emirdağ, Isparta.

Bediuzzaman who could not get rid of arbitrary treatment and persecution until the last days of his life, continued carrying out the service of belief with a great determination; succeeded in completing and disseminating the collection of the Risale-i Nur, which exceeded 6000 pages. These works which are the fruits of his troublesome life 5 have been written with the divine inspiration and guidance, prove the truths of the Qur’an and its miraculousness in accordance with the understanding of the modern age.





What is Risale-i Nur?

“Taking inspiration directly from the Qur’an, we must introduce to the age, Islam”

This ideal expressed by Mehmet Akif, the poet of religion, fatherland and freedom in the name of the Muslim World hoping a light and a good message from our holy book, the Qur’an has become realized through the collection of the Risale-i Nur, the books you hold in your hands, which have been written by Bediuzzaman Said Nursi. Thus, the messages of the Qur’an to the people of this age have been announced by means of these books.

It is possible to find in the Risale-i Nur, the most perfect form of the commentary of the Qur’an that has been sought by the modern man. This commentary characteristically contain explanations agreeable to the understanding of the modern age but without offending “the original spirit”. Therefore the Risale-i Nur has carried out an innovative function in understanding and interpreting the Qur’anic message for this age.

Bediuzzaman who had analyzed the characteristics of this age and diagnosed its spiritual diseases with a deep insight, met those spiritual needs from the treasury of belief with the books of the Risale-i Nur that he had penned with the formula of “it is time to save the belief.”

Why is it time to save belief?

Because in our age the belief is under such attacks that have never been met in the previous ages. In the past the belief had never come face to face with such great dangers. The communities predominantly accepted the tenets of the belief with submission. For that reason the sayings of the great men gained acceptance even without evidence. However with the prevailing of the materialist movements in this age, suspicions threatening the belief have reached to a level that deeply engaged the minds of many people. Suspicions, objections and doubts have accumulated against the Qur'an for centuries using modern means received approval by many people.

Thus Bediuzzaman Said Nursi seeing that these developments would endanger the belief of even the Muslims, have succeeded in building a strong fortification like writing the collection of the Risale-i Nur with a direct inspiration from the Qur'an against the indoctrination of the flooding disbelief.

These books give persuasive answers to questions like "Who am I? Where did I come from? Where do I go? What is my duty in this world?", which engage everybody's mind and which the modern man cannot be indifferent; they explain and prove all tenets of belief beginning with the belief in Allah; answer in a convincing style all the questions asked on the part of science and philosophy; defend religion by disproving the claims about its inconsistency with science; disappoint the destructive attempts of distorting religion; treat the wounds opened by the spiritual crises of the human beings caused by the civilization based on a materialistic understanding by means of mind persuading, soul touching and heart convincing sweet explanations about the large truths of the Qur'an like the Unity and the Hereafter; remove through the messages of the Qur'an, the states like dissipation, aimless straying and disturbances brought about by the malfunctioning of mind and heart.

Another important characteristic of the Risale-i Nur is its providing sound and consistent solutions to the social and political problems of our age; making mind opening and globally valid interpretations on issues like religion and democracy, religion and politics, jihad and terror; leading an exemplary and original service method based on positive action and giving priority to democracy, rights, freedoms, and civil society.



The Second Section, Which Is The Second Treatise On Ramadan

The Marks of Islam¹ has already been explained to some extent in the First Part. Noble Ramadan² is the most luminous and magnificent one in these marks. This Second Part declares nine wisdoms at Nine Points among many wisdoms of the Noble Ramadan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ³

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ⁴

FIRST POINT

Fasting during the Noble Ramadan is one of the paramount of the five pillars of Islam. It is also one of the highest of the Marks of Islam.

Here are the many wisdoms of fasting in Ramadan;

It has wisdoms regarding the Rububiyyah⁵ of Righteous Majesty Allah⁶, the life of man, his social life, his personal life, the education of the nafs⁷, and the gratitude for the blessings of Allah.

1 Marks of Islam: orig. Şeair-i İslamiye\shə-ä- ērē ts-lä-mi-yə\ (شُعَائِرُ إِسْلَامِيَّةَ): the marks pointing to Islam that must be preserved, like adhan (call to salat worship from minarets of mosques), Friday worship, fasting etc.

2 (orig.) Ramadan al-Sharif (also Ramazan-ı Şerif). It is a holy month for compulsory fasting.

3 [I/we/they start] With the name of Allah who is Rahman and Rahim. Allah\āl-lāh\ (الله): Arabic word for God in the monotheistic Abrahamic religion Islam. Rahman\Rāh-mān\ (رَحْمَن): a name of Allah. Rahman is the One Who creates all requirements for living and nonliving beings to exist, to continue to exist, through compassion to living beings, akin to The Provider through Compassion. Rahim\Rā-hēm\ (رَحِيم): a name of Allah. The Merciful One who fulfils wishes and desires of all living being through mercy. For instance, giving the motherhood features is through Rahman, and using these features (e.g. treating children with mercy) is through Rahim. This verse has been repeated 114 times in the all-wise Quran.

4 It was in the month of Ramadan that the Quran was revealed as a guidance for mankind, clear messages, giving guidance and distinguishing between right and wrong. Quran 2/185.

5 Rububiyyah\ru-bu-bi-ye(t)\ (رُبُوبِيَّةَ): The Sovereignty of Rab (a name of Allah), under which all creatures are being disciplined, and the conscious ones are being raised, edified and educated.

6 Righteous Majesty Allah: orig. Cenab-ı Hak\Jə-nā-bı Häq\ (جَنَابُ الْحَقِّ) meaning, Allah speaks and acts by all means of right and justice.

7 nafs\nəfs\ (نَفْس): one's inner self; with morally teachable inherent desires, passions and needs.

One of the many wisdoms of fasting in terms of the Rububiyyah of Righteous Majesty Allah is this:

Righteous Majesty Allah, by creating the surface of the earth as a table of blessings and arranging all his blessings on that table in a ⁸ **مِنْ حَيْثُ لَا يَحْتَسِبُ** way; He expresses his perfect Rububiyyah and Rahmaniyyah⁹ and Rahimiyyah¹⁰ with that situation. Under the veil of heedlessness and in the circle of causes, people do not fully see the truth expressed by that situation, sometimes forgetting it.

In the Noble Ramadan¹¹, the people of faith suddenly become like a regular army. As if they were invited to the banquet of Pre-Eternal Monarch and were waiting for the order “Enjoy your meal” near the evening, they respond to that compassionate, majestic, and multitudinous mercy with a vast, grand, and orderly obedience. Are people, who do not participate in such sublime servitude and the honor of generosity, worthy of the name ‘human’?

SECOND POINT

Since fasting of the Noble Ramadan is related to thankfulness for the blessings of Righteous Majesty Allah, one of its many wisdoms is this:

As it is said in the First Word, the food brought by a tray bearer from the kitchen of a sultan demands a price. Just as it is the ultimate foolishness to tip the person carrying the tray, but not to recognize the giver, thinking that those precious blessings are worthless Righteous Majesty Allah has revealed His infinite blessings to human beings on the face of the earth. In return, He wants thankfulness as the price of those blessings. The apparent cause and owner of those blessings are like tray bearers. We pay a certain price to them and we are grateful to them. We give them much more respect and thanks than they deserve. But The True Owner and Provider of All Blessings¹² deserves infinitely more thanks than the mere causes of the blessing. To thank him; to know those blessings directly from him, it is to appreciate their worth and to perceive one's own need for them.

8 from unexpected places. Quran 65/3

9 Rahmaniyyah\rāh-mā-niyy-ya\ (also Rahmaniyet): Rahman-hood. see fn 3

10 Rahimiyyah\rā-hē-miyy-ya\ (also Rahimiyet): Rahim-hood. see fn 3

11 (orig.) Ramadan al-Sharif (also Ramazan-ı Şerif)

12 Rububiyyah\rū-bu-bi-ye(t)\ (رُبُوبِيَّة): The Sovereignty of Rab (a name of Allah), under which all creatures are being disciplined, and the conscious ones are being raised, edified and educated.

Thus, the fasting in Noble Ramadan is the key to a true and sincere¹³, great and universal thankfulness¹⁴. Because most people who are not under compulsion at other times cannot appreciate many blessings unless they feel real hunger. A dry piece of bread is not understood as a blessing to men who are full, especially if they are rich. However, the sense of taste testifies that that dry bread at iftar¹⁵ time is a very precious blessing in the eyes of a believer.

Everyone, from an emperor to the poorest of the poor, experiences a spiritual thankfulness by understanding the value of those blessings during Ramadan.

And also, because he was forbidden to eat during the day, saying “These blessings do not belong to me. I am not free to eat them. That means, they are someone else’s property and gift, I am waiting for his command”; He knows the blessing as a blessing, gives a spiritual thank.

In this way, fasting becomes the key to giving thanks, which is the true human duty, in many ways.

THIRD POINT

As fasting holds significant relevance to human social life, one of its many wisdoms is that:

Humans have been created in various forms in terms of livelihood. Because of that difference, *Righteous Majesty Allah*¹⁶ invites the rich to help the poor. The rich, on the other hand, see the misery of the poor and they can feel their hunger fully with the hunger of fasting. If there is no fasting, there may be many rich people who are selfish and do not realize how cruel hunger and poverty are and how much they need compassion. In this respect, compassion for one’s fellow human beings is the basis of true thankfulness. Any individual can find someone who is poorer than him in some way. He is obliged to have compassion for him. If he is not obliged to starve himself, he cannot give the kindness and help that he is obliged to help through compassion; even if he does, it cannot be complete. Because he does not feel that state in his own body.

13 (orig.) Mün'im-i Hakiki\mün-i-mî ha-ki-ki\

14 (orig.) hâlis\hâ-lis\: acting in such a sincere way that will be acceptable to Allah.

15 (orig.) shukr (also şükür)

16 (orig) Cenab-ı Hak\Jə-nə-bı Häq\جَنَابُ الْحَقِّ meaning, Allah speaks and acts by all means of right and justice. Allah\ā-lāh\الله\): Arabic word for God in the monotheistic Abrahamic religion Islam.

FOURTH POINT

The fasting in *Noble Ramadan*¹⁷ is a time of *nafs*¹⁸ discipline. One of its many wisdoms is this: Nafs wants and considers itself free and independent. It even desires an imaginary lordship¹⁹ and arbitrary movement. It does not want to think that it has been edified with infinite blessings. Especially if it has wealth and power in the world, and if it is helped by heedlessness; It swallows the blessings of Deity robber-like and thievishly, completely like an animal.

Behold; in Noble Ramadan, the nafs of everyone from the richest to the poorest realizes that, It is not a master but a slave; not free but a servant. If it is not commanded, it cannot perform even the simplest and most comfortable tasks, nor can it extend its hand to water. Thus, its imaginary lordship is shattered, and it submits, entering into thankfulness, which is its true duty.

FIFTH POINT

One of the many wisdoms of the fast of the Noble Ramadan, in regard to its effect on the purification of the *nafs*²⁰ and the abandonment of its rebellious actions, is as follows:

The human nafs, in a state of heedlessness, forgets itself. It is unable to see, nor does it wish to see, its infinite weakness, its boundless poverty, and its immense flaw inherent in its nature. And it does not think how weak and subject to destruction and targeted to calamities, and that it is nothing but perishable and disintegrating flesh and bones. As if it has a body made of iron, it assaults the world as though it imagines itself to be eternal, completely disregarding its limitations. It throws itself into the world with intense greed and desire, accompanied by a strong attachment and affection. It is attached to every delicious and beneficial thing. Moreover, it forgets its *Creator*²¹ who nurtures it with perfect compassion. It does not contemplate the ultimate purpose of its life or its afterlife; instead, it spirals within the vices of bad character.

Behold, the fast of Noble Ramadan makes even the most heedless and rebellious individuals aware of their weakness, impotence, and poverty. Through hunger, they are thinking about their stomach, and perceive the needs in their

17 (orig.) Ramadan al-Sharif (also Ramazan-ı Şerif)

18 nafs\nefs\ (نفس): one's inner self; with morally teachable inherent desires, passions and needs.

19 (orig.) mawhum rububiyah: (human's) imaginary lordship over himself and the other creations, as if he himself disciplines, controls, raises, edifies and educates.

20 nafs\nefs\ (نفس): one's inner self; with morally teachable inherent desires, passions and needs.

21 (orig.) Khâliq (الخالق, also Hâlik), a name of Allah meaning, Creator.

stomach. Their weak body recalls how frail they are and realizes the extent to which they are in need of mercy and compassion. The nafs abandons its pharaoh-like arrogance and, with a sense of complete weakness and poverty, feels a desire to seek refuge at the Divine court, preparing to knock on the door of mercy with a hand of *spiritual thankfulness*²² - if heedlessness has not corrupted their heart.

SIXTH POINT

The fast of Noble Ramadan; due to its relation to the revelation of All-wise Quran²³, and due to the Noble Ramadan was the most important time for revelation, one of the many wisdoms is as follows:

Since All-wise Quran was revealed in the month of Ramadan; By recalling time of the Quran's revelation and in order to receive that heavenly address with beauty and preparedness, during the Noble Ramadan, it is essential to purify oneself from the base desires of the nafs and distractions of the mundane world, by abstaining from eating and drinking, thus resembling the state of angelic purity. In a certain manner, to read and listen to the Quran as though it is being revealed anew, and experience the divine addresses within it as if hearing them at the very moment of revelation. To listen to this address as if hearing it directly from the Messenger of Allah (SAW)²⁴, or perhaps from the Angel Gabriel, or even from the Eternal Speaker (Allah) Himself. In this way, one may attain a sacred state. Furthermore, to act as a translator and convey the message to others, one also demonstrates, to some degree, the wisdom behind the Qur'an's revelation.

Since all-wise Quran was revealed in the month of Ramadan, by awaiting the time of the Quran's revelation, and in order to a pleasant welcome to that heavenly address: During the Noble Ramadan;

- purifying oneself from the base desires of the nafs²⁵ and distractions of the mundane world by abstaining from eating and drinking, thus to resemble the state of angelic purity,

22 spiritual thankfulness: orig. *şŭkr-ŭ manevi\shŭk-rŭ mĀ-ne-vi*, a nonverbal thankfulness sort to Allah through the satisfaction gained from fulfilling the needs of the body. For instance, the satisfaction derived from what the eyes perceive, the ears hear, and the stomach receives.

23 (orig.) Quran-ı hakīm\qor-ä-nı hā-kēm

24 SAW, Sallallahu aleyhi wasallam\; May Allah honor him and grant him peace. This expression follows specifically after uttering the name of messenger Muhammad. For the rest of the messengers of Allah; peace be upon him (PBUH), alayhi as-salām (AS) is used.

25 nafs\nefs\ (نفس): one's inner self; with morally teachable inherent desires, passions and needs.

- and in a certain manner, to read and listen to the Quran as though it is being revealed anew, and experience the divine addresses within it as if hearing them at the very moment of revelation,
- and to listen that address as if hearing it directly from the Messenger of Allah (SAW), or perhaps from the Angel Gabriel, or even from the Azaly²⁶ Speaker (Allah) Himself. In this way, one may attain a sacred state. Furthermore, to act as a translator and convey the message to others, one also demonstrates, to some degree, the wisdom behind the Quran's revelation.

Yes, during the Noble Ramadan, it is as if the world of Islam becomes a mosque; such a mosque that millions of hafiz²⁷, in the corners of that mosque, make the people of the Earth hear that Quran, that heavenly address. Each Ramadan, the verse

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ²⁸ is displayed in a radiant, luminous manner; it proves that Ramadan is the month of Quran. The members of the large congregation, some of them listen to hafiz'es with reverence, while others recite it to themselves.

As it is ugly to leave such a state of the enlightenment in a holy mosque by eating and drinking and following the desires of the uncontrolled nafs, and as it is the target of the spiritual hatred of the congregation in that mosque, so those who oppose those who fast during the Noble Ramadan are the target of the spiritual hatred and insult of the whole world of Islam.

As it is ugly to leave such a state of nur in a holy mosque by eating and drinking and following the desires of the lower self, and as it is the target of the spiritual hatred of the congregation in that mosque, so those who oppose those who fast during Ramadan are the target of the spiritual hatred and insult of the whole world of Islam.

26 azal\ə-zəl\ (أَزَلَ, also ezel): the past which covers the prior era that nothing was existed except Allah(God), azaly; adj. of azal.

27 hafiz\hā-fīz\ (الحافظ): a person who entirely memorizes Quran (over 600 pages).

28 The Ramadan month in which the Quran was revealed. Quran 2:185.

SEVENTH POINT

One of the many wisdoms of the fasting in Ramadan, in the aspect of its consideration of the earnings of the human being who comes to cultivate and trade in this world for the Hereafter²⁹, is as follows:

The reward of good deeds in the Noble Ramadan is a thousandfold. Each letter of the all-wise Quran has ten rewards according to the hadith³⁰; it counts as ten good deeds and brings ten fruits of Paradise. In the Noble Ramadan, each letter is not just worth ten, but rather a thousand, and each letter of verses like Ayat al-Kursi³¹ is worth thousands, and it is even more during the Fridays of Noble Ramadan. And on the Qadr Night³², each letter is counted as thirty thousand merits. Yes, each letter of all-wise Quran, which yields thirty thousand eternal fruits, becomes like a luminous tree of Tuba³³, granting millions of those eternal fruits to the believers during the Noble Ramadan. Now come, observe and reflect upon this sacred, eternal, and profitable trade, and realize the immense loss of those who do not appreciate the value of these letters.

Yes, Noble Ramadan is, so to speak, a highly profitable showcase and a marketplace for the trade of Hereafter. It is an exceptionally fertile ground for spiritual harvest, and the spring rains of April for the growth of good deeds. It serves as the most radiant, sacred festival for the human worship to make its ceremonial submission before the Sultanate of Deity's Rububiyyah. And since it is so, in order not to engage in the heedless animalic needs of the nafs, such as eating and drinking, and in idle and whimsical desires, he has become obliged to fast. It is as if a person, by temporarily rising above animalistic traits and abandoning the calls of this world, approaches the state of angelhood, enters into the trade of the hereafter, and by fasting, draws closer to the state of the hereafter and a spiritual state that appears in bodily form, and through their fast, in a way, reflects the Sameddiyyah³⁴.

Yes, the Noble Ramadan, in this transient world, within the fleeting lifespan, and in such a short life, encompasses and grants an eternal life and a long-lasting, everlasting existence. Yes, a single Ramadan can yield the fruits of eighty

29 (orig.) akhiraḥ(al-...)\ä-hi-rəḥ(t)\(الآخرة), also ahiret), the hereafter. Believing the life in the Hereafter (both physical and spiritual senses) is one of the main belief in Islam.

30 hadith: the sayings and actions of the Messenger Muhammad (SAW), as well as reports about his teachings, actions, and personal characteristics.

31 Quran 2:255

32 (orig.) Laylat al-Qadr, a holy night in the month of Ramadan.

33 tuba\ṭo-bä\ : a tree which grows in Jannah (paradise) according to Islam.

34 Sameddiyyah\sä-mə-diy-yä\ : Samed-hood. Samed (الصَّمَدُ): a name of Allah. Samed is the only one who does not need anything; but, everything is in need of Him.

years of life. As for Laylat al-Qadr, it is, by the explicit text of the Quran, better than a thousand months, and this truth serves as a definitive proof of its significance.

Yes, just as a king, during the span of his reign, perhaps every year, celebrates certain days as festivals, either under the name of his royal enthronement or through some other grand display of his sovereignty. On that day, the king does not treat his subjects within the general framework of public laws, but rather bestows upon them his special favors, grants them access to his unmasked presence, directs his personal attention to them, and engages in extraordinary acts, conferring his direct favor upon those who are worthy and loyal. Likewise, Sultan of Azal and Abad³⁵, the Zuljalal³⁶ Emperor of the eighteen thousand worlds, He who oversees and turns His attention to those eighteen thousand worlds, the Highest Decree that is the all-wise Quran, He revealed it during the Noble Ramadan. Certainly, that Ramadan, a special divine festival and a Rabbani³⁷ showcase and a spiritual assembly, is in accordance with the exigency of wisdom.

Since Ramadan is that festival, it is certainly ordained that fasting be commanded in order to draw people away, to some extent, from base and animalistic distractions. And the perfection of that fast is to make not only the stomach, but also all the faculties—such as the eyes, ears, heart, imagination, and intellect—observe a kind of fasting. That is to say, it is to refrain from trivialities and distractions, and to direct each faculty toward its specific form of worship. For example, making the tongue fast by keeping it away from lying, gossip, and foul language, and engaging it in reciting the Quran and remembrance³⁸ and saying the beads³⁹ and sending blessings to the Messenger⁴⁰ and praying to Allah for forgiveness⁴¹; similarly, preventing the eyes from looking at what is unlawful and the ears from listening to inappropriate things, and instead

35 azal\ə-zəl\ (أزل, also ezel): the past which covers the prior era that nothing was existed except Allah(God). abad\ə-bəd\ (أبد, also ebed): 1. unending future, everlasting, 2. duration in the hereafter.

36 Zuljalal\zöl-ə-läl\ (ذُؤْجَلَال): Allah, who possesses the name Jalal, makes things move, realizes plans and thoughts, moreover acts against the people of deniers and misguidance.

37 Rabbani: adj., related to Rab, belongs to Rab, like Rab(b)-ic. Rab\räb\ (رَب): a name of Allah meaning, Rab is disciplining all creatures, and raising, edifying and educating the conscious ones.

38 (orig.) dhikr\ (الذِّكْر, also zikir): remembrance is a sort of worship in Islam. Remembering Allah by speaking/reading/thinking which results in being freed from heedlessness and forgetfulness about Him.

39 (orig.) tasbih\täs-bih\ (تَسْبِيح): saying the beads, a worship form by repeating the names of Allah, especially Subhanallah\sub-hän äle-läh\ (i.e. Glory be to Allah-glorification-).

40 (orig.) salawat(صلوات): sending blessings to The Messenger Muhammad, by reciting 'Sallallahu Aleyhi Wasallam (SAW)', i.e. May Allah honour him and grant him peace. see fn SAW

41 (orig.) istighfar\is-tigh-fär\ (الاستغفار) also istiğfar

directing the eyes to contemplation and the ears to listening to the truth and the Qur'an—this is how one makes the other faculties observe a form of fasting. Since the stomach is the largest factory, if it is given rest through fasting, it becomes easier for the smaller faculties to follow suit.

EIGHT POINT

One of the many wisdoms of Noble Ramadan , regarding the aspect in which it looks at the personal life of a person, is as follows:

It is a most important kind of medicine, both material and spiritual, and it is a kind of diet in terms of medicine, such that when a person acts according to his own desires in eating and drinking, not only does it harm his material life physically, but also attacking anything that comes by without caring religiously allowed - forbidden⁴² , so to say it poisons his spiritual life as well. Furthermore, obeying the heart and soul becomes hard for the nafs , it takes control of the reins arrogantly. Moreover, the person cannot ride it; it rides the person

In the Noble Ramadan, through fasting, one gets accustomed to a kind of diet, works on riyazet⁴³ , and learns to obey commands. The weak, helpless stomach does not attract illnesses by being filled with food before digestion. And by abandoning the religiously allowed things⁴⁴ through a command [to fast], one gains the capacity to listen to the command that comes from reason and the Islamic laws⁴⁵ in order to avoid the religiously forbidden, tries not to spoil the spiritual life.

Moreover, the great majority of humanity frequently suffers from hunger. Hunger, which provides training for patience and endurance, requires riyazet. The fast in the Noble Ramadan, which lasts a period of hunger for fifteen hours, or twenty-four hours if without a sahur⁴⁶ , is a patience and an endurance and a riyazet and a training. Thus, the remedy for the impatience and lack of endurance that double the affliction of humanity is also fasting.

42 religiously allowed deeds: orig. halal(الحلال). religiously forbidden deeds: orig. haram(الحرام).

43 riyazet(ri-yā-zat\الرياضة): in order to bring nafs closer to Allah's will, it is a method of self-discipline practiced through certain worships and physical deprivations

44 T.N.(Translator's note): allowed things -except the fasting time- like eating, drinking, lawful intercourse etc.

45 (orig.) sharia: Islamic laws, e.g. rights of each lively being are guaranteed before jura

46 sahur(sä-hör\): pre-dawn meal before starting to fast.

In addition, that stomach factory has many attendants. And there are many human devices related to it. If the nafs does not suspend its activities during the day of a temporary month, it causes the attendants of that factory and the human devices to forget their special duties, makes them busy with itself, and places them under its control. It confuses those other human devices with the noise and smoke of the spiritual factory's gears. It constantly attracts their attention to itself. It temporarily causes them to forget their noble duties. Therefore, since olden times, many people of sainthood⁴⁷ have accustomed themselves to riyazet, to eating and drinking little, in order to achieve spiritual perfection.

However, with the fast of the Noble Ramadan, the attendants of that factory realize that they were not created solely for that factory. And the other devices, instead of engaging in the base pleasures of that factory, delight in angelic and spiritual pleasures during the Noble Ramadan, and they fix their attention on them. It is for this reason that, in the Noble Ramadan, believers, according to their ranks, attain various lights, blessings, and spiritual joys. The subtle faculties like the heart and the soul, the intellect, the secret experience great advancements and progress through fasting in that blessed month. Despite the stomach's crying, they smile innocently.

NINHT POINT

One of the wisdoms of fasting of the Noble Ramadan is that it directly breaks down the imaginary lordship⁴⁸ of the nafs and declares its submission by showing its helplessness:

Nafs does not want to recognize its Rab⁴⁹ ; it wants to have its own rububiyah in a Pharaoh-like manner. No matter how much punishment is inflicted, that vein remains in it. However, with hunger, that vein is broken down. Indeed, the fasting in the Noble Ramadan directly delivers a blow to the Pharaoh-like aspect of the nafs and shatters it. It shows its helplessness, weakness, and poverty, and announces that it is a servant.

There are narrations in the hadiths that say:

Righteous Majesty Allah said to the nafs: 'Who am I, and who are you?'

The nafs said: 'I am I, and You are You.'

47 (orig.) velâyet\vä-lä-yet\ (الولاية): akin to sainthood, but the title is not given by the religious authority.

48 (orig.) mawhum rububiyah: (human's) imaginary lordship over himself and the other creations, as if he himself disciplines, controls, raises, edifies and educates.

49 Rab\Räb\ (رب): a name of Allah meaning, Rab is disciplining all creatures, and raising, edifying and educating the conscious ones (akin to The Only Lord, w.o. trinity).

He inflicted punishment, threw it into Hell, and asked again. It said again: ‘ana ana, anta anta.’⁵⁰ No matter what kind of punishment was given, it did not abandon its egotism. Then He inflicted punishment with hunger. That is, He made it hungry. He asked again: ‘Man ana, wama anta?’⁵¹

The nafs said: **أَنْتَ رَبِّي الرَّحِيمُ وَأَنَا عَبْدُكَ الْعَاجِزُ**

That is, You are my Rabb-i Rahîm⁵², and I am Your helpless servant.

**اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَٰةٌ تَكُوْنُ لَكَ رِضًا وَّ لِحَقِّهِ اَدَاًءٌ بِعَدَدِ
ثَوَابِ قِرَاٰةِ حُرُوْفِ الْقُرْاٰنِ فِى شَهْرِ رَمَضَانَ وَّ عَلٰى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ**⁵³

**سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ * وَسَلَامٌ عَلٰى
الْمُرْسَلِیْنَ * وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ * اٰمِیْنَ**⁵⁴

50 ‘I am I, and You are You.’ in Arabic

51 ‘Who am I, and who are you?’ in Arabic.

52 Rabb-i Rahim: Rahim Rab, Merciful Rab. see fn 55.

53 O my Allah! Send blessings and peace upon our master Muhammad, and his family and companions, with a mercy that You will be pleased with, and one that is befitting and deserving of him, as many as the letters of the Quran recited in the month of Ramadan.

54 Limitless in His glory is your Sustainer, the Lord of Almightyness, [exalted] above anything that men may devise by way of definition! * And peace be upon all His message-bearers. * And all praise is due to God alone, the Sustainer of All the Worlds!



“

Fasting during Ramadan is one of the first of the five pillars of Islam. It is also one of the highest of the marks of Islam.

Here are the many wisdoms of fasting in Ramadan;

It has wisdoms regarding the rububiyyah of Allah Almighty, the life of man, his social life, his personal life, the education of the nafs , and the gratitude for the blessings of Allah.

”

Bediuzzaman Said Nursi

