

# The Sayyid Issue in the Risale-i Nur

## 1.

Also, although according to prison practice, solitary confinement usually lasts around a fortnight, I was in total isolation for three and a half months and they did not allow any of my friends to have any contact with me. Also, for three months a forty-page indictment was written against me, and they showed it to me. But since I do not know the new letters [alphabet], and I was ill, and my own writing is very poor, so I pleaded with them to let two of my students come, who know my language, and could read the indictment and write out my objections to it. But they did not permit it. They said: "The defence lawyer should come and read it." Then they did not permit him either. Only, they told one of my brothers to write it out in the old letters and give it to me. But it would take six or seven days to write out those forty pages. To make an hour's work of reading me the indictment stretch over six or seven days, just so that no one should have contact with me, is appalling repression and deprives me of my right of defence entirely. A multiple murderer condemned to be hanged does not receive such treatment. I truly suffer extreme distress since I know of no reason for this unprecedented torment. I heard that the Chairman of the Court is fair-minded and kind. I have therefore for the first and last time written this petition and complaint.

Said Nursi

who is ill, wretched, and in total isolation.

**The Indictment contains four basic points concerning me:**

**First Point: I consider myself to be a regenerator of religion, as though I was proud and self-seeking.**

**I reject this with all my strength. MOREOVER, ALL MY BROTHERS WILL TESTIFY THAT I HAVE NEVER ACCEPTED ANYONE'S SUGGESTION THAT I WAS THE MAHDI. IN FACT, WHEN THE EXPERTS' COMMITTEE OF DENIZLI COURT SAID "IF SAID WAS TO DECLARE HIMSELF MAHDI, ALL HIS STUDENTS WOULD ACCEPT IT," SAID STATED IN HIS OBJECTIONS, SAYING: "I AM NOT A SAYYID, AND THE MAHDI WILL BE A SAYYID," THUS REFUTING THEM.(The Rays / The Fourteenth Ray, p.407)**



## 2.

55: By saying, "Since I am a pupil in terms of Hazrat Ali's knowledge of the truth, I may be his spiritual child," it appears that he accepted the merit of the ranks attributed to him.

Since Imam Ali gives the name Bediuzzaman to the Risale-i Nur, which contains many references close to the spiritual poem the Celcelutiye, meaning bewildering, of the Imam Ali, I wrote that I had returned that name entrusted to me to the Risale-i Nur. In addition, **MY AIM IN SAYING, "I MAY ALSO BE CONSIDERED AS BEING SPIRITUALLY FROM THE GREAT HOUSE (ahl al-bayt)" IS THAT SINCE SOME MUJTAHHIDS PRAY, "GREETINGS TO HIS FAMILY AND HIS PEOPLE," AND SAY "THOSE WHO ARE NOT SAYYIDS BUT WHO ARE PEOPLE OF TAKWA ARE INCLUDED IN THAT PRAYER" IS AN EXPLANATORY REQUEST TO HAVE A SHARE IN THAT broad PRAYER.** Otherwise, such a false interpretation never occurred to me. **(The Rays/ The Fourteenth Ray, p. 358)**



## 3.

Though this is the actual case, since its greatest duty and primary occupation is to rescue faith and teach faith to the public in a verifying and certain manner, of making faith certain for even the commonest people, leading to true and literal happiness and expressing the clarity of the didactic meaning, since the followers of the Nur completely see this task in the Risale-i Nur, the second and third tasks are relatively of secondary and tertiary importance compared to this, and they thus interpret the collective personality of the Risale-i Nur as a kind of Mahdi. Since they regard it as a representation of that collective personality, a collective personality coming from the solidarity of the followers of the Nur and since they regard that poor translator as a kind of representative within that collective personality, they sometimes also give him that name. The fact is that this is confusion and misunderstanding, but they are not responsible for it. Because this is mainly good opinion, that has existed for a long time, and cannot be objected to. Since I also regard that good opinion of those brothers of mine as a kind of prayer and hope and a reflection of their pure conviction I have not quarreled with them. Even so that the fact that some of the holy people has figured Risale-i Nur to be that guide of the End Times in their marvels of the unseen can be understood by the examination of this.

That means there is misunderstanding over two points, and clarification is needed.

The first: The (last) two duties in the End Times are not of the same degree as the first; and, it seems to everyone, particularly to public and politicians and according to the public opinion of this century, that it is thousand times far-reaching than the first by its direction towards pursuing the rule of Islam with the armies of the Islamic Union and caliphate of the Prophet Mohammad (as). And when this name is given to a man, these two duties come to mind; they suggest the meaning of politics and perhaps remind one of boasting; it may reveal a desire for glory, honor, rank and fame. And individuals both now and in the past, credulous and keen for office, maintain I will be the Mahdi. The truth is that a guide to happiness, a mujaddid and a kind of Mahdi, comes and has come in every century. But in terms of being able to combine the three tasks, none has borne the title of the Great Mahdi of the End Times.

And in court, the Denizli legal Experts said to me on the basis of these misunderstandings on the part of some followers:

**"IF HE CLAIMED TO BE THE MAHDI, ALL HIS FOLLOWERS WOULD GO ALONG WITH THAT." AND I TOLD THEM: "I do not know myself a sayyid [descended from the line of our Prophet (saas)]. Generations are not known at this time. BUT THE FACT IS THAT THIS GREAT INDIVIDUAL OF THE END TIME WILL BE FROM THE GREAT HOUSE.** In fact, since I studied like a kind of spiritual representative of Hazrat Ali and since the Prophet Muhammad (saas) is represented in the followers of the Nur, I may also be considered as from the Ahl al-Bayt. But since this time is not the time of a collective personality and since there can be no selfishness and personal rank, or fame and honor, in the Nur, and since this violates the secret of sincerity, I give thanks to Almighty Allah that I have no pride and have no pretension to such inflated rank. And in order not to impair the purity of the Nur, I would reject any such spiritual title even if it were given to me." And those legal experts fell silent. **(Emirdag Addendum, pp. 232, 233)**



#### 4.

Yes, in addition to witnessing the exemplary behavior and actions of every prophet, their mad fervor for and possession of the truth; the prophet also obeys and submits to the Law of Allah. He will be warned of this secret in the third article (Makale-i Salise). And showing extraordinary things is confirmation of prophethood. Corroboration may be with explicit miracles, produced with great perfection (by the last holy person). If there is greater marvel than required, it is either unnecessary or incompatible with the revelation of the secret. Because the revelation is a test in theoretical things. It may be equivalent to the lowest and the highest in matters that are clear or so explicit such that it does not need any proofs. Or it opposes submission and obedience to the secret of the wisdom. The fact is that prophets have a greater duty to submission and devotion to Allah than anyone else.

O followers of the truth who hears these poor words of mine! The inclination sown in you will flourish in these 12 words with the light of truth that sustains with silence and blossom flowers.

**"THOSE WHO ARE NOT SAYYIDS BUT WHO SAY, 'I AM A SAYYID' AND THOSE WHO ARE SAYYIDS BUT WHO SAY, 'I AM NOT A SAYYID' ARE BOTH SINNERS; AND THEY ARE IN SIN BOTH INTERNALLY AND EXTERNALLY, AND IT IS UNLAWFUL TO ADD ANYTHING TO OR SUBTRACT ANYTHING FROM THE HADITHS AND THE QUR'AN."**But adding things is more harmful, since it damages the proper order and opens the door to terrible things. Subtraction is harmful to a degree of ignorance. But adding things is done with knowledge. The scholar is not avaricious. It is neither acceptable to subtract anything from or add anything to the religion. **(Judgments, p. 46)**

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