

FROM THE EDITOR

SUNNAH ACCORDING TO BEDIUZZAMAN SAID NURSI

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Introduction: The Meaning of Sunnah

In its dictionary definition sunnah means “the path followed, method, exemplary practice, custom and tradition”. There are variations in the word’s usage in the terminology of various sciences such as in Islamic Jurisprudence, Fundamentals of Islamic Jurisprudence, Hadith and Kalam however they all converge in the sense that it is related to Holy Prophet PBUH or following his path. In the Qur’an sunnah has been used in several meanings including “happenings of the previous peoples to learn from”, “correct choices they made in these happenings” and “the inherent rules and regulations in the actions of Allah”. In the hadith it has been used to refer to its dictionary meaning for the Holy Prophet, his caliphs or other people and occasionally in the meaning “actions of the Noble Messenger that he practised and taught as a prophet”.¹ “Whosoever starts a good custom he is rewarded for the good deeds of himself and those who follow him until the Doomsday and whosoever starts a bad custom bears the burden of himself and those who follow him until the Doomsday”² “Follow my sunnah and that of my rightly-guided caliphs”³ hadith point to the former meaning whereas the following hadith point to the latter: “I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet”⁴, “...whoever does not follow my sunnah has nothing to do with me”⁵.

Generally, when we say sunnah we think about the sayings, actions and approvals of the Holy Prophet. In this sense sunnah is the second of the legal sources. The term “hadith” is used in the same meaning. However, there is a stronger association

1 Murteza Bedir, “Sünnet”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi (DİA)*, XXXVIII, 150.

2 İbn Mâce, “Mukaddime”, 14.

3 Ebû Dâvûd, “Sünnet”, 5.

4 el-Muvatta’, “Kader”, 3.

5 Buhârî, “Nikâh”, 1; Müslim, “Nikâh”, 5.

between hadith with sayings and sunnah with actions. The scholars of kalam defined sunnah as “the path in belief and action that the Holy Prophet and his companions followed” and saw innovations as the contrary to this. In other words, sunnah means the majority opinion of religion in the Muslim community whereas innovation and heresy mean going astray from this path.⁶

1. The Relationship between Sunnah and Divine Revelation (Wahy)

There are three opinions on whether sunnah originates from Divine Revelation:

a. All of sunnah originates from Divine Revelation.

This view is known to date back to Hassan b. Atiyye (d.130/748). According to Imam Shafi' and majority of Muslim scholars the wording of the hadith belongs to the Holy Prophet but the meaning and the notion belongs to Allah. Therefore, the hadith were called *unrecited Divine Revelation*. Those who support this view say that these were either conducted by Archangel Gabriel or inspired during sleep or woken states.⁷

b. There's no Divine Revelation except the Qur'an.

Some contemporary academicians claim that there is no Divine Revelation to the Holy Prophet except the Qur'an.⁸ This view can be recorded as exceptional in history.

c. Some parts of the sunnah originate from Divine Revelation and others do not.

Some of the hadith originate from Divine Revelation and other parts are made up of Holy Prophet's actions and sayings as a human being. The Divine correction of some of his views and decisions is the most obvious evidence to this.⁹ Most Hanafis are of this view. The need for Divine authority and occasional correction of sayings, actions and approvals of the Noble Messenger necessitates that the hadith be accepted in accordance with the aim of the Divine Revelation and the binding quality of its rulings.¹⁰ However, at this point it becomes significant to establish the chain of narrations to the Holy Prophet and the authenticity of its wording as was spoken by him.

6 İlyas Çelebi, “Sünnet- Kelâm”, *DİA*, XXXVIII; s. 153.

7 M. Yaşar Kandemir, “Hadis”, *DİA*, XV, s.29.

8 M. Said Hatiboğlu published his book on this matter: *Hız. Peygamber ve Kur'an Dışı Vahiy*.

9 See el-Enfâl 8/67; et-Tevebe 9/43; et-Tahrîm 107/1-3; Kehf, 69/28; Abese 80/1-10

10 Kandemir, “Hadis”, *DİA*, XV, s.30.

Bediuzzaman's view on this matter is as follows: The Noble Messenger was both a human and a messenger. In terms of his humanity he acted as a man. In terms of his messengership, he was the interpreter and messenger of Allah. His messengership is based on Divine Revelation and this occurs in two forms:

a) Wahy Al-Sareeh (Clear Divine Revelation): On this matter the Noble Messenger is only an interpreter and conveyor. He has no intervention in this form of Divine Revelation such as the Qur'an and some sacred hadith (Hadith Qudsee).

b) Wahy Al-Dhimnee (Veiled Divine Revelation, outside of Divine Revelation): The origin and summary of this type is based on Divine Revelation and inspiration. On the other hand, its expansion belongs to the Noble Messenger. The summary that the Holy Prophet received through Divine Revelation was then expanded by him sometimes through Divine Revelation or inspiration and sometimes through his judiciousness. When he expanded through his own understanding he relied on his superior intelligence gifted due to his messengership or the custom, tradition and people's common level of comprehension.

Therefore all details of hadith cannot be treated as absolute Divine Revelation. In views and actions due to his humanity one cannot expect the elevated qualities of messengership. Some events are communicated to the Noble Messenger in summary form through Divine Revelation and he expands these with his judiciousness and people's level of comprehension. In this expansion the figures of speech and representations need interpretation because some representations are used to bring remote truths closer to reason. For example, one day in the presence of the Noble Messenger a noise was heard. Referring to the noise the Holy Prophet said: "This is the noise of a rock that has been rolling down for seventy years and has now reached the lowest depths of Hell".¹¹ An hour later a man came and said, "a famous dissembler who has recently turned seventy years old has died and gone to Hell". Hence, the interpretation of the event described by the Noble Messenger through an eloquent representation was revealed.¹²

2. The Error of Expecting the Holy Prophet's Spiritual Magnitude in his Human Qualities

As highlighted by Bediuzzaman, the Holy Prophet acted as a man in his humanity.

11 Bk. Müslim, "Cennet", 12; Müsned, III, 315, 341, 346.

12 Bediuzzaman Said Nursi, *Mektûbat*, Sözlür Neşriyat, İstanbul 2012, (19. Mektup, 4. Nükteli İşaret, 2. Esas), s. 87. (<http://www.erisale.com/index.jsp?locale=en#content.en.202.120>)

When people read his biography, and study his actions as a human, they may not see his actual magnitude. Consequently, this view does not go beyond saying “Muhammad was a great man” as uttered by a westerner.

Although some qualities and aspects of the Most Noble Messenger (PBUH) have been described in books of history and biography, most of those qualities relate to his humanity. But in reality, the spiritual personality and the sacred nature of that blessed person were so exalted and luminous that the qualities described in books fall short of his high stature. For according to the rule, “The cause is like the doer,” everyday, even at this moment, the amount of the worship performed by all his community is being added to the record of his perfections. He is also every day the object of the countless supplications of his vast community, in addition to being the object of infinite divine mercy in an infinite fashion and with an infinite capacity to receive. He was, indeed, the result and the most perfect fruit of the universe, the interpreter and the beloved of the Creator of the cosmos. Hence, his true nature in its entirety, and the truth of all his perfections, cannot be contained in the human qualities recorded in books of history and biography. Certainly, the stature of a blessed person with the Archangels Gabriel and Michael as two aides-de-camp at his side in the Battle of Badr, is not to be found in the form of a person bargaining with a Bedouin in the marketplace over the price of a horse, bringing forth Khuzayma as his sole witness.

In order not to proceed in error, one should raise his head beyond the ordinary qualities of the Prophet (PBUH) that pertain to his participation in the human state, and behold instead his true nature and luminous stature that pertain to the rank of messengership. Otherwise, one will either show him irreverence, or instil doubts in oneself. Listen to the following comparison for an understanding of this mystery.

Suppose that a date seed was planted in the earth, has sprouted and become a large, fruit-bearing tree, and is still continuing to grow taller and broader. Or that a peahen’s egg was incubated, a chick was hatched from it and became a beautifully adorned peacock gilded all over with the imprint of power, and is still growing bigger and more beautiful. Now, there exist qualities, properties and precisely balanced elements that belong to the seed and the egg, but are not as great and significant as those of the tree and the bird that emerge from them. So, while describing the qualities of the tree and the bird together with those of the seed and the egg, one should turn one’s attention from the seed to the tree, and from the egg to the bird, so that one’s reason may find the description acceptable. Otherwise, if you claim: “I have obtained thousands of dates from a seed,” or, “This egg is the king of all birds,” you will invite others to contradict and deny your words.

The humanity of the Messenger of Allah (PBUH) may be likened to the seed or egg, and his essential nature, illumined with the function of messengership, to the Tuba-tree of Paradise, or to the birds of Paradise. His essential nature is, moreover, continually moving to greater perfection. That is why, when you think of the man who disputed in the market with a Bedouin, you should also turn the eye of imagination to that luminous being who, riding the Rafraf, leaving Gabriel behind, reached the “distance of two bowstrings”. Otherwise, you will either be disrespectful toward him, or fail to convince the evil-commanding soul.¹³

3. The Reason why Every State of the Holy Prophet was not Miraculous

All the states and acts of the Noble Messenger (PBUH) testified to his veracity and prophethood, but not all of them had to be miraculous. For Allah Almighty sent him in the form of a human being so that he might be a guide and leader to human beings in their social affairs, and in the acts and deeds by means of which they attain happiness in this world and the next; and so that he might disclose to human beings the wonders of His art and His dispositive power that underlie all occurrences and are in appearance customary, but in reality are miracles of divine power. If, then, he had abandoned the human state in his acts and become extraordinary in all aspects, he could not have been a leader, or have instructed human beings with his acts, states, and conduct. He was, indeed, honoured with paranormal phenomena in order to prove his prophethood to obstinate unbelievers, and from time to time performed miracles as the need arose. But as required by the examinations and trials that man is set, his miracles never occurred so obviously as to compel everyone to believe, whether willingly or unwillingly.

For the wisdom in man’s trial and accountability necessitates that the way be shown to him without depriving him of his will; the door has to be opened to his intelligence without snatching its freedom from its hand. If the Messenger’s (PBUH) miracles had occurred in so apparent a way, intelligence would have had no choice; Abu Jahl would have believed as did Abu Bakr; coal would have had the value of diamonds, and no purpose would have remained for testing and accountability.

It is a source of amazement that while thousands of men of different character came to believe through observing a single of his miracles, a single proof of his prophethood, or a word of his, or through merely seeing his face, some wretches are nowadays going astray as if those thousands of proofs of his prophethood were not

13 Nursî, *Mektûbat*, (19. Mektup, 4. Nükteli İşaret, 6. Esas), s. 90. (<http://www.erisale.com/index.jsp?locale=en#content.en.202.123>)

sufficient evidence, although they have come down to us through authentic transmission and with certain proofs, and have caused many thousands of exacting scholars and thinkers and different men to accept faith.¹⁴

4. The Reason why the Holy Prophet did not know the Unseen (Al-Ghaib)

Since “None knows the Unseen of the heavens and the earth save Allah,”¹⁵ the Noble Messenger (PBUH) could not know it himself. Allah Almighty communicated to him the tidings of the unseen, and he made them known. And since Allah Almighty is all-wise and compassionate, His wisdom and mercy require that most of the matters of the Unseen be veiled or obscure. For in this world, events disagreeable to human beings are numerous; prior knowledge of their happening would be painful. It is for this reason that death and the appointed hour of death are left obscure, and the calamities that are to befall human beings remain behind the veil of the unseen.

Again, as a result of His wisdom and mercy, Allah Almighty did not entirely or in detail inform His Messenger (PBUH) about the dreadful events that would befall his family and companions after his demise, in order not to hurt his extremely tender compassion for his community and his firm affection for his family. For certain divine purposes, He made some of these significant events known to him, but not in all their awesomeness. As for pleasant events, He communicated them to the Messenger (PBUH) sometimes in outline and sometimes in detail, and the Messenger (PBUH) in turn made them known to his companions.¹⁶

5. Situations that Require Following the Sunnah

a. Allah’s command to follow His Messenger

More than thirty verses in the Qur’an command obedience to the Holy Prophet. Especially the clear commandment in “And whatever the Messenger has given you - take; and what he has forbidden you - refrain from”¹⁷ shows us that on the matters not explained clearly in the Qur’an practices of the Noble Prophet are to be followed.¹⁸

14 Nursî, *Mektûbat*, (19. Mektup, 4. Nükteli İşaret, 1. Esas), s. 86-87. (<http://www.erisale.com/index.jsp?locale=en#content.en.202.118>)

15 en-Neml, 27/65.

16 Nursî, *Mektûbat*, (19. Mektup, 4. Nükteli İşaret, 5. Esas), s. 89-90. (<http://www.erisale.com/index.jsp?locale=en#content.en.202.122>)

17 el-Haşr, 59/7.

18 Kandemir, “Hadis”, *DİA*, XV, 28.

b. The love of Allah

“Say, [O Muhammad], ‘If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful’ (Qur’an 3:31)verse sets following the Noble Messenger as a condition for Love of Allah.

As expressed by Bediuzzaman’in, “the above verse says: “If you love Allah, you will follow Allah’s Beloved (PBUH). If you do not follow him, it points to the conclusion that you do not love Allah.” If a person loves Allah, it entails following the practices of Allah’s Beloved (PBUH). Yes, the person who believes in Almighty Allah will certainly obey Him. And the most acceptable, the most direct, and the shortest among the ways of obeying Him is without doubt the way Allah’s Beloved (PBUH) showed and followed.”¹⁹

Love of Allah necessitates following the Practices of Muhammad (PBUH). For to love Allah is to do what pleases Him, and the things that please Him are manifested in most perfect form in the person of Muhammad (PBUH). There are two ways of resembling Muhammad’s (PBUH) actions and deeds:

The First: Obeying Almighty Allah’s commands in respect of loving Him and within the bounds of what pleases Him necessitates following them, for the most perfect leader in such matters is the person of Muhammad (PBUH).

The Second: Since the person of Muhammad (PBUH) is the chief means of man receiving innumerable divine favours, he is surely worthy of boundless love for the sake of Almighty Allah. If man is capable of resembling someone he loves, by nature he wants to do so. This definitely necessitates that those who love Allah’s Beloved (PBUH) try to resemble him by following his illustrious practices.²⁰

c. The Messenger of Allah was on the most moderate character

Since the Noble Messenger (Upon whom be blessings and peace) was created with the most moderate character in the most perfect form, his actions and rest all proceeded on moderation and equanimity. His biography shows clearly that he always acted with moderation and equanimity, and avoided excess and negligence.²¹

Once Abu Bakr said to the Noble Messenger “O, the Messenger of Allah! Your

19 Nursî, *Lem’alar*, Sözlere Neşriyat, İstanbul 2009, (11. Lem’a, 5. Nükte), s. 53. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.85>)

20 Nursî, *Lem’alar*, (11. Lem’a, 10. Nükte, 2. Nokta), s. 59-60. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.92>)

21 Nursî, *Lem’alar*, (11. Lem’a, 11. Nükte, 3. Mesele), s. 61. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.93>)

hair has become grey and you have aged”. In response the Messenger of Allah said “The chapters of Hud, Waqiat, Mursalat, Amma yatasaalun and Idha Ashamsu Kuwwirat made me grow old”²². In chapter of Hud the Prophet was ordered “So remain on a right course as you have been commanded”²³. This right course is determined by Allah for His Messenger and He asked him to preserve it. Chapter of Mursalat describes parties of Heaven and Hell and how people were bent with fright. Chapter of Waqiat shows these parties evidently. The descriptions of these chapters left the Noble Messenger in awe.

Allah’s Noble Messenger (PBUH) conformed completely to this command and moderation was apparent in all his acts, words, and conduct. As philosophers and Muslim thinkers define good character is the balanced use of three faculties. His reasoning faculty was free of wiliness and stupidity, which are excess and deficiency – resembling its corruption and darkness, it always functioned with wisdom, the middle way and means of moderation. Similarly, far from rage and cowardice, which are the corruption of the power of anger and its excess and deficiency, his power of anger was always employed with sacred courage, which is the middle way and means of moderation of that power. And so too, purified of licentiousness and frigidity, which are the excess and deficiency of the power of animal appetites and its corruption, his power of passion always took chasteness, the means of moderation of that power, as guide, at the degree of maximum virtuousness. And so on. In all his practices, daily conduct, and in carrying out the injunctions of his Shari’a, he chose the way of moderation and avoided excess and deficiency, and wastefulness and prodigality, which are wrongdoing and darkness. He avoided wastefulness absolutely and took frugality as his guide in his speech even, and in eating and drinking.²⁴

The Holy Prophet’s being on the most moderate character and creation requires one to follow his elevated and valuable sunnah.

d. Allah has shown His Messenger as a model person (Uthwa al-Hasana)

In the following verse Allah presents His Messenger as an excellent pattern to His servants: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”²⁵

22 Tirmizî, “Tefsir”, 57.

23 Hûd, 11/112.

24 Nursî, *Lem’alar*, (11. Lem’a, 11. Nükte, 3. Mesele), s. 61-62. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.93>)

25 el-Ahzâb, 33/21.

This is another quality which necessitates following him.

Being an excellent pattern and a good example requires having the most elevated character. Almighty Allah decrees in the All-Wise Qur'an: "And you [stand] on an exalted standard of character".²⁶ According to sound narrations, when the distinguished Companion 'A'isha the Veracious (May Allah be pleased with her) described the Messenger (PBUH), she would say: "His character is the Qur'an".²⁷ That is to say, Muhammad (Upon whom be blessings and peace) is the exemplar of the fine moral qualities described by the Qur'an. He conforms to them more than anyone, and his nature was created in accordance with them. Each of such a person's deeds, states, words, and actions being worthy of emulation by mankind.²⁸

The Noble Messenger (PBUH) is the best example and model. His conduct was made beautiful by Allah with the confirmation of the hadith "My Sustainer taught me good conduct, and how well he taught me."²⁹ In Bediuzzaman's words "anyone who studies his biography and is acquainted with his practices will certainly understand that Almighty Allah brought together in His Beloved every sort of courtesy and good conduct. So, if anyone gives up the practices, he abandons courtesy. He exemplifies the rule, 'The ill-mannered person is deprived of divine favour,' and is discourteous in a way that causes him loss."³⁰

6. The Results of Following Sunnah

a. Increase in faith and god-consciousness (taqwa)

Allah's Noble Messenger (PBUH) is reported to have said: "Whoever adheres to my sunnah when my community is corrupted shall receive the reward of a hundred martyrs". According to Bediuzzaman, adhering to the Prophet's (PBUH) practices is certainly highly commendable and worthwhile, and is even more so when innovations are rife. To comply with them in even a small matter of behaviour, par-

26 el-Kalem, 68/4.

27 Müslim, "Salâtü'l-Müsâfirîn", 139; Ebû Davûd, "Tetavvu", 26; Nesâî, "Tetavvu", 2; Müsned, VI, 54, 91, 163, 188, 216.

28 Nursî, *Lem'alar*, (11. Lem'a, 11. Nükte, 2. Mesele), s. 61. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.93>)

29 Aclûnî, *Keşfü'l-hafâ*, H. nr. 164; Süyûtî, *el-Câmiu's-Sagîr*, H. nr. 310. Sehâvî (ö. 902/1496) . The chain of this narration is reported to be weak (see *el-Mekâsîdu'l-Hasene*, Dâru'l-Kütübi'l-İlmiyye, Beyrut, 1979, s. 29). However, the verse on the high morals of the Noble Messenger confirms this narration from an aspect.

30 Nursî, *Lem'alar*, (11. Lem'a, 7. Nükte), s. 55. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.87>)

ticularly when the Prophet's (PBUH) community is corrupted, signifies a powerful belief and god-consciousness. And to follow the practices recalls the Noble Messenger (PBUH) directly, and such recollection is transformed into recollection of the divine presence. The moment they are observed in even the least significant dealings such habitual, natural acts become meritorious acts of worship in compliance with the Shari'a. For the person thinks of following Allah's Messenger (PBUH) and conceives of his actions as conduct of the Shari'a. Then he recalls that the Messenger (PBUH) brought the Shari'a, and then his heart turns to Almighty Allah, the True Lawgiver, and he gains a sort of awareness of the divine presence and a sense of worship.³¹

By virtue of this mystery, the person who makes it his habit to follow the Prophet's (PBUH) practices increases his faith and god-consciousness (taqwa).

b. Making life full of good deeds

Because adherence to the sunnah is an elixir turning ordinary actions into worship, one who makes it his habit to follow the Prophet's (PBUH) practices transforms all his acts into worship, and may make his whole life fruitful and yielding of reward.³²

c. Cure for material and immaterial diseases

The matters of the Shari'a and practices of the Prophet (PBUH) are all highly beneficial remedies for sicknesses of the spirit, mind, and heart, and particularly for social sicknesses. Matters put forward by philosophy cannot take their place. Therefore, it is a advantageous for worldly and eternal life to adhere to the sunnah of this great person as far as possible.³³ "the Prophet's (PBUH) practices are the foundation stone of the happiness of both worlds and the source and spring of all attainment and perfection."³⁴

G. Degrees of Sunnah

In terms of necessity to follow there are various levels of sunnah:

31 Nursi, *Lem'alar*, (11. Lem'a, 1. Nükte), s. 50-51. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.81>)

32 Nursi, *Lem'alar*, (11. Lem'a, 1. Nükte), s. 51. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.82>)

33 Nursi, *Lem'alar*, (11. Lem'a, 8. Nükte), s. 56-57. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.88>)

34 Nursi, *Lem'alar*, (11. Lem'a, 9. Nükte), s. 57. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.90>)

1. Obligatory and Compulsory: This part of the sunnah is obligatory to follow. Everyone is charged with following them and they cannot be abandoned. These are from the fundamentals and cannot be altered. They are discussed in detail in books of jurisprudence.³⁵

2. Voluntary: The second sort of sunnah is voluntary. There are two sub-sections here:

a. Those related to worship (Nawafil, Mustehab): These are also explained in books of jurisprudence. Believers are again charged with following them, but they receive no penalty if they fail to do so. However, to act in accordance with them and to follow them is highly meritorious, while to change them is innovation, misguidance, and a great error.³⁶

b. Conduct (Adab): these practices are mentioned in the books of the Prophet's (PBUH) biography. Opposition to them cannot be called innovation, but it is opposition of a sort to the Prophet's (PBUH) conduct and means not benefiting from its light and true courtesy. Following this sort entails emulating him in customary, natural acts and dealings, which are known through unanimous reports. For example, there are numerous practices showing the conduct of speaking, and explaining the principles of eating, drinking, and sleeping, and social relations. Practices of this sort are called "conduct." The person who practises them transforms his habitual actions into worship and receives significant effulgence. Practising the smallest aspect of such conduct recalls Allah's Messenger (PBUH), which imparts a light to his heart.³⁷

To emulate the Prophet's (PBUH) customary actions is extremely laudable and in accordance with wisdom, and is beneficial for both personal life and social life and for humankind. For all his habitual actions produce numerous things beneficial for life, and furthermore, by following them, such conduct and actions become worship.

Both friend and foe agree, the Noble Messenger (PBUH) manifested the highest degrees of moral virtues. As all are agreed, he is the most famous and excellent member of the human race. As is indicated by his thousands of miracles, and testified to by the World of Islam that he founded and its achievements, and is affirmed by

35 Nursî, *Lem'alar*, (11. Lem'a, 6. Nükte), s. 54; (11. Lem'a, 11. Nükte, 1. Mesele), s. 60. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.86>); (<http://www.erisale.com/index.jsp?locale=en#content.en.203.92>)

36 Nursî, *Lem'alar*, (11. Lem'a, 11. Nükte, 1. Mesele), s. 60. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.92>)

37 Nursî, *Lem'alar*, (11. Lem'a, 6. Nükte), s. 54. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.86>)

the truths of the Qur'an, which he heralded and interpreted, he was the most Perfect Man and most excellent guide. As the fruit of following him, millions of the people of perfection have advanced through the degrees of attainment and reached the happiness of both worlds. Certainly, his practices and actions are the finest examples to be followed, and the safest guides, and the soundest laws to be adopted as principles. Happy is the person who has a large share of following the sunnah. Those who are lazy and do not follow them suffer vast mistake, and those who consider them to be unimportant commit a great crime. If they criticize them, which infers denying them, it is serious misguidance.³⁸

Like qibla-directing compasses showing the course to be followed in ships, each of the matters of the sunnah, even small points of conduct, are like electric switches among innumerable hazardous, dark ways. As one follows the matters of the sunnah, he experiences a lightness as though all burdens are being lifted. By submitting to them, one is saved from doubts and scruples, that is, from such thoughts as: "Is this course of action right, is it beneficial?". Whenever one adheres to the Prophet's (PBUH) sunnah, the way becomes lit up and safe. He feels spiritually lighter and pressure is lifted.³⁹

The most important among the practices are those that symbolize Islam and are connected with its 'marks.' The marks of Islam are worship, concern the community, and quite simply are general rights of a sort. Just as the whole community benefits from one person doing them, so too if he gives them up, the whole community is answerable. There can be no hypocrisy in the performance of marks of this sort, and they should be proclaimed openly. Even if they are of the voluntary sort, they are still more important than personal obligatory acts.⁴⁰

In conclusion sunnah forms the second fundamental source as well as the pure and blessed life of the Noble Messenger whom Allah ordered to follow. The one who follows the Messenger of Allah adheres to the commands of Allah and reaches happiness in both worlds eventually. From another perspective sunnah is the roadmap of our civilization.

Today, we encounter many comments on Bediuzzaman Said Nursi's views on had-

38 Nursi, *Lem'alar*, (11. Lem'a, 11. Nükte, 1. Mesele), s. 60-61. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.92>)

39 Nursi, *Lem'alar*, (11. Lem'a, 3. Nükte), s. 51. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.83>)

40 Nursi, *Lem'alar*, (11. Lem'a, 6. Nükte), s. 55. (<http://www.erisale.com/index.jsp?locale=en#content.en.203.86>)

ith and sunnah which exceed their aims. However, our aim here is not to respond to these emerging claims but to outline his views on hadith and sunnah. Therefore, one may not find responses to every criticism in this issue. Hadith and sunnah in the Risale-i Nur Collection is a vast matter which we would like to revisit in future issues.

I would like to leave you to read our issue on hadith and sunnah and remind you that our next issue's topic is Justice.