

# The Role Of Faith In Fate In Coping With Worldly Problems

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## Abstract

Divine determining is the planning of everything happened in the past eternity and the creation of everything that will happen by Allah. Another important concept in the matter of divine determining is the power of choice. The concept of the power of choice is important as it is the area that the responsibility of the human being starts with. If the divine determining and the power of choice is not understood well, some people may put the blame of their sins and deficiencies on the divine determining or they may suppose that the good behaviours of them are belong to them and cause selfishness by attributing much value to their power of choice. At this point understanding the matter of the divine determining and the power of choice comes to the help and rescues the person from the his/her mistake. Sorrows, plagues and diseases are the sparkles of divine wisdom that foster *raison d'être* and demonstrate the manifestation of Allah's names, conveying the pleasant beauties of Allah's mercy and grace.

**Keywords:** Bediüzzaman Said Nursî, Divine Determining (Power of Choice, Acquisition, The problem of evil, Eternity (azal), Trial (imtihan), Consolation

## 1. Introduction

Man was created by Allah to show His art and to manifest His Names. Destiny is the divine program of this manifestation. Man, as a model, shows Allah's art through the workings on him. Believing that this process takes place according to the divine program and within the permission and will of Allah frees the person from grief.

## 2. Destiny as a Principle of Faith

According to Bediüzzaman, belief in fate, that everything happens by the will of Allah Almighty, is one of the principles of faith. The universe, which is realized by the power of Allah, confirms the verdict of the verse, “Whatever is wet and dry is written in a clear book”[1] with its “âyât-ı tekviniyy” such as “order, mîzan, intizam, intizam, tasvir, tezyin and privilege”[2]. In the material aspect of everything, Allah's power is the master and fate is the engineer; in the spiritual aspect, fate draws the lines of shapes, and the beings that emerge according to those lines emerge from Power.[3]

This universe is a magnificent colorful painting drawn with the pen of power. This painting is alive; the sun gives light, trees bear fruit, clouds pour rain, people think, talk and walk, sheep give milk, and life springs from the earth. When looking at a painting that is lifeless in all respects, the human being, who can see the painter's knowledge and providence with his intellect and realize that this knowledge existed before the painting, understands that everything is created according to the plan and program that Allah has ordained, that is, according to fate.[4]

Just as destiny is clearly sovereign over all living beings, it is also sovereign over man, the most perfect of all living beings. Man is the caliph of the earth and a caliph in implementing the commands and prohibitions of Allah, who sees, knows and hears in the absolute sense. Although Allah has unlimited attributes, man sees, hears and knows in a limited sense. It is Allah who gives man these attributes in order to understand Allah's absolute attributes. In this case, the life of the human being, who is burdened with “emânet-i kübrâ”, that is, “enevi”[5] (responsibility and consciousness), obeys the laws of fate more than any other living being.[6]

According to him, the fact that every being obeys the law of destiny does not restrict people's freedom. It does not narrow the range of movement of their souls and hearts. Belief in destiny does not give people any weight or burden. It gives infinite lightness and comfort. It gives man a happiness that ensures peace and security.

If man does not believe in destiny, he is obliged to carry a burden as heavy as the world in exchange for a little freedom in a small circle. Because man has many desires, and because his own power and freedom cannot fulfill these desires, he will suffer terrible hardships. Faith in destiny throws all that weight on the ship of fate and allows the soul and heart to mature freely.[7]

A person who knows that he is in the presence of Allah and has complete faith, gives the universe and his soul to Allah Almighty and knows that they are at His disposal. He accepts responsibility based on his free will. He accepts himself as the source of sins and praises his Lord, and he remains in servitude and obeys Allah's orders and commands.

takes their prohibitions upon himself. He also attributes the excellences and beauties that emerge from him to fate so as not to be proud, and thanks Allah instead of showing arrogance. He sees fate in the calamities that befall him and is patient.[8] Because he believes in fate, he is safe from sorrow.[9]

Forgetting that he is in the presence of Allah, man's nafs, guided by heedlessness or misguidance, gives the universe to the causes, divides Allah's property among them, and makes himself the owner of himself. He assigns his actions to himself and to the causes, and attributes the responsibility and fault to fate.[10] He drowns in the “freedom” of his nafs, which is suitable for becoming a pharaoh and constantly inciting him to evil.[11]

According to Bediuzzaman, the believer can give his actions, his soul and everything to Allah, but he cannot take this to the point where he frees himself from offer and responsibility. Allah is the owner and creator of everything, but man is the owner of the acts he does with his own will and intention. Man is fully responsible for what he does with his free will. The human will wants to avoid responsibility for what it does with power that does not belong to it, but the juz'i will confronts the human being and makes him feel that it is Allah who gives the power, but he is the one who wishes

and wills, and tells him “you are responsible and liable”. This feeling is a psychological state. Everyone is aware of this feeling.[12]

According to him, another aspect of belief in fate is to ensure the balance of “helplessness-power” between man and Allah. While the human will acts with a sense of responsibility, in order not to be proud of the goodness and perfection that emerges from it, fate confronts it and says, “Know your limit, you are not the one who did it.”[13] In this case, one should not overstep the bounds like Pharaoh, who was crazy enough to claim divinity because he imagined great power in himself, and Abu Jahl, who reached the point of being deprived of faith due to a misused vein of pride. For man's part in the actions he performs with his will is only to will. To plant the seed and knock on the door of the treasury of mercy. Making the seed into a tree is beyond the limits and will of man.[14]

According to Bediuzzaman, the belief in fate was inserted among the matters of faith in order to save the soul from pride, not in order to save oneself from the responsibility for the sins committed by the stubborn, untrained, “popûs-u emmâra”, who strongly desire evil and lead the person to the abyss.

Juz-i ihtiyârî, on the other hand, is included among the matters of faith in order not to escape responsibility and to be a source of sins. Otherwise, the reason why fate is included among the matters of faith is not to be proud of the beauties given to people as blessings, as if they are the “masdar”, the creator of beings and actions.[15]

According to Bediuzzaman, “fate”, which means providence and divine judgment, and “juz-i ihtiyârî”, which means freedom of desire, represent the final limit of faith. The meaning of the belief in fate as the final limit of faith is that a person can understand and believe in the issue of fate only after believing in Allah and all other principles of faith. A person who does not believe in God cannot understand the issue of fate.[16]

### **3. The Relationship between Destiny, Free Will and Order in the Cosmos**

Bediuzzaman states that juz-i ihtiyârî is the result of Allah's wisdom and measured creation. He relates this to the examples of wisdom, justice, and measured creation in the world of existence. The fact that the universe was created with “order and measure” is evidence of Allah's wisdom and justice. Allah has set a measure for every being.

He gives many examples in this regard. The creation of the fish, the nightingale and the lion are noteworthy among these examples.

For the fish, Allah has set a measure for it to live in water, to get its food from there, and to sustain its life there. This is the most suitable for the fish's life standards. Of the millions of possibilities among the living conditions for the fish, the best one is this life style ordained by Allah. If the fish is inclined to enter the realm of air, which is forbidden for it, and as a result of this inclination it comes ashore, it has prepared its bitter fate for itself.

For the nightingale, He has given it a fancy dress, wings to fly in the air, and feet to land on branches. This too is a wonderful arrangement for its own conditions. If their places were to change, their beauty would also change. A great work of mercy is seen in all this.

He has given the lion a predatory claw. Its condition in the mold of destiny is that it has a predatory claw in accordance with its predatory nature. In other words, everything is carried out within the framework of fate with a plan and program in accordance with wisdom.

Bediuzzaman says that *juz al- ihtiyariye* has been given a nature that will be the source of reward and punishment for human beings and will determine their status in the Hereafter as a work of Allah's wisdom and justice. The fact that people do not know the exact nature of *juz-i ihtiyar* does not constitute a proof that it does not exist. According to him, everyone feels the existence of a state of choice, a state of desire, that is, an “*ihtiyār*”. Discretion is known in conscience. Knowing the “essence” of things and knowing their “existence” are different. There are some things whose existence is obvious (*bedihî*), but whose essence is not known. *Cüz-i ihtiyârî* also belongs to this group. The taste of honey, the sourness of lemon, and the flavor of food are known through conscience, that is, through experience. However, not being able to measure how many centimeters or how many kilograms they taste does not constitute a proof that they do not exist.[17]

#### 4. God's Attribute of Knowledge and its Relationship with Destiny

According to Bediuzzaman, *juz-i ihtiyārî* does not contradict fate, on the contrary, fate supports *ihtiyārî*. Because fate is a matter of God's knowledge. In this respect, Allah's knowledge is dependent on human will, that is, “knowledge is subject to knowledge, but knowledge is not subject to knowledge.”

We can explain the subjection of knowledge to knowledge as follows:

Knowledge is defined as the form of a thing in the mind, and knowledge is defined as the external state of that thing. For example, the form of the tulip in the mind is knowledge, and its external state, i.e. itself, is known. Here, knowledge is subject to knowledge, that is, the tulip is known as it is in the external world.

Bediuzzaman also expresses the subordination of the will to knowledge and knowledge to knowledge by linking it to the concepts of “the *plate-i mahfuz* and the *plate-i destruction and proof*” as follows.

Will is subject to knowledge and knowledge is subject to knowledge. An experienced judge says to a young man passing by, “This young man will commit a crime” and records it somewhere. Even if that young person actually commits a crime, it cannot be claimed that the judge's determination has any effect on the person who commits the crime. The youth committing a crime is “knowledge” and the judge's knowledge is “knowledge”. The subordination of knowledge to knowledge is the judge's estimation based on his experience. Otherwise, it is not because of his prediction and writing it down that the youth who passed by committed the crime after a while.

Said Nursi interprets “*Levh-i Mahv and Ispat*”, “*Levh-i Mahfuzun*” as a flipchart in the world of possibilities. We can think of it as the *meşk* notebook in Islamic Calligraphy where writing practices are carried out. Whatever is written and drawn in the *meşk* notebook is discarded. The fact that a human being chooses a possibility among different possibilities with his/her free will is the written form of that thing related to destiny in the unchanging book. Allah's writing it down in this unchanging book (the “*placebo mahfuz*”) is in the form of knowing and recording the act that the servant will do with His “eternal” knowledge, and there is no compulsion here.

Bediuzzaman explains the concept of eternity as follows:

Since eternity (mâzi) is not an end of the past, it is the basis for the creation of beings and does not result in necessity. Ezel is like a mirror that looks from above, covering past, present and future time (past, present and future). “manzâr-ı âlâ”, which means the highest place of vision, is used for Allah's knowledge and encompasses everything that has been and will be from eternity to eternity. Humans and their deeds cannot be excluded from that knowledge.

Priority cannot be attributed to Allah's eternal knowledge. We can illustrate this truth with the example of a journey to three different settlements by three different vehicles.

A person left Samsun and came to Ordu. He is going to Trabzon. When he is in Ordu, the time between Ordu and Samsun is past time. Ordu is the state, that is, the time he is in. If the second person gets into a balloon and ascends to a height where he can see Samsun, Ordu and Trabzon at the same time, for this person all roads are like the present at the same time. In the eyes of the person above, Trabzon, which the person walking in the time lane and traveling on land would reach three hours after Ordu, is that moment. Samsun, which is likened to past time, is also in front of his eyes.

According to the person above, these three times and places are ready at this moment. There is no such thing as priority and posteriority. Thus, the place above all times and places, where all times and all places can be seen at the same time, is called “eternity”.

According to Bediuzzaman, “meyelân or disposition in meyelân” is “emr-i itibârî,” which means “a hypothetical phenomenon that does not exist in reality but is accepted to exist mentally and arises according to other beings and situations.”

Emr al- itibârî is not “illet-i tâmmе”, which is the sum total of all the causes that would result in the creation of an action. If this were the case, man would be a “creator-effâl” and his choice would disappear.

According to him, man's juz-i-discretion is very weak in terms of power because it is an imperative. However, Allah Almighty, who has infinite wisdom, has made that weak juzi-will a simple condition for His will, while He has the right to do whatever He wishes and there is no limitation. Whatever the servant wishes, He leads him to that path since the responsibility belongs to him. When Allah makes determinations of fate based on will, He makes a determination that is in accordance with the direction of the use of His will, by accepting the weak will as a condition. Because Allah is just. He does not oppress His servants. He does not make them pay for something they did not will or do.

We can explain Allah's making the human's free will a simple condition for His will with the analogy of an elevator.

Let us imagine that in a governor's guesthouse, different blessings and favors are exhibited on each floor. For some wisdom, the governor has allocated the basement floor to poisonous animals such as tigers, pars and snakes. With an edict, the governor invites his loved ones to the banquet places on the upper floors and forbids them to go down to the lower floors. However, when one takes the elevator of the guesthouse, it is possible to press the button of the desired floor and go to the desired floor. The elevator moves according to “preference”.

If a guest, after pressing the buttons that take him to the upper floors and benefiting from the blessings prepared there, goes down to the basement floor just to satisfy the curiosity and desire of the ego, even though it is forbidden, he himself has caused the mistake and terror of facing the predators there.

The elevator, which is likened to the will of the governor in the representation, is moved according to the decision and preference of the person. The elevator can go both ways, from good and evil. If there is no mistake in the analogy, Allah (swt) likewise creates what a person chooses with His omnipotent will.

According to Bediuzzaman, it is Mercy that wills good deeds and Might that creates them. Man has no right to pride if he uses the capital given to him, such as intellect and wealth, in accordance with Allah's will; the same man,

In the event that he misuses these entrustments of Allah, he cannot avoid responsibility and blame fate by saying, "Allah is the giver of the mind and body, what is my fault?"

Based on these, we can give the following example:

Suppose a governor gives a sufficient amount of gold to one of his officials and orders him to use some of it to print and distribute the Holy Qur'an, and with the other part to build a mosque like Eyüp Sultan for the worship of the community, to organize a complex like Zal Paşa Complex in the field of knowledge and wisdom, and to build a barracks like Rami for training against the enemy.

This officer cannot claim the good results that will emerge if he follows the orders exactly, saying "all this is my work".

But if that officer, contrary to the governor's order, instead of printing the Qur'an with gold coins, prints and distributes works that will corrupt people's beliefs and morals, opens bad places that will weaken people's morals instead of mosques, complexes and barracks, establishes places that will turn young people into enemies of the state and the nation, and says "the sultan did all these works because he gave me the necessary capital to do these things", everyone can appreciate how far from wisdom and reason this thought is.

It is true that in both cases it is the governor who gives the capital. When the capital is used on the governor's orders, all the honor belongs to him. When it is used contrary to his order, all the evil and destruction will belong to the person who uses the capital in the wrong way.

According to Bediuzzaman, prayer and tawakkul incline man towards good, while repentance and repentance break the inclination towards evil. If man puts prayer in one hand and repentance in the other hand of his will, which is weak but strong in sin and destruction, he can move closer to paradise and further away from hell.

## **5. Destiny and the Problem of Evil**

According to Bediuzzaman, human beings are fully responsible for their own willful mistakes and sins. This is also the statement of the Qur'an. Because it is man who wills "evil deeds". The will of man is either by "istidad" or "ihtiyâr".

The decay of some materials from the light of the sun can be given as an example of wanting by will. While the majority of beings benefit from the sun and come to life, some of them end their lives based on their abilities. Despite Allah's prohibition of evil, and without His permission or consent, it is the human soul that wills it with *ihdiyār*.

According to him, since evil, mistakes and sins are in the genre of “destruction”, man can cause a lot of destruction with one evil deed and deserves a great punishment as a result. An example of this is burning down a house with a match. For a beautiful garden to be created, the soil, air, water, sun, sun and the gardener's service must be together. For that garden to be destroyed, it is enough to turn off the water.

Allah Almighty, by His divine law, creates misdeeds, mistakes and sins that involve many benefits. Thus, the “causation and questioning” belongs to the human soul, and it is the human soul that bears the responsibility. Allah Almighty

“creation and invention”, which belong to God, are good because they have other good results and fruits.

Bediuzzaman, while establishing the connection between the belief in fate and responsibility, expresses with a succinct saying that the creation of evil is not evil, but the pursuit of evil is evil, and explains this saying as follows.

According to him, “*kesb-i evil is evil; halk-ı evil is not evil.*” There is a small evil and a great good in creation and invention. “Abandoning a great good for a small evil becomes a great evil.” Thus, that small evil becomes good.

There is no real evil in the universe. Since the creation of evils and evil is based on a great result, their creation is not evil and ugly. The ugliness belongs to human beings because it is caused by the misuse of “*kesb*”, which is a very small contact with the verb; it does not belong to Allah's creation.

In explaining this truth, Bediuzzaman gives examples of rain, fire, sending soldiers to jihad and cutting off a gangrenous organ.

The coming of rain has thousands of consequences; all of them are good. If a lazy man, by his bad choice, goes out without taking his umbrella and without dressing for the weather and gets hurt by the rain, he cannot say that the creation of rain is not mercy, he cannot judge that the creation of rain is evil. The rain has become evil for him because of his bad choice.

There are many benefits in the creation of fire and all of them are good. But if some people are harmed by fire because of its misuse, he cannot say that the people of fire are evil. This is because fire was not created to harm him, only to burn him. He, by his own bad choice, put his hand into the fire that cooks his food and made his servant his enemy.[18]

There is some minor, material and physical harm and evil in sending soldiers to jihad. But there is great good in that jihad that Muslims are saved from the raids of the disbelievers. If jihad is abandoned because of some minor evils such as amputation of limbs, death and loss of material wealth, then after the great good is gone, great evils such as expulsion from lands, coveting property, life and honor, and preventing people from practicing their religion will come.

Cutting off a gangrenous finger that needs to be cut off is a good, it is good. On the face of it, it is evil because a part of the body is missing. But if the finger is not cut off, the hand will be cut off, and if the hand is not cut off, the arm will be cut off, and it will lead to death, which is a great evil.[19]

The essence of creation is good and evil is dependent on good. Good is universal and evil is particular. Since the Mutazilite imams did not understand this secret, they said, “the creation of evil is evil, and the invention of the ugly is ugly.”

They accept evil. They have interpreted that good and evil are from Allah. For the purpose of sanctifying Allah Almighty, they did not attribute the creation of disbelief and misguidance to Allah, but fell into misguidance by saying that “human beings are the creators of their own actions”.

According to Bediuzzaman, the view of the Mu'tazilites that the human will has the power of influence has an aspect of truth in that it encourages the person to be more vigilant and careful in matters related to the will and to take precautions, but it is wrong to extend it to the past of man.[20]

Man is not the real agent, but the locus. He has only one effect, which is that he causes evil by not “accepting” the good that comes from absolute good in a beautiful way.

According to him, the events in the universe that appear to be evil do not overshadow the wisdom and order in Allah's creation. The creation and invention of evils, harms, calamities and devils are not evil and ugly because they are created for very important results.

In Satan's body, along with minor evils, there are many “makasîd-ı hayriye-i külliye” and “kemâlât-ı insaniye”, that is, great good purposes and maturation for human beings.

Since angels and animals are not possessed by the devil, their stations are fixed. However, when the devil was introduced to human beings, levels from the nucleus to the tree, from the atom to the sun were opened for human progress. As a tree has so many levels from a nucleus to a huge tree, and so many degrees from a mote to the sun, the abilities in the human realm have even more levels than that. In terms of ascending and descending, this distance is infinite; there is a very long ascension distance starting from the Nimrods and Pharaohs to the Awliya and the Anbiya.

Bediuzzaman, after comparing Nimrod and Pharaoh with the saints and the ancients, continues by comparing Abu Bakr and Abu Jahl in the explanation of the same truth.

The field of jihad, experimentation, competition and testing was opened by the creation of demons and harmful things and by giving responsibility to human beings and sending prophets in order to separate the evil spirits of “ervâh-ı sâfileyi”, which are like coal, from the high spirits of “ervâh-ı âliyya”, which are like diamonds.

If there were no struggle and competition, the “diamond and coal” talents in the essence of human beings would remain together. The soul of the sincere Abu Bakr, who was in the “Alâ-yı illiyyîn”, would have remained at the same level as the soul of Abu Jahl, who was in the “asfel-i sâfilîn”. This would be contrary to the wisdom and justice of Allah.

According to Him, in addition to quality, number does not mean a lot. As a result of the creation of prophets and demons, with the beginning of the trial, it is insignificant that a large number of people become infidels and go to hell, compared to a small number of people going to heaven, and it is not



contrary to the mercy of Allah. Bediuzzaman explains as follows through the representations of “a hundred palm kernels and a hundred peacock eggs incubated” that are treated under the ground that the truth of the test, which was opened for man with the sending of the prophets and the creation of demons, and which causes the vast majority of people to lose, is not contrary to the mercy of Allah. If a hundred palm kernels are found, if they are not placed under the ground and given water, and if they are not treated chemically and are not subjected to a life struggle, they will be a hundred kernels worth a hundred money. But when he was given water and was subjected to a struggle for life, if eighty of them broke down due to his bad temperament, if twenty of them were twenty palm trees bearing fruit, it was evil to give water, the majority of them could not be said to have broken down. Because he has passed the judgment of twenty, twenty thousand. The one who loses eighty, the one who wins twenty thousand does not hurt, there is no evil.

If a peacock had a hundred eggs, the egg would be worth five hundred cents. But if a peacock was sitting on those hundred eggs, if eighty of them were spoiled, if twenty of them were twenty peacocks, it was very harmful, it was ugly to close this incubation, it is not said that it was evil. Obviously, it's a no. Because that nation of peacocks and that taifa of eggs lost eighty eggs that were worth four hundred cents and gained twenty peacocks worth eighty pounds.

Bediuzzaman, after describing the two representations about the palm kernel and the peacock's egg, expresses the truth in the representation as follows.

The test began with the sending of prophets to people and the haunting of Satan. This test is in response to the unbelievers and hypocrites, who constitute the numerical majority like harmful animals; It has resulted in prophets and saints like stars and caused good by being haunted by demons.

Bediuzzaman explains that the universe is raging because of the unbelievers and hypocrites, who do not express much meaning next to quality and are like harmful animals, but this situation is not absurd, giving place to the following meanings.

The universe is getting angry because of the evil of the people of error, the substances that have spread all over the world are angry and cannot stand still, and they are being mobilized. Hz. Noah's (a.s) Just as there is the anger of the water against his people, the air against Thamud and 'Ad, and the earth against Qarun, there is the anger of hell in the hereafter for the unbelievers because of their denial and rebellion.

This anger of the universe against these people, who are insignificant in the point of truth because they do not have faith, is not absurd. Because Blasphemy and delusion are a great rape and a murder that will concern all created beings. The result of the creation of the universe is to respond with faith and obedience to Allah, who created and trained the universe. But the unbelievers violate the law of all created beings because they reject faith and servitude, which are the purposes of creation, by their denial. They have committed a great mistake because they deny and ridicule the names of Allah, who cherishes created beings. Because of unbelief, they eliminate created beings from being a duty officer of Allah and reduce them to a meaningless and useless state. This situation is a great cruelty against the laws of created beings.

Blasphemy and rebellion, destruction and great destruction can occur with a job that will cause one (adam) to disappear because he is adam. The helmsman of a large merchant ship sinks with a small

movement, abandoning his duty. That one person cancels the labor of all the workers working on the ship.

The owner of the ship hits that helmsman with a terrible punishment on account of the law of all the workers working on the ship.

Bediuzzaman, the helmsman of the ship, abandoning his duty and causing the ship to become gark and the other employees to lose their labor, after giving an example that it is necessary for the ship owner to punish the ship owner, for example, establishes his connection with the truth as follows.

To punish an oppressor who violates the law of a thousand innocents and to kill a monster who mutilates a hundred oppressed animals is a thousand mercies to the oppressed in justice. And to forgive that wrongdoer and release the monster is a floating mercy to the helpless in exchange for a single corrupt mercy.

## **6. Calamities in the Context of Consolation, Cause and Effect in Terms of Fate Relationship**

Bediuzzaman says that fate does justice to people and that it is beautiful in every situation, that fate looks at cause and effect together. Fate is exalted from evil and ugliness as a result and fruits, just as “mebde and munteha”, “main and fer”, “disease and consequence” are sacred and exalted from cruelty and sin. Because fate looks at the real reasons and does justice; people build their judgments on the ills they see as obvious and fall into cruelty in the justice of fate.

Bediuzzaman brings to mind that fate looks at the real reasons and does justice with the representation of a person who is accused of theft and appears before a judge. Even if a judge convicts a person of theft and imprisons him, that person is not a thief. But the person whom the judge has convicted has a secret murder that no one knows about. Fate has sentenced that person to prison for that secret murder and justice has been done. The judge, on the other hand, has committed injustice because he has convicted this person for theft.

This representation is told in order to prove the idea that there is justice of fate under the cruelties and calamities that befall man. A person wrongs another person with a job that he did not do. But fate, because of his secret mistakes, both educates him with the hand of calamity and makes atonement for his mistake.[21]

According to Bediuzzaman, the desire to live outside the patterns set by fate is the reason for extinction. The most appropriate program for every being is the program drawn to it from fate. The things that Allah has forbidden are the things that are contrary to nature. The person who tries to do these prohibitions will be harmed because of it. The prohibition is a warning made to prevent him from being harmed. The forbidden things are the things that contradict the measures ordained for him in creation. This situation is likened to a sheep entering someone else's pasture, to a stone thrown by its owner. The shepherd throws a stone to injure the sheep, not to cause him pain, but on the contrary to turn from the wrong direction he was going. The divine power can also give various troubles with the wisdom of warning a person from being dragged into error and sin by some stones of calamity in fate. In fact,

these are not persecution, cruelty and injustice to man, but on the contrary, they are the occasion for a person to recognize Allah and get away from sin.

In the same way, the calamities coming from fate are not the torment of the Creator to his servants, on the contrary, it is for him to return from the wrong way he went and not to grieve for the Lord, who loves him more than himself.[22]

According to him, the calamities and troubles in the world do not thus eliminate the beauty and goodness of everything that comes from fate. The elements, disasters and diseases are not cruelty to the innocent and even to animals. Because from the earth to the sky, from the earth to the star, from the atom to the sun, from eternity to eternity, every present, the heavens and the earth, the world and the hereafter, everything is His property. The owner of the property saves on his property as he wants.

Bediuzzaman explains the truth that the owner of property can save on his property as he wants, and also through the representation of a master craftsman using a poor person as a model as follows.

A person who is very rich, finally highly artistic and very skilled in the arts wants to make an ordinary poor man see his modeling duty in order to show the works of his art, his precious wealth. For a fee, in an hour, he puts on a skillfully made shirt decorated with precious stones to that slim man. On top of her, she arranges her embroidery. He cuts, changes, lengthens and shortens to show his mastery over the embroidered shirt on the man. The man who models for a fee, while working and arranging the embroidery on the shirt on that master, said, "you are bothering me by bending down, you are spoiling my beauty by cutting and shortening this shirt that makes me beautiful, you are being cruel, cruel to me!" he can't say. For him to say that is a sign of his insanity.

The lazy man in this representation is a human being and a being. The embroidered shirt representation is the different states seen on human and being. Sometimes people like these situations, sometimes they upset and give pain.

Bediuzzaman expresses the truth that a person should not enter into rebellion when faced with calamity and a bad situation through the representation of modeling as follows.

Life shows the embroidery of Allah's beautiful names; everything that happens to life is natural and beautiful. Allah, the owner of glory and the owner of a unique creation, has clothed beings who have life with a body shirt that has been skillfully decorated with emotions such as eyes, ears, mind and heart. Allah, the owner of glory and the owner of unique creation, makes beings who have life sick, hungry, full, thirsty, rolls them around in such cases in order to show the various operations of their beautiful names. Just as the name Shafi demands disease, the name Razzaq requires hunger and hageza...

According to him, the elements, calamities and diseases are the flashes of wisdom that strengthen the main purpose of life and show the vicissitudes of Allah's essence. The flashes of wisdom, which are in the style of elements, calamities and diseases, carry the cute beauties of Allah's mercy in them. Your being, who has life, will say to Allah, "why are you confronting me with these calamities!" his saying is contrary to wisdom, as in the parable of the modeling man.

To use the words "oh, of" that make you feel objection to the accident and fate is to criticize fate. It is an accusation against the compassion of Allah. "He who criticizes fate hits his head on the anvil, breaks

it. He who blames mercy is deprived of mercy." Using that broken hand again to get revenge increases the fracture and pain.

Bediuzzaman explains the beauty and goodness of fate with everything; the no of evil from fate; the beauty of ugliness through the concepts of "adam (absence)" and "body (being)" by connecting with "life".[23]

The basis and leaven of all ugliness such as evil, error, calamity, sin and troubles is "adam", "nephi". The evil and ugliness in them comes from Adam. Because Adam is "evil-i mahz", the states that result in adam or make adam feel include evil.

Life, which is the brightest light of the body, rolls around in different states and finds strength, enters into opposite states and is cleansed, takes all kinds of states and earns the desired result, that is, the reward for the hereafter. It shows the beautiful workings of the names of Allah, who forgives life to all living beings.

Beings who have life; Their lives are rinsed by the impact of elements, disasters, difficulties and troubles. His body, renewed by the light of existence, moves away from the darkness of absence.

The use of fate in a spiritually immature society is considered as "it was in my destiny", it is about the past and disasters. This use is a medicine for hopelessness and sadness. "Tranquility", "tranquility", "inertia", "uniformity", "repentance" is a kind of adam and harm. Calamities are instrumental in the appreciation of blessings by saving life from uniformity; they make man progress and evolve spiritually. Disasters actually teach people the importance of health and the value of blessings. The use of fate results in laziness and indulgence in forbidden things, if it relates to sins and the future.[24]

## 7. Result

According to Bediuzzaman, faith in fate, that is, the fact that everything is by the discretion of Allah, is one of the foundations of faith. Just as fate has obvious judgment in beings who have life, fate also has judgment in man, who is the most perfect of beings who have life. The fact that every being obeys the law of fate does not restrict people's freedoms. It does not narrow the areas of movement of their souls and hearts. Faith in fate does not give any weight and distress to a person. It gives an infinite lightness and comfort. It gives a happiness that ensures being in peace and security to a person. Jul. If a person does not believe in fate, he is obliged to carry a burden as heavy as the world in exchange for a little freedom in a small apartment.

A person gives the perfections and beauties that arise from him to fate in order not to be proud, and gives thanks to Allah instead of showing arrogance. He sees fate in the calamities that happen to him and is patient. Because he believes in fate, he becomes sure of grief. Another aspect of faith in fate is to ensure the balance of "Decrepitude-power" between man and Allah. The Decadent belief has entered among the issues of faith in order to save the soul from pride. Juz-i discretionary, on the other hand, has entered among the issues of faith in order not to escape responsibility and to become a Decoy for sins.

The test began with the sending of prophets to people and the haunting of Satan. This test has caused good in response to the unbelievers and hypocrites, who constitute the numerical majority, such as

harmful animals; and the prophets and saints, such as the stars, have been haunted by demons. To punish an oppressor who violates the law of a thousand innocents and to kill a monster who mutilates a hundred oppressed animals is a thousand mercies to the oppressed in justice. And to forgive that wrongdoer and release the monster is a floating mercy to the helpless in exchange for a single corrupt mercy.

The calamities that come from fate are not for the Creator to torment his servants, on the contrary, it is for him to turn from the wrong path he has taken and not to grieve for the Lord, who loves him more than himself. Calamities are not really torment, cruelty and injustice to a person, but on the contrary, they are occasions for a person to recognize Allah and get away from sin. Elements, calamities and diseases are the flashes of wisdom that strengthen the main purpose of life and show the vicissitudes of Allah's essence. The flashes of wisdom, which are in the style of elements, calamities and diseases, carry the cute beauties of Allah's mercy in them. To use the words "oh, of" that make you feel objection to the accident and fate is to criticize fate. It is an accusation against the compassion of Allah. "He who criticizes fate hits his head on the anvil, breaks it. He who blames mercy is deprived of mercy." Using that broken hand again to get revenge increases the fracture and pain.

## 8. Endnote

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